

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 16, 1902.

NUMBER 46.

Published Weekly by
THE BAPTIST BOOK CONCERN,
[Incorporated.]
20 Fourth Ave., (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.
PRICE.—For year in advance, \$1.00; after three months, 50¢; after six months, 75¢. Single copies, 5 cents.
REMITTANCE AND CREDIT OF PAYMENTS shown in 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 removal, 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.

What signal privileges all true Christians have—the privilege of justification, that there is no condemnation to us—the privilege of sanctification, that we walk after the Spirit and not after the flesh, which is no loss our privilege than it is our duty.

By examining the things we mind may we know whether we are after the flesh or after the Spirit. Carnal pleasure, worldly profit and honor, are the things of the flesh. The favor of God, the welfare of the soul, the concerns of eternity, are the things of the Spirit.

The Watchman can be relied upon to say right things. And this is, one of the best of its utterances, which we hope our readers will remember: "To a sympathetic listener, the letters from the churches read at the Associations are moving records of sacrifice and devotion. They are the essential features of the meetings, and should not be subordinated to anything else."

The Yorkshire Baptist Association in England unanimously passed resolutions which denounced the Education bill, and pledged themselves to resist it by refusing to pay their taxes if it becomes a law. Similar action is being taken by Baptists and all Non-conformists over the country. Mr. Balfour will have to implore half the nation if he persists in carrying out the Tory bargain with the bishops.

The pope has had printed and issued to the people the four Gospels and Acts of the Apostles. The foot-notes, of course, are papistic, and the preface contains things contrary to our belief, yet we know that the "entrance of thy word giveth light," and it may be that the "church," in her eagerness to refute the charge of keeping the Scriptures out of the hands of the people, is thus putting into their hands a two-edged sword which will pierce even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

The statistics of the Northern Presbyterians have been published. The church membership is 1,045,226, an increase of 19,860 during the year. One hundred and eighty-four ministers died or were dismissed, and 226 were ordained. The number of infant baptisms had decreased, but the number of grown persons baptized (sprinkled) when received had increased. As showing an increase in conversions, this is most gratifying. Their contributions averaged nearly \$17 to each member. But money is a very secondary matter—the conversion of souls being the great thing.

True Christian Life.

BY J. M. WEAVER, D.D.

The Christian's life as revealed in the Bible is intended to be one of peace, joy and contentment. Alas! that it is not always so. It is not only our privilege, but also our duty to live thus. Our readers will be astonished, if their attention has not been called to the fact, to note how many commands and exhortations are found in the Old and New Testaments to this end. Moses says: "And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee and unto thy house" (Deut. 26:11). David wrote: "But let all those who put their trust in thee rejoice: let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee" (Ps. 5:11). "But let the righteous be glad; let them rejoice before God; yea, let them exceedingly rejoice" (Ps. 68:8). Isaiah exclaims: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels" (Isa. 61:10). John says: "Look to yourselves, that we lack not those things which we have wrought, but that we receive a full reward" (2 John 8). Jesus says: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). Again: "Ritberto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24). Paul exhorts: "Rejoice evermore" (1 Thess. 5:16). Again: "Rejoice in the Lord always; and again I say rejoice" (Phil 4:4). Peter writes: "Whom not having seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspcakable and full of glory" (1 Pet. 1:8); thus the Spirit urges through the writers of the Bible.

In Phil. 4:6, 7, Paul urges: "Be careful for nothing," &c. How, we will ask, can such a life be secured? The last text quoted tells us how—"Be careful for nothing." Of course, this does not mean that we shall not make provision as far as we can for all our needs and exercise thought and reason. No Christian should be imprudent and indolent, but do his best to "provide all things honestly in the sight of all men." But the prohibition is as to anxiety leading to distrust of God's providence. The Christian is not to "worry" in life. What religion teaches is also taught by philosophy. Help what you can help and do not worry over what you cannot help. *Worry kills!* Let nothing disturb the calm serenity of the soul. In order to this, "let your requests be known unto God by prayer and supplication with thanksgiving." God is the source of all our blessings. James says: "Every good and every perfect gift cometh down from the Father of lights." He rules and reigns over all events and He has said: "All things work together for good to them that love the Lord." His providence extends to the most minute things of our life. Jesus said to His disciples: "Take no thought (be not over-anxious) for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit

unto his stature? (Why worry over the impossible?) Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? . . . But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is God's plan for his children's life. We are to pray unto Him for what we need. He knows, but it is his will that we shall ask of Him. Every need, *not every want*, He has promised to supply His praying child. Our prayers should be simple, earnest and sincere, full of faith in His promises. Each blessing received should call forth our thanksgiving unto God the Giver. Often times this is forgotten, or at least neglected.

"O, the precious privilege
To the plous given,—
Sending by the dove of prayer
Holy words to heaven."

There are certain results following this kind of living as effects follow causes. Paul says: "And the peace of God which passeth all understanding, shall keep your hearts and minds in Christ Jesus." This result will follow as surely as God's Word is true. We must simply fill the conditions, trust and obey, then the peace of God, not peace with God, will possess the soul. Not that we shall be kept from all sorrows and afflictions. God has never promised this. Indeed trials and afflictions are often the means which God uses in developing character.

"What bliss is born of sorrow!
'Tis never sent in vain—
The heavenly Surgeon means to save,
He gives no needless pain."

The noblest characters of our world are those who have passed through the severest trials. Paul, the noblest character of the ages, suffered more than any other man. Even "the man Christ Jesus was made perfect through suffering." But in Christ Jesus the soul is kept in perfect peace. Christ told His disciples: "In the world ye shall have tribulations: but be of good cheer; I have overcome the world." To the obedient, trustful child of God comes this sweet promise of his Saviour and in restfulness is heard the word sweeter and sweeter as the days go by.

"Down the dark future, through long generations,
The echoing sounds grow fainter and then cease,
And, like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say—
"Peace."

It is a peace that passeth all knowledge, we cannot understand it, but we can experience it. We realize the truth of God's Word: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." This is a mystery to the world and is experienced only by Christians. How sad in contrast is the life of the unbeliever! No sweet words of cheer from a loving Saviour come to him amid his deep afflictions. How fearful will be the future of such. Anxiety here will deepen into despair there. Reader, are you a Christian? If not, why not?

The experience of the Christian is his strongest shield against unbelief. He knows that Jesus has given him peace. He has felt that Christ has quickened him into new and nobler life. He has received a new nature from his Lord. Get this experience and it will give you steadfastness.—William M. Taylor.

The Attractions of God's Presence.

What is the best gift which the church has to offer to the world—the attractive quality which will win men to its fellowship? It is not art, which is no longer exclusively the handmaid of worship. It is not eloquence, which at best is rare and is perhaps more common on the platform than in the pulpit. It is not gain—for the church is in the world and must ask its members for support. It is dependent upon any of these attractions the church would have been dead and forgotten centuries ago.

Christian life, so far as it is genuine, is a manifestation of God. His spirit witnesses through men of the beauty of holiness. It is imperfect witness, for Christians are imperfect men, but in so far as it is genuine it is effective. God himself is the supreme attraction for those who are made in his image. Where he is known and manifested men will be drawn together as iron is drawn to the magnet.

The increase of machinery counts for little where abundance of power is wanting. Do we not often make the mistake of elaborating worship, enriching art, multiplying attractions, studying advertisements and forget the power of God's presence with his people? The life of the church is the indwelling of God in the hearts of his children, manifested to men in holy, cheerful, fraternal, helpful lives. Have we anything better than this to offer to the world? Is there anything which can take the place of this in mere diligent use of the many inventions of our modern church activity?

The church is attractive when men feel that God is with its members—meets with them in their worship, goes with them to their business, is invited to be a sharer of their pleasures. God, as of old, is revealed through man to man. There is no better way of revelation. The measure of our power with others is the measure of our clear transmission of the light that God has put within our spirits.—Congregationalist.

"I shall be satisfied when I awake
with thy likeness."

The artist stands at his easel painting the portrait of one before him; and I go and look at it, and scowl and shrug my shoulders and say: "It is not like him; I can see the ghost of an appearance looking out through the lustreless eyes and the untrue features, but it is not my friend." And the artist says: "Wait! when I have finished the picture, and put the purpose—the soul—into it, then judge, not before." So Christ sits for His portrait, and God takes me as a canvas, and paints, and ever and anon I grow foolish enough to look at myself, and shake my head in despair, and say, "That will never be a portrait," and then I come back to His promise: "You shall be satisfied when you awake in his likeness," and I am satisfied beforehand in this hope that He gives me.—Lyman Abbott, D.D.

The pea contains the vine and the flower and the pod in embryo; and I am sure when I plant it, that it will produce them, and nothing else. Now, every action of our lives is embryonic, and, according as it is right or wrong, it will surely bring forth the sweet flowers of joy or the poison fruits of sorrow. Such is the constitution of this world; and the Bible assures us that the next world only carries it forward. Here, and hereafter, "whosoever a man soweth, that shall he also reap."—Becher.

Questions Answered.

BY DENIEL.

"Is the feast of the passover binding on the Jews to-day as it was before Christ? Is the covenant of circumcision binding to-day?" Not being a Jew, and never having been pastor of any converted Jew, I have had no occasion to study this subject, and can only speak with diffidence. In order to answer it, I have thought what I would do if I were a Jew.

Were I a Christian Jew, I think I should feel that circumcision was binding upon me and mine. That rite separated the Jews as a nation. And were I a Jew, I should feel it was both a duty and a joy to maintain my nationality. The fact that God has kept them a separate and distinct people all these years would be an indication to me that He intended we should be a peculiar people till the fullness of the Gentiles has been brought in, and the Hebrew race be gathered together again, in God's own way.

But I should feel that I must not keep the passover, for that was a type of the great Passover who has been slain once for all. I would think that the passover had passed away with the sacrifices, which it would be wrong to offer now, after the great Sacrifice on Calvary. This is my opinion in brief, but never having given any thought or study to the subject, I can speak with no positiveness.

"I see in the Sunday-school lesson that men who represent God must be holy and set apart to their work; that we are all priests and must be set apart, men and women. Is there any Scripture to show that any woman was ever set apart to the priesthood?" So far from any woman's being set apart to the priesthood, no woman was allowed to go as far into the temple as the men were. The court of the Gentiles was the outmost one, inside that came the court of the women, and within that the court for the men among the Israelites.

The setting apart of which the lesson spoke had no reference to the ordination of men to the ministry. When Peter speaks of all Christians as a holy priesthood, he has reference to the chief duty of the priests which was to offer sacrifices, as the following words show plainly, and not to the ceremony of consecrating the priests.

No Christian is a priest any more than all Christians are. And to call a minister a priest, or any part of the church an "altar," or the Lord's service a "sacrifice" is the rankest Catholicism. It is almost as bad to ape those Episcopalians who themselves ape the Catholics by calling the contribution an "offertory" or an offering. All sacrifices are spiritual; once, prayer and praise being generally meant. The command in Romans, I know, is to present our bodies a living sacrifice, and bodies are material things. But no one reading the verses which follow can fail to see that the bodies are not to be literally offered, but that it is a figure for spiritual offering. Nothing material, money included, is called an offering in the New Testament. All Christians are priests, and all are set apart by God in election and foreordination and by the Holy Spirit in regeneration. Like the Jewish priests, all are to be holy, and all are privileged to draw nigh to God themselves. The lesson meant this.

"The pastor of a Baptist church announced from his pulpit that he and the neighboring Methodist minister would hold a meeting together at a certain time. It would not be a Baptist meeting, nor a Methodist meeting, nor a union meeting, but an independent meeting. After that in church conference a resolution was offered substantially as follows: Resolved that this church does not endorse independent or union meetings, and the resolution was tabled, the pastor concurring. What do you think of the action of the church and the pastor? Are they what you would call true Landmark Baptists?"

To answer the last question first, I will say that depends on where the meeting is held. Landmark churches and pastors do not invite Pedobaptist ministers to preach in their pulpits. But they are willing their pastors should preach in other churches. Paul preached in synagogues and in the school of one Tyrannus, but we do not read that he invited the rulers of the synagogues to come around and preach for the Christians. If the meeting was held in the Methodist church or, in a hall, the church and pastor may or may not be Landmark.

I think the pastor did wrong to arrange to hold a meeting in the town without consulting his church in advance. He certainly owed that courtesy to his brethren. On the other hand, the church did right in tabling the resolution. After the pastor had announced that he was going to hold the meeting, such an official rebuke would have left him no alternative but resignation. And the church, though feeling keenly the discourtesy of not being consulted before the meeting was arranged and published, would punish what was, no doubt, mere thoughtlessness so severely by such official action. The brethren who disapproved could speak to him privately and separately, requesting him not to hold such a meeting again.

Experience has shown that in all union meetings Baptists fare badly. What is the distinction between a union meeting and an independent one, I do not know, and the brother does not explain in his note what the pastor meant by independent meeting. Unless it was something like the Moody meetings in which the various churches all joined and an outsider did the preaching, the name independent does not seem to apply. But in this case it seems the two ministers were to unite and do all the preaching. Or it may mean that the pastor did not wish the church to take any part, nor to attend the meetings. Then he would be holding a meeting independently of them. But conjectures as to his meaning are a waste of time and space.

Your Father Knoweth.

When our Saviour was exhorting his disciples not to be anxious and troubled in regard to food and raiment, he said: "Your Father knoweth that ye have need of these things" (Luke 12:30). We are tempted to regard the fatherhood of God as merely insuring to us spiritual blessings here and a heavenly inheritance. We do not realize that he can not be indifferent to anything which interests his children. When a human father knows that his child is in want or in trouble, how promptly he hastens to his relief. He needs no special appeal. The knowledge of the emergency arouses his paternal instinct, and stimulates him to do all in his power. Hence, the suffering little one only cries: "Tell my father. Oh, if he only knew it." If it is only a thorn in his hand, he is sure of the prompt sympathy and the promptest possible aid of his father. He may know that he has not always been a good boy—that he has often disobeyed and grieved his father, and yet he has unbounded faith in him. His only doubt is as to his father's presence and power. He has none in regard to his love.

Now when God reveals himself as our Father, we know that, in addition to the instincts of human paternity, he has all the limitless attributes of deity. He is omnipresent, omnipotent and all wise. Yes, he is not only at hand in every emergency, but he has foreseen and provided for it from eternity. He knew before he made the world just what we would need in every moment of our lives. Well and truly does Bishop Thorold say:

"To be a sheep of the Good Shepherd, to be a child of the Eternal Father, to be a subject of the Heavenly Kingdom, to be an heir of glory, is to have all the machinery of the divine government for our protection, the resources of the divine treasury for our provision, the love of God for our profession now, and the vision of God for our reward hereafter."

But we must remember that the Fatherhood to which Christ referred is not

that of creation, but of redemption. We trust in him as our reconciled Father in Christ—because we have the Spirit in our hearts, crying, "Abba Father" (Galatians 4:6). Rev. Adam Sedgwick says:

"You can not call God father till communion with Christ be enjoyed; and when this is enjoyed your privileges become wonderful. Now you may look on God and say, 'Thou art my portion.' Now you may go to God and say, 'Thou art my Father.' Now you may behold the love of God and say, 'This is my treasure'; and the covenant of God, and say, 'This is my storehouse'; and the providence of God, and say, 'This is my shield.' Now you may look on Christ, and say, 'This is my Redeemer; he is mine and I am his; he lives in me, and I live in him; he dwells with me, and I dwell with him; he saps with me, and I feed on him; his blood is my refuge, and my heart is his mansion. He doth graciously traffic in my heart by his Spirit, and I can as freely traffic with heaven by his intercession."

Bishop Huntington speaks of this faith in God witnessed by the Spirit as "central and comforting," because his hand is shaping every little force and event in our lives towards a definite and special end. Yes, as the lapidary patiently cuts and files the diamond, because it is precious in his sight, and he wants to bring out its full beauty, so God is working in and over us day by day, nay, hour by hour, to fit us for glory, honor and immortality. He knows just what is best for us, and makes all things, even those which we regard as trifles, to work together for our good.

The law of all true affection is reciprocity. Hence, God says: "I love them that love me" (Proverbs 8:17). He longs, as earthly parents do, for evidences of a filial spirit. But, alas, how often, like them, is he disappointed.

Love, it has been said, descends more abundantly than it ascends. The love of parents for their children has always been far more powerful than that of children for their parents; and who among the sons of men ever loved God with thousandth part of the love which God has manifested to us?—C. E. B., in Herald and Presbyter.

Rebuild the Broken Altars.

