

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 23, 1902.

NUMBER 47.

Published Weekly by
THE BAPTIST BOOK CONCERN.

(Incorporated.)

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

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$1.00; after three months, 50 c.; after six months, \$1.50. Single copies, 5 cents.

RECEIPT and credit of payment is 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 renewal, discontinuance or change of address should be sent two weeks prior to the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

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

In addition to the English Baptist, the Welsh ones are speaking out. And there are no sturdier Baptists on earth. The Welsh Baptist Union had a large meeting, 600 representatives being present from nearly every town and village. After some fiery speeches they passed resolutions declaring they would not pay the taxes if the bill was passed.

The London Baptist was pro Boer during the war. It says, in speaking of the Educational Bill, that doubtless remorseful feelings are now animating the breasts of those Non-conformists who "unbanned their instinctive belief in human freedom to the behests of a despotic militarism by voting lengthened and strengthened power to the high-headed Salisbury, Balfour and Chamberlain regime."

The Baptist says, in the same editorial, that the gravity of the occasion is beyond exaggeration, and that the present struggle is no more nor less than a revival of the strife with Charles I. and Archbishop Laud. And it adds grimly: "On no possible terms will we submit to its iniquitous provisions. If we did we should deserve to lose our freedom, our self-respect." These are brave words, and if the Non-conformists of England are worthy of their ancestors, the words will be followed by deeds.

The Church Times of London rails at the Dissenters in true Billingsgate style, and, having thus given a sample of its manners, says: "In plain English, Dissent is not the religion of gentlemen. We use the term gentlemen in its widest sense." The spirit of the Established Church and its impudence and arrogance was never more plainly and amusingly shown.

In a recent speech Hamilton Mabie defines a pessimist as "a person who has the choice between two evils and selects both," and his epigram was greatly admired. The next morning Prof. Brander Matthews gave the same definition as if it were original. But a student learned that both of these literary men had taken the definition from Mark Twain. Explanations of their giving Twain no credits are now in order from both of them.

The Journal and Messenger, after quoting from the great Virchow against evolution, says: "As long ago as 1877, it was said, in a congress of naturalists: 'He who is not done with Darwin hardly deserves to be called a naturalist.' Thirty years ago those who were not moved by Darwinism were regarded as unlearned and ignorant men, to be pitied rather than blamed for their stupidity. Now very few people of fair education are willing to be ranked as Darwinites. Darwin has had his day."

Faith.

BY A NORTHERN PASTOR.

Familiarity with religious terms often obscures their meaning to us. Thought tends to the surface of things rather than to their depth. It is with effort, therefore, that we penetrate below the surface. Among the words in religious terminology which have lost their force with sadly too many is the word "faith." In fact, many Christians hold no definite idea of its meaning. With this state of things we might yield to the temptation to quarrel if our own conscience did not rebuke us.

Faith is made very central in Christian doctrine. It has always been central in religion. Abraham has been called "father of the faithful," because in his day he laid hold on Jehovah with a grasp so mighty as to prove exemplary to all succeeding generations. If we desired to study faith in the concrete, I am sure we could select no more instructive example than Abraham.

Faith, in Abraham's case, showed itself in obedient response to the commandment of God. When God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house," Abraham did not tarry; he obeyed. When God promised to bless Abraham in the gift of a country, Abraham believed it, and set up his tent on the land, though he did not own enough for the sole of his foot. When God promised to give to Abraham and Sarai a son, long after nature's provision had ceased in Sarai's case, Abraham waited in patience for that gift. When God told Abraham to offer Isaac on an altar, Abraham took the child of promise and stretched him on the altar, and lifted his arm to strike his beloved son to death, "accounting that God was able to raise up, even from the dead" (Hebrews 11:19). The faith of Abraham wrought prompt obedience, unqualified expectation and calm patience, and absolute reliance on the power of God.

The writer of the epistle to the Hebrews describes the quality of faith as the ability to make the future and unseen real. I do not understand that the opening verse in Hebrews 11 is a comprehensive definition of faith, but I look on it as a declaration of the inmost quality of faith. I quote after the American Revision Committee: "Now faith is assurance of things hoped for; a conviction of things not seen." It is the quality of faith to be assured of those things which are the objects of hope, and to be persuaded of the reality of things unseen. Paul's words, "We walk by faith and not by sight," are in full keeping with this statement in Hebrews. Faith takes the place of sight in the Christian. How true this is; the whole unseen world, the Triune God himself, are made real to us by faith! Faith rests upon the reality of the spiritual, which the eye can not see; it transcends the purely material, which is so real to us in this limited life which we are now living. And Jesus knew how hard it would be for men to so disengage their spirits from the purely material and temporal, and place their supreme confidence in the unseen. Jesus accommodated himself (John 20:26-29) to the weakness of Thomas after the resurrection in order to enable him to exercise faith. And when Thomas is fully satisfied, and utters the conviction of his soul, Jesus says: "Because thou hast seen me thou hast believed; blessed are they that have not seen and yet have believed."

We too often err in identifying faith with mere belief, such as the intellect can exercise. This is the foundation of faith, or the first step in faith. No man will exercise faith in that which he does

not believe. But a man may believe the whole Bible message, and yet have little faith. By this I mean that he may yield the assent of his mind to the Bible as truth, and yet fail to go forward to a realization of the unseen in the strength of that truth. The Bible is largely designed to set the invisible, yet real, before the spirit within us.

We often err in attaching a sort of independent value to faith, as if it bound God to save us. The value lies chiefly in what faith does for us, rather than in faith itself. Faith certainly prepares the soul for receiving God, and the truth and full blessing of God. Faith sets up a relationship between the soul and God its Saviour; but the benefits we derive from this relationship are valuable things. Faith, then, is a means to attaining valuable ends. We cultivate faith, not so much because of what it is in itself, as because of what it enables us to realize. Still, our God is pleased with our trusting him, with our so approaching him as to make it possible for us to receive him.

I have said that faith sets up a relationship between the soul and God its Saviour. In saying this, I believe I have stated the truth lying beneath the great doctrine of "justification by faith." "As many as received him, to them gave he the right to become children of God, even to them that believe in his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12,13). The relationship implied in our being children of God is set up when we receive Christ and believe on his name. When we receive Christ, believing on his name, we become so related to him as that he can impart his blessing in salvation to us. Faith is our receiving him, and becoming bound to him; for when we receive Christ we are united to him. The very thought of receiving Christ carries with it union with him, as is evident from the fact that unbelief excludes him and holds him at a distance from our spirits.

It is very manifest, then, that justification by faith, made so central in the epistle to the Romans and Galatians, is due to our union with Christ, and that union is inaugurated and sustained by faith.

And I am sure it is not hard for us to proceed from this fact of our union with Christ to all that faith is represented as doing for us. Both prayer and service become profitable and powerful, according as we exercise faith; for faith, by uniting us to Christ, allies us with God, and makes it possible for him to bless us in keeping with the relation we sustain to him.

Let us not forget, then, the secret of success in the Christian life. It lies in faith. And oh, have we not room for chiding ourselves for a faith awfully defective? Are we not surprised when some great trial overtakes us, and our emergency is great, to discover how small our faith in God is? But faith is capable of indefinite improvement and development.

Faith in God puts the best interpretation on life's experiences, and rises to the assurance that God has a government widely and minutely inclusive of all that concerns us. Faith is the best thing man is now capable of offering God; but realization comes after this life.

The seed sown in the ground contains in itself the future harvest. The harvest is but the development of the germ of life in the seed. A holy act strengthens the inward holiness. It is a seed of life growing into more life.—F. W. Robertson.

Two Types of Preaching.

BY REV. WM. STEWART, D. D.

During a recent visit to Great Britain the writer heard two sermons preached by Baptist ministers. Both of these are men of middle age, and pastors of large churches in important towns in England. One is a prominent representative of the Strict Baptists, and the other a leader of the General Baptists, as they were lately called. The former is a self-made man, with few or none of the graces of rhetoric and oratory, and yet he gave evidence of close Bible study, and was able to refer to the New Testament in the original Greek. The latter is an M. A. of a prominent university; and the clear-cut sentences, forceful style and literary allusions of his carefully prepared manuscript marked him out as a man of liberal culture. The one preached as a quarterly visitor for a "Strict and Particular" Baptist church in London, and the other supplied for one Lord's Day the pulpit of a leading Baptist church in Glasgow. They are preachers of widely different types, of which we have very few examples in Canada; and a brief report of their sermons may perhaps afford others, as it did myself, food for profitable meditation.

The first of these preachers discoursed from 2 Cor. 6:17, "Wherefore, come out from among them, and be ye separate; saith the Lord." The expository element was prominent; indeed, one-half of the sermon was taken up with an analysis of the apostle's line of thought in the paragraph preceding the text. The separation required of the Lord's chosen ones, not only from the sinful pleasures and vain amusements of the world, but also from some of the doubtful practices of the modern profane church, was strongly urged. Even the Young People's Society movement came in for its share of condemnation.

The second of the preachers belonged to an entirely different school. He selected for his text the direction which God gave to Moses about the construction of the tabernacle, as recorded in Hebrews 8:3: "See that thou make all things according to the pattern showed to thee in the mount." After a slight reference to the meaning and connection of the verse, he deduced from it the thought that every one is the architect of his own life and destiny, and quoted in support of his theme several stanzas of Longfellow's poem on "The Builders." For rearing a successful building there must first of all be a plan in the mind of the architect, then it must be specified in writing, and afterwards carried out in detail by the builder. For any person who desires to "be religious"—the phrase is the preacher's own—the one plan and pattern is the earthly life of Jesus Christ. Young men and women were urged to begin the work of building, by "practising the presence" of Christ, by asking themselves what would Jesus do; and by seeking to reproduce his life in the world. In that way they might build themselves into temples of God, as some had done under the teaching and inspiration of men like Canon Kingsley and Robertson, of Brighton. But there was no reference to the new life which comes by faith in the crucified one, the life begotten by the Spirit of God, the life without which all attempted imitation of Christ is weak and worthless. In short, the message of the preacher was salvation by character, and not by grace through faith. The first preacher magnified the grace of God, the second magnified the self-culture of man.—Canadian Baptist.

Baptist Practices.

BY J. L. D. HILLYER.

Just at this juncture the opening anew of the question of "Alien Immersions," in some Southern localities, brings up the subject of "Baptist Practices." We are constantly reminded that "such and such" is and has been the practice. I do not propose to tell what Baptist practices are or have been, but to talk about them.

Whatever the practice is, the doctrine held by Baptists on any practical question can not be determined by it. Baptists settle all questions by the Bible. Other people may seek the aid of traditions, patristic writers, church standards and the like. Their writers give us "apologies," and the whole libraries of "apologetics" have been contributed by writers who have been giving their strength to defend their doctrines and practices. Baptists need not write apologies. Their defenses, if they exist at all, are found only in exegesis. I do not know whether this distinction has been recognized between apologetical and exegetical writers, but I believe that it is a proper distinction.

The Baptist begins his work, not to defend a doctrine or a practice, but to discover "the truth," and learn "the duty." This he does by exegesis. The apologist, on the other hand, assumes the truth of his position, and to the correctness of his doings, and sets out to defend them by the use of any available argument, biblical, patristic or ecclesiastical. When I say "Baptist," I mean the Baptist that comes within his own definition of himself, i. e., as taking the Bible as his only rule of faith and order. When, then, a Baptist comes into controversy with his brother Baptist about a doctrine or practice in Baptist churches, he has no use for any patristic authority or any other traditional matters whatever. Because, if the doctrine be taught in the Bible, it is binding absolutely, no matter what anybody has said or done since the Bible was written. If the practice is required by the Bible, then no excuse or apology can be allowed to set it aside. If it be a matter of mere expediency, then each church can do as it pleases; if it prefers not to work in the general denominational harness, it can work outside; no body can hinder it. If any member objects to working as his church machinery requires him to work, he can withdraw from that church and join one that agrees as he likes to work. No patristic authority is of any force in such cases, no "Baptist usage" is binding. No controversy among Baptists need never be apologetic. Let it always be exegetical.

Now, then, who said that we must ordain preachers by laying on of hands? Who said that ordained preachers must do all the baptizing? If the New Testament gives us a description of the setting apart of the foreign missionaries "by prayer and fasting and laying on of hands," who said we could leave off the fasting? If none but ordained preachers have the Biblical authority to baptize, let that fact be shown. If the limitation of that function to ordained preachers be created by patristic authority or Baptist usage, it binds nobody except those who choose to be bound by it. Can anybody that wants to do so, baptize? That practice would give a great deal of trouble if allowed. It is well to limit the right, but do we limit the right as a matter of expediency or as a matter of Bible teaching? It is of vital importance to keep the distinction clear at this point. If the Bible limits the function of baptizing to a class, then all in that class may baptize, but none outside of it. If the methods adopted in church propagation and discipline have limited the function to a subdivision of that class, the churches have done so on their own authority, and can not set up their practice as "Baptist doctrine."

To apply the foregoing analysis of legitimate controversial methods, let us examine the authority to administer baptism.

First, in the parable of the tares of the field, the Lord says: "The good seed are the children of the kingdom." The piece of leaven that leavens another lump must be endowed with the life and power

of the original cake from which it is broken. The person, then, who engages in advancing the Lord's work must be a child of the kingdom, endowed with the life and power of the kingdom. None others are authorized to do such work of propagation.

Second, in the great commission the Lord gives the command to baptize, to those who make disciples. He gives it to no others. The general description given in the Ac's of those who made up the class to which Philip belonged was that they were "full of the Holy Ghost and power." Not one atom of this power was bestowed by the ordination to the office of deacon, as we call it, because they are distinctly said to have had that qualification before they were ordained. If any of them ever received any other ordination, the Holy Spirit has not deemed it of sufficient importance to leave a record of it. The Baptist practice, therefore, of limiting the baptizing function to the ordained preacher is a mere matter of comity and good order that ought to be observed for good and sufficient common sense reasons, but there is no Baptist doctrine involved. If there were, the New Testament would have made the limitations as we have made them, but the New Testament has made no such limitations.

Then how does alien immersion stand? The alien immersionist does not obey Christ. He sprinkles and pours, and administers the rite to unbelievers. He has never himself been baptized. He does not know the meaning of the rite. He is living in utter disorder and rebellion against the law, so far as baptism is concerned. The person who seeks baptism at his hands ignorantly has never received the rite in a proper sense. If the person knew the meaning and force of baptism, and then received the rite at the hand of an alien, he has presumptuously set aside his own profession of sincerity. He ought to repent of that presumption, and show it by getting a true believer in baptism to baptize him.

The demand has been made for a definition of alien immersion. I think no definition could be satisfactory that does not include this idea, to-wit: "Alien immersion is the baptizing of a professed believer in Jesus Christ into the likeness of his death, and then raising him in the likeness of his resurrection, by a person who is an alien to that conception and practice in baptism, who himself is affiliated with those who do not believe in and practice baptism in that way, and who has not himself been properly baptized, or if having been properly baptized, has fallen into disorder by immoral conduct, or repudiation of the true conception of baptism, and is at the time living out of fellowship with those who do practice baptism properly. The application for membership of a person who has received alien immersion should be rejected for want of sincerity on the part of the applicant when he tendered such baptism as a fulfillment of the divine law.

But some one will ask me to define, from the standpoint of the administration, "proper baptism." Proper baptism is administered by one who, endeavoring to fulfill all righteousness, has obeyed the Lord, has believed, has been baptized upon a profession of his faith, who accepts his baptism as the symbol of burial and resurrection, and who has been filled with the Holy Ghost and with power, who makes disciples and teaches them to observe all things that Christ had commanded. Such a man is no alien as to baptism. But must he not be ordained? Baptists usually require ordination, but the Scriptures do not. Ordination, properly considered, confers no power except to perform the marriage ceremony. Scripturally, it is simply setting one apart publicly and notoriously to a work whereunto the Holy Spirit has already called him. It is a public recognition of that call expressed by the church and presbytery, which gives him credit before the world and the church as a man of God. It merely furnishes him with "ordentals." This defense is "apologetic" merely.

But why do we ordain by laying on of hands those set apart to the deacon's office, and give the same rite to those set apart to the ministry? I believe that

faithful study of this whole subject will show that the ceremony of laying on of hands after prayer is to be used in setting apart any member of the church to a specific line of work. The duty to preach rests upon every one, but not the gifts. Ordination does not confer the gift; the lack of it does not withhold them. Paul and Barnabas were ordained to the foreign field because that was a specific line of work in which all could not be engaged. The six spiritually-minded and wise brethren were ordained at Jerusalem because they were needed to do certain things that could not be left to everybody. But when that church was broken up they that were scattered abroad went everywhere preaching the word. They were all preachers; none were set apart, none were ordained. To have ordained any would possibly have kept others from using their gifts. "The ministry is not bound." "Let him that heareth say come." We may need to put up an "apology" for our ordination of preachers. I doubt if we can establish the practice by exegesis.

Constant Companionship.

He who has the Lord Jesus Christ for his constant companion is blessed in the highest degree, and is above the possibility of harm from anything that can come to him. He is secure in the best happiness that can come in earthly life to a human being, and his eternal prospects are assured beyond the power of anything created to interrupt or cloud them. Happy is such a life, whether lived in palace or cottage. Earthly conditions are but a small element in such a life.

And yet this is the very blessing promised by the Lord Jesus Christ to his people. It is for us, by faith, to realize and enjoy it. We may walk with him and talk with him. We may have him as our guest in our hearts and in our homes. We may know what it is to have as our best friend the one who is kindest closer than a brother.

We are very greatly affected by our companionships. Those whom we choose as friends and associates for our hours of recreation will very largely indicate and determine our character. We may, if it is absolutely necessary, spend our hours and days with those who are rude and coarse, and yet may not suffer great injury and deterioration, but if, when we are free to choose our own associates, we consort with the base and vicious we are hurt beyond remedy, or will be very soon. When the imprisoned apostles were released from their dungeon they went unto their own company, and we find them with the followers of Christ. Being the kind of men they were, we would not expect to find them doing otherwise.

To live in constant companionship with the Lord is another and different thing from merely living in his presence. This we can not avoid, however we may strive. The eye of God is ever on us, beholding the evil and the good. "Thou God seest me" was said long centuries ago, by one who perceived the truth that God's watchful presence is ever about us. Though we take the wings of the morning and flee to the uttermost parts of the earth, even there shall we meet with the unavoidable, universal presence of God. We could not escape from him if we would. The loving and trusting Christian would not if he could.

What we need to do is to make this one our friend, and walk with him day by day in the intimacy of a sweet and glad friendship. He should be our best and most intimate friend, to whom we tell our every joy and sorrow, and to whom we go in confession of our every sin. If we would live lives of peace and holiness, we must walk hand in hand with God. If we walk and talk with him through life, he will guide us by his wise and loving counsel, and afterward will receive us into glory.—Herald and Presbyter.

When the good man seems to be conquered, the powers of evil have still to rue their short-lived triumph, and to say, as Pyrrhus said when he defeated the Romans: "Three such victories would utterly ruin me."—Farrar.