BY REV. A. E. DICKINSON, D. D.

I was once present at the annual meeting of a district association at which, after the letters from the churches were read, a brother arose and said: "These letters give us some information concerning the churches, but they make no mention of how many of their families have family prayer. Could we not right here and now devote a few moments to having the delegates give us that information?" The moderator replied: "The suggestion is a very proper one, and I will ask that any of you who pray with your families state that fact." But, no reply being made, he added: "I must confess that I, too, am at fault in this matter; but I pledge you that I will go home and establish the family altar."

This was a small association, composed of feeble churches, and, of course, does not represent the extent to which our Baptist people have family prayer, and I doubt not these mountain churches have grown in this grace, also. But there is need, great need, that pastors, deacons, and all who have influence in the churches and the district associations should earnestly and lovingly strive to impress this duty upon all who bear the name of Christ. And would it not be well for the district associations to add this to the list of subjects upon which their churches are invited to report in their annual letters? The time thus spent at the annual meeting will by no means be mispent. The more time given to family religion, the more joy and blessedness there will be in all our homes. One of the most gifted men in the Baptist pulpit of the South said to me: "My father was sent off to Florida with the hope that its climate might add something to his life. He was in the last stages of consumption. I was but sixteen years of age; but my mother begged that I should take his place in conducting worship. I did so morning and

evening, and that made a preacher of me." And that has made preachers of hundreds and thousands more. O that more mothers were like his! Alas! it is often the wife's fault, as well as the husband's, that there is no praying in the family. She can make it easy and attractive to do so, or she can make it the other way. I do not mean in this to say any unkind or uncomplimentary thing about the women. On the contrary, quite the reverse. The large place which they hold in our homes and hearts brings added responsibility. The fact is that family worship is often interrupted by reason of inconvenient domestic arrangements. It is hard to find an appropriate hour. The inevitable difficulties in the matter of securing suitable domestic help break up the housewife in her efforts at system. Nevertheless, the faithful Christian wife and mother must find or make a place for this important work.

If the husband is absorbed in his business and is at times to hurry off before he has breakfasted, or if he has too much relish for amusements and is disposed to rush away immediately after his evening meal, let the wife and mother gently detain him. Have a Bible conversation, see that the smaller children are in place, bring in the servants promptly, and in every way encourage him to lead his household in prayer and in the reading of the Scriptures. And why should not the family join in the morning or evening hymn or praise? That old custom, it is to be feared, has fallen into almost utter disuse. But is it not too beautiful and blessed a custom to be allowed to disappear?

Now, who shall measure the gracious influences which distil on young hearts from religious exercises such as these? If asked how early in life a child may be converted, I would have to confess that I do not know; but I do know that as far back as my memory can reach the way to be saved was a matter of concern to me. And thus it has been with multitudes. Let Christian parents be encouraged to make their homes true Christian homes, and feel far more concern about training their families for Christ than about gaining for them the wealth and honors and pleasures of this world. John Newton's mother died before he was seven years of age, but she stored his mind with passages of Scripture and often commended him with many prayers and tears to God. Think of the vast good John Newton has done in the world for a century and a half, and remember that, homely speaking, the world owes it all to what his mother did for him before he was seven years old. He wandered far away from the path of rectitude, but those early instructions followed him and helped to make him the great and good man he became, and it may be just that way with your dear ones.

Look around you, then, dear Christian fathers and mothers, gather up the scattered stones, and rebuild the broken altars. Let the incense of prayer rise daily from your homes.—Religious Herald.

It has been said that the first duty of religion is to learn that which is true God; the second is, to express it in our lives. If we should follow this instruction, we should study the question of total abstinence in the light of what he has said. As two stringed instruments may be tuned to one key note that, if you strike the one, a faint echo is heard from the other, so drawing near to God and being brought into union with his mind and will, our responsive spirits vibrate in accord with his, and give forth songs and strains possibly, but still echoing the mighty music of heaven.

There are certain questions which every Christian ought to ask himself.

First: Does my example in any way encourage the sin of intemperance?

Second: Am I striving in every possible way to reform the intemperate?

Third: Have I forgotten that I may intemperate in the matter of drink and eating, or of dress or work, as well as intemperate in the matter of sin drink?

Fourth: Should I not ask God at times to search me and reveal me to self?—E.

Rev. Joseph Parker, D.D., The Preacher

BY JOHN T. CHRISTIAN, D.D., LL.D.

Certainly one of the most unique characters in London; and in all the world, as to that matter, is the Rev. Joseph Parker, of the City Temple, Holborn Viaduct. Men will widely differ as to their estimates of the man and his work, but he is one of the most strikingly notable figures of his time. Like every other man, and so many sided that you cannot safely compare him with himself. It would never be safe to prophesy what he will do or say upon any given occasion. His command of epigram, his extraordinary facility in the use of metaphor and illustration, his power of life-like characterization in a sentence, his keen and ready wit, his light and sunny humor, his great gift of mimicry, make his ministrations stimulating as they are instructive. Four years ago, when I heard him preach, he appeared to be in the best of health and full of life. Since that time he has passed through the deep sorrow in the loss by death of his wife. Just at this time he is emerging from a sickness many thought would be his last. His last sermon was preached in the City Temple upon a Sunday, and I had the pleasure of hearing him on the Thursday preceding at the noon hour. He was full of pain and very weak. He remarked that he did not sit down during the service for fear he might not be able to rise again. There was, however, nothing weak about the sermon save the voice which delivered it, and that was remarkably strong when we remember the age of Dr. Parker and his illness. He read with great deliberation the fourteenth chapter of John, and delivered a remarkable oration on "In my Father's house are many mansions." When we recall that it was just before the proposed coronation of Edward VIII., and that Dr. Parker is not in the same state of health as you can easily imagine some of his sensational utterances.

The prime secret of Dr. Parker's success and prolonged self-ownership, it has been said, is his perfect self-mastery. Having made up his mind to follow a certain course—whether in relation to study, or diet, or recreation, or preaching, or public work—he has resolutely adhered to it, going steadily forward without deviation or relaxation, and successfully repelling all its ill-effects that would turn him from his purpose. In a very literal sense he has kept his word. His life is one unbroken body of self-discipline. Hard work, fresh air, systematic exercise, cold baths, regular meals, plain food, total abstinence from alcohol and tobacco, early to bed and early to rise, the severest economy of time, doing the day's work within the day, duty before pleasure, attention to details as well as to great issues; these are some of the watchwords that have dominated his life with Spartan rigor, and have necessarily involved no little self-sacrifice.

Joseph Parker was born on April 9, 1830, at Hensham, Northumberland, and grew up on the banks of the Tyne. He was the first of five sons and two daughters. He was educated at two schools. It will be noted that William Booth, the founder of the salvation army, was then one year old, while U. H. Spurgeon was born four years later. His father was a stone mason. It is interesting to remember that D. Moody, J. H. Hoar, and the famous evangelist, Thomas Carlyle were sons of stone masons, while William Jay, of Bath, and Hugh Miller, the geologist, were themselves stone masons. The old stone mason has been described by his son. Dr. Parker says of him: "A strange figure that old stone-squarer, both as man and master; with the strength of his great muscles, will of ten; fierce and gentle, with passionateness running to madness, yet with deepest love of prayer; no namby-pamby speaker weighing his words in Troy scales, and mincing syllables as if afraid of them; hating lies as he hated hell itself; with him every known man was a sin; no man was so good as the tip of the tongue, it was notorious, scandalous, diabolical, infamous and infernal—adjectives going for nothing in the swell and rush of his fierce emphasis. A terrible man to people who lived in another sense and spoke a soft and a milky language; but a very Hercules and hero to those who could play with tigers and hunt with wolves. I see him now with close-beamed eyes, flat of iron, chest that needed no smith-made mail, and with a gait that might have suggested the proprietorship of the entire solar system."

The mother was "a character of extraordinary depth and religiousness." "So quiet, so patient, so full of hope; seeing everything without looking, praying much, and teaching her son to pray." "Sweet mother! A sort of superstitious woman withal, and not indisposed to believe in ghosts. She was never quite comfortable in the second preacher's office in the house, and could never comfortably begin anything new on a Friday. How glad, too, the dear soul was when she had a good 'first foot' on New Year's morning, for that 'foot' mysteriously hinted at the character and fortune of the whole year."

It appears that Dr. Parker has all the elements of his father and mother plus many more. He dates his first sermon as preached when he was eighteen years of age. He had long been a public speaker. It was one Sunday in June, 1848. He accompanied two preachers to the local ground. At the second preacher closed his discourse, an overwhelming desire seized him to speak. He borrowed a New Testament and stood bolt upright on a cross-bench of the awning, which he used for a pulpit, and read out his text: "It shall be more tolerable for Tyre and Sidon at the judgment than for thee, O Jerusalem, that killest the prophets and stonest the messengers." The villagers were impressed alike at the striking figure, the powerful

voice, and the burning words of the youthful speaker. Long years afterwards Dr. Parker spoke of this sermon thus: "Not one word of the sermon can I remember. As for ideas, probably there were none to recollect. The preacher, however, the sons of denunciation, did not spare in the denunciation. I looked all the thunder I could command, and I delivered my soul with audacious frankness. The sermon was necessarily ex-temporaneous. Neither thought nor word had I prepared. I simply knew that the age was corrupt, and, taking the hundred names as representatives of the total iniquity, I hurled upon them the thunderbolts of an outraged heaven. Some persons are kind enough to think that even now I am not wholly destitute of energy, but I can assure them at eighteen, volcans, tornadoes, whirlwinds and other energetics out a very secondary figure when I was in the sawpit."

Such astonishing preaching soon brought him in demand as an open-air preacher. A short while after he was called to Banbury as pastor of the Congregational church. The town was a quiet place. He held a three-night's sensational debate with a leading infidel.

We are happy in having a pen picture of Dr. Parker in those early days, and in some ways the picture is not modified now. "Then came the Rev. Joseph Parker, a logician and poet in one; a demon of power," to quote George Gillilan of Edward Irving. If such an expression may be used of so good a man. People talked and laughed, too, but must needs go to hear.

The Cavendish-street people, Manchester, "bought Joseph Parker for six hundred pounds." The young people of that celebrated church would have him, if the old people did shake their heads. While Mr. Parker was pursuing his work at Banbury, he was presented an urgent call to Manchester. He then told the Rev. Joseph Parker, a logician and poet in one; a demon of power, to quote George Gillilan of Edward Irving. If such an expression may be used of so good a man. People talked and laughed, too, but must needs go to hear.

As this is no biographical sketch, we shall not dwell upon the Manchester pastorate of ten years, as profitable as it was. He began his ministry in London in September 18, 1859 when he was forty years of age. He had been called to the Poultry Chapel, which was the oldest Congregational church in London. Dr. Thomas Goodwin and many other illustrious men had been pastor of this church. While it retained its property, it was badly located for church purposes, and there was no congregation to speak of. After many trials the property was sold, and the present commodious City Temple was built on Holborn Viaduct.

In entering the City Temple it was the avowed purpose of Dr. Parker to fraternize with the Episcopal church. "With what joy," said he, "would we hail the appearance of the Dean of Westminster in our pulpit, or Dr. Vaughan of the Temple, or the Dean of Canterbury, or any men of the same standing!" And as for himself, he added: "I cannot but hope that in the near future, the seven hundred men shall preach in Westminster Abbey or in St. Paul's Cathedral. And what would I preach in those churches of immortal renown? Nothing but salvation by faith in the blood of Jesus Christ, God the Son." Alas! alas!

The City Temple cost seven complete about three hundred and fifty thousand dollars, and seats twenty-five hundred people. The most unique thing connected with the City Temple is the Thursday noon sermon. To be able to have such a service was the occasion of Dr. Parker coming to London. People of all classes and no class come at this hour. The one thousand noonday service was held on Thursday, June 30, 1892. Although there are many women who attend, the greater number are men. While passing events are invariably discussed, the service is intended to be spiritual in its nature.

The greatest literary undertaking of Dr. Parker is the People's Bible. The work consists of twenty-five volumes, and about all of it was preached as sermons on Thursday nights, Sunday mornings and Sunday evenings. The work began on September 28, 1894, after a holiday in America, and was finished seven years later, January 31, 1898. He spoke of the work thus: "The People's Bible is a very important occasion to me; it may be an occasion of some importance to you, and to many others in the providence of God in years to come. I am just about to open the Bible, and to ask you to fix your eyes year by year, God willing, upon the miracle of books. This I have done, and what I have been and, and I trust divinely and humbly, just to begin at the very beginning of the book, and, so far as life and energy holds out, to set down in order what thoughts may be given to me about the revelation as a whole. Some parts of the day I shall preach here and there in the Book of Genesis. I trust some part of the day to keep on the steady line of comment and exposition. It will take years to do this; the whole speech will occupy some five and twenty volumes; the volumes will be called the People's Bible. There are many characteristic stories told of him. He is generously thoughtful. A fellow-

minister had worn himself out, and, at the age of fifty-five, suffered from the effects of bad health and impoverished resources. Dr. Parker's gift to his old friend on his birthday morning came in the shape of a lovely bunch of roses—fifty-five in number—and in the heart of each rose Dr. Parker had nobly placed a sovereign.

In Dr. Parker's Banbury days he ordered of his tailor a coat, stipulating that it must be "black, glossy and cheap—but the greatest of things is cheap."

"I wear a gown in the pulpit," Dr. Parker once explained, "because I have the worst coat in the denomination. The gown saves a tailor's bill. I never could learn to dress myself."

Some one connected with a new London suburban chapel which Dr. Parker opened, was talking a friend of the event. "Oh!" said the friend, "you had to pay a pretty sum for Dr. Parker's sermon. I expect, did you not? I dare say it cost you £25 at the very least."

"That was the exact amount that passed between us," was the reply. "And that is what you call giving the Gospel free to every one who will accept it!" "That is just what Parker did. He gave us the sermon, and he gave us the £25, too."

Edinburgh Castle, Rhodeswell Road, London, E.

A Prayer Test.

The best prayer test is prayer. Is it not folly for any one to insist that prayer is useless and absurd who has never tried it? The best men and women in the world pray, and the worst men and women in the world scoff at prayer. That alone is a strong argument. The sublime example of prayer is Jesus. The holiest, the most unworldly and unselfish man, the man who has done more for the world than any other, was a man of much prayer. By his example and example he commended prayer. This alone should be enough to settle the question of the value of prayer.

Why do we believe in prayer? Because we have tried it and found it to be a real force in our lives. Many things have contributed to the strength and comfort and usefulness of our lives, but no one thing has done so much as prayer.

We have found trouble and sorrow, and in the midst of our tribulation we have cried unto God, and he has heard us. "This poor man cried, and the Lord heard him, and delivered him from all his fears." We have been perplexed. The way has been hedged up before us, and we knew not where to turn. The difficulties were too great for us to surmount. The enemy laughed and taunted us, and said, "Where now is your God?" In our perplexity we cried unto the Lord, and, lo, an unseen hand reached out to us, the difficulties are opened way for us through the sea. We have been enveloped in darkness. The sky was overcast. The stars were hid. We were overwhelmed with terror. Then we cried unto the Lord, and, lo, the light broke in and the shadows passed away. One thing we know, He hath heard us.

We may safely challenge any one to make this prayer test. If he will lift up his voice and his heart unto God according to the directions plainly given in the Bible, he shall learn from experience that God does hear and answer prayer.

"More things are wrought by prayer than the world dreams of; For so the whole round world is every way bound by gold chains about the feet of God."—Christian Advocate.

PROPERTY is a divine trust. Things are tools, not prizes. Life is not for self-indulgence, but for self-sacrifice. When, instead of saying, "The world owes me a living," men shall say, "I owe the world a life," then the kingdom shall come in power. We owe everything to God but our sins. Fatherland, pedigree, home life, schooling, Christian training—all are God's gifts. Every member of the body or faculty of mind is ours providentially. There is no accomplishment in our lives that is not rooted in opportunities and powers we had nothing to do with in achieving. "What hast thou that thou didst not receive?" If God gives us the possibilities and the power to get wealth, to acquire influence, to be big in the world, what is the true conception of life but divine ownership and human administration? "O thine own we render Thee." All there is of "me" is God's estate, and I am his tenant and agent. On the day of our birth a new lease is signed. On the day of our death accounts are closed. Our fidelity to the interest of God's principal. "That I may receive mine own when thy summons comes to give an account of thy stewardship, it may be done with joy, and not with grief."—Maltbie Davenport Babcock, D.D.