Teacher and Pupil.

It is characteristic of certain religious teachers that while not far wrong themselves, they have "the knack" of setting their pupils in a wrong direction, to go very far beyond their master. All mathematicians know that only two points are needful for determining the direction of a straight line, and those two points do not have to be a foot apart, nor an inch apart; nor the hundredth part of an inch apart; or yet the thousandth part of an inch apart. They are simply two points, as near to each other as it is possible for points to be placed, but they determine the direction of the line, and are themselves the two terminals of a line. So, in theological study, it is not needful for a teacher to go away off into some boundless vagary, in order that it may be seen that he is going wrong, or in order that he may point the way for some admiring and reckless pupil to outstrip him and become lost in the mazes of his own imagination.

We are thinking of Prof. W. N. Clarke, whose book on missions we had occasion to notice some time ago, and from whose position we most emphatically dissented. He has at least one very devoted pupil, who has published a book of sermons, in which he systematically takes a text from the Scriptures, and then beneath it makes a quotation from "W. N. Clarke." Of course the book is a travesty of truth, and has had its day, as has also the author had his day as a Baptist minister. And now there lies before us an article contributed to a defunct contemporary, which shows how far it is possible for one to go while still seeming to hold on to the hand of a guide. In our notice of Dr. Clarke's book we dissented from his view that we must have a new motive in missions; that the old motive—the lost estate of the heathen—had lost its power, and must be regarded as effete. So here comes the pupil with such words as these:

"But what is the problem now before the churches with reference to the missionary motive? It is this: After modern missions have grown to immense proportions, with millions of dollars invested and thousands of workers scattered all over the earth, there arises a cloud on the horizon, at first no larger than a man's hand, which now appears to increase and gather ominous proportions. This cloud is the growing conviction that it is not in keeping with the character of a good God for him to damn the non-Christian peoples for not having accepted the Gospel, when no opportunity has ever been afforded them for accepting it. To send even one soul to endless torment for being a heathen when no opportunity had ever been afforded for being anything else, would be an act scarcely befitting the character of a Russian official; how much less befitting the character of God as revealed in Christ! When one stops to think of the countless millions of non-Christians and non-Christians because of no fault of their own, the charge that these are to be swept into eternal and indescribable tortures simply because they are heathen shocks every sentiment of justice in the human heart."

And yet, in his conversation with Nicodemus, Jesus said: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." "He that believeth in him is not condemned, but he that believeth not is condemned already, because he has not believed in the name of the only begotten Son of God." "And this is the condemnation, that light is come into the world and man loved darkness rather than light, because their deeds were evil." "He that doeth evil hateth the light, neither cometh to the light, lest his deeds should be made manifest." Thus the answer to both Dr. Clarke and his pupil is contained in a single chapter from which Baptists are fond of quoting, and which even Dr. Clarke would hardly think of controverting.—Journal and Messenger.

The art of saying appropriated words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.—F. W. Faber.

Decadence of Baptist Doctrine in Rhode Island.

BY REV. FARLEY D. ROOT.

The forty-third annual meeting of the Narragansett Baptist Association was held with the First Baptist church of Hope Valley, R. I., on Wednesday and Thursday, Sept 31 and Oct. 1. The Hope Valley church, with which the Association was held, was constituted and organized as a Baptist church in 1841, since which time it has been numbered among the Baptist hosts as a defender of the faith one of all delivered to the saints, until the spring of 1902, when by a formal vote the church severed its pastorate from Rev. F. L. Lindh, to invite to a seat at the Lord's Table and in that church, all Christians who might be present, thus entering the ranks of open communion churches. Had this action of the Hope Valley Baptist church have taken place before the convening of the Association in 1901, it is questionable as to what had been the result; but the action of the church in this matter was not taken at that time, and the Association had voted to meet with that church, and there seemed to be no alternative but to do as had been decided upon.

The opening sermon was preached by the writer from Exodus 26:40: "And look that thou make them after their pattern, which was showed thee in the mount." The summary of the sermon was this:

In the pattern shown Moses in the mount, there was revealed to him the Tabernacle, which was a type of Christ in its perfect workmanship, symmetrical proportions and untold value. The Brazen Altar, which was a type of the divinity of Christ, upon which His humanity was offered as a sacrifice, the Mercy Seat, which was a type of Christ as the true mercy seat where he made propitiation for our sins.

All this was under the Old Testament Dispensation, but there was a further symbolism of the pattern as a type of Christ in the tabernacle, which was a type of Christ, was likewise a type of the New Testament church, which the Apostle declared was the body of Christ. The ordinances of the church—baptism and the Lord's Supper—were types; the one of Christ's death, and the other of Christ's broken body and shed blood. The believer in Christ was a type of Christ, as the temple of the living God.

It might be well to quote from the writer's notes what he said on the ordinance of the Lord's Supper: "The Lord's Supper is divinely given by our Saviour to the church which was with him when for the last time Christ sat the Passover with his disciples. Said the Rev. S. H. Ford, D. D.: 'There was a church—a company of baptized disciples with the Lord Jesus going in and out among them—constantly though not fully organized, from the baptism of John.'

The ordinance of the Lord's Supper cannot be observed by any company, whether they be believers or unbelievers, which are not constituted into a church. Such companies, according to the New Testament ordering, have only bread and wine, but not the Lord's Supper. For such companies to profess to observe the Lord's Supper, which are composed of believers who have been baptized, and such as have been poured, or sprinkled, or otherwise invited to the table members of such organizations, or such as profess to believe in Christ, but who have not come out from the world and united with the New Testament church, is to walk disorderly and put an invention of man in the place of what is in the Bible. It places an obstruction in the way of God's plan being carried out, since that which should be a type of the Antitype, as wrought out in the divine mind, is so marred in its observance as to be out of correspondence with the plan and design intended, and thus becomes two separate and distinct things, instead of making one perfect and symmetrical whole. To make use of anything but the blood of the grape in the ordinance, while something else is substituted, of whatever character, although in all other respects there is a correct observance of what is required, is to destroy the ordinance, and the same may be said when the ordinance is professedly observed only in one part, as by the substitution of a water and without the use of wine.

"To observe the Lord's Supper, we are brought to this: We must be baptized, and fully recognize it as a church ordinance, and that it must be administered in two parts, bread and wine, or the blood of the grape, and that it must be administered to the church only, although it is not essential that it be in a meeting-house.

Much comment was made upon this sermon, many declaring it to be too strict in the requirements set forth. The expression was made, on the floor of the Association, that the Baptist usage of to-day were not what they were in the days of our fathers; that we claimed more liberty. It was also made a broader understanding of the church had come, and that love to man was above the church. One pastor declared that what might be Baptist usage in one place would not of necessity be in another. That we were Baptists according to New England understanding of the term.

A resolution passed upon the minutes of the Association a few years ago, calling for a sermon on each of the sessions of the Association upon some doctrine distinctively Baptist, was amended so as to permit of any sermon not distinctively Baptist. This question attracted much discussion, some of which was quite warm, the great majority of the pastors of the

Association being determined that greater liberty be accorded than had been the case in a doctrinal sermon. There seemed to be a feeling of shame at the thought of a distinctively Baptist sermon being preached each year before the Association.

This year as never before was apparent the separation of pastorate churches from the Baptist faith. When it was suggested that the word Baptist be dropped and Christian added, no attention was paid to it, although it was plainly manifest that most of the pastors and churches preferred to stand well with the great Baptist body in preference to those of the Baptist faith. Truly they have a name to live, and which will live, but they are dead. I must confess that my heart was filled with shame at the course pursued by the overwhelming part of the pastors and churches of the Association. Some other name for the word Baptist would be more appropriate. This state of affairs is a source of grief to many godly men and women and a few pastors scattered abroad among the Baptist churches of the Narragansett Baptist Association. Hard as it is to bring ourselves to acknowledge the fact that Baptist doctrine is dying out in New England, and especially in the Narragansett Baptist Association of Rhode Island, yet it is a sad truth. An out-and-out Baptist is made to feel that he is as much out of place in this body as in a Pedobaptist assembly. Truly there is no wonder that our brethren of the Southland are glad to call men to the pastorate of their churches from the North, since the blight of decay is working sad havoc among us.

What may have taken place in the past, I do not know, but of this I am conscious that I have never before been in what was purported to be a Baptist Association, where the great mass of the churches, and almost the whole number, there being less than are the fingers on one hand, such as had given themselves to the study of divine truth, and though not claiming to be Baptists, were manifestly ashamed of the doctrines to which we hold. Toward what the Baptists of New England are surely drifting, I do not pretend to know, but it looks very much like Unitarianism, if not infidelity.

What the Bible has to Say to Fathers.

Men on earth are to learn their duty as fathers from the great and first Model of fatherhood. He provided for his children, and this is a father's first and incumbent duty. Provision implies protection, provision, instruction. Some fathers ignorantly excuse themselves from teaching by saying that teaching should begin before a child is born, and that thinking that the capacity commences even at birth. As soon as the eye opens it begins to observe. It distinguishes between light and darkness, and soon knows the difference between a smile of love and anger. Smiles attract, frowns repel. A mother often draws her babe to her embrace the babe whose father's frown repels it. Children learn much before they utter words. Let fathers teach their tiny children the sweetness of love, by their treatment of the mother. Radness, anger, neglect by the husband, reach similar conduct by the children to the mother. Some parents seem to think that their whole responsibility is met when they send the children to the infant school, without inquiring about the efficiency of the teachers.

How wonderfully impressed I was, when quite a little child, not only by being taken into a quiet room with my mother every day when she prayed for me, but by standing outside at her room door and hearing her pray; and wondering at her thus talking with an unseen God. I can remember that I was once known by a child to pray is really a lesson on praying. Can I ever forget entering unexpectedly early in the morning into my father's room and finding him on his knees before God? Did not we children, while still young enough to attend an infant school, receive lessons in early prayer, sermons without words, so that I might be impressed? I could never think of my parents in after years apart from their habitual communion with God. If parents are prayerless, can they expect their children to grow up otherwise? Such prayer should not be that of mere stated form, but language of the heart suited to the circumstances of every day. Thus teach young children to ask for what they need and seek help both for themselves and for their parents with them.

The duty of truthfulness in speech should be inculcated from the earliest years of childhood in their statements, apparently, indifferent whether they say it actually in harmony with facts. They tell falsehoods without knowing it. A lie is something which they have learned to hate and condemn, without realizing that whatever is said intentionally or misadvisedly is a lie. In the daily life how many falsehoods are uttered as if harmless, excused as the pages of society, as the sport of conversation, and afterwards in the daily business of life, as the necessity of mercy. Thus it comes to pass that in many business transactions "yes" and "no" are words hastily uttered, which convey, and are intended to convey, a meaning contrary to the reality. How much of the crimes of business result from the habit of untruth acquired in childhood and not condemned by fathers!

Honesty is intimately associated with truthfulness. The eagerness for gain is easily aided by departure from truth. "It is naught, it is naught, saith the buyer," when he desires to obtain an article at a less price than it is really worth. He also is easily aided in rather than condemned. So should greater The value of the article is declared greater

than its real worth and the extra price obtained by the lie is regarded as the lawful price of sharpness. It is to be feared that in most buying and selling there is deliberate lying. This is considered by many dealers as of no consequence in little things, when in large matters it may mean the ruin of an enormous wealth. Fathers would avoid helping their boys to develop in after years into creators of galling wealth or of widespread ruin, let them be taught in early years to abhor lying and cheating. Similar hints might be suggested respecting industry and industry. At the age of eight or nine, looking back on a long experience of fathers and children in many families, there are hints I feel disposed to add which might prove more or less commendable or useful, but my space is already occupied. A parent's chief duty and endeavor should be to bring up his children as children of God, and, therefore, to cultivate the divine life. But there is danger lest external forms should take the place of religion itself. A child may be drilled into the attitudes and forms which look like real piety, but injuriously exclude it by the outward show of it. Better the real feeling of the young heart toward God than any amount of mere pretense.

Be careful of the conversation you encourage in their presence. Never make game of religion or religious people. Do not ridicule or console people who may belong to some other church or denomination. Treat all who love God and wish to live godly lives, with themselves, sons and daughters of the Lord God Almighty. Try to teach them that all belong to the same family of heaven who try to serve God and please Him, and that the differences between them may learn what these differences mean, but that men, while we must love them all as children of God. Let them, above all things else, try in everything to please their Heavenly Father, and so best to give joy to yourselves. Do not encourage your children in any social quarrels or commercial schemes, the gain or loss of money, but the fear of God, which is "better than riches, and the gain thereof than fee gold."—Newman Hall.

The Seriousness of Living.

Some people seem never to have any serious thought of life. They think only of amusement, and never get beyond the airy surface of things. But to one who thinks deeply, life is not all a round of empty pleasures. A traveler who tarried several days at Antwerp describes the effect which the bells in the great cathedral of St. Mary's had on his ears. They rang out on the air their sweet notes, in soft melody, which fell like a delicious rain of music dropping from the heavens, as tender and as holy as the songs of angels. Then, at the full hour, amid their shower of liquid tones in melody, a bell, which hung on the stroke of the great bell, with iron tongue deep and heavy; and these heavy tones filled him with a feeling of awe. As he listened, hour after hour, to the chiming, the tender melody of its smaller, sweeter bells reminded him of the mercy and love of God, and the solemn undertones that broke on his ear at the end of each full hour, spoke of the awful themes of justice, judgment, eternity.

So it is not every thoughtful person is impressed in reading the Scriptures. Their usual tone is melody, and rings everywhere, like the notes of angels' songs. But here and there, amid the words of divine tenderness, comes some deep note, telling of justice, of wrath against sin of the awful judgment day. It is the same in life. The flow of the common day glides on. There is music everywhere. Flowers bloom. Love lights its lamps in our path. Then suddenly there breaks in amid the merry laughter, a tone deep and solemn, which fills us with awe. Life is not all gaiety. Even now its undertone is serious. We should be thoughtful. Eternity lies close to time. The morning of our judgment day is hidden only by a thin veil of mist.—J. R. Miller, D.D.

Of course God knows that we cannot believe by mere good will; that we cannot believe by mere good will; that we cannot make up our own faith out of nothing and then pin it to the air. Sometimes people interpret the sixth verse of the great 'faith chapter' as if it were a harsh requirement to believe arbitrarily and by sheer determination without ground or reason. More careful reading of the verse will show that it is rather an encouraging statement of how little faith it is necessary to have in order to get access to the Father. He merely asks us to believe in the outset that he is really a living God, and able and willing to reward anybody who seeks after him. This must not be taken as an encouragement of us for his creatures any true and serious soul ought to be able to read in what can be seen in nature merely; on so much at least the weakest doubter ought to be willing, with the Lord's help—for he is helping already in these first beginnings of faith, even though the soul feels him not as yet—to cast himself as a reliance. Unless one does accept this fundamental truth—that God lives and rewards the seeker—he has no incentive to approach the Lord. And if he believes that much and will still become a seeker, he cannot wish to know the truth.

"I CAN forgive, but I cannot forget," is only another way of saying, "I will not forgive." A forgiveness ought to be like a canceled note, torn in two and burned up, so that it never can be shown against the man. There is an ugly kind of forgiveness in this world—a kind of hedge-bog, shot out like quills.—Becher.

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.

MAGAZINES.

The Delinquent for November is one of the most notable issues of the year, and presents an inviting display of fashions, literary features and domestic matter. With the paper on Dante, one of the best in the whole collection, the stories of Authors' Lives end in serial form. There is a story by Josephine Dodge Dakam, entitled The Confining of Lady Jane. Another collection of Historic and Other Pictures will delight china lovers; and those who have followed in the preceding issues the triumphs and the tribulations of Jill in the building of her artistic house will be further attracted by her bright account of how the plumbing was done. J. Parry Parets the well-known player, has furnished for the Athletic series an article on Tennis for Women, which is one of the best published on this subject. The various departments, fancy work, housekeeping, etc., are up to their usual high standard.

Harmony With God's Will.

Harmony with God's will is a positive thing. It is not a reluctant acquiescence, but a glad submission, a joyful obedience. When we get down to this condition we know something of the joy of doing the will of God. One result of being in harmony with God's will is a larger life, more life and fuller. Man was made for God, and he can live and move and have our being. God is man's environment. God is man's atmosphere. Man attains to fullest life when in harmony with God. God is the adjuster of my life inward to all my external surroundings. Sin came as a disturbing force and put man in discord with God. Man changed. God abides secure. The fullness of life in its pristine condition was harmony with God. The cure for sickness is a return to health, for mental illness a return to mental health, and the cure for sin is for man to be brought into intelligent harmony with God as that will be expressed in the law of thought. A life must be brought into correspondence with the great everliving God, and thus come into stronger, intenser, glorious life and into harmony with God.

To come into harmony with God is to have a life of larger usefulness. The desire to be useful is the desire to serve. God in the accomplishment of his will is marching irresistibly on, and the man who is not in harmony with God will be irresistibly crushed. He marches unhindered, splendidly on toward success. If we would be useful, helpful, we will accomplish that object when we are closest to God. Emerson said: "Hitch your wagon to a star." This is the same as saying, work along with God; join yourselves to God, your weakness to his almightiness. Young men and young women, if you wish to have great impetus in life, come into harmony with God. Righteousness is might, inexpressible might, and through it you can serve men, be yourself glorified and share at least the divine glory.

How do we come into harmony with God? If I want to know anything about that great force, electricity, about which so little is readily generally known, if I would know its laws and modes of application, for my own safety, I would go to that wizard in Maulo Park, Edison, for information, he being the very incarnation of electrical knowledge. I should obey his instructions and suggestions, and thus come somewhat into harmony with the great force. Here is God, filling all nature with himself. How am I to get right with him? I should, of course, study the pages of this book; but I know there is one who came to earth to show us God, even Jesus Christ, who did the will of God. Christ is present with us, willing to give us all things. O, come to Jesus. Confess your sins, trust the Holy Spirit to fill your heart, your life. I commend you to Jesus. Receive Him into your heart. Walk with your Master from this day on, and with him you are right with God.—W. B. Jennings, D.D.

In Mr. Wesley's whole life there was perhaps nothing that made so deep an impression on him as when crossing the Atlantic in a great storm, the ship's sails blown away and the sea breaking over the ship, and everybody else screaming in terror, the simple Moravians stood together with their arms around children and sang a hymn of praise to God. It was what Luther always did when evil tidings reached him, and things looked threatening. He rang out cheerily the words:

"A safe stronghold our God is still. A trusty shield and weapon." Let us learn how to be like our Lord and Master; when we have to go forth to some sorrow or conflict, let us go forth with a song.—Mark Gay Pearce.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 2.

CITIES OF REFUGE.

Joshua 20:1-9.

Morro Text: "God is our refuge and strength, a very present help in trouble."—Ps. 46:1.

Joshua was at this time about ninety years old. He was living at Shiloh, seventeen miles north of Jerusalem, which was for many years the religious center of the country, because the ark and the tabernacle were here. Three times a year all the males gathered at Shiloh to the feasts, God having promised that during their absence no enemy should hurt their wives and children. No matter if they were in the midst of war, when the time came for feasts the men left their camps, left their homes exposed, and went to Shiloh, where every man must appear before the Lord. And all earth could not have hurt a hair on the head of one infant while the men had gone to Shiloh.

"Appoint out for you cities of refuge, whosoever I speak unto you by the hand of Moses."—(Num. 35:9-34 and Deut. 19:1-8). It is evident that Joshua had Numbers and Deuteronomy, and that they were written by the hand of Moses. But there are men in this day who are wiser than God in their own conceits, and think they know these books were written hundreds of years after Joshua's death.

"That the slayer that killeth any person unawares and unwittingly may flee thither."—There was no refuge for the intentional murderer. Such an one was to be taken even from the horns of the altar that he might die. "The land cannot be cleansed of the blood that is shed therein save by the blood of him that shed it" (Num. 35:33). But sometimes a man might throw a stone and kill another, having no intention of hitting him or desire to injure him. It was only when the killing was entirely accidental that the murderer could seek refuge in these cities.

"And they shall be your refuge from the avenger of blood."—There were no regular courts and officers among these tribes. When a man was killed the avenging of his blood devolved upon the nearest of kin. And the nearest of kin was in danger, in his anger and grief, of failing to spare the unwitting murderer. Therefore when a man had accidentally killed another, he ran for his life to the nearest city of refuge.

"And when he that doth flee unto one of those cities shall stand at the entering of the gate of the city."—The gates of the city, or the open space just inside the gates, were the places where the judges and elders sat, and where a great part of the business of the city was transacted. The slayer came here and laid his case before the elders. If his story seemed plausible he was allowed to enter and remain in safety until his trial. For if the avenger of blood could prove wilful murder the criminal was given up to death.

The slayer was taken and tried before the congregation—that is, before the rulers of the city. If, having had a fair trial, he proved that the murder was unwitting,

Itching Skin

Distress by day and night— That's the complaint of those who are so unfortunate as to be afflicted with Eczema or Salt Rheum—and outward applications do not cure. They can't.

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear.

"I was taken with an itching on my arm which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it I felt better and it was not long before I was cured. Have never had any skin disease since." Mrs. Ida E. Ward, Cove Point, Md.

Hood's Sarsaparilla and Pills

rid the blood of all impurities and cure all eruptions.

he was allowed to live in the city of refuge and its suburbs. If he went beyond this, he did it at his peril, for the avenger of blood could then kill him with impunity.

"And until the death of the high priest that shall be in those days."—No one knows why God made that death the limit of the virtual imprisonment of the refugees. The only reason we can surmise, beyond God's unquestioning right to do what it pleases him to do, was that thus the high priest was honored by his death being made an event of greater note. It may seem to these days that the unwitting murderer was punished too severely by being kept from home and kindred in the city of refuge. But human life in God's eyes is a sacred thing, belonging alone to him who gave it. And the man who took it must be made to feel that his carelessness was wrong when so precious a thing as life was taken.

"Then shall the slayer return and come unto his own city."—After the death of the high priest, if the avenger of blood touched the returned man, his own life would be forfeited. Six cities were appointed as cities of refuge. They were all cities of the Levites and priests. Forty-eight cities had been given the Levites, scattered around among the other tribes according to the size of their inheritances. The cities and suburbs were given them, but they had no land beyond. They were supported by the tithes that they might have time to attend to their appointed duties.

"Kedesh in Galilee in Mount Naphtali."—In the mountainous country of the tribe of Naphtali, the most northerly of the cities, Shechem was in the territory of Ephraim, and Hebron in that of Judah. The city of Hebron was given to the Levites, but the region around it belonged to Caleb. Bezer, in the wilderness, was twelve miles from Heshbon. The wilderness was not a desert, but an uncultivated section. Ramoth in Gilead was a great fortress twenty-five miles from the Jordan, and thirteen miles south of Jabbok. It was the seat of Jah's rebellion. The land of Bashan extended from Gilead to Hermon. But the site of Golan is unknown.

These cities were far apart and so chosen that it was not very far to one of them from every part of the country. The fugitive could easily reach one or the other. By the command of God (Deut. 19:3) roads were built to them all, and the Israelites saw to it these roads were kept in good repair. The roads were made smooth, the hillsides were made level, bridges built over all the streams, and there were guide posts at every turning with "Refuge" upon them. So much value was placed upon life. We

cannot conceive that there were ever very many who had killed some one unwittingly and ignorantly. Yet all this preparation was made to save their lives from the avenger of blood. For it was only the innocent slayers who were saved; the intentional murderers were put to death.

The lesson which I learn from this story is God's jealous care for human life over which he alone is Lord. He gave, he only has a right to take away. I love to see Christ and the vicarious atonement everywhere, and Christ is indeed our refuge. But the analogy which is sought between the Mediator and the cities of refuge breaks down in the most essential place. Only those innocent of intentional wrong were saved by the cities of refuge. They were no place of safety for the guilty. And we are all guilty sinners, we have sinned unwittingly, and deserve only the wrath of God. Christ is just the opposite from the city of refuge. He saves the guilty who flee to him for salvation. Yet while the analogy between Christ and the city of refuge breaks down at that essential point, yet we can find Christ and his vicarious atonement indicated here. If God took such jealous care for physical life, surely he cares more for the life of the soul which endures forever, and would devise some plan by which lost souls could be saved. And he would make that plan so plain that a wayfaring man, though a fool, may not err therein.

HUMILITY is not self-consciousness. In spiritual grace, we ought to study to be great and not to know it; as the stars in the heavens are larger than the earth and yet appear to us to be less than torches. Those persons who do the most good are the least conscious of it.

"The man who has a single virtue or charity is much like the hen who has but one chick. That solitary chick calls forth an amount of clucking and scratching that a whole brood seldom causes."

NO DRUGS.

Just Proper Food and Rest.

The regular user of drugs to relieve pain is on the wrong track. Find the cause and remedy it by proper food and quit drugs for temporary relief or you will never get well.

A minister's wife writes: "Three years ago, while living at Rochester, N. Y., where my husband was pastor of one of the city churches, I was greatly reduced from nervous prostration and anemia and was compelled to go to a well-known Eastern sanitarium for my health. My stomach was in bad shape from badly selected food; I was a habitual user of Carbonate of Magnesia, and my physicians made every endeavor to break up this most damaging habit, but all to no purpose.

At the sanitarium I was given Grape Nuts and learned the value of the food. I used it continuously, eating it at nearly every meal, and my recovery was rapid. It has enabled me to eat and digest food and give up completely restored to good health.

At the present time I am able to attend to my household and family duties, pursue music which was formerly my profession, besides reading and studying, all of which I was totally unable to do at the time referred to." Name given by Postum Co., Battle Creek, Mich.

LAUREL RIVER ASSOCIATION

Met with Union church October 8, 1902. We had a glorious meeting. The churches were well represented by letters and messengers. Bro. McOracken was elected moderator, who efficiently filled the chair with honor.

There was great interest taken in all of the questions that were brought before the body, especially Sunday-schools, Temperance and education. There were several of the brethren who made speeches on each of them. There were perfect harmony and peace in all our work. May the spirit of the Lord lead us to do great things.

The churches made favorable reports. There was an increase in membership, also an increase in giving to the Orphans' Home and in most all of our work.

We had four new churches to ask for admission, which were received into our fellowship.

The church and citizens showed their kindness, hospitality and big heartedness in the way they entertained the messengers and brethren. Brethren, we would like to meet with you again.

The Record has no representative there as we knew of. Bro. KROONER, meet with us in our association if possible.

JAMES F. JONES.

London, Ky.

OKLAHOMA CONVENTION.

The Oklahoma Baptist State Convention met at Norman, O. T., October 8, and continued three days. W. H. Sandusky, of Blackwell, was elected moderator, and O. W. Brewer was elected Recording Secretary.

It was the greatest convention ever held in Oklahoma. There were more than two hundred messengers in attendance, besides the visitors from other states. There were some of our ablest brethren from the East, viz.: Rev. L. N. Olark, of Kansas City, of the Missionary Union; E. E. Bommar, of the Foreign Mission Board at Richmond, Va.; F. O. McConnell, of the Home Mission Board at Atlanta, Ga.; N. B. Bairden, of the Home Mission Society of New York; S. M. Brown, of the Word and Way, Kansas City, and M. F. Hunt, of St. Joseph, Mo.

There has been an increase of at least 50 per cent. this year in additions and contributions. Several churches announced that they would become self-supporting, and would no longer ask help from the Boards. There were sixty church houses built, or in the process of building this year.

The report of our various missionaries show the great work done and the great needs of work in numerous destitute fields all over this vast, rich territory that must be taken for the Lord. There are ten or eleven thousand Baptists affiliating with the churches besides the hundreds who have not identified themselves with the churches. Many are yet in the "new country," and worshipping in tents, "dug-outs," arbors, barns and dwellings, and the cry comes from this section for missionaries to come over and help them.

Rev. L. L. Smith was again unanimously elected Corresponding Secretary and Superintendent of Missions. He is a most excellent man for the place, and has the co-operation of every Baptist in the territory. I think there is not a more efficient Secretary in any of the states. Every department is advancing.

The Women's Work is 100 per cent. in advance of what it was a year ago, and they promise greater things for the coming year.

There were nineteen new town and city pastors present, to say nothing of those who did not attend, and the almost numberless country pastors.

The Sunday-school work, under the leadership of our very excellent Sunday-school missionary, J. L. Rupard, is doing as much or more than any one thing to bring this country to Christ. He is holding institutes and organizing schools all over this country. There have been sixty new schools organized by him in the past year, and numbers of others not reported by him.

The young people's societies have grown in numbers and efficiency under their President, Rev. Geo. L. Hale.

Our only denominational school, Oklahoma Baptist State College, has had a splendid year, and has opened with double the number of pupils that it had last year. It is located at Blackwell, O. T., and is under the wise management of President J. A. Beauchamp and a faculty equal to any in the states. This college is the idol of every Baptist's heart in Oklahoma.

The Convention elected a Board of Trustees to locate and establish a Baptist Orphans' Home at once, and also a Baptist Woman's Rescue Home that will probably be located at Oklahoma City in the near future. There is not a denominational Orphans' Home or Rescue Home in Oklahoma, so the Baptists take the lead in these things, as well as in all other things religious, in Oklahoma.

The anti-saloon was endorsed and a resolution asking for a prohibitory clause in our constitution when this territory becomes a state.

We return our thanks to God for his manifold blessings upon us this year, and ask for his continued presence to be with us this year. We earnestly ask churches in the East to remember our field in prayer and contributions.

Yours in service,

J. A. SCOTT.

Oklahoma City, O. T.

GEORGETOWN COLLEGE NOTES.

President Gray and wife are away on a short visit to friends in Mississippi.

Prof. Pulliam represented the College at Concord Association, which met with the church at Gratz, Wednesday and Thursday.

Bro. O. P. Bush attended Ottensenden Association, Wednesday. Bro. Bush has been called recently to the pastorate of the church at Shiloh.

Bro. J. M. Taylor reports a good service at Kalat, Sunday.

Prof. J. O. Metcalfe, who is highly esteemed by the student body, spoke at the Y. M. C. A., Sunday, upon "Some Evils of College Life." His remarks were thoughtful, practical and helpful to the large number who heard him.

Bro. J. W. Greathouse preached for Bro. Snackhouse at Hillsboro, Sunday. After the sermon, Bro. Greathouse took a collection for the new church at Badieville, amounting to \$30.

Bro. O. W. Eney has accepted the call to Fifth-street church, Lexington, and has entered upon his new field.

Bro. John Lee has kindly remembered the College with a nice gift of 100 of his new hymn books, "The Lasting Hymns." M. E. Ligon.

No man knows how he may be filled with God if he will only believe with a steadily increasing energy.—Dr. F. A. Noble.

DR. GAMBRELL, "OLD ROARER," THAT "KID" AND "BUGS"

Dr. Gambrell is unique. He is readable on all subjects, especially on dog stories, "kids" and "bugs." I was never more amused in a reading than the one given in the *Texas Standard* on what he termed the "kid" in Lydia's family. Heretofore his old dog, Roarer, was good only in barking at bugs, but when the Sunday-school societies sent out that picture of Paul and Lydia, old Roarer got on its track, and, strange to say, instead of finding a bug he found a "kid." Old Roarer got his first scent of the "kid" from the Nashville Board and trooked it on to many Sunday-schools. Several of the brethren tried to pull old Roarer off and say he was mistaken; there was no "kid" ever sent out from Nashville; that he had mistaken a "bug" for a "kid." But old Roarer still roared until he waked things up generally. Dr. Gambrell and most all the editors came out to see whether old Roarer really had found a bug or something else, and to their surprise he had really found a "kid," but they explained the situation by saying, while it was a real "kid," sent out by our Sunday school houses, old Roarer was mistaken as to the mother of the "kid." What made Roarer howl so viciously was because this "kid" was connected with a baptismal service. The big picture that Roarer found had been the storm center for lo, these many years of theological debate as to whether or not there was a baby in Lydia's household. And when Roarer found that the Sunday-school Boards had sent out Lydia's household, represented in a big picture and a baby was among the most prominent members, he forgot about bugs and went after that household group. The picture was calculated to deceive old Roarer, for Paul is looking straight at the woman that is holding the baby in her hands, and his arm, with open hand, is stretched out toward the woman and the baby, and his fingers are in an eighth of an inch of the "kid's" head. The woman with the "kid" is the only one that is standing, and if the woman that seems to be kneeling is Lydia, it was reasonable for Roarer to believe that the woman that had the "kid" in her hands was Lydia's nurse, and was presenting it to Paul for him to christen.

So it turns out, according to Dr. Gambrell, that his old dog Roarer has found something this time that is not a bug. Just one conclusion: If old Roarer does nothing but hunt and bark at bugs, why is it that Dr. Gambrell and so many others spend so much time in running after old Roarer? If they know that he is only barking at bugs why don't they go on about their business and let him alone? He can't hurt anything so long as he hunts bugs. Why write so many long articles about an old dog that simply hunts bugs?

J. J. PORTER.

Joplin, Mo.

AN HONEST LOOK AT OURSELVES.

BY REV. THEODORE L. OUYLER, D. D.

At the beginning of each year, merchants are accustomed to take an account of their stock of goods on hand; and all prudent men of business make an examination of their affairs, asking, "Am I a richer or poorer man?" If it is wise for the tradesman to face his own financial condition, how much more is it the duty of every one of us to take an honest,

searching inlook of our own hearts, and the condition of our immortal souls? "Examine yourselves," is the plain, yet kind commandment in God's Word.

One might suppose that the person we live with every day, and who inhabits our own body, would be thoroughly known to us. Yet how pitifully ignorant we often prove to be, and how many chambers in our own heart-house are seldom explored at all! Happy is the man who acts the Columbus to his own soul! Our greatest spiritual danger lies in unsuspected or undeveloped qualities. No one knows what is in him until he is tried. This truth cuts both ways; it applies to the good qualities as well as to latent weaknesses or vices. For example, Abraham could not have known how much faith he had in God until he flashed the bare blade over the bosom of his beloved son. Daniel may not have fairly measured his own courage until the threat of the den of lions stared him in the face. One of the purposes of God's dealings and discipline of His people is not only to put His grace into them, but to bring His grace out of them.

On the other hand, David had seen the cover lifted off a very horrible pit in his own character when he wrote, with a pen dipped in tears, that penitential Fifty-first Psalm. Judas may have passed for an average specimen of honesty till the bag was entrusted to him, and the chief priests held up the shekels before his greedy eyes. Peter boasted of his own constancy until his Master let him know what a flaw there was in his iron; just there the iron snapped. It is the undetected flaw that lets the axle break when the locomotive is spinning over the track at forty miles an hour—with frightful wreck of cars and passengers! Christians are never in greater spiritual peril than when dashing along at a high speed of prosperity amid the envy of many beholders. At such time look out for the axle! Secret traits of character often lie dormant and unsuspected in the hidden recesses of the heart. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any way of wickedness in me," and lead me in the way "everlasting." We cannot utter this prayer too often

ALLURING COFFEE.
Nearly Killed the Nurse.

When one of the family is sick Mother seems to be the only person who can tenderly nurse the patient back to health. But we forget sometimes that it is pretty hard on Mother.

Mrs. Propst, of Albany, Ore., says: "About twenty-seven months ago, Father suffered with a stroke of paralysis, confining him to his bed for months, and as he wished Mother with him constantly, his care in a great measure fell to her lot. She was seventy-four years old, and through constant attendance upon my father, lost both sleep and rest, and began drinking coffee in quantities until finally she became very weak, nervous and ill herself.

By her physician's order, she began giving Father both Postum Food Coffee and Grape Nuts, and in that way began using both herself. The effect was very noticeable. Father improved rapidly, and Mother regained her strength and health, and now both are well and strong. Mother says it is all due to the continued use of both Postum and Grape-Nuts."

or too fervently. Sometimes we hear of the commercial failure of men who have stood high in the business community. They were not rogues or swindlers. But they were lamentably ignorant of the true state of their own affairs. They either overestimated their own assets, or were afraid to probe their own losses to the bottom. Surely we ought to "take heed to ourselves" and to know just how we stand toward God. Not only our peace of mind, but our character and our eternal welfare are at stake. We ought to search ourselves honestly—dig down under professions of religion and transient emotions to the very roots of things.

We might well prove ourselves with such questions as these: Do I hate sin—even the sins I used to love, and do I fight against them, and pray to be delivered from them? Do I submit my will to Christ, and let Him rule me and guide me? Do I give to my Master the key to my purse, my time, and my influence? Do I feel a solid satisfaction in doing right, and a great joy in laboring for the welfare of my fellow men? Am I striving honestly to live every day as I pray? If we can find in our daily experience and conduct a satisfactory answer to such questions, we may believe that we are sincere followers of Christ.

While careful and prayerful self-examination is a vital duty, yet it is sometimes so conducted as to be hurtful. Some good people overdo it. They become too self-conscious, and think too much about themselves. They are perpetually feeling their own pulses, and worrying about their spiritual health until they grow morbid and wretched. Bunyan describes such unhappy Christians in his "Mr. Fearing," who lay out in the cold all night because he was afraid to knock at the wicket gate, and went all the way to the Celestial City with his head bowed down like a bulrush. Weak nerves and dyspepsia often add to the sufferings of despondent Christians.

The way to be healthy and happy is to take both the In-look and the Up-look. We should look into ourselves to discover our own weakness and wants. We should look up to the Source of all strength and peace and joy. Yes, and we may well take a frequent Out-look also, to see how our work progresses, and what our fellow Christians are doing, and what we can do to help and to save them. While we "look to ourselves" let us also be looking after others. Above all, let us be looking unto Jesus, the author and perfecter of our faith, the model for our lives, and the guide into all truth. Beholding Him, we may be changed into the same image from glory to glory, even as by the Spirit of the Lord. —Watchman.

WAGON ASSOCIATION.

The 39th session of Union Association convened with Richmond church, near Falmouth, Ky., October 8-9.