TRIVIAL incidents become so engrossing that life becomes unprepared for the great issues. A man gets all absorbed in his business and intends some day to enjoy his home; a woman gets enamored in the burdensome details of life and loses her peace of mind; and one day some great overwhelming expense of trial or sorrow suddenly attacks such a life and the life simply surrenders to the unforeseen assault, stricken and unprepared, because the strength which ought to have been nurtured for the trials has been exhausted in the insignificant trifles of daily affairs.—F. G. Feabody, D.D.

LITERARY.

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

BOOKS.

The following books are announced for early publication by Messrs. A. S. Barnes & Co., New York:

"Bayou Triste: A Story of Louisiana," by Josephine Hamilton Nicholls. Miss Nicholls is a well known contributor to magazines, but this is her first publication in book form. It is an original and highly entertaining story wherein the cordial good feeling existing between the plantation negro and his old master's children and grandchildren is truthfully portrayed. It also deals with the love affairs of the young master of the broken down old home, and of his humor-loving sister.

"Two On Their Travels," by Mrs. Archibald R. Colquhoun, wife of the well-known traveler, whose book, "China in Transformation," was one of the first to sound the alarm over the condition of that country. This is an intelligent woman's truthful picture of what she saw in far-off China, Japan, the Philippines and neighboring lands. The book will be illustrated with sketches by the author, including eight full-page colored plates. It will deserve special attention because of its fresh and original style of the author.

MAGAZINES.

"Table Talk," Philadelphia, for October, comes to our desk in much improved appearance, having a new and appropriate cover design. Contents as usual, and helpful to bright housekeepers. If you want to know how to give an entertainment in your home, "Table Talk" gives you the means and table decorations, and other information desired. It is the most helpful to the housewife of all the magazines. It teaches the art of good cooking and of wise and economical living. Its information is reliable. A free copy of this magazine will be sent to any of our readers who will ask for it.

Stray Thoughts.

BY REV. J. W. NEWMAN.

Don't worry. Worry kills more people than hard work. The man who rides a hobby always wants the whole road.

Be the kind of a man that you would like your boy to become. Don't fail to keep up with your profession if you are going to follow it.

It is vain to pray, "Deliver us from evil," unless you try to keep from sin.

It is vain to try to lead a Christian life unless the heart is right with God.

Seek the company of those whose influence will be the most helpful to you.

He who cannot wait till the time comes to act will fail to gain the victory.

No one who is in the place God wants him to be but can find opportunities to do good.

It will not improve your own crop to sit on the fence and count the weeds in your neighbor's crop.

No matter what your situation in life may be, never be satisfied to do anything but your best.

When God puts his children in the furnace, he will always be with them to see that no harm comes to them.

The man who sits down to plan how he can get money without earning it is on the brink of ruin.

The service of the Christian is always acceptable, no matter how small it may be if it is the best he can render.

The sermon never does the man much good who leaves his pocketbook at home for fear he will be asked to give something to help support the church.

The man who has made a mistake and learned of it has learned an important lesson; but the lesson will be of no value to him unless he seeks to correct his mistake.—The Standard.

THE conscience sustains to the will of God some such relation as the eye sustains to any work that we have to do. Your eye may be very accurate, but who would trust you to build a wall if you have no dependence but your eye? You must drop the plumb-line alongside and lay the level upon your work, then the unaided sense of eye, plumb-line and level helps you to make a perfectly upright wall. In the matter of truth and duty your eye is the fallible conscience, the plumb-line and level the revealed will of God, and the action of the two together enable you to build a character and to do works that are according to the will of God.—Arthur T. Pierson.

SUNDAY-SCHOOL LESSON.

SUNDAY, OCT. 26.

JOSHUA AND CALEB.

Joshua 14:5-16.

MOTTO TEXT—"He wholly followed the Lord."—Josh. 14:14.

Brave, hearty, bluff old Caleb! So acute as a child, brave as a lion, true as steel, and having a faith in his God which nothing could shake. Caleb is one of the noblest characters in the Bible. And his nobility comes home to us, because he was not a great man. We stand in awe before it, the supreme greatness of Moses; we see in Joshua abilities which we cannot hope to equal. But Caleb is not great; he is no greater than the great body of men. But he is so true, and manly, and brave and faithful. And these are qualities all men may have if they will. And all can be strong and manly as he by doing what he did, and wholly following the Lord. That will make such characters as Caleb's till the end of time.

"As the Lord commanded Moses, so the children of Israel did, and they divided the land."—To the one and a half tribes, Moses had given Ruben, Gad and half Manasseh their inheritance on the other side of the river. After about seven years of fighting the land was so far subdued that the tribes could scatter and settle, though there were Canaanites left in the territory of all the tribes. There was an assembly at Gilgal, and the land was divided between the tribes by lot. The tribes divided out their respective inheritances among the families, each family receiving a farm which must belong to them and their descendants forever. They could only sell till the next year of jubilee.

"Then the children of Judah came unto Joshua in Gilgal."—They came with Caleb, probably with the intention of aiding him in driving out the Canaanites who were still in possession of his inheritance. "And Caleb, the son of Jephunneh, the Kenazite."—Some think that Caleb was not an Israelite, but a descendant of Kenaz, the son of Ezer. This can hardly be from the statements in Numbers that Caleb was of the tribe of Judah, a ruler of the tribe, a chief man among his brethren. "Thou knowest the thing that the Lord said unto Moses, the man of God, concerning me and thee in Kadesh-barnea."—There was no doubt that Joshua remembered every word of it. These two old men who had spied out the land so many years before, had stood together in their report, and who were now the only old men in all the nation, must have loved each other with strong love.

"I brought him word again as it was in mine heart."—His words were, "Let us go up at once, and possess it, for we are well able to overcome it." Caleb's courage and his faith in God united in these words. Manly speaking, such an army of men was able to overcome the scattered and warring tribe against whom they were going. And greatest of all, they had God's promise, which was more powerful than all possible armies.

"Nevertheless, my brethren that went up with me made the

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's Sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's Sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Miss ADA DOTT, Sidney, Iowa.

Hood's Sarsaparilla and Pills

Remove the cause of rheumatism—no outward application can. Take them.

heart of the people melt."—Brave and manly, he has forgiven the cowardly spies who so wrought upon the fears of the people that they attempted to stone Joshua and Caleb. Only small natures cherish resentments. But I wholly followed the Lord my God."—Gave him unquestioning and cheerful obedience and unshaken faith in his veracity and power. These words are no vain boasting on the part of Caleb. God had said them of him, and he believed God no matter upon what subject he was speaking. Sincere and simple-hearted, Caleb did not fear to say this of himself when surrounded by those who knew his daily life well.

"And Moses swore on that day, saying"—a solemn oath. God had also promised as well as Moses. Surely the land whereon they feet have trodden shall be thine inheritance."—The land over which he had gone as a spy. The spies, no doubt, scattered, and each one by himself, or two together, walked through the land. "Because thou hast wholly followed the Lord my God."—These words are a fitting epitaph for the grand old warrior.

"And now, behold, the Lord hath kept me alive, as he said, these forty and five years."—From which it is known they had been in Canaan about seven years. The Lord had said both Joshua and Caleb alone of all who were over twenty should enter the promised land. God had kept one promise, and Caleb knew he would keep the other.

"As yet I am as strong this day as I was in the day that Moses sent me."—God gives more than he promises. Caleb had not only lived but his strength had remained. What a sermon he was to the young people during all those years of wandering. Younger men than he grew old and feeble, sickened and died. But Caleb remained in the prime of his strength. He was a constant proof of the truthfulness of the Almighty, a constant prophecy of the occupation of the promised land. And the sight of him would be more and more impressive as the men of his age became fewer and fewer, and at last disappeared from sight, buried in the sands of the desert. Caleb mentions the fact of his unabated strength in a straightforward way to show that he was capable of taking possession of his inheritance.

"Now therefore give me this mountain, whereof the Lord spake in that day."—Hebron and the mountainous region around it. Hebron is the highest city in that part of the country, being six hundred feet higher than Jerusalem. The lot is cast in the lap, the whole disposing thereof is of the Lord. The tribes had cast lots for their inheritance, and God had so disposed of the lot

that Caleb's inheritance was in the portion of his tribe.

"For thou hast said in that day how the Anakim were there, and that the cities were great and fenced."—It seems from this that when spying, Caleb and Joshua had gone in different directions, as Joshua had only heard what was in Hebron and its surrounding country. The Anakim were the giants of whom the spies were so afraid. "If so be the Lord will be with me."—He is not expressing a doubt. Caleb did not know what a doubt or a fear was. He is telling the condition of his success. No matter how many nor how great the giants, Caleb did not care; the Lord had said they would be driven out, and they would be.

"And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance."—The promise had been delayed for forty-five years, but in God's own time the inheritance was his. And we may be very sure, bright and cheerful old Caleb never murmured at the delay. God's time was his time. Hebron is a city which was celebrated in the after annals of the land; but never a truer and nobler man trod its streets than this hero, who from youth to old age wholly followed the Lord his God.

"And the name of Hebron before was Kirjath arba; which Arba was a great man among the Anakim."—The Anakim were a race of giants. Kell says Hebron was the original name of the place which Arba changed when he conquered it. Caleb restored the old name. "And the land had rest from war."—A blessed relief.

It is well to let our spirit of prayer find expression according to God's grace and our needs. It is said that "when a Breton sailor puts to sea his prayer is, 'Keep me, my God; my boat is so small and the ocean so wide.'" We need God's loving care at all times, and no place or degree of danger is beyond the limit of his ability or readiness to give protection.

GRATEFUL FOR FOOD.

Used Some Weeks on Milk.

"Three years ago this month, I was a great sufferer with stomach trouble," writes Mrs. William Leigh, of Prairie du Sac, Wis. "I had to give up eating meat, potatoes and sweets, and lived simply on bread and tea; finally that, too, had to be given up. I got so weak I could not work and I took nothing into my stomach for seven weeks but milk. I had tried three doctors and all for no purpose; the last doctor advised me to stop all medicine. I had to anyway. I was so weak I was prostrate in bed.

"A friend advised me to try Grape-Nuts, but I was afraid to when a teaspoonful of milk brought tears to my eyes, my stomach was so raw. But I tried one teaspoonful a day of the Grape-Nuts for one week, and finding it agreed with me, increased the quantity. In two weeks I could walk out to the kitchen; in four weeks I walked half a block, and to-day I do my own light housekeeping.

"I live on Grape-Nuts and know they saved my life; my people all thought I could not live a month when I commenced using them, and are very much surprised at the change in me. I am very grateful that there is such a food to be obtained for those who have weak stomachs."

THE THIRD CHURCH, OWENSBORO

The Lord is greatly blessing us at the Third church. In the meeting of Rev. T. T. Martin there were 78 additions. This makes more than 50 accessions in the past two months. As to Bro. Martin, everybody came to love him both for his work's sake and his own. Prayerful, fearless, tireless, loving, he preached the old gospel in singular freshness and power. Moreover, he is a great teacher of the Bible. The people hear him gladly. There were times when there were 1,500 to 2,000 people in his great audiences. The handsome free-will offering at the close of the meeting was evidence of the high appreciation of the church of his services rendered them. We want him back again. The prayer-meeting after he left spent the hour in recalling the things he had taught us.

Last Wednesday night Rev. Fred D. Hale stopped by and preached on his way to hold a meeting at Trenton, Ky. The aisles were crowded with chairs, and the galleries also filled. The immense audience was a remarkable tribute to the esteem and love in which he is held in this city, where his great work for temperance was done. His health is now about restored again, and he will evangelize for a while before entering the pastorate again.

Rev. H. E. Gabby, the new pastor of Walnut-street church, preached his first sermon last Sunday, and his people are charmed with him and his accomplished life. He will greatly strengthen our cause here.

Rev. E. Pendleton Jones has recently held some excellent meetings. The demands upon him for evangelistic work are greater than he can meet, with the heavy work of the First church.

Pastors E. H. Maddox, R. T. Brainer and J. J. Clear are busy in revival meetings in their churches. The Baptist outlook in this city is bright.

P. T. HALE.

Owensboro, Ky.

ANSWERS TO PRAYER

You ask, "Does God answer prayer?" I must confess that it is a very difficult matter to prove by mathematical demonstration that God does answer prayer. I will give a personal experience and let it speak for itself. When I was a young fellow of seventeen I was afflicted in the fall of the year with facial paralysis. The nerves of motion were completely paralyzed. I went to our family physician and put myself under his care and took a course of treatment that lasted some five months. This treatment consisted largely in the application of electricity to the affected parts. Early in the spring I began to feel that the application of this electricity was doing me more harm than good, and yet I had abundant faith in the knowledge and skill of our family physician. I remember very well the last visit that I made to his office to receive my usual treatment. He was out at the time, but I was informed that he would return in a few minutes. I felt almost sure that if that electric battery were applied to my face and head that day the strong current would drive me crazy. I did not know what to do; I felt that if I stated my fears to the physician he would ridicule the idea, and yet I was impressed with the fact that I could not endure the electric shock. I was alone in the office, and while waiting for the physician I prayed

most earnestly that if the treatment would in any wise injure me, something would happen to the battery, so that I would not receive the treatment that day. It was an earnest prayer of a boy in trouble, and I rested the matter entirely with my Heavenly Father. A little later the doctor came into the office and prepared to give me my usual electric treatment. He arranged the battery, fixed the wires and set the apparatus in operation, but for some reason it failed to work. It had never failed before, and the doctor could not understand why it failed that day, and, despite all his efforts to create a current, no current could be produced. The machine simply did not work. The doctor said, "I do not understand what the difficulty is, but will have to give it up until to-morrow." I walked out of his office with a lightness of heart and a confidence in God such as I had never experienced before. I did not go back on the morrow; in fact, I did not return at all for treatment. It was but a short time before the motor nerves in my face and head regained their normal condition, and I was restored without the aid of any further medicinal agents.

I have very seldom spoken of this, for, as I said in beginning, you cannot prove with mathematical certainty, the answer to prayer, but to me this was an answer, and for which I have been very deeply grateful to my Heavenly Father.—A PHILADELPHIA PASTOR in Baptist Commonwealth.

DEAR RECORDER—Proceeded by a week of prayer, during which we endeavored to "unload" and "load up," "elicit, combine and direct" our forces, we (pastor and people) began our meeting the first Sunday in September, and continued three weeks. The town had been spiritually dead for a number of years. Our preaching both day and night the first week was to cold Christians. It took hard sledge-hammer blows to break the sinful shell of indifference and apathy. When the Christians' hearts began to mellow then we turned our attention to the un saved. The victory was already won. At once men and women began to turn to God. From one to six each night acknowledged Christ as a personal Saviour, for ten days. There were ten additions to the church—one from the Campbellites and one from the Lutherans. A number joined other organizations. These candidates were the first to whom the ordinance of baptism had been administered at this place in about two years. Our people have been drawn close to the Lord, and are now rejoicing. Though we preached till our physical strength was most exhausted, yet many say the meeting closed too soon.

Tuesday evening the church elected three deacons, to be ordained the first Sunday in November, and voted to build a new house of worship. We are not able to cope with Walnut-street church, Louisville, Ky., for the most magnificent church home in the South, but we purpose to erect the handsomest church building in our own city. RALPH WRIGHT, Pastor. Tallahoma, Tenn.

Various Indigestion Cured by Herford's Acid Phosphate. It relieves immediately, and then gradually restores the stomach to perfect health. A permanent cure and a most excellent Tonic.

He who wishes to secure the good of others has already secured his own.

BARTOW, FLA.

Being a constant reader of the Recorder, and not having seen anything of late in its columns from the "Land of Flowers," we thought perhaps a few lines from this part of the Sunny South would be of interest to our friends and its many thousand readers.

Our rainy season is now past. In fact, we did not have the amount of rain during the summer that we usually have, and on that account it has been a much warmer summer here than it is ordinarily.

The fall crops, many of them, have been and are now being planted and harvested. The oranges are ripening and being shipped, together with other tropical fruits.

Many of the Northern and Eastern tourists are beginning to arrive in our city. They tell us it has been unusually cool in the North this summer. About 90 degrees is as warm as we have experienced here during the summer. In winter a more delightful climate can't be found.

Our schools have all opened with fine prospects. The Summerlin Institute, one of the best schools in South Florida, is located here. They recently completed a \$15,000 house which added to the already beautiful building, fully equips us for the accommodation of many pupils.

The South Florida Military Institute is also located here, opening on the first with a large attendance of cadets.