The introductory sermon was preached by Pastor H. T. Musselman, of Cynthiana, Ky.

Dr. W. H. Martin, who has been moderator for twenty years, was re-elected, and Bro. W. H. Myers was re-elected clerk.

The doctrinal sermon on the second day was preached by Pastor J. B. Crouch, of Falmouth, Ky. Text: Philippians 3:20. "Our conversation is in heaven."

The association numbers about 1,850 members. There were

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

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 Sent Free by Mail.

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

Mrs. H. N. Wheeler of 117 High Hook St., Lynn, Mass., writes on Nov. 7 last: "About two months ago I had a very severe spell of sickness. I was extremely sick for three weeks and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times took very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all ragged down. The doctors and my kindred were not afforded, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle and inside of three days commenced to get better. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser. I am on my feet a great deal of the time, and on my feet as much energy as getting around. My cure is to everyone all the more remarkable and is exceedingly gratifying to me."



MRS. H. N. WHEELER.

What a Sample Bottle

The mild and 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.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other cause, kidney trouble is permitted to continue, fatal results are sure to follow.

We often see a friend, a relative, or an acquaintance apparently well, but in a few days we may be grieved to learn of their severe illness, or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

The Effect of the Sample Bottle of Swamp-Root.

Having heard that you could procure a sample bottle of Swamp-Root free by mail, I wrote to Dr. Kilmer at 117 High Hook St., N. Y. My sample bottle as it was promptly sent. I was so pleased after getting the sample bottle that I went to the drug store and procured a supply. I have used Swamp-Root regularly for some time and consider it the best medicine I have ever used for kidney, liver and bladder troubles. It gives me a good appetite and general strengthening of the digestive functions. I think my trouble was due to too close confinement to my business. I can recommend it highly for all liver and kidney troubles. I am not in the habit of endorsing any medicine but in this case I cannot speak too much in praise of what Swamp-Root has done for me."

W. F. Johns, Springfield, Ohio, Feb. 21st, 1902.

EDITORIAL NOTE—If you are sick or "feel badly," begin taking the wonderful discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince any one.

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., 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, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

\$574.67 raised for missions this year, an increase over last year by \$240. They voted to retain only one fifth for District Missions. The church at Cynthiana, under Pastor Musselman, made a fine showing. They more than doubled their amount for missions of the previous year.

The next association will be held at Cynthiana. A. K. Wright is to preach the introductory sermon, and he was also elected to represent the association at the Southern Baptist Convention.

The association was largely attended, and the hospitality of Pastor Beagle and his noble band cannot be surpassed.

H. O. M.

DEAR RECORDER—In reference to the editorial statement in the Recorder of a recent date regarding Dr. J. P. Boyce's views of what is termed "Alien Immigration," the following fact, related to me by Dr. Boyce himself, is interesting:

An "Episcopalian clergyman" made request to the Broadway Baptist church, of Louisville, for the use of their baptistry to immerse some persons who desired immersion at his hands. The church members, in canvassing the question among them as to

lending the baptistry, referred the matter to Dr. Boyce, who gave them a clear cut, though perhaps extreme statement of his objections. These were, first, that the "rector" did not believe in baptism as the Scriptures taught it, else he wouldn't have been baptized himself and would have always baptized others according to the New Testament pattern. He (Dr. Boyce) could not therefore aid or abet, or even sanction, a man administering an ordinance in which he had no faith, because "whatever is without faith is sin."

Secondly, that the so-called "rector" had never been Scripturally ordained. He had been "consecrated," as Episcopalians term it (or ordained) by one man, the bishop, and not by a presbytery, and that when a presbytery, of course, could easily have been obtained. He had no Scriptural right, therefore, to administer the ordinance of baptism if any regard be paid to the examples and church order of the New Testament. He (Dr. Boyce) therefore, must refuse his consent to loaning the use of the baptistry, and the Broadway Baptist church acted on his advice and sent to the "rector" a polite refusal. S. H. FORD.

THE CALL TO WORK.

"Go Work To-day in My Vineyard." Matt. 21:28; 9:37.

BY T. L. BAILY.

Hear the Gospel trumpet sounding, Hear the voice of Jesus say; Work on every side abounding; Who will go and work to-day? Who will hear the proclamation, To the utmost bounds of earth— Who will tell the great salvation, Which in Jesus has its birth?

The fields are white, the harvest's near, But the reapers are so few; Who then the call this day will hear, There is work for all to do; Our Lord has made the way so plain, He has marked it clear and free; Ah! who shall reap the golden grain, Who will answer, "Lord send me?"

And Jesus waits, he's waited long, Souls in darkness waiting too; Who then will go and join the throng While there's something now to do? Then go with armor true and tried, Linger not along the way; Your leader trust, in him confide, He will find you work to-day, Atlantic City, N. J.

And Jesus waits, he's waited long, Souls in darkness waiting too; Who then will go and join the throng While there's something now to do? Then go with armor true and tried, Linger not along the way; Your leader trust, in him confide, He will find you work to-day, Atlantic City, N. J.

OUR PULPIT.

THE HEADSTONE OF THE CORNER

BY REV. JOHN THOMAS, M. A.

The stone which the builders rejected is become the head of the corner. This is the Lord's doing; it is marvelous in our eyes.—Ps. 118:22.

It is generally agreed that this exultant psalm was composed to celebrate the erection of the second temple. It is well marked with allusions appropriate to that occasion. Its thoughts circle around a sacred edifice, wrought with difficulty, but successfully completed and of the highest consequence in its relation to the life of Israel. In our text the reference takes its clearest shape and expression. The words that describe the key-stone of the building furnish us also with the key-stone of the psalm.

It is unnecessary, and perhaps fanciful, to suppose that the metaphor embodied an incident which actually occurred in the progress of the work; that some stone, presumed to be a relic of the old temple, had been slighted by the builders, and afterwards proved suitable to become the solid key-stone of the structure. Such a crude literalization of the metaphor cannot produce either confirmation or inspiration. It was quite natural for the Oriental singer to disburden his heart on the wings of metaphor, and he would not be likely to brook a slavish confinement to the cage of literal happenings. The general facts and features which were exhibited in the process of construction furnished all that was requisite in the way of initial suggestion. Out of these general elements the sacred poet, by the creative gifts of his own mind under the inspiration of the Holy Spirit, elaborated the particular metaphor which his ideas required.

THE SPIRITUAL IDEA REPLICATED IN THE FIGURE

presents three aspects or lines of direction. The first of these is the line of history. The verse is in its primary meaning and impulse an utterance of exultation at a remarkable instance of the operation of God's gracious providence. The feet of the psalmist as he sings stand upon a distinct and solid basis of fact. The re-

ered nation of Israel had long been slighted and its religion despised. So low had they fallen that they themselves had despised of the restoration of the glory of their faith, and even when they returned to build the ruined sanctuary they were more than half ashamed of the unpromising task to which they set their hands. But already this stone which the builders slighted had become the head of the corner. The dark days of despair were past, the restored temple linked the present with the former glories of God's covenant, and the religion of Israel was once more the vital center of the world.

From this solid fact of history the text rises into an utterance of faith. The faith of the psalmist clearly perceives that what God has done he will continue to do. There is a largeness in the account of the message which raises it above the simple record of an accomplished event. It is a triumphant register of God's gracious way and purpose in the earth. The builders will often with perverted judgment slight the things that are divinely, but God will always be mindful of his own.

GOD GIVES US ENOUGH OF HISTORY TO SET THE WINGS OF OUR FAITH IN MOTION.

Some, like Thomas called Didymus, are desirous of having their portion doled out to them, all, or nearly all, in history, to save faith the trouble of flying. We all need a little history to give faith a starting-point. "As I was with Moses, so I will be with thee," is the form in which God's sure promise come to us all. But blessed are they who can rise, like the lark, from a small nest in the lowly plain, and thence soar upwards on untired wings into the wide heavens of God's grace and truth.

Through the prospect supplied by faith the verse passes into an utterance of prophecy. Sooner or later the world's divine ideal, of which Israel's best life was but an imperfect shadow, must appear. The highest will come, and be despised and rejected of men. The purblind world that slighted the holy vision will reject it all the more resolutely in its supreme manifestation. The despisers of the servants will be the crucifiers of their Lord. Yet shall the neglected Messiah astonish the world by uprising out of contempt to the seat of supreme authority and power, in the might of Jehovah.

That the verse includes a prophetic element is suggested not only by the majestic accent which is perceptible in the psalm, but also by the previous use of the same metaphor in the writings of the prophet Isaiah, with whose prophecies this psalmist would be almost certainly conversant. The prophet, whose spirit was laden with the Messianic idea, wrote thus: "Thus saith the Lord God, behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation. He that believeth shall not make haste." In the New Testament repeated appeal is made to the prophetic quality of the text. In the First Epistle of Peter it is combined with the Messianic passage already quoted from Isaiah as possessing a common significance with it. In the Acts of the Apostles it is recorded that Peter said to the Jews concerning Christ, "He is the stone which was set at nought of you, the builders, which was made the head of the corner." And, above all, Jesus himself cited the passage as having reference to the rejection of

his own person and claims by the Jewish nation.

Within the freedom of the noble scope commanded by this verse, we shall consider, first, the false judgment by which the high is rejected; secondly, the divine power by which the highest is established; thirdly, the divine marvel which the triumph of the highest fulfills.

I.—THE FALSE JUDGMENT BY WHICH THE HIGHEST IS REJECTED

This false judgment is still the world's bane. Men, the builders, are still persistently rejecting the stones that are precious, and piling up refuse instead of building temples. Misled and deluded, men build their life's edifice of wood, hay and stubble, laboring vainly upon destructible habitations, and contemning the gold, silver and precious stones of the spiritual domain with which they might construct for themselves an everlasting home. The man with the mock-rake, who spends his time collecting sticks and straw, and disregards the angel with the perfected crown, is a member of a very large family. It is not only swine that trample pearls under their feet; a large portion of the human race are sifted with the same propensity. When a Moses appears, counting the reproach of Christ greater riches than the treasures of Egypt, the case is so distinguished that it is worth recording as an everlasting memorial.

This false judgment of the builders assumes several distinct forms, in the several features of which we may so discern the source of the error.

Men are drawn into false judgment through rating superficial and ostentatious activities above the calm power of silent forces. The world is much impressed by ostentatious noise, by ceaseless commotion and locomotion. "Much cry, little wool," is a proverb often repeated, but seldom taken to heart. The prophet remained unmoved by the earthquake and the thunder, but worhipped under the spell of the still small voice; the world in general thinks the still small voice a feeble affair, and reserves its worship for the thunder. The world of to-day grossly overrates the value of clamor and restless activity, and fails to appreciate the might and majesty of character and thought wrought and exercised in the holy silences of life.

Yet clamor and restlessness and multitudinous performances, imposing though they may appear, are gravely misjudged when they are rated as first things. "The kingdom of God cometh not with observation." The supreme forces of life operate, not in its storms, but in its tranquillities. The real history of the world is being made, not amid the clamors of the tumultuous crowd, but in the silent school of patience, in the hidden agony of thought, in the secret watching for the spiritual vision. This is the stone slighted by the bustling builders. When he came of whom it was said, "He shall not strive nor cry, neither shall his voice be heard in the streets," it was not surprising that he was despised and rejected.

Men are seduced into false judgment by yielding to the glamor of external show, and comparatively disregarding inward power. There was no truth that our Saviour insisted upon more frequently and impressively than that of

THE INWARDNESS OF REAL POWER.

In his days, as it still is in ours, it was difficult to turn people

PERSONAL TO SUBSCRIBERS

WE WILL SEND to every subscriber or reader of the WEEKLY EVANGELIST a full-sized ONE DOLLAR package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use, if you will send us the name of the person to whom you wish it sent. This is a most valuable medicine for all ailments of the blood, and for all ailments of the system. It has done you good, and not before. We take all the risk; you have nothing to lose. If it does not help you, you may as well stop. Write for a list of ailments, and we will send you a package of VIT-K-OR, by mail, FREE OF CHARGE, sufficient for a month's use,

vealed in everlastingly unclouded pre-eminence. The greatest shall sit on the throne of greatness forever.

III—THE DIVINE MARVEL WHICH THE TRIUMPH OF THE HIGHEST FULFILLS.

"It is marvellous (or miraculous) in our eyes."

God's path is the path of miracle, and events will not turn out according to the small reckonings of human logic. God's thoughts are not our thoughts, nor are his ways our ways. We creep on the surface of the earth; his chariot drives through the infinite heavens. As the heavens are higher than the earth, so great is the marvel and miracle of his work in our eyes.

The divine hope given to our fallen race is all based upon miracle, upon an amazing conjunction and succession of miracles. It is based upon the intervening love of God, upon the manifestation of God in the flesh, upon divine atonement for sin, upon the resurrection from the dead and the ascension into the heavens. God works on his own plane, and it is marvellous in our eyes.

The world's destiny is to be unfolded and accomplished in miracle. It does not trouble me if the small calculations of the human mind reduce humanity and its prospects to commonplace or zero. Above our rationalizing God is marching on, and he is the God of miracle. Things shall be set right by a power that shall astonish the world. All the world's trash shall be burnt up by the fire of his coming. The trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. The old world shall pass away, and give place to a new heaven and a new earth wherein dwelleth righteousness. God shall make up his jewels, and right shall be might forever.

Be true to the highest, though the world may condemn it. It shall one day be the head stone of the corner, and shall be marvellous in the eyes of the world. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Amen.—London Baptist.

WHITE'S RUN ASSOCIATION.

This body met with Cane Run church, at Port Royal, Henry county, October 7 and 8. A very large number was present each day. This association has made a new departure in associational meetings in this part of the country. They held a continued session from 10 A. M. to 2 P. M. Then go to respective homes to dinner, and meet at 6 P. M. and adjourn at 8 P. M. I rather like this plan; it does away with the picnic element in our meetings. Another slight departure from the usual custom of reading before the body the letters from the churches. These are referred to a special committee, who made a digest of the same, and reported to the association during its sittings.

Another new feature in this new association is a constitutional provision that a moderator is

ineligible to serve two terms in that capacity. Promptly at 10 A. M., 7th inst., Moderator O. M. Wood called the body to order. After devotional exercises and some preliminary business, E. D. J. W. Vallandigham preached the introductory sermon from Acts 16:30.

The association, which is a new one, is composed of thirteen churches in Carroll, Gallatin, Henry and Owen counties, most of which were represented by letter and messenger. The weather was ideal, the attendance large and well behaved. The sessions were very harmonious. Great interest was manifested in all the interests fostered by the association. Eld. B. H. Dement, of your city, made a fine address on Sunday schools, and on Wednesday afternoon preached a sermon of thrilling interest on missions. Dr. G. W. Young electrified the large audience by an address on the local option question. Dr. J. G. Bow made a very forceful presentation of State Missions, and Bro. Geo. H. O. on "The Ministers' Aid Society." Our Baptist Orphans' Home was not forgotten. The body was not quite up to last year in its contributions to missions, owing partly to assistance given to the Jordan church to rebuild their house of worship, which was destroyed last spring by lightning.

This association loses two of its most efficient pastors, O. M. Huey and R. C. Hubbard.

Membership, 2,112; value of church property, \$18,450

THE WESTERN RECORDER was represented by Wm Mitchell, of Owenton. Eld. Tedford, of Vevay, Ind., was present, and took part in the discussions. J. B. THARP.

MISSOURI NOTES.

As was anticipated in a former correspondence, our Baptist colleges have all opened "full up," and running over, so to speak, and two or three years more like 1902 additional room would have to be made to the already capacious buildings.

Eld. T. L. Wee, Corresponding Secretary of the Missouri Baptist General Association, reports that unless \$2,500 is raised between now (October 10) and the meeting in St. Joe (October 20), that much of a debt will have to be reported. Quite a number of churches have not contributed anything, and only ten days remain in which to raise the \$2,500.

From some statistics compiled by somebody representing the Campbellite persuasion, is responsible for the statement that the numerical strength of that order in Missouri is 171,000, in Kentucky 118,000, and gives numerical strength in ten other states, ranging from 119,000 down to 10,000, but has the largest number by 51,000. This statistician says (speaking of the growth in anticipation of the Omaha Convention): "From so small a beginning to grow to such immense proportions. When Alexander Campbell, founder of the Disciples of Christ, broke from the tenets of Presbyterianism and began preaching the present doctrine of the "Christians" in the backwoods of Kentucky, he could not foresee that in less than three-quarters of a century a crowd of 50,000 people would be gathered to listen to the doctrine promulgated by himself, and that crowd assembled in a city whose foundations were undreamed of when he lived." Eight hundred and ninety-six students have matriculated at the State University. Thirty-

Bacon's Will Save You Money!

Black Dress Goods.

- 75c Yard—We are showing an All-wool Cravenette Cheviot, 54 inches wide.
- \$1.24 Yard—All-wool Camel's hair Cravenette 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 Oay 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, 38 inches wide.
- 50c Yard—Venetian Covert Basket Cloth, in all the new fall colorings, red, brown, castor, gray, roseda, 38 inches wide.
- 65c Yard—Colored Z beline, in castor and red mixtures, 50 inches wide.
- 98c Yard—Silario Suiting or Heavy Close-woven Kamine Cloth, in castor, gray, cadet, 50 inches wide.
- \$1.35 Yard—Beautiful quality, heavy-twilled Suiting Material that can be made without lining, in desirable colorings, navy blue, garnet, brown and castor, 62 inches wide.

Ladies' Fall Hosiery.

- 19c Ladies' extra heavy Triple Fleeced-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

In order 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.

J. BACON & SONS.



Kid Gloves.

Instead of 12 we are selling the most excellent Plaque Kid glove—

- \$1.35 This glove is of superior quality, kid per-fect fitting, and is the regular 4 to glove.
- \$1.35 For the popular Trifurcated Kid glove, in all the light shades of modera and grays. This glove needs no introduction.
- \$1.74 For the popular Trifurcated Kid glove, in all the light shades of modera and grays. 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 draw work borders.
- 25c Extra quality Irish Linen Handkerchiefs, with 2 or 3 rows of draw work.

Ladies' Neckwear.

For your choice of a lot of new Milk Moches in the very recent shapes and shades, including the stylish plaids.

- 75c For your choice of a lot of new Milk Moches in the very recent shapes and shades, including the stylish plaids.
- 98c For your choice of a lot of new Milk Moches in the very recent shapes and shades, including the stylish plaids.

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

CARPETS and MATTINGS.

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Falling Convulsions or St. Vitus' Dance, or have children or friends afflicted with any of these diseases, you will find relief in the use of Dr. W. H. May's New Cure for Fits. It is a simple, safe, and effective remedy, and all you are asked to do is to send for your FREE TRIAL BOTTLE and try it. They have cured thousands where everything else failed. Send absolutely free with complete directions, no price required. Please give name and full address.

DR. W. H. MAY,

26 Pine Street, New York City.

six states and five counties are represented. Of 828 who entered, 736 are either members of some church or have expressed a preference for some [particular] church. The various churches represented in the matriculation are: Baptists 112, Presbyterians 147, Methodist 141, Cumberland Presbyterians 14, Methodist South 38, Christian (whatever church that means, as all are Christian churches, I add this) 171. Then the number runs on down from Episcopal 48, to two or three with one each. It appears that the Baptist church is fourth in the largest number.

Dr. H. M. Wharton is to begin a campaign against sin in Louisiana, Mo., on October 19, and remain twelve days. It is to be a union meeting. Dr. Wharton will enjoy the hearty and undivided support of the churches and ministry of this city of 6,000 souls, and it is earnestly hoped that this combination of Christian effort will result in the overthrow of the "man of sin" in Louisiana and Pike county. Dr. Wharton has just concluded a tent meeting at Memphis, Mo.,

and is now (October 10) at Alton, Ill., and comes from there to this town.

Fraternally,

JOS. N. BARBER.

THE NIGHT-HAVE-BEENS.

Probably the one thing that does the most to make men and women grow old and to wear out the springs of energy, is the habit of turning over in mind what might have been. We brood over past mistakes, and see how at some turning point we made a wrong choice, and then harass ourselves needlessly by imagining what we would have gained if we had taken the other path. Somehow we cannot get the bright alternative out of mind, and its very brightness makes the conditions in which we live abnormally dark. Sometimes we doubt whether forebodings as to what may come, or regrets for what might have been do the more to cloud and depress sensitive spirits. But this is a case in which philosophy and faith should be permitted to have their say. Suppose you had made a better choice at that crisis, there

is no certainty that you would have continued to make wise choices to the end of the chapter, and subsequently mistakes might have been as numerous as the ones you now deplore. Furthermore, no amount of regret is going to bring back the lost opportunity. You have to take things as they are, and the very working of your powers through vain regrets will certainly prevent your making the best use of your present opportunities. Above all, it is not in men that we wish to direct his steps. If there is a God we certainly are in his hands, and the final issues of life are safe with him. Very often, even in this life, we come to see that what we deemed to be errors, were working out higher purposes of God. The faith that all things, even our blunders and mistakes, work together for good to those who love God, is not to be reserved for hours of desertion, but to be taken bodily into the interpretation of daily life.—Watchman.

God estimates us not by the position we are in, but by the way in which we fill it.—Edwards.

EDITORIAL.

Dr. T. T. Eaton, Editor of the Western Recorder:

MY DEAR BROTHER: Please state through the columns of the Western Recorder the difference between the "New Baptism" and the Pedobaptist Standpoint? Fraternally, "SUBSCRIBER."

Here is another conundrum. We are tempted to give it up and to say we cannot tell the difference.

This "New Baptism," the best we can get at it, is claimed to be the advocacy of our denominational principles in a proper spirit. It goes on the supposition that those Baptists who have advocated our peculiar Baptist views, have done so in a bad spirit. So the "New Baptism" proposes to introduce a new era in which Baptist doctrines shall be taught in the right spirit.

Just here we remark, it is curious that a movement avowedly in behalf of the right spirit should begin with such a wrong spirit toward our noble dead. To charge that such men as Carson, Booth, Pengilly, Spurgeon, Wayland, Fuller, Judson, Jeter, Howell, Dayton, Mall, Tucker, Hiscox, Broadus, Williams, Pendleton and the rest, who preached and wrote in advocacy of Baptist peculiar views, we say, to claim that these were animated by a bad spirit, is a gross and a gratuitous slander on our heroic dead. A movement which begins with such a slander cannot promise much for the proper spirit.

Of course the truth ought to be advocated in the right spirit. That goes without saying. Nobody holds to the contrary. Hence the "New Baptism" must hold something different to be the right spirit from what has heretofore been generally believed among us. Otherwise it is not "New." Since the fathers advocated Baptist principles for the purpose of winning converts and silencing opponents, the "New Baptism" must propose to advocate those principles with a different end in view. It is proposed to advocate Baptist doctrines in such a way that no Pedobaptist will raise any objection, then the above conundrum is answered, and the "New Baptism" is the advocating of Baptist doctrines from the Pedobaptist standpoint.

But the "movement" is yet new, and we await developments. If the brethren will urge the advocacy of Baptist principles in the right spirit, without claiming that such advocacy is new, and thus slandering our dead, no objection will be urged, and all hands will be glad to help. We will rejoice if these new champions of the faith shall advocate our principles more effectively than did Wayland, Jeter, Howell, Broadus and the rest in their day.

We fully sympathize with the spirit of Paul (Phil. 1:16-18), who rejoiced that the truth was preached even though done with "envy and strife;" and we have no sympathy with the spirit of John, which Christ condemned (Mark 9:38-40), and which would forbid all who "follow not us."

Some of us have had experience with the church-pew trust—we do not know its name. Most of the factories where church pews are made have gone into a trust, and they are determined to get all the business, although they have greatly increased the price.

The Building Committee of Walnut-street church had an experience with this trust. Deciding not to buy from it, the committee made with another party a much more satisfactory contract than was possible with the trust. Then the trust, through some of its lawyers, wrote threatening letters. If we carried out that contract, the trust would sue the church in the courts and give us no end of trouble. The only safety was to cancel that contract and to buy from the trust, at its own prices. The firm with whom the contract was made, had, it was claimed, no right to make and sell such pews, that right being patented by the trust. Repeated letters to this effect were received, and we were warned that we must buy of the trust, and of the trust alone, or take the consequences.

But the committee were too good business men to be frightened by such threats. They promptly refused to negotiate with the trust at all, or to buy from them at any price. Indeed, they almost reached the point where they would have done without pews entirely rather than buy them from the trust. They would have imported pews at even greater cost rather than be bulldozed into paying tribute to the trust.

Dr. M. D. Jeffries, of Knoxville (Second Baptist church), the other day told the writer how his church had a similar experience with the trust, and how they successfully defied it. No doubt other churches have had similar experience.

We think these facts should be generally known, so that those who are building new houses of worship may be on their guard. We advise all such to beware of this trust. In order to prevent the trust's outflanking them by having the contract made in the name of a single factory, that is in the trust, we advise that the contract be upon the basis that the factory is not any part of the trust, so that the money can be recovered if it afterward develops that the factory is in the trust. We think every legitimate means should be used to resist the encroachments of this trust, which imposes a special tax on religion.

DEAR DR. EATON: That "Presbyterian preacher in New York who 'baptized' a dead baby at the funeral" is simply a horrible burlesque on the plain teachings of the Bible. I have heard of two such cases before. But I want to ask you to state the difference—if such difference exists—in baptizing a dead baby and a live baby. Yours truly, J. F. MORRALL.

Allendale, S. C.

Here is a conundrum. So far as Scripture authority is concerned, there is no difference. There are as many commands to baptize dead infants as there are to baptize live ones. There are in the Bible as many examples of the baptism of dead infants as there are of the baptism of live ones. Both are utterly foreign to Scripture thought and teaching.

So far as any effect on the infant is concerned, there is no difference. The live baby knows no more of what is being done to it, when it is "baptized," than does the dead one. We take it that Presbyterian minister wished to accomplish the same result in the "baptism" of that dead infant, that other Pedobaptist ministers wish to accomplish when they "baptize" live ones.

The only difference we see is that in the one case the baby is dead, and in the other it is alive. The difference is entirely in the baby, and not in the rite administered.

The settlement of the coal strike is a matter of great and general rejoicing, and special credit is due to Mr. Roosevelt, as well as to Govs. Stone and Odell.

It was Mr. Roosevelt, and not President Roosevelt, who took hold of this strike. Such things do not lie within the sphere of the President, but they do lie within the sphere of an eminent and useful American citizen.

The greatest peril in the affair, as we see it, was the rapid spread of socialism. The strike in the past month, since the situation began to be acute, has done more for the spread of socialistic views than all the socialists had been able to do up to that time. Had the strike continued a few weeks longer we would have had a tidal wave of socialism. Happily that is averted, and the socialistic spirit will recede.

How far natural monopolies should be controlled by private parties, is a question deserving serious thought. Suppose a private corporation should get control of the water supply or the air supply of a city, for example, so it would be impossible for the people to get water or air except on the terms the company dictated. Coal is not a product of human industry, it is a product of nature just as water and air. How far government should go in preventing a monopoly on such things, is a question calling for the best thinking of our wisest men.

But railroads, factories, &c., &c., are not products of nature, but of human industry. Even if it be conceded that coal should be controlled by the government, it is by no means follows that socialism is right. Products of nature rest on an entirely different basis from products of industry. But the public mind was getting so excited over the scarcity of coal and its rise in price, that socialists had their opportunity; and had they been given a few weeks more, they might have done irreparable injury.

We hope that such a crisis will not be repeated at least for another generation.

The Rev. I. N. Yohannon, who has been endorsed by the General Association of the Baptists of Kentucky, is ready to go to Persia to engage in mission work. He has studied medicine as well as theology, and no doubt, after he has been in Persia a while, he will be able to support himself by his medical practice, since the medical profession in that land is in a very low stage. Meantime he needs enough to pay the fare of himself, his wife and their three children to Persia, to equip him with surgical instruments and medicines, and furnish him with something to live on till he can get fairly started.

The Foreign Mission Board do not see their way clear to send Bro. Yohannon, and so what is done for him is a special matter, that must not be allowed to interfere with regular contributions to the Board. Baptists, and others, often take up special matters. In Louisville, for example, we have the Hope Rescue Mission, which has no connection with any of our Boards.

Mr. Theodore Harris, President of the Louisville National Banking Company, northeast corner of Fifth and Market streets, Louisville, consents to serve as treasurer of this fund. All who are willing to help this good work should send the money to Mr. Harris, designating its purpose.

It is hoped the Board will adopt, this work after it gets started.

Dr. ADOLF LORENZ, of Vienna, Austria, has been brought to Chicago to operate on the hips of the six-year-old daughter of Mr. J. Ogden Armour. The operation is pronounced successful. It required two hours, and the Doctor's fee was \$150,000. He remained in Chicago and performed several similar operations free of charge, so as to let as many American doctors as possible see his methods. He has invented appliances by which nature does what was formerly done with the knife, and it is needless to say that nature does it far better.

There has been wonderful progress in surgery in the last twenty-five years, but there has not been similar progress in other departments of medicine. Faith-cure, "Christian science" and all sorts of "paths" still find place. Some one has said all the medical paths—allopaths, homeopaths, hydropaths, osteopaths, &c.—like the path of glory, lead but to the grave.

The beauties of a consultation of doctors is thus set forth in verse.

"A single doctor, like a sculler plies. The patient fingers and by inches dies; While two physicians, like a pair of oars, Wait him with swiftness to the Stygian shores."

It is true that "doctors differ," and it is also true that "doctors do not know everything," but it is also true that doctors know more about disease than the rest of us know, and if we are wise we will send for them when we need them.

The writer had a delightful visit to Bowling Green, where he preached for the First church, Sunday morning and night. Dr. Wm. Lunford is the loved and honored pastor. He has been there three years and has welcomed 270 new members into the church during that time. He preaches to large and enthusiastic congregations, and his hold on the entire community is very strong. He is doing, under God, a great work.

The Rev. E. G. Vick has recently taken hold of the Second church, and has taken hold well. The outlook is better than ever, and this struggling and faithful band give promise of soon becoming a vigorous unit church. They are delighted with their pastor.

The Rev. Dr. James Waters makes his home two miles in the country, where he is doing some scientific farming. He called in an appointment, and was present at the First church in Bowling Green. It was a joy to meet him and Mrs. Waters (see Miss Letitia Pendleton), and to talk over old times at Murfreesboro. The visiting brother was royally entertained at the splendid home of the Hon. and Mrs. B. F. Procter (she was Miss Lila Pendleton). Mrs. Dr. Kerfoot and her little daughter are rejoicing to be on a sojourn, while Mr. Branch Kerfoot is completing his course of law at the University of Virginia. Thrice happy the preacher who is entertained in that home.

The writer enjoyed seeing and talking to the magnificent array of young ladies at Potter College. How full of enthusiasm those girls are, and how contagious is their enthusiasm. We congratulate President Cabell and his coadjutors.

As the shepherd in the story left ninety and nine to hunt for the single straggler, so I may gladly hope that Jesus wanted me in heaven, since he would not have come so far or endured so much to save me.—T. L. Caylor.

Editorial Varieties

The United States produces ten dozen eggs per capita, each year.

They are making church bells out of glass. It is said these bells ring well and are not really cracked.

A man in Quincy, Ill., recently broke at a cat, missed his aim and fell and broke his neck. He was not a reader of the Western Recorder.

The Emperor of Germany selects the material for his wife's dresses, and directs how they shall be made. Suppose some of our American sovereigns tried that?—[111]

The sexton at Walnut-street was highly favored last Sunday in having Gov. Eagle to preach for them in the morning, and Dr. Ford at night. Their sermons were greatly enjoyed.

Count Louis Primon Bonaparte has come to visit America, and he has had it announced that "he does not come over to marry an American woman." This is comforting. That is generally what they come for.

The old teaching was, "Now is the accepted time; to-day is the day of salvation." The new teaching: "Decision day is the accepted time; a certain appointed Sunday is the day of salvation." We prefer the old teaching.

And now comes the Western Recorder with a note concerning Dr. Boyce's views on this question. But was Dr. Boyce "sound"?—Religious Herald. We respectfully ask the Herald to name the points on which it regards Dr. Boyce as unsound.

A dependent husband was talking to his wife about how poor they were likely soon to become. She was a singer, and she said hopefully, "I can keep the roof over my head from the door by singing." "Yes," said the horrid man, "you could, unless the wolf were dead!"

We are delighted to learn that our good and tried friend, Dr. John F. Shaffer, of Hoonoona, Ala., is restored to health, after a long siege. He will not resume active work, however, for a while, until he sees that his improvement is permanent. We hope that time will not be long.

We congratulate the East church saints on the signal success of their celebration, a full account of which appears in this paper. It was a joy to see Dr. and Mrs. Ford, and Dr. Kirtley, Christian and Jeffries, whose spirit it was a great disappointment that Drs. Greene and Gray were not present.

Dr. R. J. Willingham, our efficient Foreign Missionary Secretary, stopped over last week on his way to the Tennessee Baptist Convention, and made a stirring talk at Walnut-street. It was a great disappointment that Dr. Greene and Gray were not present.

The Christian Guide, speaking of those Disciples who agree with Dr. B. E. Tyler and Elder A. B. Jones, that sins are really forgiven on repentance and faith and before baptism, advises "that they withdraw and unite with the people whose teachings are more in harmony with their own." That means for them to join the Baptists.

Dr. S. H. Ford has often been called, the "old man eloquent." Those who heard him last Friday night will be inclined to call him the young man racy. His exuberant spirit, his sparkling wit, his tender sentiment, his bright wit hope all bespeak the young man. The only sign of age was that a man must have lived a good while to have acquired the material necessary for such a speech.

A prominent Baptist business man of this city said to the writer: "I was right mad at you for moving away from the old place at Fort and Walnut, but when I look at that splendid building at Third and at Oathetics, I'm glad you made the move." The vital question is—will the spiritual power of the church in the new house, rise above what it was in the old? God grant that may be so.

Dr. Oscar Hayward has resigned the pastoral care of the First Baptist church at Jackson, Tenn., and accepted the care of the First Baptist church of Waterbury, Ct. He is a speaker of rare popular gifts, and we hope he will do a great work among those shrewd Yankees. Let it be remembered that he is a native of this city, and the original, almost pure, people are not more so Northern pulpits seeking Southern pastors.

The Christian Herald comes to us double, being its anniversary number. It was founded in 1841, and it has been a good paper all the time. We have read it constantly for twenty years, and can testify for that time, and we accept testimony beyond that. Generally the Christian Herald gets things right, but it is mistaken in what it recently said of the origin of the Baptist Army of this city. That origin is correctly told in "A Century of Baptist Achievement," edited by Dr. A. H. Newman. On page 27, it is correctly stated as follows: "Some Baptists who sided with Dr. Whitsett in the 'Whittsett controversy,' and who did not like the 'Western Recorder's' opposition to him, decided to establish a paper which would represent their feelings and views, and in October, 1871, they started the 'Baptist Army,' with Dr. J. N. Frothingham as editor, and Rev. M. F. Hunt as associate."

AMONG THE Churches

LOUISVILLE.

Walnut-street (Third and St. Catherine)—Ex-Gov. Jas. P. Eagle preached on "The suffering and glory of Christ," and Bro. E. E. Ford preached on "The model church." Three received by letter. Pastor Eaton was at Bowling Green.

Broadway—Pastor Jones preached. Two received by letter and one baptized.

Chestnut-street—No services at the morning hour. Brother Williams preached at night.

McFerran Memorial—Pastor Hamilton preached on "The Gospel according to Romans," and on "The young man in school." Four joined by letter and four under watchcare.

East—The 80th anniversary meetings during the week. All well attended and highly enjoyed. See report elsewhere. Bro. M. D. J. Friles preached in the morning. Mass-meeting at 8 p. m. held in the church debt. Memorial services at night for deceased members.

Twenty-second and Walnut—Pastor Dement preached on "God with us," and on "Good news for all." One received by baptism and two by letter.

Clifton—Revival meeting in progress. Bro. Paul Price preaching at both hours.

Franklin-street—Pastor Jenkins preached at both hours.

German—Pastor Jansen preached. Logan at—Pastor Tralle preached on "The why of prayer," and "The fall of Adam." Three received by letter.

Parkland—Pastor Taylor preached in the morning and Bro. Brooks of Horse Cave, at night. One received for baptism and four baptized.

Southingate-street—Pastor Clark preached on "Whose lam and whom I serve," and on "Arise and build."

Third-ave.—Pastor Allen preached on "Good longings," and on "Secret of glad heart." One received by letter.

Twenty-sixth and Market—Pastor Reed preached on "Walking before the Lord," and on "The fate of those who resist God's warning."

Highland—Pastor Dawes preached on "God and man in a revival," and on "Tragedy of Judas." Two received by letter. The pastor begins a revival next Sunday. He doing the preaching.

East Meade—Pastor J. E. Johnson preached at both hours.

Thirty-sixth and Grand—Pastor Rice preached on "Inspiration of the Scriptures."

Van Buren-street—Pastor Ray preached as usual.

Highland Park—Pastor Stratton preached at both hours. Good Sunday-school. One received for baptism.

Lebanon Junction—Pastor Cates preached at both hours.

Faves Valley—Pastor J. A. Bennett preached at both hours. The

Samples Mailed Free.

A Trial Package of Dr. Blosser's Catarrh Cure Will Be Sent Free to Any Sufferer From Catarrh.

To demonstrate the merits of his remedy, Dr. Blosser offers to mail, free of charge, to any one suffering from Catarrh, a three days' trial package of this valuable medicine.

If the trial package does not convince you of its curative properties, you will have been at no expense; if it benefits you, you will gladly order a month's treatment at \$1.00.

It is a harmless, pleasant, vegetable compound, which is smoked in a pipe, the medicated smoke, being inhaled, reaches directly the mucous membranes lining the nose, throat and lungs, seals the diseased parts, effecting a radical and permanent cure.