In this beautiful city, which is often called the "City of Oaks," and very appropriately so, we have eleven churches, seven white and four colored. The Methodists were in the lead when we came here, but we are now glad to report that the Baptists have gone up head. Since our coming here in January last we have had 84 additions, mostly by baptism, and almost every Sunday we are receiving members into the church. Every department of our church work is growing in numbers and in interest. The church here has more than trebled its contributions to missions this year as compared with previous years.

On Wednesday before the fourth Sunday in January next our State Convention will meet in Lake City. We extend a cordial invitation to the editor of the Recorder.

If this is not consigned to the waste basket we may have some other things for its columns in the future. Success to the Recorder and its able editor. Would to God we had more such editors. We love the Recorder for the firm stand it takes for the truth, and because it sticks to it and sends it forth with no uncertain sound. Eternity alone will reveal the great good it has and is accomplishing. Brethren, pray for us. To God be all the glory.
S. G. MULLINS.

THE CONVERSION OF ADULTS.

BY REV. WILLIAM E. HUTCHINSON.

Some months ago appeared in several of our periodicals reviews of a book which takes up scientifically (!) the matter of conversion; and the conclusion arrived at is that conversion cannot, as a rule, be reasonably expected beyond the period of transition from childhood to manhood and womanhood, that is, from twelve or thirteen to seventeen or eighteen years of age. Of course, if a proposition is "scientifically" established every contrary opinion must give way; and if conversion of the religious

nature is not to be expected after boyhood, the church should modestly learn from science, and, giving up all efforts to save adults, put in machinery solely to work up the youthful product. Only yesterday a minister in a protracted meeting quoted with approval a paragraph to the effect that the conversion of a man in middle life meant the addition of one to the church, while the conversion of a child meant the bringing in of a million. The practical inference was the same as that of the book spoken of.

Now certainly no one will object to any effort made to impress and train the young and to bring them early into the church. The Lord required the sacrifices at his ancient altar to be in the beauty and strength of youth; and Jesus now, longs for the offering of one's life, not for the broken and shriveled ends of it.

But is the inference in question a sound one? Must the church indeed give up the hope of saving men and women of middle life and sinners with gray hairs? If adults are rarely converted nowadays, is it because of a sort of a physical inability in a grown man to be converted, or because of a lack of faith and spiritual power in the church?

The Gospel has had power to change the hearts and lives of men and women. Matthew, the tax collector, was a grown man;

COFFEE VISE.

Wife's Feet Still You Get a Knock-down.

"I had used coffee moderately up to six years ago," writes a lady from Piney Creek, Md., "when I was seized with an attack of nervous prostration, and was forbidden coffee by my physician. I was constantly under treatment for nearly three years. After my recovery, I once took a cup of coffee, and it made me so sick I did not want any more.

"After the nervous prostration, my stomach was very weak, so that I had to be careful with my appetite. As soon as I would eat certain things, I would have an attack of stomach trouble sometimes lasting several weeks, so when I was attacked by erysipelas two years ago, my stomach was immediately out of order.

"I kept getting worse until nothing would stay on my stomach, not even rice water or milk, and I was so weak I had to be fed with a spoon. I had a craving for something like coffee, but that was impossible, so Father went to town and got some Postum Food Coffee, and when he asked the doctor if I might have it, he quickly answered, 'Yes.' Mother made it exactly as directed, and brought me part of a cup and it was delicious, satisfied every craving, and, best of all, stayed on my stomach without distress, giving comfort instead. For several days I lived on Postum, gradually increasing the amount I took until I could drink a cupful. Then I began to take solid food with it, and so got well and strong again. I now use it constantly, and I am entirely free from any stomach trouble.

"Father and Mother both use it. Coffee made Mamma nervous and disagreed with her stomach so that she would taste it for hours after drinking. Father had stomach trouble for five or six years, and used to be deprived of various articles of food on account of it. Now he can eat anything since he quit coffee and uses Postum. Father says that it is better than Mocha or Java." Name given by Postum Co., Battle Creek, Mich.

the jailor at Philippi was a man of mature years; and it is evident enough that the majority of those who came into the church in the days of the Master himself and in the apostolic times were grown men and women; many of them bringing in their families with them. The great preachers from those days down till now have not addressed their preaching to children merely—they have been able to win for the church the hearts of men. Is not the suggestion that efforts to win converts should be restricted mainly to the very young, a confession that the Gospel is becoming old and weak and is no longer the power of God? But what could show the power of Christianity more gloriously than the conversion of Jerry McAuley; and what man of the last generation had a wider influence for Jesus Christ than Mr. Finney, who was himself converted after reaching the maturity of his powers?

One of the purposes of the miracles of Jesus was to teach the generalization that the Gospel can effect a revolution in the nature of a man; that Christians are not shut up to the doctrines of development and evolution; and that no one is so far gone in age or in wisdom or in sin that the power of the Christ cannot reach him and restore and hold him.

What is needed now is a sturdier faith in the power of the old Gospel—the whole of it; a stronger preaching of the severity as well as the goodness of God, of an inevitable judgment, of the depravity and the fall of man and the danger of a further fall, instead of a complacent ceasing upon the ascent of man and the evolution of immortality, and a blind trust in the universal fatherhood of God—such a fatherhood as has no model in the Scriptures. What is needed is preaching addressed to mature minds—not so much to the reason, for one of the points of weakness in the church is the willingness, yes, the eagerness to submit the Gospel to the criticisms of human reason—but a preaching aimed straight at the sleeping consciences of men. For men have consciences; and the Spirit of God can wake them at any hour of the night, whatever scientific books and the human reason may say to the contrary notwithstanding.—Presbyterian.

WEST KENTUCKY ASSOCIATION.

Convened last week with the Baptist church at Clinton.

Dr. J. N. Hall, editor of the American Baptist Flag, was unanimously re-elected moderator, and Eld. W. H. McMurray was elected clerk, and Don Singletary treasurer, without opposition. Pastor I. A. Hailey, of Clinton Baptist church, will furnish report of regular proceedings.

Bro. Hailey is greatly beloved, and under his care the church is growing spiritually and numerically, and increasing its contributions to all denominational objects.

Pastor Turnley, of Fulton, preached the introductory sermon to the delight of a large and attentive audience.

I had the pleasure of meeting Deacon John T. Moore and his model wife. They were united in happy wedlock fifty-three years ago; both are in good health. Ever since they married they have been subscribers of the "old reliable," true and tried Western Recorder, and it goes without saying that they are intelligent, conscientious and loyal Baptists.

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.

Swamp-Root, Uric Acid and Urinary Trouble.

Among the many famous cures of Swamp-Root investigated by the Western Recorder, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

Dr. Kilmer & Co., Binghamton, N. Y. (Continued)—When I wrote you last March for a sample bottle of Swamp-Root, my wife was a great sufferer from back-ache, rheumatism and urinary trouble, and I was in the same boat. After trying the sample bottle, she bought a large bottle here at the drug store. Thank God she so much got the benefit from it. The first bottle of Swamp-Root was wonderful and almost immediately she has felt so returns of the old trouble since. F. THOMAS, Oct. 1st, 1902. 67 East St., Buffalo, N. Y.



Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, constant headache, dizziness, sleeplessness, nervousness, irregular heart-beating, rheumatism, bloating, irritability, worrout feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root, you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptoms of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Louisville Western Recorder.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

A PLEASANT TIME.

I enjoyed the hospitality of President Dunford, of Clinton College. The college is prosperous and advancing in influence. The Baptists of Western Kentucky are to be congratulated on having such an institution in their midst, and it deserves their enthusiastic patronage. The beautiful dormitory is being elegantly furnished by the leading churches of Western Kentucky. The Pedeech First church, under the care of our esteemed brother, G. W. Perryman, has furnished a room, and it is hoped that all other first-class churches will follow the good example.
W. P. H.

The Ladies' Missionary Society had a most pleasant meeting at Covington on Wednesday of last week. The meeting was held in the afternoon, beginning at 2 o'clock.

After the usual devotional exercises letters were read from the Secretaries of the Home Board and Foreign Board which were greatly enjoyed. The letters were most encouraging, and the suggestions most helpful.

Afterwards excellent essays were read, one being upon an Ideal Society and its President. This was well written and brilliant and received with much enthusiasm. The Ideal Society would be an ideal indeed, and yet the standard was not put up in the clouds where no society could ever hope to reach it. Reports from the societies were very encouraging.

None dear in the sight of God and his angels than, any other conquest is the conquest of self, which each man with the help of heaven can secure for himself.—A. F. Stanley.

"NOW I LAY ME."

Near the camp-fire's flickering light,
In my blanket bed I lie,
Gazing through the shades of night,
At the twinkling stars on high.

OUR PULPIT.

A WORTHY THEME FOR THOUGHT
BY C. H. SPURGEON.

"We have thought of thy loving-kindness, O God, in the midst of thy temple."—Psalm 48:9.

Who were these people who declared to the Lord that they had thought of his loving-kindness in the midst of his temple? According to the title of the Psalm, they were the sons of Korah. And who were the sons of Korah? They were the singers in the house of the Lord, those who took the principal part in sounding forth the praises of Jehovah. I think it is suggestive that they did not say, "We have sung of thy loving-kindness." They had done that, and it was their constant employment; but they said, "We have thought; and there are some singers who have not done that, for they have sung solemn words thoughtlessly, caring only for the music, and not for the meaning. One who is not a skilled musician, or trained vocalist, can tell when his ear is pleased with what he hears, and I think that such a person will say that the very sweetest music he has ever heard has come from sincere hearts, even if the voices have not been in complete harmony. If you hear Christians sing when they are in the spirit, and sing what they really feel, their singing may not be artistic, and it may not be accurate; but if your own heart is right with God, it will have such an effect upon you as no other music can have. Singing from the heart is the noblest form of praise to God. Some people would not shout so loudly where the words should be uttered softly, or sing so harshly where pathos is required, if they were thinking while they were singing; but it is quite possible for us to be uttering sweet sounds without our mind and heart being really occupied in the exercise. Let it not be so with us, dear friends; but, whenever we sing, may we so praise God in our spirit that, at the close of every psalm and hymn, we may be able to say, with

these sons of Korah, "We have thought of thy loving-kindness, O God, in the midst of thy temple."

I. So, first, we learn that their occupation was gracious: "We have thought of thy loving-kindness, O God."

Thought is a noble faculty; the power to exercise it distinguishes men from the brute beasts. We grovel when we are under necessity to perform the acts that relate only to the body; we rise as we are able to perform the functions of the mind and heart. Really to think, is an ennobling employment; yet it is not everybody who cares to think. There are many, who regard themselves as religious people, who like to pay somebody else to do their thinking for them, so it is theirs only at second-hand. They are not like the noble Bereans, who "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so;" thus going to the fountain-head, instead of drinking of the streams which have, probably, been polluted in their course. You may rest assured of this, that you do not really know anything until you have thoroughly thought it out. You say, perhaps, "I believe such-and-such a creed;" yet you hardly know what is stated in that creed, and you certainly do not know what the words mean; and, therefore, you do not really believe it in the right fashion. If you would truly know it, you must study and labor to understand it; in fact, you must think over it. But the singular thing is, that many people will do almost anything except think. A pretty service, to which the flowers from Covent Garden lend the chief attraction, or in which the millinery makes the greatest show, pleases a great many; and to have the ears charmed with the melodious sounds of vocal or instrumental music producing a sensuous feeling which they suppose to be true devotion, but do not—how many there are who will give almost anything for this; but as for thinking, they cannot do that. Such work is too hard for their mental constitution; they do not think, and they cannot think. Yet, brethren, no man can be a strong Christian unless he is able to say, in the words of our text, "We have thought of thy loving-kindness, O God." What is needed is that we should believingly think in harmony with the great thoughts of God, thinking them over again after him, as it were; not endeavoring to think anything contrary to what is revealed, or seeking to be inventors of truth—which we can never be;—but reading, marking, learning, and inwardly digesting what we find recorded in the sacred Scriptures. This is the kind of thought we must exercise, if we are to grow in grace, and to make advances in the divine life.

Not only, however, is thought a noble faculty, but God's loving-kindness is a theme that is especially worthy of thought. If there is any subject that may be neglected in our meditations, this must never be. The commonest ties of gratitude bind us at least to think about the great goodness of God to us. It is an amazing thing that he should ever have so highly favored such unworthy persons as we are, and favored us so long, so tenderly, and so perseveringly. Truly, the mercies he hath bestowed upon us should never be—

"Forgotten in unthankfulness,
And without praise die."

Besides, if we do not at least think about God's loving-kindness to us, we may well tremble lest he should no more think upon us for good, and find more grateful recipients of his loving-kindness. Not think of his loving-kindness? Why! there are some of us who cannot help doing so, for it continues to be manifested to us every day. We cannot forget the past mercies, for the present ones are so abundant. Fresh oil to anoint us is ever flowing from the good olive tree which is one of the symbols of our Saviour. How can we forget what the Lord has done for us? I might slightly alter that striking expression of captive Israel, and say, "If I forgot thee, O thou loving-kindness of the Lord, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth." The beam out of the wall, and the stones on which we rest our feet, might well cry out against us if we do not think of the loving-kindness of the Lord. If we cannot tell all about it; if we cannot properly weigh and value it; if we cannot give any adequate return for it; yet let us at least think of it. Let every one of us think of it now, so that we may be able to say, at the close of the service, or even before, "We have thought of thy loving-kindness, O God, in the midst of thy temple."

Further, such thought as our text describes is essential to all true worship. Be not startled if I say that it is very much in proportion to our thought that we do really worship; and, without thought, there is no true worship. Suppose we sing the praises of God without thinking what we are doing; is that praising him? Nay, no more than if we could have taught a parrot, or constructed an automaton, to make the same set of sounds. Suppose we preach without thought; of what value is such preaching? I am afraid there is much of that sort of preaching to be heard. One minister said, some time ago, that he could preach two sermons a day, six days in the week, and think nothing of it; and somebody, who knew his style of speech, said that he was quite right in thinking nothing of it, for there was nothing in it to think of. If the preacher shall talk, and talk, and talk, but does not himself think, his words will not be acceptable even to his hearers, much less can he hope that they will be accepted by God. If you say that you worship God without thought, I answer that you worship not God at all, and that you rather mock him than worship him. If you kneel down to pray, ere you retire to rest, and when you rise up you say to yourself, "I never thought of what I was saying," then, sir, you did not really pray, there was no true prayer in the act, it was all a mockery and a sham. We must make the whole of our devotion an exercise of the inward spirit, not so much an act of the vocal organs as of the thoughtful part of our being; so that we may be able truly to say, "We have thought of thy loving-kindness, O God, in the midst of thy temple."

Now, this task of thinking of God's loving-kindness ought to be a very easy one, for there is abundance of material to think of in God's loving-kindness. Well did Joseph Addison sing—

"When all thy mercies, O my God
My rising soul surveys;
Transported with the view, I'm lost
In wonder, love, and praise."

Each one of us, who has been the subject of saving grace, may



The World's Regulator

Nearly ten million Elgin watches act as one great pendulum in regulating the hours of business, travel and pleasure the world over. Every

ELGIN Watch

is made of the finest materials by the most skilled hands. Always look for the watch work "Elgin," engraved on the works of the world's best watches and for free booklet about watches. ELGIN NATIONAL WATCH CO., Elgin, Ill.

say to the Lord, "I have thought of thy loving-kindness to me in thine eternal counsel, or ever the earth was; and of thy loving-kindness to me long before the members of my body were curiously wrought by thy mysterious power." Some of us can say to the Lord, "I have thought of thy loving-kindness in having committed me to the care of a godly mother and a Christian father; of thy loving-kindness to me in my infant days, when I could not protect myself; of thy loving-kindness to me in my wayward youth, when I ran into divers follies, knowing not myself or thee; and of thy loving-kindness to me when I grew up to manhood, and, alas! my folly ripened into sin. I have thought of thy pitying, restraining, forgiving loving-kindness, that watched over me in all my wanderings, ever tracking the lost sheep that the good Shepherd might always know where it was, and in due time bring it home; and that loving-kindness which, at last, lovingly grasped me, laid me upon thy shoulders, and bore me home rejoicing. Thy loving-kindness, O my God, where shall I end the story of it? Surely, it shall last, not only as long as my existence here, but it shall be continued throughout eternity.

I think, dear friends, that I have now shown you that there is plenty of room for thought upon the subject of the Lord's loving-kindness. So now let me go on to say that this is a kind of worship in which all of you, who are God's people, may engage. When I go home, after this service, I shall be able to say, "I have preached thy loving-kindness, O God, in the midst of thy temple." You will not all be able to say that, for, if we were all preachers, where would be the hearers? But I hope you will be able to say, "I have thought of thy loving-kindness, O God, in the midst of thy temple."