Mr. Joseph Chabot, Kaycee, Wyo., writes: "I am free from catarrh, owing to your wonderful remedy." Annie E. Young, Camden, N. J., writes: "Am completely cured of catarrh after using your medicine." Mrs. E. M. Howd, Water Valley, Miss., writes: "Smoking your remedy has entirely cured me."

recent revival resulted in five additions.

Columbus (Ind.)—Bro. Lemeroux preached at both hours. The work moving along nicely.

Bro. M. D. Jeffries reported his work at Knoxville in good shape and progressing.

Bro. W. O. Carver reported that he preached at both hours at Campbellburg, Ky.

Bro. Lemeroux sang at the Conference. "The bird with a broken wing," which was greatly enjoyed.

Bro. J. F. Williams, of Versailles, was present, just returned from 11 days' meeting with Bro. Booth at Little Union. It was a glorious meeting, with 36 additions, 83 of them for baptism.

SEMINARY NOTES.

New students are still coming in. Glad to see them. May they have a profitable year.

Bro. J. D. Gwaltney is now able to resume his class and pastoral work.

Pastor Dement addressed the Monday evening Missionary Society. He spoke inspiringly on the methods of carrying the Gospel to the world.

Bro. T. V. McCaul is with us again.

Dr. Eager and Bro. H. C. McGill attended the Tennessee State Convention last week. It was a most profitable year, characterized by fine spirit and earnestness, and the tide of missionary enthusiasm ran high.

Dr. Carver was in attendance on the Indiana State Convention last week.

Dr. Mullins announced in the hall recently that an arrangement had been made whereby medical attention would be given to all students paying a fee of one dollar. This commends itself as a good investment.

The students and faculty were pleasantly entertained at Broadway church last Tuesday evening.

Supplies Sunday: W. H. Williams, Eminence, Ky.; W. W. Williams, Chestnut-street, city; J. H. Hart, Kings, Ky.; J. H. H. Madison, Ind.; W. E. Watt, Millville, Ky.; G. E. Benson, Oka's, Okla.; J. A. Kirtley, Jr.

THE STATE.

Pastor C. W. Bowles writes from Clarkson: "Our meeting here was a glorious success, resulting in 44 additions to the church—2 from the Sabbath-day school, two from the Presbyterians and one Catholic. It has totalized 41 happy converts in our new baptistery here October 12 in the presence of the largest congregation that ever gathered in the place. The oldest people say there never has been a meeting in our own limitless city. Every sermon bristled with Baptist doctrine, and carried conviction to the hearts of the vast numbers that heard him. The Catholics are strong here, and they were changed up as they were never before. We began work on the new house of worship October 13. I go to the Seminary this week."

Pastor E. H. Maddox writes from Hebbardsville: "Our meeting at Stanley closed on the 11th instant. Bro. J. J. Clear's preaching pleased the people, and did great good. The church had 9 additions, 7 by baptism and 2 by letter. We have just begun a meeting at Bethel, with O. L. Maddox in the pulpit. We go next to Zion."

Bro. Fred D. Hale writes from Trenton, under date of October 17: "We are closing a delightful meeting with Pauline and his good people. It has been a season of refreshing from the presence of the Lord. Nearly all of the available material connected with Baptist families has been gathered into the fold. My meeting with O. L. Halley, at Texarkana, Ark., begins next Sunday."

Bro. J. L. Adkins writes from Russell Springs: "I am here in a meeting, and the prospects are very good. This little town of 500 people is in great need of a meeting, over four-fifths of the people being men of sin with hardened hearts. Will you pray that God may give us a great victory over sin, and that many may be born of God's Spirit? This field ought to be looked after by our Board. With some assistance, the Baptists could build a church and have a meeting, and other denunciations here, and the only organized one. I go from here to Green Grove,

to help Bro. J. M. Dickerson. Pray that God may help us."

John Jeter Hurt writes: "One of the most delightful meetings of my experience was held at the Waterford church. Pastor E. T. Poulson. The people came nightly in large crowds. They are devoted to their pastor and to their church. Twenty-three were added to the membership."

Pastor B. J. Davis writes from Clay Village: "We have just closed one of the best meetings in the history of this church. Have just returned from the baptismal services, where 21 happy converts were baptized in the presence of four or five hundred people. It was heady of families." The whole community has been greatly aroused and the church graciously revived. We hope to have other converts as a result of the meeting. Bro. A. A. Williamson preached in a most convincing and earnest manner to us all by his zealous, faithful, unflinching labors both as preacher and singer and by personal work. To God be all the praise."

Pastor W. J. Pickett writes: "We closed on the 17th inst. a meeting of several days with the Valley Creek church, assisted by Bro. J. B. Hunt, of Sonora. His preaching was solid and after the expository order and delighted all. He is one of our best. The meeting resulted in a real good revival in the church and 21 converts to baptism and baptism from the Campbellites. As she went down in the water to receive valid baptism her face shone like that of an angel. Old friends in the church have been led in which there were greater ingathering, one of the older members said the church is in better condition than it has been for fourteen years. There is yet room for improvement."

Bro. Francis W. Taylor writes from Smith's Grove: "I am here with W. Payne in a few days' meeting. Congregations are large and interest good. They have a new and probably, the prettiest church building of any town of the size of Smith's Grove in the state. This beautiful house was built and mostly paid for under the leadership of former pastor J. B. Benton, present bishop of Adairville. Bro. Payne has been here one year, and is doing a fine work."

Pastor J. B. Hutcherson writes from Elizabethtown: "I have just moved here from a meeting at four churches in Hardin county in Sevier Valley Association. I like my new field very much. I have

THE VALUE OF CHARCOAL.

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

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

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

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and impures the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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

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

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

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

just closed a meeting of eleven days at Mt. Zion church. The Lord blessed our efforts; the church was revived, and 18 were added to our number. I baptized 11 happy converts. I began work with this church in July, and I find them a noble band of workers. Bro. A. N. Whittinghill did the preaching in the old plain style, and God blessed his Word to the salvation of souls. I go to Mill Creek to begin a meeting. Bro. Sam Tabb will assist me. Pray for us."

Pastor James E. Wolford writes from Lancaster: "Last Friday I returned from a gracious meeting with the church at Buckeye, where I assisted Bro. J. M. Bruce 11 days. The church rallied to the work of soul saving and the Lord gave us 21 by experience and baptism and one by letter. Others will follow, as the work of grace is still going on. The pastor is entrenched in the affections of his people, and large things are before them. Our work at Lancaster is moving along nicely. We will replace our old wood stove of fifty-one years' service with a new modern furnace. The ladies' helping hand is having the church papered and will put down a new carpet. The Record is a great help to me and my church, especially its strong and able editorials. One young lady said to me, 'If I don't get to read all the Record, I never fail to read the editorial page.'"

Pastor French was recently aided by Bro. L. E. Masters, in a meeting at Republican, with eight additions by experience and baptism and one by letter. Pastor French writes: "The church was greatly revived and members who had grown indifferent returned to their first love. The closing service was one especially tender, and we all felt and knew it was good to be here."

Bro. Mordcaai Ham, only 21 years of age, has been having great meetings in the country around Bowling Green. He preaches to great throngs, and many profess faith under his preaching. He baptized 41 at Old Union last Sunday in the presence of an immense concourse of people.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clothier), says if any suffer from Kidney or Bladder Diseases will write him, he will direct them to the perfect home cure he used. He has nothing whatever to sell.

We acknowledge an announcement of the marriage in Dallas, Texas, of Miss Mona Bell Baker and Mr. Charles Eaton Grandell, Jr. on October 15. They will be "at home" in Corsicana after November 1. We extend congratulations and best wishes.

OTHER STATES.

Bro. Robt. N. Barrett writes from Waco, Texas: "Of course you will be here to attend the State Convention November 7. The first church suffering from Kidney or Bladder Diseases will write him, he will direct them to the perfect home cure he used. He has nothing whatever to sell."

Pastor C. H. Holland, of the Second church, Union, S. C., baptized 14, received 4 by letter and restored 1 as a result of their meeting.

At the meeting with the Big Creek church, Tenn., 6 united with the church by baptism, one of whom was a Methodist and one a Presbyterian. Lenoir church, Tenn., closed the meeting with 16 added to the church by baptism and four by letter. Bro. T. J. Davenport, pastor.

The meeting at Williams' chapel, Tenn., resulted in 26 additions to the church.

The church at Hopewell, Tenn., has had a gracious awakening. Thirty-nine additions to the church, 35 by experience and baptism.

Spring Creek church, Tenn., closed their meeting with one by letter, 3 restored and 19 baptized.

The church at Enoree, S. C., has been graciously blessed. As a result 26 were buried with Christ in baptism. One man 80 years of age, a little girl of 18 and the rest all grown young men.

The church at New Liberty, S. C., closed their meeting, with 18 wonderfully revived and 23 additions.

The meeting at Union church, Va., closed with 10 baptized and one restored to fellowship. The church was truly revived.

The new meeting house of the General market near Gordonsville, S. C., has been set apart to the worship of God. Bro. G. B. Moore, associate editor of the Baptist Courier, preached

the dedication sermon. Bro. F. O. Hickson is the fifteenth pastor of this church, which is 130 years old.

Bro. J. A. Brown held a meeting with the church at Donalds, S. C., where 16 were received for baptism.

The new meeting house at Palser, S. C., was set apart to the worship of God. Bro. G. W. Bussey pastor. This will be known as the Second church of Palser.

Gowensville church, S. C., closed their meeting with 11 received for baptism and one restored.

The church at Landrum, S. C., was much revived in a meeting in which Bro. J. S. Ozias did the preaching. 17 were added to the church by baptism.

A new church has been organized at Buffalo Cotton Mills, S. C., with 21 members.

The saints at Bins Water, Ga., are rejoicing greatly. Their meeting closed with 44 new members. The Gospel reached even Christian Scientists.

As a result of the preaching of the Gospel at Hamilton school-house, near Edman, Ga., 13 were baptized and one restored. Bro. E. F. Dye, pastor.

The church at Oodoo, Ga., closed a meeting with 14 accessions to the church by experience and baptism.

The church at Meanville, Ga., has been greatly revived. Eighty souls were added to the church by baptism. 4 young men and 4 young women.

A new church, has been organized at Drewsville, Va. Thirty members from the Hebrew church united to form this new organization.

Bro. J. H. Bass, pastor of Republican Grove church, Va., closed his meeting with 31 added to the church, 23 by baptism and 8 restored.

The church at Winn's Creek, Va., has been signally blessed. In their meeting, in which Bro. G. A. Chocklet, of Scottsburg, did the preaching, 28 united with the church, 20 by baptism and 8 restored.

The Edge Hill church, Va., has had a most gracious meeting; 49 were received for baptism.

The church at Hopewell, Va., in their meeting, were greatly strengthened and revived, and 15 were received for baptism.

The church at Childrey, Va., are in a most thankful frame of mind. God graciously blessed their meeting and 21 happy converts were received for baptism.

The meeting with the church at Anna, Texas, resulted in 25 additions to the church, 18 of whom were by baptism. Three hundred and fourteen dollars in cash was raised for State Missions.

The church at Halm Grove, Tex., is greatly encouraged. In their meeting 24 were added to their number, 19 by baptism.

A most remarkable meeting was that of Mt. Bethel church, S. C. Bro. O. J. Copeland, pastor. It continued ten days only, and resulted in 94 additions to the church. Bro. Copeland baptized 33 in 45 minutes.

The church at Eastman, Ga., has enjoyed a most gracious meeting. Twenty-four were added to the membership, 21 by experience and baptism.

The new house of worship at Salem Ind., has been set apart to the worship of God. Elder Myron L. Hayes, Chicago, preached the dedication sermon.

Along the hard road there is a sign board, on which is written in large, bright letters, "He that walketh uprightly walketh surely."—T. L. Caylor.

Hardy Central church, the Baptist baby of Henrico, Va. is waxing strong. In her last meeting there were 11 accessions, 9 by experience and baptism.

The meeting at Mt. Gilead church, Virginia, closed with 28 additions to the church.

Bro. Willis Wiseman, of Paris, Tenn., has been set apart to the full work of the Gospel ministry by Spring Hill church, Tenn.

Ebenezer church, Dooly county, Ga., has had a great meeting. Thirty-seven were added to the church, 17 by baptism.

(Continued on 14th page.)

The Combination Oil Cure for Cancer Was originated and perfected by Dr. D. M. Eys. It is soothing and balmy and gives relief from unceasing pain. It has cured more cases than all other treatments combined. Those interested, who desire free books talking about the cure, are invited to send for them by addressing the Home Office—DR. D. M. EYE CO., P. O. Drawer 506, Indianapolis, Ind.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

HEAVEN.

BY MRS. BELL HALL.

There is a city with a golden light. Of a diamond ray and a ruby bright. With its angels waving and banners unfurled; Over Jasper walls and gates of pearl. And rivers of waters are flowing there, 'Mid blossoms of beauty strangely fair;— Walls a thousand wings are hovering o'er The dazzling wave and the golden shore. There are myriads of forms arrayed in white. Beside of beauty clothed in light: They dwell in their own immortal bowers, Amid the joyous lines of the countess flowers. Her hath not heard of eye hath not seen, Their swelling songs and their changeful scenes; Their robes of white and harp of gold, And their crowns of glory that was not old. But the way in this stainless state, Unobscured by sorrow, unshorn by time, There all things are so freely given, Is the home of the pure and its name is Heaven.

BLYTHE'S MESSAGE.

Ester Vance sat in a sheltered nook a little apart from the group that were scattered over the beach. There were sharp lines of pain throbbed on the face that was turned toward the ever-restless sea with a look that seemed to pierce the eyes of her nurses. A pair of crutches lying in the sand beside her explained the look of longing in the rebellious gray eyes.

As a gay little group of young people drew near she dropped her eyes frowningly upon her feet, but nevertheless her sensitive nerves could feel their curious and pitying glances as they passed by. The frown deepened between her eyes. Why couldn't they leave her one little quiet nook in peace? Why must they mock her with their health and strength, and torture her with their pity and curiosity?

As their voices died away she leaned back in her invalid's chair once more, and idly watched the heaving waves. It was almost her one occupation through the long, weary days. She could not interest herself in the light forms of fancy work that she was able to do; even books failed to take her out of herself. She shrank from all contact with the people about her. Every look of pity or of compassion seemed like a blow to her. Often some kindly-disposed person would stop for a few moments' chat with her, but she invariably withdrew within herself and soon chilled the friendly intention.

This day the burden of life had seemed more unbearable than ever. The pathos of the restless longing in the gray eyes grew deeper as they roved over the wide expanse of the sea. Why was she cut off from every pleasure in life, from all usefulness, from all hope or ambition? Ever since she was a child that tragic "why" had been the cry of her soul.

By and by a slight sound attracted her attention, and she turned toward the intruder with a frown. A merry little face framed in wind-tossed curls looked up into her own. The sight of the two tiny crutches on which the little figure leaned changed the frown on Ester's face into a deeper look of pain. She looked in some wonder at the happy little face. How could that face and those crutches go together? "Poor child!" she thought, compassionately, "she doesn't realize yet what a dreary life she has to lead, tied to those crutches."

The little one settled herself comfortably on the sand near to Ester, evidently quite confident of a welcome. As her throat she wore a pin fastened to the breast and the heavy tanned into a name. Ester mechanically noticed it. "Blythe! What a mockery," she thought, "to name a crippled child Blythe!"

"Aren't you glad it's such a nice day?" Blythe observed presently. "Ester did not answer for a moment, and the disconnected lines deepened about her mouth as her eyes wandered from the bright, glittering, beautiful waves to the happy, merry groups scattered about the beach. But the smile on her face never once seemed to mock her own dreariness.

"Aren't you glad?" persisted the small questioner. "I never was glad," Ester could not keep the hard ring out of her voice.

"The blue eyes searched her face wondering, then slowly traveled down to crutches and came to rest on the sand. She reached out a tiny little hand and touched the polished wood gently. "Is that why you aren't glad?" she asked softly.

Ester nodded. Blythe did not answer at once. A shadow seemed to have fallen over her own bright face; but it was the shadow of another's pain, and not her own. "I didn't use to be glad either—at first, you know," she said at last.

"But now you are glad?" There was a sharp note of longing in Ester's voice.

Blythe looked up with a happy light in her eyes. "Oh, yes," she exclaimed. "I'm always happy now unless I know that God sent me my crutches."

"God sent you your crutches?" The hard, rebellious look deepened on Ester's face. But Blythe did not notice it at this time. She was looking dreamily at the sea. "I'll tell you about it," she said, presently. "It was awful at first, you know, when I knew that I couldn't ever run and play any more, or anything; and I just screamed and cried all the time. Mamma couldn't do anything with me. I'd just think, think, all the time how awful it was going to be to just go round on crutches all my life, and I'd think of all the lovely things I'd planned to do when I grew up, and now I couldn't do any of them; and I couldn't go to sleep nights for thinking of it, and I cried and cried all the time. They brought all kinds of nice things for me to eat and pretty things for me to play with, but I couldn't look at any of them. And the little girls all came to me and said I wouldn't speak to any of them—I'd just turn my face to the wall and cry on."

Ester's eyes were wet; she understood the feeling just too well.

"But one day Auntie came," Blythe went on. "Auntie and I had always been great chums, you know. She knows everything, I guess; and she always has time to tell you about it, no matter how busy she is. She said if I had to get on and didn't return for weeks I'd tell her what I was doing when she came; for some way getting over seemed quite so bad after you'd talked it over with her. She just held me in her arms a long time and let me cry all I wanted to. By and by she said she would show me something, and she took this pretty pearl out of a little case; then she told me all about the poor oyster that made the pearl—how he had been hurt, maybe by a big grain of sand, and he had to work and irritate him; so he just covered it with this beautiful pearl. And if it hadn't been for his getting hurt, the pearl never would have been made. Then Auntie said that that may be my crutches, and that that little grain of sand, and God had sent them to me for some beautiful reason. She had this little pearl set in a ring for me, so I'd always remember about it. I never have hated my crutches since then the way I used to; and I'm always wondering what they mean."

Ester sat looking thoughtfully at the little pearl ring with the old questioning look still in her eyes.

Blythe sprang up in answer to a call from the nurse, and in a few minutes she fitted away on the little crutches. Ester watched the tiny figure until it disappeared from sight, then she turned her eyes back to the sea once more; but the story of the little pearl stayed in her mind, and would not be forgotten.

As the days went by she found herself watching for Blythe's little figure and listening for the clink of her tiny crutches. She watched her sweet, unselfish ways. She noticed how every face brightened as she drew near, how the most rusty and smile for her, and the bluest found a moment in which to do a service for her. She seemed to bring out the best in every one with whom she came in contact. "Dear child," she has indeed earned her affliction into a precious pearl," she at last admitted.

But it took a long battle even after that before she was at last willing to say, "Father, I take these crutches from me, but believe that has given them to me for a purpose, and thou canst transform them."—Zion's Herald.

"HE THAT WALKETH UPRIGHTLY WALKETH SURELY."

"Jack," said one young man to another, as they came to a halt in the car on their way to the city, early one Monday morning. "Jack, did you know Will Gray had joined the squabblers?" "He had?" asked the other, as they came to a halt in the car on their way to the city, early one Monday morning. "Jack, did you know Will Gray had joined the squabblers?" "He had?" asked the other, as they came to a halt in the car on their way to the city, early one Monday morning. "Jack, did you know Will Gray had joined the squabblers?" "He had?" asked the other, as they came to a halt in the car on their way to the city, early one Monday morning.

more than a year ago." "You lent him money, too? Why, my good fellow, he has been drawing on me these last six months for innumerable 'quarters,' not to say anything of the five dollars I lent him to buy his last new beaver, but our chance is good now; let us watch him."

And sitting down they watched him there. These were moral young men, who prided themselves on their correctness of deportment, and, above all, on their honesty. They always scrupulously returned to each other the small change they sometimes, of necessity, had to borrow, and they had no long accounts at their tailors waiting for settlement at the end of the quarter.

When they met the young man of whom they had spoken, they treated him with their usual cordiality they knew well, because their mothers and their Bibles had taught them that there was one thing lacking in the character of their fathers, and that, like many others, they had made up their minds they "could be good," as they said, without religion. And thus they watched the young Christian and twenty others watched him, too. When they met the faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Few People Realize

The Danger in That Common Disease, Catarrh.

Because catarrhal diseases are so common and because catarrh is not rapidly fatal, few people ever think of the danger in that common disease, Catarrh. The look and neglect it until some incurable ailment develops as a result of the neglect.

The inflamed condition of the membrane of the nose and throat makes a fertile soil for the germs of Pneumonia and Consumption, the most fatal catarrhal pneumonia and catarrhal consumption are the most common forms of these dreaded diseases which annually cause more than one-quarter of the deaths in this country.

Remedies for catarrh are almost as numerous as catarrh sufferers, but very few have any actual merit as a cure, the only good derived being simply a temporary relief.

There is, however, a very effective remedy recently discovered which is rapidly becoming famous for its great value in relieving and permanently curing all forms of catarrhal diseases, whether located in the head, throat, lungs or stomach.

This new catarrh cure is principally composed of a gum derived from the Eucalyptus tree, and this gum possesses extraordinary healing and antiseptic properties. It is taken internally in the form of a lozenge or tablet, pleasant to the taste and so readily absorbed that it almost takes them with safety and benefit.

Eucalyptus oil and the bark are sometimes used, but are not so convenient nor so palatable as the gum. Undoubtedly the best quality is found in Smart's Catarrh Tablets which may be found in any drug store, and any catarrh sufferer who has tried douches, inhalers and liquid medicines, will be surprised at the rapid improvement after a few days' use of Smart's Catarrh Tablets which are composed of the gum of the Eucalyptus tree, combined with other antiseptics which destroy the germs of catarrh in the blood and expel the catarrhal poison from the system.

Dr. Ramsdell in speaking of Catarrh and its cure says: "After many experiments I have given up the idea of curing catarrh by the use of inhalers, washes, salves or liquid medicines. I have always had the best results from Smart's Catarrh Tablets. The red gum and other remarkable antiseptics contained in these tablets make them, in my opinion, far superior to any of the numerous catarrh remedies so extensively advertised. The fact that Smart's Catarrh Tablets are sold in drug stores, and that they are so readily absorbed, should not prejudice conscientious physicians against them because their undoubted merit and harmless character make them a remedy which every catarrh sufferer may use with confidence, and with the prospect of a permanent cure."

For colds in the head, for coughs, catarrhal deafness and catarrh of the stomach and liver, people who have tried them say that Smart's Catarrh Tablets are a household necessity.

an apology for the neglect, their faith in him staggered. They kept their own counsel and were patiently waiting. Young men are not often gossips, and they are jealous sometimes to a fault of the reputation of any member of the circle in which they move. They were, therefore, talked; the lively stable keeper whispered of a long standing account, saying, "Now he has joined the church, I hope he will pay up."

Some of these watchers went to protesting that they had never washed him, too, and the dear Lord, as he glanced around upon the little company gathered in his name, was sorrowful and heavy-hearted that so promising a young disciple was unconsciously wounding him in the house of his friends. We do not say this young man was insincere or hypocritical; we believe he was in earnest, and yet how defective was his religion without a keen, moral sense of his obligation to make great efforts to free himself from the stain which, in his thoughtless days, he had contracted, and how shortsighted to suppose such follies would be overlooked by his neighbors or even his best friends.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and exhortation; he needs kind, friendly words of warning and encouragement in the beginning of his Christian course, that he may not prove the stumbling block in the way of many a bright, promising young man who is looking wistfully toward the church.

Here, too, how much is faithful, Christian counsel needed in the first days of a Christian profession. Will not some true Christian friend talk to that young man! He needs more than pulpit teaching and

Children's Corner.

HOW THE THRUSHES LEFT THEIR HOMES.

BY GEORGE E. WALSH

On the sunny slope of a hillside a pair of brown thrushes had built their nest for three successive summers, and each year as they returned from their winter home in the warm South they began their spring householding with joy and anticipation in their hearts. With them came their children, who proceeded to build their nests in the same woods, until there was a whole colony of brown thrushes inhabiting the place.

But one spring a farmer and his son appeared, and the former said to the latter, "We'll cut down these woods, pull out the stumps and plough the land. It will make a good field for buckwheat."

When the thrushes heard this they were sorrowful, because they had become greatly attached to the woods. The farmer and his son worked all that spring and summer in felling the trees, digging up stumps and pulling out roots. But the thrushes, as usual, built their nest and laid their eggs. A wandering woodpecker tapping a tree full of worms and insects said to the thrushes as it passed by: "Look out! They'll find your nest and destroy it."

But the thrushes continued to build their homes, hoping that the men would not disturb them. A big black crow sitting on a stump exclaimed in harsh notes: "They're planting buckwheat in the stubby ground they have cleared."

A quail who heard it whistled back his "Bob White" or "Buckwheat R's," and thought of the feast ahead. The old male thrush said to his mate on the nest: "We'll have plenty of food near home then for our young ones. I only wish it was corn instead of buckwheat."

Corn is dearly liked by the brown thrush, or, as many boys call the bird in the country, the brown thrasher, but the quiet mate on the nest answered back, "We should be satisfied with what we can get, and not long for corn when buckwheat is given to us."

To which happy remark the male thrush chirped a smiling reply, and proceeded to greet the rising sun with one of its beautiful songs. It was a song rich and melodious, varied and shrill at times, and so characteristic of the bird that the farmer's son, coming across the field, said in sleepy tones: "I'd like to have that brown thrush for my cage. He's such a fine singer!"

That noon the boy wandered in the woods and stumbled so near the nest that the mother thrush leaped up in alarm.

"Aha!" said the boy, "I've found your nest now." He had not found it, but he knew that it was somewhere in the vicinity, and he hunted patiently and persistently until, under a big clump of bushes, he discovered five little speckled eggs in a round nest of leaves and hair.

"Well, I won't touch the eggs," he said. "I'll wait until they are hatched out, and then I'll take the young birds. I'll have them for my cage yet."

The two thrushes chirped and chattered away in their shrill tongue, and when the boy finally left they rushed to the nest. "Oh, the eggs have not been touched," said the male thrush.

"If they had been I'd never hatch them out," replied the mother bird, with dignity. "I hope he'll never come again."

They were both very timorous and anxious for the next few days, but the boy did not return, and the mother thrush was saying to its mate, "He must have forgotten where the nest was."

"Oh, no, I fear he's coming later," said the other thrush. "Boys don't forget such things so easily."

For a whole week the male thrush was very nervous and anxious, expecting every day to see the boy return, and it was not disappointed. One morning, two days after the eggs were hatched, the boy appeared, and the two thrushes left the nest and chirped in another part of the woods to mislead the farmer's son; but he paid no attention to them. He knew where the nest was, and he walked right up to it.

"Ah, my little birds have come," he said, exultantly, as he saw the little fluffy bodies in the nest. "I'll wait until they are a week old, and then I'll come and take them."

Every day thereafter he visited the nest and took a long look at the little nestlings. Every day they appeared larger, and opened their mouths wider for food. The two parent thrushes grew more frightened and terrified, and one day the male thrush said:

"We must do something. That boy means mischief. I believe he intends to steal our little ones when they get older."

"I've thought of the same thing," replied the mother bird. "We must move them away."

"But they are too young to move now. It would kill them to take them out of their warm nests."

"I've thought of all that. He will not take them until they have more feathers on, and they are safe here for a few days longer. Before they're able to fly we'll take them away."

The male thrush was thinking deeply, and then said: "I know an empty catbird's nest in the swamp. We'll take them there when he comes for them."

"But how will we know when he's coming to take them away?" "I shall watch him. He can-

not take them home in his hands, and when he comes across the field with a cage or box or basket we'll know what he's after."

So the male thrush every morning flew away to the distant farmhouse, and each day watched for the farmer's boy. On the third day of the watch the boy carried a basket on his arm and started for the woods. With quick wings then the thrush flew home, and in wild tones called to its mate: "He's coming now to take them! Quick now! We must move!"

There was a hurried leaving-taking of that home. The little thrushes were stronger than the boy had imagined, for they were pretending they were very weak and young. They now hopped up from their nest, and, under the guidance of their parents, they half flew and ran through the woods toward the swamp.

Half an hour later the farmer's boy stood by the empty nest. "O dear! they've flown away, or been killed by some cat, or taken by another boy. I wonder which!"

While he stood there disconsolately looking around and wondering if somebody else had robbed the nest, the happy family of thrushes were crouching quietly in the woods not a hundred yards away.—The Christian Advocate.

DON'T LOOK AT IT.

I once learned a lesson from a dog we had. My father used to put a bit of meat or biscuit on the floor near the dog, and say, "No," and the dog knew he must not touch it. But he never looked at the meat. He seemed to feel that if he looked at it the temptation would be too strong; so he always looked steadily at my father's face.

A gentleman was dining with us one day, and he said, "There is a lesson for us all. Never look at temptation. Always look away to the Master's face."

Yes, this is the old way; do not look at temptation. "Avoid it, pass away." When the thought of doing wrong in any way comes into your heart, however small a thing it is, you may be sure it comes from Satan; so do not look at it, but look up at Jesus and ask him to keep you and make you more than conqueror over every temptation, through him that loves you.—Selected.

NEIGHBOR: "The baby suffers from sleeplessness, does it?"

Mr. Jeroloman (haggard and hollow eyed): "I didn't say it suffered. It seems to enjoy it. I'm the one that suffers."

"No, I'm not well impressed with the house," said the prospective tenant. "The yard is frightfully small; there's hardly room for a single flower bed."

"Think so?" replied the agent; "but—r—mightn't you use folding flower beds?"—Phila. Press.

Working Too Hard—Weak, Nervous and Restless?

Harford's Acid Phosphate restores strength, quiets the nerves, induces restful sleep. A most reliable constitutional tonic.

NEW FALL GOODS

AT EVERY TURN.

Elegant Showing of Fall Dress Fabrics.

The newest weaves and handsomest 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.

- Hopsacking, 22 inches wide, in a dozen of the latest shades **\$1.25**
- Bergs Zibelins, 22 inches wide, in five different shades, worth \$1.50 our price **\$1.50**
- VOILE DE LEON, 46 inches wide, in the swell shades for street and evening gowns **\$1.00**
- Etamines, 42 inches wide, in the very late colorings, for street and house wear, regular 80c 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 neckties now so popular; prettier things for the neck have never been shown.

- \$3.00 Exclusive novelties in bead- or tulle.
- \$2.00 Shirt Waist Neckties in Taffeta or Moire silk.
- \$1.00 Automobile Ties in crepe de Chine effects.
- 75c Tucked Silk Ties in all colors.
- 50c Assortive Ties in silk; very new.

Black Dress Goods.

Handsome Black Goods for Fall Gowns.

- 50c For at least All-wool Cheviot.
- 75c For 50-inch Melton.
- 85c For 50-inch Hopsacking; worth \$1.00
- \$1.00 For 50-inch Ladies' Cloth, extra good value.
- \$1.20 For 50-inch Mohair Coats

Automatic Sewing Machine

With all the Attachments, Only \$35.00.

Stewart Dry Goods Company.

DRY GOODS NOTIONS SHOES CARPETS UPHOLSTERY

NEW YORK STORE
LOUISVILLE, KY.

IMPORTERS JOBBERS AND RETAILERS

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 8,000 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. Ford.

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

I have just read your tract on the "Lord's Supper." You have put in clear and convenient form "the things commonly believed among us" on this subject.—E. C. Dargen.

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

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

Baptist Book Concern, Louisville, Ky.

CANCEROUS ULCERS

Are in many respects like other ulcers or sores, and this resemblance often proves fatal. Valuable time is lost in fruitless efforts to heal the sore with washes and salves, because the germs of Cancer that are multiplying in the blood and the new Cancer cells which are constantly developing keep up the irritation and discharge, and at last sharp shooting pains announce the approach of the eating and sloughing stage, and a hideous, sickening cancerous sore begins its destructive work.

No ulcer or sore can exist without some predisposing internal cause that has poisoned the blood, and the open discharging ulcer, or the festering sore on the lip, cheek or other part of the body will continue to spread and eat deeper into the flesh unless the blood is purified and the Cancer germs or miasmatic matter eliminated from the circulation. It has great antiseptic and purifying properties that soon destroy the germs and poisons and restore the blood to its natural condition. And when pure blood is carried to the ulcer or sore the healing process begins, the discharge ceases and the place heals over and new skin forms. S. S. S. is a strictly vegetable blood purifier containing no mercury or minerals of any description.



If you have an ulcer or chronic sore of any kind, write us about it, medical advice will cost you nothing. Books on Cancer and other diseases of the blood will be sent free. **THE SWIFT SPECIFIC CO., Atlanta, Ga.**

FREE!

SPECIAL OFFER TO READERS OF THE WESTERN RECORDER GOOD FOR 30 DAYS.

A beautiful imported China Tea Set (16 pieces) or Toilet Set, or Parlor Lamp, or Clock, or Watch and many other articles too numerous to mention, FREE, with a slab order of 30 lbs. of our New Crop, 66c Van, or 30 lbs. of our Baking Powder, 45c a lb.

This advertisement MUST accompany order. You will have no trouble in getting orders among your neighbors and friends for 30 lbs. of our celebrated goods.

The Great American Tea Co
21 and 23 Vesey Street
P. O. Box 239 NEW YORK

EDUCATIONAL.

Bookkeeping

Short-hand and Typewriting
Taught by Experienced Teachers at

Boys' Station

BUSINESS COLLEGE
Second and Walnut Sts., LOUISVILLE, KY.
SCHOOL OPEN ALL YEAR.

Students can enter at any time. Diploma from our College has value to the possessor.

SP'Challenges free.

Situations Secured

for graduates or tuition refunded. Write us now for catalogue and special advice.

Massey Business Colleges

Louisville, Ky. Montgomery, Ala.
Houston, Tex. Indianapolis, Ind.
Birmingham, Ala. Washington, D.C.

CHEMISTS AND DRUGGISTS

Special list of chemicals, glassware, and apparatus for sale. Additional stock on hand. Wholesale and retail. Catalogue on request. Free. 200 pages. 10c. Send for it today. 1923.

F. F. V. LIMITED, DAILY.

Through Pullman vestibule service to New York, connecting at Ashland with the New York F. V. Limited, running solid to New York via Washington. Connections at Washington for New York, Philadelphia, Baltimore, and other points. Leave Louisville 11:00 a.m. Arrive New York 11:00 a.m.

Leave Louisville	11:00 a.m.
Arrive Washington	1:00 p.m.
Arrive Philadelphia	3:00 p.m.
Arrive Baltimore	5:00 p.m.
Arrive New York	11:00 a.m.

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville for Washington. Through Pullman vestibule service. Connections at Washington for New York, Philadelphia, Baltimore, and other points. Leave Louisville 11:00 a.m. Arrive Washington 1:00 p.m.

Leave Louisville	11:00 a.m.
Arrive Washington	1:00 p.m.
Arrive Philadelphia	3:00 p.m.
Arrive Baltimore	5:00 p.m.
Arrive New York	11:00 a.m.

LEXINGTON SHORT LINE.

Solid vestibule trains daily.

Leave Louisville	11:00 a.m.
Arrive Lexington	1:00 p.m.

WHO WERE YOUR ANCESTORS?

SHAW'S FAMILY RECORD.

Just the thing needed in every home. It will make a fine holiday present. It contains complete genealogical records. Family history from the Great Grandparents to the Great Grandchildren. Includes birth, death, marriage, and burial records. 20 large pages. Mailing also like this. A beautiful wedding gift.

SENT POSTPAID!

Cloth - \$2.00
Leather - \$3.50

Liberal discount to agents. Large quantities at special prices. Write for catalogue. S. S. Shaw, 170 E. Madison St. Chicago.

THE SIXTIETH ANNIVERSARY OF THE EAST BAPTIST CHURCH.

The East Baptist church truly is a city set on a hill, for its light has been a blessing to the city of Louisville and to the world. It has been a great joy to multitudes of people to attend all or some of the services of its sixtieth anniversary. The opening service, October 13, will long be remembered. The large auditorium was beautifully decorated with flowers, the work and gift of Bro. T. E. Fagan. The church choir, under the leadership of Bro. W. T. Hale, looked bright and cheerful, and led sweetly in the songs of Zion. Sister William Scholtz sang a soprano solo, "Fear Not Ye, O Israel." The large congregation looked happy. After appropriate songs, Scripture reading, prayers and announcements, the church clerk, Bro. William T. Hale, read a condensed history he had prepared himself of the church, which was exceedingly interesting.

At the close of the Sunday morning service Pastor Felix asked if there were present any of the children of the constituent members, and only one was present, Bro. T. D. O'barna. Thus we see the changes of this world come quickly.

SUNDAY NIGHT.

Rev. James A. Kirtley, the third pastor of East church, preached with great power. The house was crowded. His text was 1 Tim. 3:14-15. He spoke of the "Churches of Christ and their Ministers." His son, now a student of the seminary, assisted him in the service. Dr. Kirtley, though 81 years old, is a man of remarkable strength, and everybody was delighted with him. For 49 years he was pastor of Big Bone church, and also during that time for 44 years pastor of Bullies Branch church. During this time he never failed to meet his appointments as much as six times. To make his appointments in this period he traveled, mostly on horseback, 57,000 miles, and baptized 750 people. He succeeded his father as pastor of Big Bone church. He and his father were pastor of the one church for a period of 73 years. The church is proud of Bro. Kirtley.

MONDAY NIGHT.