Perhaps your singing does not count for much, like mine—more of a growl than a song, our musical friends say. Never mind if it is so; if you cannot sing, you can say to the Lord, "I have thought of thy loving-kindness," and that, after all, being the very essence and soul of worship, will be more profitable to you than if, without thought, you had spoken with the greatest eloquence, or sung only with your lips the sweetest notes of music. Ah! my dear sick sister ever yonder, hardly fit to be out of your room, I hope you will be able to say, "I have thought of thy loving-kindness, O God." My poor old friend, up there in the gallery, who cannot even read the Scriptures, you also can join with us, my brother, in saying, "We have thought of thy loving-kindness, O God." Yes, my friend, though you have not the

talent of communicating anything to others, for you feel so bashful, and are almost hiding your head even now while I am speaking, and although you scarcely think yourself worthy to come to the communion table with the Lord's people, yet you know that you can chime in with us when we say, "We have thought of thy loving-kindness, O God." I do delight in any form of worship in which everybody can join; and this is such that no one who really loves the Lord, need keep himself out of the happy united assembly.

Yet, brethren, this practice of thinking of God's loving-kindness is not universally followed. I am afraid that, in all congregations, there are many people who do not think at all; and many others who do think, but they think about almost anything except the loving-kindness of the Lord. You missed your ring from your finger! You say to yourself, "Where did I leave those keys?" You are wondering how that sick child is! You are thinking about that pair of horses to be sold to-morrow! Oh, yes, under the most faithful ministries, these odds and ends of daily life will force their way in if they can; but they must be rigidly excluded when they take the place of that one theme that is really worthy of our thought. When the birds came down to eat the sacrifice that Abraham was offering, he drove them away. Try, dear friends, to do the same with all that is carnal, frivolous, worldly, that your sacrifices unto the Lord may be well pleasing in his sight, and that you may be able to join with the sons of Korah in saying, "We have thought of thy loving-kindness, O God, in the midst of thy temple."

II. Now, secondly, I want to show you that the place was appropriate; "in the midst of thy temple."

The temple at Jerusalem stands no longer; it is gone, but are there not temples of God now? Yes, a good many. Of what are they composed? They are composed of living men and women; there are no other temples of God. The Apostle Paul wrote to the Corinthians, "Know ye not that your body is the temple of the Holy Ghost which is in you?" But those handsome buildings with spires and towers, and those bare-looking structures called Nonconformist places of worship, are they not temples? No; or if they are called temples, then to them Stephen's words may be applied, "The Most High dwelleth not in temples made with hands." So let us cast aside the superstition which regards any particular place, or any set of bricks, and mortar, and iron, as being in any sense or degree holy. Holiness is not an attribute attaching to material sub-

stances. God says, "Heaven is my throne, and earth is my footstool; what house will ye build me? or what is the place of my rest? Hath not my hand made all these things?"

But there is still a temple of the living God, and that temple is made up of the aggregate of all the temples; the temples are the bodies of his people; and the whole church, which is the mystical body of Christ, is the temple of God. By the term, the church, I mean the whole body of believers throughout the world, and in heaven, too, for they together form the one general assembly and church of the first born, which are written in heaven." This is the temple of the living God, and I hope that many of us can say that we are in the midst of it. If we are numbered amongst God's people, the tens of thousands, and hundreds of thousands, all over the world, who love the Lord, surely we are in the most appropriate place to think of the lovingkindness of the Lord.

And, first, if we are in the midst of God's spiritual temple, his true church, we may well think of his lovingkindness in permitting us to be there. "What!" says one, "am I really one of the Lord's chosen people? Dare I hope that I have a part and a lot with his saints? Who would have thought that such a thing was possible? Who would have dreamed that it could ever be so?" Ah! beloved, of all the wonders you will ever see in the Church of God, if you really know yourself, the greatest wonder of all will be to find yourself there. I am never tired of singing, with good Dr. Watts—

Why was I made to hear thy voice,
And enter while there's room;
When thousands make a wretched choice,
And rather starve than come?

'Twas the same love that spread the feast,
That sweetly forced us in;
Else we had still refused to taste,
And perish'd in our sin.

Cannot many of you say the same thing? Some of your old companions are not here; perhaps they even ridicule the idea of coming to such a place as this. Possibly some of your former associates are now where hope and mercy can never reach them. Why was it not your lot to reject Christ, and to perish in your sin? What but the sovereign grace of God has made the difference between you and them? So will you say, "We have thought of thy lovingkindness, O God, in the midst of thy temple; we have thought of thy lovingkindness in putting us into thy temple, and I even making some of us to be pillars in that temple."

III. The third thing I was to prove to you was, that the result was beneficial: "We have thought of thy lovingkindness, O God, in the midst of thy temple." Having done so, what was the result?

First, according to the context, they were made joyous: "Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments." You know how you may think over a subject until you can produce within yourself the state of mind which naturally grows out of it. You may take your troubles, and pore over them again, and again, and again, and again, until you make yourself as thoroughly miserable as a human being can be. I recollect some one writing to me to say that he had attended the Tabernacle on one occasion, but that he should never do such a thing again, for he was certain that the tried and afflicted people of God did not meet there.

He said, "As I looked around and saw the happy faces of the congregation I said to myself, 'These are not the tried people of God.'" We delight in being joyful in our God, and we wish that our countenances could always shine as the face of Moses shone when he came down from the mount. So, beloved, think of the lovingkindness of the Lord to you, and see if that does not make melody in your heart unto him, and cause the big bells in your soul to ring strains of praise so full of jubilant gladness that your very body shall seem as if it could hardly bear the joy. I have sometimes seen an old church steeple rock and reel when a marriage peal has been rung out from the arched belfry; and, in like manner, at times, one has felt so happy that the poor physical frame seemed as if it could scarcely endure such excess of bliss as the soul was delighting in the lovingkindness of the Lord.

Now, my dear sister, you have talked about that rheumatism of yours to at least fifty people who have been to see you, suppose you tell your next visitor about the lovingkindness of the Lord to you. Yes, my dear brother, we all know that trade is bad, for you have told us so every day, for I don't know how many years. And you have always been losing money, though you had no capital when you started; yet, somehow or other, you have managed to have something left even now. Well, we know that old story; could you not change your note just a little and talk about the lovingkindness of the Lord? Yes, my friend, I know that many professing Christian people are not all that they profess to be; I have heard you say so ever so many times. You say also, "There is no love in the church." Well, so far as we can see, you are not overstocked with it. You say, "There is no seal among the members." But have you any to give away to those who need it? Now, henceforward, instead of always harping on the faults and failings of God's people—which, certainly, are numerous enough, but have not become any fewer since you talked so much about them—would it not be better to think and talk of the lovingkindness of the Lord?

Does some one ask, "Is there any need to tell that? Yes, there is, for it has got abroad that our Master is austere, and hard to his servants. I should not wonder if there are some young people, even here, who imagine that religion is a very dull, dreary, miserable thing, and who say that they do not want to be Christians, for they would rather see a little life. They would not mind being converted afterward,

SEVEN TO ONE

Sometimes the weight goes up that way when taking Scott's Emulsion. Seven pounds of new, healthy flesh from a one pound bottle of Scott's Emulsion is on record.

Scott's Emulsion brings everything to its aid; good appetite, strong digestion, rich blood, new body strength, and above all the power to get all the good out of ordinary food.

For those who are in need of more flesh there is nothing better. Thin folks—try it!

Write and we will send you a free trial bottle. SCOTT & BOWNE, 40 Park Street, New York.

Bacon's Will Save You Money!

Black Dress Goods.

- 75c Yard—We are showing an All-wool Oravenette Cheviot, 54 inches wide.
- \$1.24 Yard—All-wool Camel's-hair Oravenette for coat suits and separate skirts, 54 inches wide.
- \$1.85 Yard—A handsome quality of Unfinished Worsted, extra heavy quality, for unlined skirts and coat suits, 58 inches wide.
- \$2.75 Yard—All-wool Imported Clay Worsted; this cloth is the favorite for coat suits and dresses, a nice medium weight, 63 inches wide.

Colored Dress Goods.

- 45c Yard—Granite Cloth, in all colorings, red, navy blue, green, brown, castor, 88 inches wide.
- 50c Yard—Venetian Covert Basket Cloths, in all the new fall colorings, red, brown, castor, gray, rosada, 38 inches wide.
- 65c Yard—Colored Zabeline, in castor and red mixtures, 50 inches wide.
- 98c Yard—Silario Saiting or Heavy Close-woven Etamine Cloth, in castor, gray, cadet, 50 inches wide.
- \$1.35 Yard—Beautiful quality, heavy-twilled Saiting Material that can be made without lining, in desirable colorings, navy blue, garnet, brown and castor, 52 inches wide.

Ladies' Fall Hosiery.

- 19c Ladies' extra heavy Triple Fleece-lined Hose, fast black, double soles, heels and toes, plain or ribbed.
- 25c Ladies' All-wool Cashmere Hose, fast black, high apliced heels and toes, plain or ribbed.
- 49c Ladies' extra fine Fast-black All-wool French Cashmere Hose, full fashioned, double soles, heels and toes.

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.



Kid Gloves.

- \$1.35 Instead of \$1.60, we are selling the most excellent Pique Kid Glove.
- \$1.35 This glove is a splendid quality, fits perfect fitting, and is the regular \$1.50 glove.
- \$1.74 For the popular Trouser Kid Glove, in all the light shades of moose and grass. This glove needs no introduction.

Handkerchiefs.

- Just received our Fall Importation of Ladies' Handkerchiefs consisting of plain lines and novel effects.
- 15c All- linen extra sheer Handkerchiefs, with drawn work borders.
- 25c Extra quality Irish Linen Handkerchiefs, with 1 or 2 rows of drawn work.

Ladies' Neckwear.

- 49c For your choice of a lot of new Silk Automobile Ties, in white, black, and all the becoming shades.
- 75c For pretty Silk Crepe de Chine, exquisitely embroidered in contrasting silks worth \$1.00.
- 98c For your choice of a lot of new Stocks in the very recent shades and shades, including the stylish plaids.

We can safely say that our line of silk hosiery is the handsomest and most complete in Louisville \$15 00 Prices from 98c up to

CARPETS and MATTINGS.

but they would like to have a little happiness first. Well, young people, it is a very good resolution; only let me tell you that it is a pity to look for life in the purlieus of death, for there is none there. It is advisable to have a little happiness, and more advisable to have a good deal of it; and it is most of all advisable to have the greatest happiness possible. I, for one, will speak of the lovingkindness of the Lord, and I do not think any believer here will contradict me; and I can say that I never knew what real happiness meant till I trusted the Lord Jesus Christ as my Saviour. I have had plenty of trouble since then, and much pain of body and depression of spirit; but I can testify that my Master's service is the grandest possible service on earth, and his love to me, and his tenderness and gentleness to me, make me feel that if I had even to die for him, I would rejoice to do it; and if I had to live as long as Methuselah did, I would only pray that, during every hour and minute of the time, I might consecrate every faculty I had entirely to his praise. We must

tell to the generation following the truth about the lovingkindness of the Lord that they may not be deceived by the great enemy of souls, and be made to think that Christ's service is a bondage to the soul.

Last of all, as we think of God's lovingkindness, we shall be confirmed in our loyalty to him. How does the Psalm finish? "For this God is our God forever and ever; he will be our Guide even unto death." There are some here who have known my Master for fifty years. I have preached him to you for nearly twenty-five years, and I knew him a good while before that. Do I want to change my Master for a better one? Yes, if you can find a better one for me, but that you never will be able to do. Christian, do you believe that you will ever have a better Master than Christ, and a better service than his? No; I know what you will say, "I only want to know him more, and to serve him better. He has bored my ear to his door-post, and I shall not go away from his service ever; for he is mine, and I am his forever and forever." "This

God is our God," he was our father's God, and our mother's God, and the God of the dear ones whom he took from us to be with him in heaven; and "this God is our God." He is the God to whom we looked in the day of our soul's distress, when we saw him in Christ Jesus, reconciled unto us through the death of his Son; "this God is our God forever and ever." He is the God who wiped our tears away and filled our hearts with gladness, and started us on our pilgrimage to heaven with new life in our souls, and new songs on our lips; "this God is our God." He is the God who has heard our prayers, the God who has been with us in our direst extremity, the God who spoke to us words of healing, words of peace, and words of salvation, when we lay on the verge of death, and looked into eternity; he is the God on whom we have cast our unworthy selves, trusting him with our souls, and our all, for this world, and the world to come, "this God is our God forever and ever." Amen and Amen!

SUBSCRIBE for the RECORDER.

Have You Catarrh.

A Wonderful Remedy Which Can Be Used in Your Home. Cures Catarrh of the Head, Nose, Throat and Lungs.

Dr. Blosser, who has devoted twenty-eight years to the treatment of catarrhal diseases, has perfected the only satisfactory remedy ever discovered for the absolute cure of catarrh, catarrhal deafness, bronchitis, asthma and kindred diseases. He has had unparalleled success, curing cases of 15, 20 and 25 years' standing, that had resisted every other treatment.

Samples Mailed Free.

Send your address and we will send you by mail, absolutely free, a trial package of Dr. Blosser's Catarrh Cure. It cures 95 out of 100 cases, and we have received thousands of unqualified testimonials. Mrs. Alice Carter, Dwight, Kan., writes: "Your Catarrh Cure has cured me of bronchial trouble." Dr. F. A. Wynne, of Atlanta, Ga., writes: "Efficient in all forms of catarrh." Rev. I. A. Towles, of Jackson, Ga., writes: "I am sound and well after using four boxes of your Catarrh Cure."

The price of the remedy is \$1.00 for a box containing one month's treatment, sent postpaid. Address: Dr. Blosser Company, 115 Walton St., Atlanta, Ga.

RECENTLY we published an extract from a letter from Dr. J. M. Phillips as follows: "I regret the note in the Argus, published two weeks ago, which you so kindly regarded it as the best paper that comes to me among our Baptist papers. I wrote, 'I regard it as one of the best.' I place the RECORDER first on the list always. I have taken it continuously since 1878, and so suppose I have a right to a place among the Old Guard now."

Thereupon the Argus claimed that Dr. Phillips did write just what it said, and in support of the claim, published the card of Dr. F. I. Manning in its issue, in which he is quoted as saying: "I place the Argus first on the list of the Southern Baptist papers." Thus it is evident that Dr. Phillips was mistaken as to what he did write, and made a lapsus penae by leaving out the words "one of the best," which he had in mind. It is evident also that he ranks the WESTERN RECORDER as superior to all our Baptist papers. For to what end takes off our hat to him and thank him, if he is doing a fine work in Nashville. The moral of this incident is that the brethren should take care what they write, when they wish to compliment other Baptist papers.

The monument to Dr. Broadus, of which we have spoken, generously provided by Capt. Wm. F. Norton ("Daniel Quip"), who is not a church member, but whose parents were leading members, was unveiled on Wednesday of last week. Capt. Norton is a great admirer of Dr. Broadus, and also a great friend to Dr. Whitsett, who delivered the address of the occasion. Dr. Mullins offered prayer, and Dr. John Broadus, Jr., removed the veil. Dr. Whitsett highly praised both Dr. Broadus and Capt. Norton, and said that their names would ever be linked together. Admission was by ticket, and the Times announced that police officers would be on the grounds to see that there were no intruders admitted. There was fine music, and those who were present enjoyed the exercises. Dr. Whitsett's address has been published in several papers.

We are pained to hear that our good friend, J. Ad. Middleton, Esq., of Shelbyville, is seriously ill with a malignant carbuncle. We fervently pray and earnestly hope he will soon be completely restored to health and vigor.

The Milk of the Cow

is richer in proteids, fats and salts than the human milk, hence it must be adapted to infant feeding. Borden's Malted Brand Condensed Milk is the perfection of a cow's milk for infants. Forty-five years' experience has made it the leading infant food of the world.

Pastor E. L. Compere writes from Dublin, Texas: "Please change my paper from Chickasha, I. T., to Dublin, Texas. I have accepted the church here, and am now on the ground for work."

WANTED-A maiden lady wishes a postcard or a companion to some religious tract. Baptist preferred. Address: C. Carr of this office.

AMONG THE Churches

LOUISVILLE.

Walnut-street (Third and St. Catherine)—Pastor Eskin's themes were "God's garden," and "Your sin will find you out." This being a special anniversary, the congregation adjourned into the main audience room and, with the big organ, sang "How firm a foundation," and the pastor closed with prayer. The dedication will be duly announced. It is a great disappointment that delay is necessary. There were five additional baptisms and one under watch-care. Preaching began November 3. Bro. Theodore Compton will aid the pastor.

Broadway—Pastor Jones preached on "God's stirring the people," and on "Wanted, a mess of postage." Four received by letter. Reception Tuesday night.

Chestnut-street—Pastor Weaver spoke on "Contending for the faith," and on "Almost saved." One received for baptism and one baptized.

East—The 60th anniversary exercises opened well. House handsomely decorated. Bro. W. T. Hale presented a concise history of the church. Bro. J. A. Kirly preached "How to behave in the house of God." One joined by letter. Exercises closed through the week. Since Pastor Felix began work, less than two years ago, there have been 173 additions.

McFerran Memorial—Pastor Hamilton discussed "The mistakes of Moses," and "It is finished." Five joined by letter and one received for baptism.

Twenty-second and Walnut—Pastor Dement's themes were "Walking with God," and on "The Gospel." Seven received by letter, three for baptism and three baptized.

Clifton—Evangelist Paul Price preached on "The shepherd," and on "The Christian's platform." Meeting every day and night during the week. Seven received by letter and seven for baptism.

Franklin-street—Pastor Jenkins preached on "Laws in the spiritual realm," and "It is finished." Five joined by letter and one received for baptism.

German—Pastor Jansen preached on "God's message to his army," and "The confession of hope."

Lugan—at Pastor Traile spoke on "Providence of God," and on "Vanity of vanities." Two received for baptism and two baptized.

Parkland—Pastor Taylor spoke on "Affliction," and on "Being lost alone." Two received for baptism.

Southgate-street—Pastor Clarke's topics were "Alive unto God," and "Dead unto sin."

Third-ave.—Pastor Allen discussed "The transfiguration," and "Repentance." One received for baptism. Meeting on November 3. Bro. J. U. T. Givens will preach.

Twenty-sixth and Market—Pastor Reed preached on "Christ's love for Lazarus," and "Being at ease in Zion." Two received by letter and two for baptism.

Van Buren-street—Pastor Ray preached on "The song of the Lord," and on "Paul and Felix."

Thirty-sixth and Grand—Pastor Ross spoke on "Three dividing things."

Oakdale—Bro. H. F. Cheney spoke on "Fight the good fight," and "Seek first the kingdom of God."

Hope Mission—Pastor Brace reported good work. He spent some time traveling among railroad men.

Jeffersonville (Ind.)—Pastor McFarland spoke on "The Christian's power," and "The sinner's weakness."

Borden (Ind.)—Bro. Gates preached on "Christ's drawing," and on "How to hear."

Salem—Pastor Carver spoke on "Israel's rejection of Christ," and on "They sang an hymn and went out."

Bran, W. E. Farnam, J. A. Kirly and E. B. Farrer were present at the Pastor's Conference and made plans and remarks. Bro. Kirly told interestingly of his long pastorate (49 years) at Big Bone and (44 years) at Ballistoburg.

THE STATE.

Pastor Eben G. Vick writes from Bowling Green: "The Second Baptist church here has been greatly helped in the labor of Bro. Paul Price, who has just closed a meeting. It is said that more people have attended these meetings than have ever before attended this church. Bro. Price is not a sensationalist, but he draws and holds his congregations and they hear the old, old story. The interest was great throughout the meeting. There were a number of conversions and a great spiritual awakening."

Bro. T. H. Plammons writes: "Perhaps some of your readers would like to hear what the Lord has been doing for us at East Hickman and South Elkhorn. The pastor was assisted by Bro. O. G. Green at East Hickman, who won all our hearts by his preaching. Thirteen were received for baptism and three by letter, and the whole community as well as the church was stirred and glorified. The pastor was assisted by Bro. W. H. Ryals, pastor at Richmond, Ky., assisted us at South Elkhorn. He did some very fine preaching, and four were received for baptism and one by letter. The weather was unfavorable most of the time, which was somewhat against the meeting. The work at both my churches is in fine condition."

Pastor R. A. LaRue writes: "Have just closed an interesting meeting with Mint Spring church. Had the valued assistance of Elder W. R. Gibbs, of Marion. The church was greatly helped, and the pastor was assisted by Bro. W. H. Ryals, pastor at Richmond, Ky. There were four professions of faith and the outlook is encouraging. Elders Henry and Carter recently held a meeting at Union church which was greatly enjoyed by all, and doubtless will prove a great blessing to the cause in this section."

Pastor J. A. Booth writes from Taylorsville: "I have just closed a meeting of twelve days here. From Bro. A. H. O'Connell's preaching grew rapidly until the house was filled to overflowing. Pastor E. H. Dement, of Louisville, assisted us. His sermons were clear, able, instructive, and his spirit was most excellent. The services he rendered were very acceptable to the people and very fruitful in good results. Thirteen were added by letter and thirty-six by experience and baptism. The church was greatly revived. Our house of worship has just been put in splendid condition at a cost of three hundred dollars. For all this, may God be praised. The old RECORDER is dear to us all. May it long live and prosper."

Pastor J. S. Wilson writes: "I report the following meetings held recently with the Athens and Providence Baptist churches. Pastor Blake of the First church at Lexington assisted me at Athens in a meeting of ten days, which resulted in a glorious revival interest among the brethren and the conversion of 24 which, upon a confession of their faith, were baptized and added to the church. One gentleman and rapidly four came in by letter. Bro. Blake stirred the consciences of all who heard him and moved the wills of many Christians to renewed consecration. Bro. Blake's genial spirit and splendid preaching bound him to the hearts of the pastor and people. May God's richest blessings be upon him in all his labors. At Providence, Bro. J. F. Griffith began the meeting with us, but was called away to his home in Indiana on account of the death of some loved one. Bro. Griffith did not return. His preaching was logical and clear, pressing home to the hearts of the people the fact of sin and its awful results unless repented of. Pastor B. B. Bailey, of Winchester church, preached for us during the remainder of the meeting. This is the fourth time Bro. Bailey has been with the Providence saints in meetings. To the delight of all, in his usual rhetorical and profound, deep and practical way, he declared unto us the counsels of God. Pastors Bailey and Blake both rank well with the great preachers of the day."

Pastor J. L. Spores writes from Burlington: "Bro. T. N. Compton has just closed a gracious series of meetings with us. We greatly enjoyed his preaching. The immediate results are 4 added to the church and 1 profession of faith. Who will join elsewhere. The Burlington saints retain many precious memories of Bro. Compton, and hope to have him spend a month with them the coming year. We regard him as a safe, sound evangelist, and a loving, companionable brother."

Bro. B. M. Pope writes from Pleasant Hill, Simpson county: "The writer commenced a meeting at this place the fourth Sunday night in September, and continued 14 days. Their young pastor was sick and could not be with us in the beginning of the meeting, but came as soon as he could. It was a promising young preacher, and his people love him. We went into the water together. The writer preached on communion, and with the pastor administered the ordinance. The meeting resulted in 50 additions, 45 baptisms, 17 letters in relation. The writer gives most all the glory to God, for we thank to the good Lord for the revival."

Bro. J. E. Johnson is aiding in a meeting at Lewistown, with good prospects.

Bro. E. B. Farrer is missionary of

\$2.80 COMBINATION PRICE \$2.80

Four Books. One Price. The Story of Yatez the Missionary C. E. Taylor, D. D. Cloth, 12 mo. pp. 300 \$1.50 The Young Professor A story of Bible Inspiration. E. B. Hatcher. Cloth, 12 mo. pp. 100 \$1.25 Baptist Why and Why Not. Twenty-five papers by two able writers. Cloth, 12 mo. pp. 25 \$1.25 The Pastor and the Sunday-School. Seminary Lectures. W. E. Hatcher, D. D. Cloth, 12 mo. pp. 50 \$1.25 The Four Books sent Postpaid for \$2.80. It must be a cash order.

BIBLE CLASS QUARTERLY.

A magazine of forty large pages, presenting original and instructive material for high-grade Senior work. The first of its kind and of great value. Price per quarter: Single copy, 5 cents; in orders of five or more, each 4 cents.

B. V. P. U. QUARTERLY.

For use in Young People's prayer meeting. Treats of lesson text and gives many other things, instructive and helpful. Price per quarter: Single copy, 10 cents; in orders of ten or more, each 5 cents.

KIND WORDS.

A paper for young people and of the highest order, and enlarged, with other improvements. Very popular and useful. Price per quarter: Single copy, 10 cents; in orders of five or more, each 5 cents.

BAPTIST SUNDAY SCHOOL BOARD

167 N. Cherry Street, Nashville, Tenn.

held a meeting at Union church which was greatly enjoyed by all, and doubtless will prove a great blessing to the cause in this section."

Pastor J. A. Booth writes from Taylorsville: "I have just closed a meeting of twelve days here. From Bro. A. H. O'Connell's preaching grew rapidly until the house was filled to overflowing. Pastor E. H. Dement, of Louisville, assisted us. His sermons were clear, able, instructive, and his spirit was most excellent. The services he rendered were very acceptable to the people and very fruitful in good results. Thirteen were added by letter and thirty-six by experience and baptism. The church was greatly revived. Our house of worship has just been put in splendid condition at a cost of three hundred dollars. For all this, may God be praised. The old RECORDER is dear to us all. May it long live and prosper."

Pastor J. S. Wilson writes: "I report the following meetings held recently with the Athens and Providence Baptist churches. Pastor Blake of the First church at Lexington assisted me at Athens in a meeting of ten days, which resulted in a glorious revival interest among the brethren and the conversion of 24 which, upon a confession of their faith, were baptized and added to the church. One gentleman and rapidly four came in by letter. Bro. Blake stirred the consciences of all who heard him and moved the wills of many Christians to renewed consecration. Bro. Blake's genial spirit and splendid preaching bound him to the hearts of the pastor and people. May God's richest blessings be upon him in all his labors. At Providence, Bro. J. F. Griffith began the meeting with us, but was called away to his home in Indiana on account of the death of some loved one. Bro. Griffith did not return. His preaching was logical and clear, pressing home to the hearts of the people the fact of sin and its awful results unless repented of. Pastor B. B. Bailey, of Winchester church, preached for us during the remainder of the meeting. This is the fourth time Bro. Bailey has been with the Providence saints in meetings. To the delight of all, in his usual rhetorical and profound, deep and practical way, he declared unto us the counsels of God. Pastors Bailey and Blake both rank well with the great preachers of the day."

Pastor J. L. Spores writes from Burlington: "Bro. T. N. Compton has just closed a gracious series of meetings with us. We greatly enjoyed his preaching. The immediate results are 4 added to the church and 1 profession of faith. Who will join elsewhere. The Burlington saints retain many precious memories of Bro. Compton, and hope to have him spend a month with them the coming year. We regard him as a safe, sound evangelist, and a loving, companionable brother."

Bro. B. M. Pope writes from Pleasant Hill, Simpson county: "The writer commenced a meeting at this place the fourth Sunday night in September, and continued 14 days. Their young pastor was sick and could not be with us in the beginning of the meeting, but came as soon as he could. It was a promising young preacher, and his people love him. We went into the water together. The writer preached on communion, and with the pastor administered the ordinance. The meeting resulted in 50 additions, 45 baptisms, 17 letters in relation. The writer gives most all the glory to God, for we thank to the good Lord for the revival."

Bro. J. E. Johnson is aiding in a meeting at Lewistown, with good prospects.

Bro. E. B. Farrer is missionary of

Ohio Valley Association, and his labors are being greatly blessed. During his six months and five days of service there were 24 additions to the churches, and all the expenses were raised in the field and \$50 in addition, which was turned over to the missionary treasury.

OTHER STATES.

Pastor James G. Sibley writes from Batesville, Ark.: "Please change my paper from Poplarville, Miss., to Batesville, Ark. My father has called us here to do general mission work. We are so far pleased with our situation and prospects and have laid large plans for earnest effort. I shall be much with the people and shall not forget the dear old WESTERN RECORDER which is regarded as the very best of all the religious journals I have ever seen. I am glad to say my head and heart are in the most hearty accord with it in all things. May the riches of grace rest upon you."

Savannah-avenue church of St. Joseph, Mo., gave to Pastor N. R. Pittman and his family a reception last Thursday night week. Addresses of welcome were delivered in behalf of the Sunday-school by Superintendent Garrett; of the young people by President Ballinger of the church by Damon Dunn; of the Baptist brotherhood of the six churches by M. F. Hunt, J. E. Cook and L. F. Ouster, and a special address in behalf of laymen by Dr. H. W. Westover. Pastor Pittman responded. He was present at St. Joseph of Pates Park church, for ten years. He enters a promising field in the pastorate of Savannah-avenue church. The Ladies' Society served refreshments. The Missouri Baptist General Association meets in St. Joseph Oct. 30-31.

Bro. G. L. Morrill, former pastor of the First Baptist church of Owensboro, Ky., made the RECORDER a call last Thursday. He is pastor of the Chicago-avenue church of Minneapolis, Minn. He is off on a musical and lecture tour at Chicago and Gray Court, Mo., and will be over in Louisville and Owensboro to call on old friends. He has written a book of his travels abroad, entitled, "Tracks of a Tenderfoot," which will be reviewed in our columns later.

Pastor T. M. Green writes from Fredericktown, Mo.: "I have accepted a call to the First Baptist church of this place. Have been on the field for two months and have had 15 additions by letter and baptism. Had 5 additions last Sabbath (Oct 5). I must confess that I leave Kentucky with a sad heart. No church was ever more loyal to a pastor than Greenburg was to me. No body of preachers were ever more kind to a fellow-preacher than Kentucky Baptist preachers were to me. I love the Baptists of Kentucky. May God guide and bless them in their efforts to do yet greater things in His name. I have my family with me now, and we are happy in our new home. The able RECORDER always brings sunshine and information. Long live the old paper."

Pastor E. M. C. Dunklin writes

(Continued on 10th page)

The Combination Oil Cure for Cancer Was originated and perfected by Dr. D. M. Eys. It is soothing and balm and gives relief from unceasing pain. It has cured more cases than all other treatments combined. Those interested, who desire free books telling about the treatment, save time and expense by addressing the Home Office—DR. D. M. EYE CO., P. O. Drawer 608, Indianapolis, Ind.

What Goes Up

MUST COME DOWN.

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

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

Other words, many liquid patent medicines derive their effect entirely from the alcohol they contain. Alcohol, and medicines containing it, are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicine or drug is a real tonic.

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

The only true tonic in nature is wholesome food, and the best dieted. Every particle of nervous energy, every muscle, fiber and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the matter if it was taken but the perfect digestion of the food eaten has everything to do with it.

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

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptones and acids which every day the stomach lacks, and probably the best preparation of this character is Starr's Dyspepsia Tablets which may be found in every drug store and which contain in pleasant palatable form the wholesome peptones and acids which nature requires for prompt digestion.

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

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

One of Starr's Dyspepsia Tablets will digest 100 grams of meat, and other wholesome food, which they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and a general way in which it can be done by the digestion and assimilation of wholesome food.

SICK MADE WELL WEAK MADE STRONG.

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

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

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

After years of patient study, and delving into the dusty records of the past, as well as following modern experiments in the realm of medical science, Dr. James William Kidd, of 212 West Building, Fort Wayne, Ind., makes the startling announcement that he



DR. JAMES WILLIAM KIDD.

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

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

S. DRABELLE, AET.

FOR BEST QUALITY—PITTSBURGH, KENTUCKY, ANTHRACITE JELLICO, and W. VIRGINIA AND COKE.

Office: 20 Fifth Street, LOUISVILLE, KY. Telephone 214.



Sunday-School Supplies

For the Fourth Quarter are now ready. Let us fill your order this time.

BAPTIST BOOK CONCERN 64 Fourth Ave., Louisville, Ky.

PLEASE mention this paper, when placing advertisements.

Children's Corner.

A HARD DISTRICT.

Doctor Bosenbury (whether M.D. or what, nobody knew), who lived by himself in the big house on the hill, had just opened his front door and was looking down in surprise on the small figure on the door mat.

"Why, who are you?" he asked.

"Good-morning," said the child. "I am Millie Allendorf. I am your visitor."

"So I see. Will you come in?" She followed him into the great musty parlor, and managed to get up on the hair-cloth sofa, where she sat at the extreme edge so that her feet might touch the floor.

"I'm your visitor," she repeated. "I'm on the 'mittee."

"Committee!" said the doctor, a little dryly. "You are beginning early."

"I don't know," Millie explained, conscientiously, "whether the other ladies think I'm on it. I just joined myself."

"I see. And what are you on committee for?"

"Well, it met at our house yesterday. My mother's on it—she's a real belonging member, you know; they joined her to it the first one. And it's for the object of having a rally meeting at church next Sunday. Mrs. Rhodes said this hot summer time the church-going just kept on getting fewer and fewer every week till it had dropped off to next to nothing; she was just done out with it; she was ashamed to look at the min's-er's face. And then all the rest said so, too; and they talked all about it over and over, till at last they said they guessed they'd get up a grand rally meeting for next Sunday. And they made the town out into districts, and each of them had one."

"Is there anything in particular going on next Sunday?"

"No, sir, just only church. Some of them wanted to have nice music and flowers and a different service, so there'd be 'tractious, but the others said they were tired of 'tract'ons; they weren't going to ask people any more for the present to anything particular. Plain church was particular enough; everybody ought to come to that."

"I don't know but they are right," said Doctor Bosenbury. "They divid'd the town into districts, did they?"

"Yes, and each took one. And they said every single body in this town was to be invited to church before Saturday-night; they wouldn't skip a parson, except"—began Millie, and then hesitated. "I guess," she began again, "there were too many streets and houses for that many ladies; they each of them had a district already, and so then I choosed you for mine. And so

now that makes everybody in town."

"I suppose the ladies thought it was not worth while to ask me."

"Yes," said Millie, innocently, "they said it wasn't any use, because you had made up your intentions about church-going long ago, and it would just be a ceremony to invite you. They said this was a hard district; they didn't believe anybody had the courage to undertake it, because it was such uphill work to come here, and very likely they'd find it too hot for them. I was afraid maybe it would hurt your feelings to be left out, because you wouldn't understand how to explain it, so I came."

"I am very much obliged to you," said Doctor Bosenbury. "You're welcome."

Millie slipped down from the sofa and turned to the door. "Won't you stay longer?"

"No, thank you," she said, getting a little shy now that her errand was done.

Doctor Bosenbury stood on the porch and watched her down the broad path to the gate. There she looked back, and, waving his hand, he said:

"Good-bye. I'll see you Sunday."

He was there. As he marched down the church aisle and took his seat, there passed over the congregation a sensible flutter, of which, however, he seemed quite unconscious. When the service was over, he and Millie walked home together.

"Well, your rally meeting was a success," said the doctor.

"Yes; wasn't it lovely and fell? If they'll just keep on rallying. But nurse says there's so much beginning in this world compared to ending off! Shouldn't you think people would feel ashamed to have to be reminded to come to church, and then forget all about it again as soon as they'd go one time? I should think they'd be afraid of the text this morning."

"The text?"

"Yes, sir. Grandma's sick to-day, and she says when she can't go, she relies on me to tell her what the text is. It was: 'No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.' I'd be afraid, wouldn't you?"

"Perhaps they don't think about it."

"Oh, yes, sir, some of them do. Because, 'most always when you ask them, they say they've been thinking about coming; but it seems every Sunday something hinders them. I've often heard them talk to mamma. They talk as if they had to 'tend to everything else first, as if it was just God and he could wait. Isn't it too bad?" asked Millie earnestly.

They walked on for several steps before Doctor Bosenbury answered, slowly:

"Yes, child, it is too bad."

When he had parted from Millie, as he went up the hill toward his own house, the doctor's thoughts were very busy.

"My hindrances have been great. And I have dared to reproach God with them, to fling my helplessness in his face and blacken my soul with wrath against him, when all the time his help was just at hand, far mightier than they. I will seek it yet, and I know that out of his great love and patience he will even now make me fit for his kingdom."—Zion's Herald.

NEW FALL GOODS AT EVERY TURN.

Elaborate Showing of Fall Dress Fabrics.

The newest weaves and handomest patterns the season has produced from the best foreign and domestic looms. The uniformly low prices which prevail have stimulated the sales in this department beyond all expectations. A substantial saving will be realized on every yard. Hopacking, 22 inches wide, in a dozen of the latest shades \$1.25. Serge Zibeline, 22 inches wide, in five different shades, worth \$1.50 our price \$1.00. VOILE DE LEON, 45 inches wide, in the small shades for street and evening gowns \$1.00. Etaminee, 42 inches wide, in the very late colorings, for street and house wear, regular fine quality; our price 75c.

Silks

Silks in profusion. All the beautiful novelties to be worn this season are now on display. A more varied collection of high-class Silks has never been shown in this city. New Crepe de Chine in a complete assortment of colors for street and evening wear. Moire Silks in white, black and colors; an exquisite display in beautiful designs and colors for handsome coats and gowns. Plaid Silks in abundance. We are showing all the new plaids in the rich, bright colors, such as Moire Plaids, Louisiana Plaids, Mirror Plaids, etc.

Ladies' Neckwear.

We are showing the stylish Shirt Waist Stocks now so popular; prettier things for the neck have never been shown. Exclusive novelties in handkerchiefs. \$3.00. Shirt Waist Stocks in Tulle or Moire silk. \$2.00. Automobile Ties in crepe de chine effects. \$1.00. Tucked Neck Ties in all colors. 75c. Ascotic Ties in silk; very new. 50c.

Black Dress Goods.

Handsome Black Goods for Fall Gowns. 50c For 42-inch All-wool Cheviot. 75c For 32-inch Meltonian. 85c For 36-inch Hopacking; worth \$1.00. \$1.00 For 40-inch Ladies' Cloth, extra good value. \$1.20 For 42-inch Mohair Canvas.

Automatic Sewing Machine Only \$35.00.

Stewart Dry Goods Company.

Advertisement for New York Store, Louisville, Ky. Importers, Jobbers, and Retailers. Dry Goods, Notions, Shoes, Carpets, Upholstery.

Mail Orders Receive Prompt Attention. Please Mention this Paper when Writing.

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

The First Edition of 5,000 has been exhausted and a new edition is being issued. Don't fail to get a supply of these tracts on this important subject, but ORDER COPIES AT ONCE!

Printed on fine paper; a thorough review of the subject. Price, 10c single copy; 12 copies to same address \$1.00. 25 copies \$2; 100 copies (by express, not prepaid) \$5.

It is a treasure of good things—Arkansas Baptist. I think it one of the best treatises on the subject that I have seen, and am sure that its circulation will do good.—J. M. Frost.

Your presentation of the communion question in "The Lord's Supper" is logical and forceful, and is conclusive as against Pedobaptist objections to current Baptist practice.—A. H. Newman.

What discount will you give on 50 copies of "The Lord's Supper"? I am much pleased with it and must have a batch of them.—E. T. Smith.

I have found your booklet, "The Lord's Supper" both sound and strong. It sets forth in a marvellous way the fundamental principles of our denomination, reaching by successive steps to a practical demonstration of our motives for excommunicating apart, thus giving the evidences of our loyalty to Christ. May God bless you for it.—J. V. Cook.

Baptist Book Concern, Louisville, Ky.

EDUCATIONAL.

Bookkeeping

Shorthand and Typewriting.

Taught by Experienced Teachers

Byants Station

BUSINESS COLLEGE

SCHOOL OPEN ALL YEAR

Situations Secured

Massey Business Colleges

Locations in various cities

CHESAPEAKE AND OHIO RAILWAY

Through Pullman vestibular service

WASHINGTON EXPRESS DAILY

Only electric lighted train

Leaving Louisville

Arrive Washington

Arrive Baltimore

Arrive Philadelphia

Arrive New York

Arrive Boston

Arrive Montreal

Arrive St. Louis

Arrive Chicago

Arrive St. Paul

Arrive Minneapolis

Arrive St. Peter

Arrive Duluth

Arrive St. Cloud

Arrive Brainerd

Arrive Fargo

Arrive Bismarck

Arrive Grand Forks

Arrive Wahpeton

Arrive Devils Lake

Arrive Grand Rapids

Arrive Bemidji

Arrive Crookston

Arrive Elk River

Arrive Elk Lake

Arrive Duluth

Arrive St. Paul

Arrive Minneapolis

Arrive St. Peter

Arrive Duluth

Arrive St. Cloud

Arrive Brainerd

Arrive Fargo

GOSHEN ASSOCIATION.

On the morning of October 1 great throngs of people began coming to the beautiful town of Leitchfield.

Promptly at the appointed hour Rev. E. B. White, the moderator, called the association to order and announced that Rev. W. V. Harrell would preach the opening sermon.

The reading of the letters then followed with Dr. T. T. Eaton, of Walnut-street Baptist church, Louisville, Ky., and editor of the WESTERN RECORDER, and Bro. George H. Cox, of Owensboro, as reading clerks.

At the conclusion of the reading of the letters, Rev. E. B. White was re-elected moderator for the twelfth time, and H. V. Harrell was elected clerk.

Bro. George H. Cox, representing the Ministerial Aid Society, made a touching appeal for the pioneer men who, fifty and sixty years ago, preached the Gospel in this wilderness land to the music of the woodman's ax as he cut out the roads and cleared the fields where now run the splendid pikes, and where roam the magnificent herds of the finest stock in all the land.

At the evening hour Field Secretary Young, of the Temperance work, made a strong speech. You could have heard him shout against saloons and "blind tigers" from one station to the next (he is a Methodist you know). Some thought he almost frightened away the few "tigers" in Leitchfield. He met a warm reception at the hands of the people in Leitchfield, who are among the best on earth. They are against whisky, and have voted it out of the community.

On the second day Dr. Eaton made a most thoughtful and powerful speech on missions. Bro. H. E. Cleaton, of the Baptist Army, made a valuable address also. Then came several short speeches which added to the interest of the morning session.

The evening session of the second day was devoted to E. Y. F. U. and Sunday-school work. Bro. J. T. Waite, a consecrated young business man, made a very effective speech on the young people's work. The Sunday-school work was discussed by Bro. H. E. Cleaton, J. T. Viney, H. E. White, H. O. Trueman and Superintendent Jesse T. Gonnell, of the Leitchfield Baptist Sunday-school. These speakers "boiled" their thirty-minute speeches down to the essence of ten-minute speeches.

ute speeches. This was one of the most helpful sessions of the association.

On the third day everything was in a rush. It seems to a visitor that many things done in open session should be done by a committee, such as selecting the place and preacher for next session. This would save time and confusion.

Rev. J. N. Lynch will represent the association at the next session of the Southern Baptist Convention.

The Old Goshen church invited the association to meet there next year. But a few brethren wanted to go to Garfield church. As next session will be a historic landmark by all means the association should have gone to Goshen church, where it was organized four score and seven years ago. It is to be hoped that Garfield will yet yield and let the association go to Goshen church. We should go there and have a great historic meeting.

The closing session was more deeply touching by an eloquent and powerful exhortation by Bro. Harvey Willis, who has been an active member of the Leitchfield church for many years. The song, "God be with you till we meet again," was sung with power and a genuine old-time hand-shaking marked the close of one of the best sessions which this body has held.

The RECORDER goes into many homes in the association. More and more our Baptist people are reading the best papers. The RECORDER is one of the best, and they read it. The editor received a cordial greeting.

W. H. RICH.

THE WOMAN'S PARABLE.

It is usually called the Parable of the Leaven. It is reported in Matt. xiii. 31., and Luke 13:31. Our Savior tells of a man who went forth to sow seed, of another man who sowed tares, of a man who cast his net into the sea, of a man who planted a fig tree in his vineyard, etc. All these activities were out of doors, and could be seen by others. But when he came to illustrate the silent yet most efficient work of the Gospel he pictured a woman in the seclusion of her home, with no one present but a little child or two, putting the leaven in the moistened meal, and kneading it preparatory to baking.

This work of the woman is as necessary as that of the sower and the reaper. We want bread on our tables, and not grain, or even flour. Christ called the truth and love which he brought from heaven "the bread of life" (John vi. 35.). To make bread was exclusively woman's work when he was on earth. Hence it was necessary, in using the leaven as an illustration, to speak of it as hidden in the meal by a woman. But is her introduction here merely the setting or drapery of the parable, or is there not a suggestion in it of woman's work in the extension of the Gospel? Timothy derived his faith from his mother and grandmother. Priscilla was a teacher of Apollon, and a German Biblical scholar contends that she wrote the Epistle to the Hebrews. Philip the Evangelist had four daughters "which did prophesy." (Acts xxi. 9.) The Gospel saved woman, and she has shown her gratitude in all the Christian centuries by working in her sphere.

Of course most of the leavening work of women must be done in the home. By fidelity there she may exert a world-wide influence.

CATARRH



The treatment of Catarrh with antiseptic and astringent washes, lotions, salves, medicated tobacco and cigarettes or any external or local application, is just as senseless as would be kindling a fire on top of the pot to make it boil. True, these give temporary relief, but the cavities and passages of the head and the bronchial tubes soon fill up again with mucus.

Taking cold is the first step towards Catarrh, for it checks perspiration, and the poisonous acids and vapors which should pass off through the skin, are thrown back upon the mucous membrane or inner skin, producing inflammation and excessive flow of mucus, much of which is absorbed into the blood, and through the circulation reaches every part of the system, involving the Stomach, Kidneys and other parts of the body.

SSS

circulation all offensive matter, and when rich, pure blood is again coursing through the body the mucous membranes become healthy and the skin active, all the disagreeable, painful symptoms disappear, and a permanent, thorough cure is effected. S. S. S. being a strictly vegetable blood purifier does not derange the Stomach and digestion, but the appetite and general health rapidly improve under its tonic effects. Write us about your case and get the best medical advice free. Book on blood and skin diseases sent on application.

THE SWIFT SPECIFIC CO., Atlanta, Ga.

MRS. HELENA BLAU,

Young Milwaukee Society Woman.



THIRTEEN thousand cured women have written to tell how Wine of Cardui restores the blessing of health on every woman who takes it, and poor ailing Mrs. Helena Blau, No. 123 Seventh Street, Milwaukee, Wis., is one of the young women whom Wine of Cardui has rescued from a life of suffering. She writes:

"Wine of Cardui is certainly 'wonder' out' woman's best friend and I am pleased to give my experience with it. A few months ago I caught a severe cold, having been out in inclement weather, which settled all over me, particularly in the abdomen. I was in almost constant pain. I consulted a physician and took his medicine for a month and without any relief. I then decided I would try your medicine and it was a lucky day for me when I did so. I noticed a change in a few days and felt encouraged to continue taking Wine of Cardui, and my patience was rewarded, for in two weeks my pains had left me and I felt like a new woman."

The woman who has suffered from female weakness should do anything within reason to secure health. Wine of Cardui is the medicine that appeals to reasonable women - women who hold operations and cutting in horror - women who know that Nature is the best physician. Wine of Cardui gives women back their health by giving Nature a chance to build up the wasted and diseased tissue. Wine of Cardui regulates the menstrual flow and Nature, when relieved of the drains or of the poisons in the system, makes the functional organs strong and healthy again.

Any woman who is timidly suffering untold pains because she is too sensitive to undergo a physician's examination and treatment can find no excuse for not securing relief when Wine of Cardui is offered to her. There is no publicity to deter her. She can take Wine of Cardui in the privacy of her home, with as much assurance of a final cure as though a dozen doctors recommended it. Many physicians do recommend Wine of Cardui to their patients. Why not get a \$1.00 bottle of Wine of Cardui from your druggist today?

WINE of CARDUI

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

fiences. Susannah Wesley, the mother of John and Charles, has been called "the mother of Methodism." The leaven that he hid in the hearts of her boys has extended, through them, to hundreds of thousands. I copy from a Gleaner of Religious Illustrations the following:

The mother of Rev. John Newton, a pious woman of the south of England, died when he was but between years old, leaving him only the memory of her religious teaching and goodness. At an early age he became a dissipated sailor. The memory of his mother brought him to himself and started a stream of irremediable influences. Through him Gladstone Buchanan was converted, who became a missionary to India. He wrote "The Star in the East," which made Adoniram Judson a missionary to India. Newton was also the means of converting Thomas Scott, the commentator. Through him Cooper was rescued from despondency and his help tended to the key of religion. His influence upon the career of Wilberforce is asserted, and also that the abolition of the slave trade was one of its remote results. Wilberforce wrote "A Practical View of Christianity," a useful book, the instrument of converting Hugh Richmond, the author of "The Dairyman's Daughter,"

which has saved thousands. Back of it all stands the faithful mother of John Newton.

What an inspiration for Christian mothers are such facts as these. How much better to train up John Wesleys and John Newtons to bless the world than to go about smashing saloons or making speeches in favor of female suffrage.

Christ said, "The kingdom of God cometh not with observation" (or as the margin has it, "outward show"). If the homes are leavened, in due time the nation and the world will be - Selected.

If we cannot strew life's path with flowers, we can at least strew it with smiles. - Dickens.

SHAW'S FAMILY RECORD.

Just the thing needed in every home. It will make a fine holiday present. Beautiful designs, about 100 different Marriage Certificates, Blank pages for Family History from the Grandfathers down to the Children's Birthdays; Record of Funeral Services, etc. - comes for 10c. Send for it like it. A beautiful wedding gift.

Cloth - - \$2.00 Leather - - \$3.50

Liberal discount to agents. Large prospectus, postpaid, 25c. Grand bargains in Marriage Souvenirs. Write for it. S. S. Shaw, 278 E. Madison St. Chicago.

Half Rates Cleveland, O., "BIG FOUR" ROUTE. MISSIONARY CONVENTION M. E. Church.

DELIVERANCE from our weaknesses and passions, from our errors and delusions, from our sins, cannot quench sympathy, but rather first enables it to burn with a pure and deathless flame. We must remember that we are under illusion - they have escaped from it; we are diseased - they have been restored to health. Can this diminish love or dry up the fountains of pity? Or, if it did, how could that be heaven? - James Hinton.

The sooner a bad lamp chimney breaks, the better.

Now get MACBETH'S.

My name on every one.

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

MARSHALL, Pittsburgh.

TO BUY EVERYBODY—JUST INSURE.

272-273 pages, over 100 new policies.

Young People's Songs of Praise

For Young People's Meetings, Sunday Schools, and all other religious gatherings. 4 Ed.

REGULAR SUNDAY WITH CHRISTIAN BROTHER SUPPLEMENT WITH RAPIDLY GROWING PEOPLE'S UNION SUPPLEMENT

Bound in cloth, Gleanings stamped on back, 50¢ per copy. Sample copy, post free, 50¢

Retainable copy for examination mailed free.

WE PUBLISH A BOOK ON THE Test and Oath For Sale by Baptist Book Concern, Louisville.

ROYAL INSURANCE COMPANY OF LIVERPOOL. Southern Department. MILTON DARGAN, Manager. John R. Coffman, Arthur R. Laughlin, BARBEE & CASTLEMAN.

DR. SWEETEN-SMITH. DOUGLAS, LACEY & CO., 25 Broadway & 17th St., New York.

GERMAN BANK, 11th and Market St., Louisville, Ky. General Banking & Savings Bank.

HOTEL ALBERT, 11th and Market St., Louisville, Ky.

THE NEW YORK HOTEL, 11th and Market St., Louisville, Ky.

THE YOUNG CHURCH, 11th and Market St., Louisville, Ky.

BELLS, 11th and Market St., Louisville, Ky.

I Can Sell Your Farm, 11th and Market St., Louisville, Ky.

Items of Interest.

The Congressionalist says that the greatest figure in the English Liberal ranks is not the party leaders, Lord Rosebery and Mr. Campbell-Bannerman, but Dr. John Clifford.

All over England, Baptists, Methodists and Congregationalists are passing resolutions saying that if the bill is passed they will not pay the tax.

A charter has been refused to the First Church of Christian Scientists by the Court of Common Pleas in Philadelphia.

All the Arctic expeditions have returned, three are still at work in the Antarctic regions. Lieut. Peary got only fifty miles beyond the pole.

A cup of coffee can be used as a barometer. If one or two lumps of sugar be dropped carefully into the coffee, and if the air bubbles that rise rush suddenly from the center to the edge of the cup, rain is to be looked for during the day.

Bishop Potter is a member of the Civic Federation of which Senator Hanna is the head, and whose object is to settle strikes.

One of the centennaries whose age is always suspicious is Miss Kate Livingston, of Mill Station.

The Journal and Messenger says this high and deserved compliment to English schools: "The English schools make men because they depend so much on high ideals, and the influence of the example of the great men."

The wrongdoings of the "reform" police in New York City are so flagrant that even Mr. Roosevelt has had to call for an open session on Sunday if they would vote for him, he was forced to appoint a committee to investigate.

Secretary Shaw of the Treasury, has been chosen to advise the president. Mr. Hay is not the whole Cabinet, even if he thinks himself the whole country.

Copper Cures Consumption

New Treatment for Consumption Indorsed by Member of British Tuberculosis Congress—"Antidotum Tuberculose," the Copper Cure, Marvel of the Medical World—Hope for All, No Matter How Bad Off.

Benefits Congressman Digley's Son and Cures Others of Quick, Galloping and Fast Consumption in Their Own Homes—Any One Can Receive PRBB Specially Written Books Which Explain Exhaustively the Cure and Prevention of Consumption—Let Every Reader of the Western Recorder Write the Company at Once.



O. K. BUCKHOUT.

Chairman Kalamasoo Tuberculosis (Time-ry Co. Ltd.); Member of British Tuberculosis Congress; Member International Association for the Prevention of Tuberculosis.

Consumption need not worry about their cure any more, as the long looked-for cure for consumption has at last been found, and it is now just as easy as the simplest disease. To satisfy yourself of this you have only to write the Kalamasoo Tuberculosis Remedy Co., 1511 Kalamasoo, Mich., of which the chairman is Mr. O. K. Buckhout, a noted member of the British Tuberculosis Congress, and also of the International Association for the Prevention of Tuberculosis, some of the world's famous men who have made consumption—the cure and prevention—a life study.

Don't doubt this, for the very same discovery benefited A. H. Digley, a son of Congressman Digley, of Digley Terrill Hill farm, who was laid low with consumption and didn't get it, and came back with quick starting life in the face, and was benefited by Antidotum Tuberculose until all else had failed. It cured John Devries, of Kalamasoo, of galloping consumption; Adrian de Die, 128 G. West street, of quick consumption; Paul De Smith, of Dulock, Mich., who was laid low with consumption and didn't give up hope, and don't spend your money in travel. Altered to fit right away, for consumption spreads to other members of the family, and if you are in suspicion or fear you are predisposed to it write to-night to the Kalamasoo Tuberculosis Remedy Co., 1511 Kalamasoo, Mich., and they will send you illustrated and scholarly books free of charge, telling you all you need to know. Write us now in your own home in a very short time.

SPECIAL SETTLERS' RATES.

The Missouri Pacific R.R. and Iron Mountain R.R. have tickets on sale daily as follows: On the Missouri Pacific R.R. during the months of September and October, from St. Louis and Memphis to principal points in California, Oregon, Nevada, Arizona, and New Mexico, at 50% of the regular rates.

The Speiden Treasurer's Record.

For Weekly Dues. The best and simplest Treasurer's Record book on the market. Names and addresses only have to be entered once during the entire year. This is a big item.

Table with 2 columns: Book for, Price. 100 names, or contributors \$1.50; 200 names " 2.00; 300 names " 2.50; 400 names " 3.00; 500 names " 3.50.

I take pleasure in saying that your Record Book for church expenses is the very best I have ever seen. I do not see how anything could well be better.—F. H. Kerfoot, D.D.

We have adopted and will keep your book. Let me know price by return mail and we will forward at once.—A. T. Spalding, Galveston, Texas.

I have used your Record Book and find it to be a simple, concise and systematic method of keeping church contributions. I can recommend it as saving time and labor.—H. M. Ingalls, Treasurer of the Warren Memorial Church, Louisville, Ky.

Permit me to say in regard to your Record Book for weekly contributions that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired and I heartily recommend it.—L. H. Ferrell, Jr.

We have, with much interest, examined your method of recording weekly contributions by means of your newly designed book. We greatly admire and approve of the plan and most heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time. Peyton N. Clarke and E. T. Calvert, Audit Committee of Walnut-street Baptist Church, Louisville, Ky.

The Church Treasurer's Record received and it strikes me so favorably that I have already made entries in it, and herewith enclose you my draft for \$1.50—N. S. Wood, Magnolia, Mich.

Knocked out \$1.50, amount due for the Church Treasurer's Record Book that I purchased from you while at the Convention. I am sure it will give entire satisfaction.—J. D. Chapman, Mt. Pleasant, Ga.

The Individual Church Register now in use by the First Presbyterian Church of this city, and of which you are patron and owner, is superior to any I have had the pleasure of using. It materially shortens the work and gives by far better satisfaction than any book of the kind I have ever seen, and after three months' use can earnestly recommend it.—H. E. Heaton, Secretary, Jeffersonville, Ind.

I am using your Record Book for weekly church contributions. It fulfills all your claims for it. I can heartily recommend its use to any one who appreciates system and labor saving. Having had many years' experience as a church treasurer and appreciating the many difficulties surrounding the ordinary plan of keeping a correct record of contributions, I know of no plan so simple, comprehensive and satisfactory as yours.—John F. Lewis, Treasurer of College St. Presbyterian Church, Louisville, Ky.

BAPTIST BOOK CONCERN, LOUISVILLE, KENTUCKY.

20c=Books!

- Autobiography of Benjamin Franklin. A Window in Thruway—George A. Chapman. Afloat—John H. Brown. Auld Lang Syne—J. M. Harris. Book of the Dead—T. Long. Book of the Day—Ralph Connor. Bacon's Essays. Sacred Songs—Hudyard Kipling. Beside the Bonnie Briar Bush—Jan MacLaren. Best Books—Anna Sewall. Greenbridge Hall—Washington Irving. Child's Harold's Pilgrimage—Lord Byron. Countess of an English Optom. Kestrel—DeQuincey. Cranford—Mrs. Gaskell. Departmental Duties—Hudyard Kipling. Dream Life—D. G. Mitchell (12. Marston's Adventures—Henry Drummond. Dickens' Short Stories. Dickens' Story Teller. Drummond's Year Book. Hiss of the Sea—John Ruskin. Impression—Longfellow. J. B. and the Garden. Emerson's Essays, 1st Series. Emerson's Essays, 2nd Series. Frankenstein. Mrs. Shelley. Faust—Goethe. Favorite Poems. Heroes and Hero Worship—Carlyle. House of Seven Gables—Hawthorne. Humble—Henry W. Longfellow. Half Hours with Great Authors. Half Hours with Great Story Tellers. In Memoriam—Tennyson. Imitations of Christ—Thomas a Kempis. Isaac—Auguste Evans. Isylls of the King—Lord Tennyson. King of the Mountains—Havergal. Kidnapped—Robert L. Stevenson. Light of Ash—Sir Edwin Arnold. Lorna Doone, Vol. I. Lorna Doone, Vol. II. Little Hockley—Thomas Moore. Lucile—Morehead. Lady of the Lake—Scott.

Baptist Book Concern, 643 Fourth Avenue, Louisville, Ky.

Items of Interest.

NEWS THE WORLD OVER.

As the family and friends of Dr. Broadus had left his grave without a monument for seven years...

The annual reunion of the Grand Army of the Republic took place in Washington City last week.

Gen. Kil Torrance, the Commander-in-Chief, delivered his annual address, which was one of the best of the kind ever delivered.

The most amusing suggestion in regard to ending the coal strike, which has been made to date...

The coal strike could be ended to-morrow if the mine operators were held strictly to the constitution of Pennsylvania...

The cholera record in the Philippines grows more appalling, in the province of Iloilo, on the island of Panay...

In the last fight in the Philippines, the Americans attacked a fort in which the Filipinos were entrenched.

The country generally approves John Mitchell's attitude in his answer to the President and denounces that of the operators.

The spirit war between capital and labor is going on in several states. Troops have been called out in New York, West Virginia and Louisiana...

Pennsylvania as we go to press is that J. F. Morgan has decided to end the strike by concessions to the strikers...

The writer had a pleasant visit to Covington last week. Dr. O. W. Daniel had just entered on his work as pastor of the First church...

The association met Wednesday morning in its 99th session. Bro. J. L. Sproule preached tellingly on Rev. 2:29.

The letters were read by Bro. G. H. Oox and O. M. Thompson, and they showed gratifying progress along all lines...

The attendance of the Covington Baptists upon the meetings to be especially commended. The good ladies of the church served elegant and toothsome dinners...

Thursday morning Dr. Hoffman arose to make "an important announcement" to the association...

The Orphans' Home, although Miss Hollingsworth was not present—being greatly missed—was handsomely remembered.

The next session will be held at Bellview church, which will then be 100 years old, and it will be the centennial of the association.

The Western Recorder fared very well indeed at this meeting, for which we return thanks.

Newport is not in the North Bend Association, but Pastor Thompson and other Newport saints were present.

The crisis of life is usually the secret place of wrestling.

CHURCH NEWS.

(Continued from 9th page.)

from Oxford, Fla., under date of Oct. 10: "I am just back from dedicating our new house at Hollister."

We learn on the best authority that the published statement that Dr. Oscar Hayward, of Jackson, Tenn., has accepted the call to Seattle, Washington, is incorrect.

VERY EMPHATIC are the claims made concerning the remarkable results obtained from the use of Vernal Saw Palmetto Berry Wine for quick and complete cure of all stomach troubles...

A trial bottle is sent free and prepaid to any reader of the Western Recorder who writes to Vernal Remedy Company, Buffalo, N. Y.

"The Final Preservation of the Saints" is the title of an attractive and ably-written booklet of 89 pages by the Rev. W. J. Puckett, and is having a good sale.

The matriculation book shows 310 brethren at the Seminary, and they are still coming. There are 187 from college, and 87 colleges represented.

Dr. Eager preached in Third Baptist church, Owensboro, Ky., last Sunday. He is attending the Tennessee State Convention this week.

The Junior Hebrew class numbers 64 members. One of the largest in the history of the Seminary.

E. Lee Smith, who was here year before last, is back with us to finish his course.

W. O. Henderson, who recently resigned the pastorate of Portland avenue of this city, will spend two years in the Seminary.

The Monday evening missionary society was led by Pastor Hamilton. He gave us some pointed remarks on the necessity of missions.

It is good to be in New York Hall on Sunday mornings from 8 to 8:30, when the state prayer-meetings are engaged in singing and praying.

The volunteer band has organized this season. Its members are W. E. Wiest, of Illinois, its President, and J. L. Hart, of Virginia, its Secretary.

leading the market. Handy

A. J. HOLMAN & CO., Philadelphia, Pa.

notional exercises, and half an hour is given for instruction by S. M. Howell, of Virginia.

About 25 brethren went out on the Gospel Wagon Saturday night. They reported several conversions and requests for prayer.

Supplies Sunday: W. H. Williams, of Missouri, at Eminence, Ky.; J. A. McCord, of Kentucky, at Pleasant Valley, Ky.

Bren. W. A. Wiest, of Illinois, and J. A. Kirtley, Jr., of Kentucky, are the assistant chairmen of the mass hall.

THE MARKETS.

WHEAT.

Table with columns for Wheat, Corn, and other grains, listing prices for various grades and quantities.

MEAT.

Table with columns for Meat, listing prices for various types of livestock and products.

GRAIN AND LAMBS.

Table with columns for Grain and Lambs, listing prices for various types of grain and lamb products.

LEAF TOBACCO.

Report for week ending Oct. 11.

Following were the sales for the week and year to October 11, with comparisons:

Table comparing sales for the week and year to date for various tobacco products.

SALES.

Table showing sales for the week and year to date for various tobacco products.

REMARKS.

Table with remarks and percentages of reductions for various tobacco products.

Receipts this week - 431 50 50

Percentage of reductions - 50 50

To auction sales - 50 50

Receipts Jan 1 to date W. 271 25 00

Receipts Jan 1 to date W. 271 25 00

BARNES' GOLD PENS.

FAMOUS for Nearly HALF A CENTURY.



We are the oldest Gold Pen makers in the South. Can supply all styles and sizes. Write for price list. Gold Pens Kept.

C. F. BARNES & CO., LOUISVILLE, KY.

OUR ED THORS OF

Matthew Henry's Commentary

Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus...

3 volume edition only \$6.00 (Original price \$12.00)

6 volume edition only \$7.20 (Original price \$12.00)

Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary."

Whitfield read it continuously through four times.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

They are printed on good paper and are well bound in durable cloth.

THE SELF-PRONOUNCING HOLMAN NEW Testaments

are leading the market. Handy and convenient. A. J. HOLMAN & CO., Philadelphia, Pa.

Advertisement for W. H. McKnight, Sons & Co. featuring Carpets, Rugs, Mattings, Linoleums, Lace Curtains and Draperies. Includes contact information for Louisville, KY.