The church ordained as deacon Bro. S. P. Loughbridge. Rev. J. G. Bow, D. D., read Scripture, Acts 6:1-9, 1 Tim. 8. Rev. J. C. Ribillard led in prayer. Rev. T. T. Eaton spoke of the "Qualifications of a Deacon." Rev. Jenkins spoke of the "Relation Between Church and Deacon." Then Bro. Loughbridge knelt, and Rev. Earle D. Sims offered the ordaining prayer, and after appropriate remarks by Pastor Felix, Bro. Kirtley dismissed the congregation.

TUESDAY AFTERNOON AT 2:30 P. M.

Sister Foreman was buried. She was one of the old and faithful members of East church. Her last words were words of love for her ex-pastors. Bro. Jeffries preached the sermon, and as she had requested some time before, the Scriptures read were Psa. 23, Text John 14:1-2, and song sang, "Shall we meet beyond the river?"

TUESDAY NIGHT.

Scriptures read by Rev. M. D. Jeffries, Gal. 2. Prayer by Rev. Earle D. Sims. Sermon was preached by Bro. Jeffries, from Text, Gal. 2:20. The subject was "Christ liveth in me." The ideal church is the one Christ lives in.

The ideal Christian one that Christ lives in. Look at the results that come from Christ living in us. Works a new relationship to oneself; offers new and true ideals of one's possibilities, wrong ways and destiny; new relationship to God himself; new relation of faith to God and service and co-operation for God; gives Holy Ghost in power; gives great comfort for souls. Even so come, Lord Jesus. Yes, he in us we will see power.

WEDNESDAY.

This was an all day meeting. The Sunday-school and class rooms were all beautifully decorated with flowers from the private garden of Bro. T. E. Fagan. By 11 o'clock the rooms were full, and friends met friends and talked all day long. It was an old and young folks day. Among the brethren present over 80 years old at the reception I noticed Bro. K. Riley, Ford, Braun, Mayfield, Brinley and others. Prof. E. Y. Mullins and Rev. J. B. Williamson, Corresponding Secretary Foreign Missions, of S. B. C. of Richmond, Va., and Mrs. Sallie Rochester Ford, author of "Grace Truman," were seen among the happy visitors. Dinner and supper were served, and everything good that could be secured in Louisville was served to the guests. It was a happy day. To estimate the number who took dinner or supper at the reception 600 would be a small estimation.

At 8 o'clock the pastor had to leave the church to bury one of the new members of the church—young Robert Lattie—one who had united with the church during the pastorate of Bro. Felix. He died a noble Christian.

At 7:45 promptly the people gathered for the evening service, and the pastors gave reminiscences of their pastorate of East church.

Brother Kirtley was the first speaker: "When I became pastor it was a small church. The church had had but few baptisms, the membership was largely built up by country members, who united by letter. I became pastor October 1, 1849. Was able to hold two protracted meetings every winter, and one winter I held one meeting all winter long, preaching myself every night and visiting every day. Sometimes the weather was bad and cold. Once when I was baptizing in Bear Creek, after I had baptized 15 my hands froze, and I had to quit, though 16 others were there waiting for me to baptize them. One of my faithful members, who stood by me at all times, was the father of O. T. Dearing. The East church is a grand and wonderful church. Only three of the members at the time I was pastor are in this room now. They are all gone! We will meet above. God bless East church."

Dr. Ford was the next speaker. He spoke mostly of the women of the church when he was pastor. Among them he mentioned so beautifully and tenderly old Sister Heakney, Sister Lucas, Sister Emily Bryant, Lizzie Brown, the Dalena girls, etc. "Their faces rise up like beauties before me—noble women not a few kept up the reputation of our church. May the dew of heaven fall on East church. My wife was a member of this church, and here wrote 'Grace Truman.' When I die I want written on my grave stone, 'Here lies the husband of Sallie Rochester Ford.' I am back now again to my old Kentucky home. God bless you."

Dr. Jeffries was the next speaker: "This has been one of the largest days of my life; to-day's grasping of hands and words

of love has crowded reminiscences out of my mind. I came to East church as a young man. Many said I could do nothing because the church was wedded to J. P. Green, the former pastor. No one can know Green without loving him. The church gave me a grand reception, and faithful children of God gathered around me. Horace G. Waters is gone. Old Bro. Yager and Sister Strathorn, who stood as towers of strength, and were the means of building your new church, died soon after the dedication of our new home. Thank God they lived to see the house given to God. Parting with East church was the hardest thing I had to do. 'Good-bye' was a sad word then. My greatest joy is to come back and spend a few days with you."

Dr. Christian was the next speaker: "I never had any reminiscences. I always live in the present and future. Your history in the past has been grand, but what the future has for you is truly wonderful. I doubt if a church in all our Southland that has reached as far beyond its borders as you have. You have been one for uplifting men and women. No church in the world has had more good fellowship in the past and now. Never was a misunderstanding between you and your pastor. Never any words of bitterness. Onward and upward go on."

The congregation sang the Doxology with eyes wet with tears of gratitude.

THURSDAY NIGHT.

Scripture reading, Isa. 60, by Dr. T. T. Eaton.

Dr. Christian preached a powerful sermon. He said: "I am impressed with two things—East Baptist church was born on New Year's Day, 1843, and that Dr. Ford became pastor Dec. 14, 1882, the day I was born at Lexington, Ky."

The text was found in Zech. 1:18-21: "Lifted up mine eyes and saw four horns: 'These are the horns that have destroyed Judah.' 'The Lord showed me four carpenters: 'These were to cut out the horns which were lifted up to scatter Judah.' This picture represents the power of evil and the power of God. Horns represent power. Evil is tremendous. The devil is entrenched in the mightiest forces. Horns stand for pride. Sin is proud and haughty and has no humility. Horns are crooked. Sin goes in crooked paths. There were four horns. There are four ways sin is manifested to men in power: 1. The mind; from the mind comes atheism, agnosticism

and infidelity. Infidelity is abroad in our land, and is rank in our pulpits and college chairs and churches all over our land. The heart, that moves and governs the thoughts of the head. The doing away with God, Christ and grand Gospel truths is because the hearts of men are filled with evil passions. 3. Baser passions of men. 4. Materialism—Heaven, Hell, God, Christ, Bible, all gone, and nothing left of man except his vile self. The promises of God are powerful. The four smiths were called to do their work. They succeeded. Reason is turned into forgiveness of sins, a new birth is given, evil passions turned to love and coldness turned to warmth. Go raise the Gospel. It will win the day."

FRIDAY NIGHT.

On the pulpit was Ex-Governor Ezile, of Arkansas. Dr. Sampey, Robertson, Ford, Eaton, Christian, Bow, J. Fries and Felix. Others were introduced to the congregation—Mr. Clark Smith, brother to former pastor of Walnut street church, Hon. Mr. Buck, ex-United States Minister to Peru, also a colored man servant of Rev. Wm. O. Buck.

Rev. S. H. Ford, M. D., D. D., LL. D., editor of the *Christian Repository*, spoke from "Character Sketches of Five Deceased Pastors of East Church." He first spoke of W. O. Buck, the first pastor, "born 102 years ago. His parents were people of brains. A poor boy, yet William travelled upward in power and culture. Come from Virginia. One of the only two D. D.'s of Kentucky. First Corresponding Secretary of K n'ucky, First Moderator of Kentucky Association. A warrior against Campbellism and anti-mission spirit in the State of Kentucky in unity. A handsome man, and one who took great pride in wearing the nicest clothing. His voice was a power, and rolled in volume that thrilled his hearers to their hearts. He was editor of the *Western Recorder*. He is gone, but he lives to-day."

He next spoke of A. W. Luvne, "a quiet, gentle theologian. As pious and god a man as ever lived. Truly a man of God. He now sleeps near Harriburg, Ky." Then Dr. Ford spoke very tenderly of S. L. Halm. "Gone, but his works follow him. Converts under his ministry are everywhere." Thomas Rumbaugh, "a grand man," and Richard M. Dudley, "a man clear cut in the thought, and who could see into difficulties."

In conclusion, Dr. Ford said he

FREE

To Sunday School Teachers
Officers & Superintendents

Send your address and you will receive our large and beautifully illustrated

HOLIDAY ANNUAL
the largest and most complete
Sunday School Catalogue issued.
It contains 64 pages & describes
our Sunday School Publications
and Specialties, Christmas
and Holiday Goods, Gift Books,
Calendars, Birthday and Wedding
Souvenirs, Medals, Christmas
Cards, Books, etc. "The Best of
everything for the Sunday School!"
DAVID C. COOK PVB. CO.
34 WASHINGTON ST., CHICAGO

SPECIAL When you write for
tell us whether you are a Superintendent
or Teacher. We have something special
to send each class.

...and would soon be going, too. Few men have received the honors Dr. Ford has. He is known the world around, and welcome in every pulpit. For 66 years he has been preaching, and he has stood by the Bible. Though 84 years old now, he is yet able to speak with power for two hours at a time, and truly deserves the title the world has given him 'Old Man Ekquent.' It was a great pleasure to the writer of this article to entertain him and his wife in our house during his stay in Louisville.

SUNDAY, 11 A. M.

Scripture reading by President E. Y. Mullins, Phil. 1:12f. Dr. Mullins said: "I feel at home in East church. I used to teach the Bible class here."

Prayer by Rev. Cleaton, of the Baptist Argus.

Sermon by Bro. M. D. Jeffries from the Scriptures read. His subject was, "The Spirit that wins." 1. The spirit of desire is the spirit that wins. 2. The spirit of unselfishness is the spirit that wins. 3. The spirit of self-giving is the spirit that wins. 4. The Spirit of the Master is the spirit that wins.

SUNDAY, 8 P. M.

This was a great mass-meeting of the Baptists of Louisville. The house was filled and everybody looked happy. Many of the city pastors had kind words to speak in appreciation of the East church. Bro. Robertson, Bow, Dement, Taylor, Tralle, Hamilton, all had some words to speak, then Bro. Jeffries undertook to raise the church debt. Over \$400 was raised for this purpose in a very short time. When Dr. Felix became pastor the church was in debt about \$1,900, but at the close of this service the debt had been reduced to about \$800, and Dr. Felix is sure that this will all be raised this month, so he will leave the church out of debt for its new pastor.

SUNDAY, 8 P. M.

This was a memorial service. Dr. Felix read the Scripture, 1 Cor. 15. Bro. H. W. Dohrmann sang a sweet solo, "Forever with the Lord." Rev. Earle D. Sims led in prayer. Dr. Jeffries and Dr. Ford and many of the members spoke very tenderly about the dead. The names of over 200 of the once faithful members of the church who have departed this life were remembered and named. Dr. Ford, in closing, said, "Sleep on ye dead, ye live in God."

Prayer by Dr. Ford and the singing of the Doxology was the close of the Sixtieth Anniver-

sary. Every one is sorry to see Dr. Felix leave the church. In two years' time he has had 178 additions and has raised the \$1,900 indebtedness. May God give them another noble pastor and prosper the East church, is my prayer.
EARLE D. SIMS.

SOVEREIGN AND SUBJECT.

Life is bound to be a very haphazard and worrisome matter for the most of us, until we become willing for God to be God and for his will to be done. But peace comes, and satisfaction when we come to be willing for God to be King and to sit on his throne. When we become willing to learn what he offers to teach us, we find the meaning and the power of truth. When we become willing to be and to do what he would have us, the tempest all dies down and we find ourselves in a great peace and calm.

It is hard for any of us to assent to the fact of our omnipotence. We do not like to consent to it. It jars on us. We would be great, and when our fellow-men will not consent to our greatness, we demand that God shall. We do not like to acknowledge that God alone is great, and that to him belongs Kingdom over our lives, with the right to our obedience and our absolute submission. But we must acknowledge it. When we do, brought to it by Christ and his Holy Spirit, we are converted to become as little children. Thenceforward life ceases to be tangled and involved, and its difficulties vanish under the unifying influence of simple submission and obedience to God.

The difficulties which some find in the great doctrines of grace, which are commonly called Calvinism, are simply the difficulties conceived by those who wish to magnify man and to minify God. The doctrine of the Scripture are humbling to the natural man. They tell him that he is a sinner and under condemnation. They tell him of God's infinite greatness and wisdom and sovereignty, so that there is no escaping him or his judgments. They tell him that he is absolutely dependent upon God, and that he must submit himself in repentance, faith, obedience and simple submission to the divine will and ordering. The commandments of God are to be absolutely obeyed, and the atonement of Christ is a necessity to any man's restoration. All of this is mortifying to the flesh. Some systems of theology, devised by men, cannot be brought to harmonize with these divine truths. Consequently some will be found demanding that the divine truth be toned down or dropped out of sight. But this is impossible.

All men are Calvinists when they pray. They would not dare to come before God with any other sort of expressions on their lips. He is able to answer prayer, because he is Sovereign. We pray to him, instead of simply announcing to him our own purposes and intentions. With the sense of his greatness upon us, we are reverent in our approaches to him, and knowing that we cannot have our own way if our will is opposed to his, we pray that we may be submissive to him and ready for his will to be done, and that we may have that peace and success which come to those who take God's will and way for theirs in simple faith and believing submission.

The best sort of creed is not the one that tells what we think, but what God thinks. He has told us in his Word what he thinks and knows of us, and how

we are to be saved, and we are to be governed and guided by this. It is a good deal more important to incorporate into our creed the changeless and unchangeable truth than to try to conform its statement to the views of the latest theorists and dreamers.

We pray that God's kingdom may come, and we acknowledge thereby that God is King. We pray that God's will may be done, and we thereby consent that God shall have his way with us, and that we are ready and willing to be used by him for the carrying out of his purposes. When we become willing that God's will shall be done by us and within us, we are beyond the reach of anything earthly to hurt us or to make us afraid.—Sel.

ALL TIME SERVICE IN EVERY CHURCH.

How can it be done? Let me explain. Many of our Sunday-schools meet every Sunday. All of them ought to.

Many of the churches have services only one Sunday in the month, some twice and some three times. Some have no pastor. Now here is the way it can be done. In the Western Recorder there is a sermon each week from some one of our ablest preachers, either dead or living. Let each church meet every Sunday, and after Sunday-school take your regular collection, and then have a deacon or brother who can read well take the sermon in the paper and read it to the congregation. In most of our churches this can be done. Dr. W. F. Harvey has agreed to furnish the Western Recorder free to every church which will adopt this plan. Now, brethren, do not pass this by as an idle thought. Its adoption would mean much to the Baptist host of Kentucky. Let us hear from you, brethren.

If no brother has life enough to take it up, let some good sister work the brethren up to it.

Address J. C. Bow or Western Recorder, Louisville, Ky.

Professor HENRY DRUMMOND, when conducting a series of revival meetings in Edinburgh University, touched his audience deeply by the following anecdote: "Some years ago, in the University, there was a fine, manly fellow, a medical student, a very Hercules in strength, but as gentle and lovable as he was strong. He was immensely popular, the captain of the foot ball club, and not a cricket match was complete without him. He was a man of good intellectual gifts as well. He caught typhoid fever while attending the Royal Infirmary. One of the house physicians, an earnest Christian and successful soul winner, spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of redeeming love.

"Will you give yourself to Jesus?" asked the doctor.

"He did not answer for a space, and then earnestly regarding the man of God he said, 'But don't you think it would be awfully mean just to make it up now, at my last gasp, with One I have rejected all my life?'"

"Yes, it would be mean; but, dear fellow, it would be far sadder not to do it. He wants you to do it now, for he has made you willing, and it would be doubly mean to reject a love that is pursuing you even to death."

"The dying man saw the point, and appreciating the excess of that exceeding love, he launched his soul into the ocean of it."

TENNESSEE STATE CONVENTION.

The eighteenth session of the Tennessee State Convention convened with the church at Humboldt October 15th, 16th and 17th.

Prof. J. T. Henderson, President of Carson and Newman College, was re-elected moderator unanimously, this being the eleventh session that he has presided over the State Convention. Hon. Henry O. Burnett, of Humboldt, was chosen first vice-president, and Editor E. E. Falk, of Baptist and Reflector, was re-elected second vice-president. R. V. Martin Ball and his son, Fleetwood, both of Paris, were re-elected recording and statistical secretary, respectively. W. M. Woodcock, of Nashville, was re-elected treasurer.

The welcome address in behalf of the city was delivered by a Methodist brother, the mayor of the city, Bro. N. A. Suter. He spoke in glowing terms of the Baptists, and extended a hearty welcome.

Bro. H. O. Burnett extended a welcome in behalf of the church. The moderator asked R. V. J. W. Brongher, of Obataanoga, to respond, which he did to the satisfaction of all.

The treasurer reported that in September, 1901, he received \$5 227 11, and in September, 1902, he had received \$5 910 68 an increase of \$686 57. From October 1-13 of 1901 he received only \$779 04 and from October 1-13 of 1902 he had received \$8 165 20, an increase of \$2 886 16. The convention was led by many to be the best in its history. Harmony prevailed throughout the entire meeting.

On Friday morning Pastor Wilson announced that Humboldt church had decided to support Missionary R. P. Mahon in Mexico. Bro. Mahon, being present, was called to the platform, and when Bros. Wilson and Mahon stood shaking hands the whole convention was moved to tears.

Dr. McConnell and Willingham delivered addresses, which were largely attended with good interest.

Prof. J. T. Henderson was elected State secretary to succeed Dr. Ho T, who accepts a pastorate in Texas. He will very likely accept.

The church at Humboldt is in a prosperous condition under Pastor Wilson. The church was built in 1857, without a jar among the members and contributors. It has all the modern conveniences, including a pipe organ.

The church is largely composed of business and energetic men, as H. O. Burnett, president of a large cotton mill; the Jarrell brothers, who own and operate a large box factory; Cashier A. R. Dodson, H. N. Tharp, C. A. Douglas, and many others of the same sort.

All the visitors and delegates were greatly pleased with the entertainment of the hospitable people of Humboldt. Humboldt is noted for its large shipments of strawberries and tomatoes. The town is up to date, and it has many beautiful homes.

The next session will be held at Murfreesboro.

There were many regrets expressed for the loss to the State of Dr. Haywood, at Jackson, and Dr. Holt as state secretary.

The following officers were re-elected at the woman's meeting:

Mrs. A. J. Wheeler, of Nashville, president; Mrs. A. O. Jackson, of Nashville, corresponding secretary; Miss Lucy Cunningham, of Nashville, treasurer.

They reported quite an increase in all departments over last year, and they have contributed to every line of work suggested by the Southern Baptist Convention. Missionary Mahon, from Mexico, delivered an address.

Dr. Callie, of Chicago, delivered an address on Tuesday night in behalf of the B. Y. P. U.

The representative of the Recorder was royally entertained in the homes of C. T. Jarrell and T. C. Ferrell.

H. C. MCGILL.

FROM GEORGIA.

DEAR RECORDER:

Work is assuming good shape in my new field. The Western Association is joined yesterday. The report on education referred in plain terms to Baptist schools receiving money from the State, deprecating the fact. It developed that the brethren, while agreed that there should be no union of church and State, differed as to what indicated that union; and the report was referred to the same committee to report a year hence. It seemed to some who were present that matters took this turn in order that the convention, which meets next month in America might be heard from on the subject.

This is not the only subject just now interesting the Baptists of Georgia. From indications here and there, on this subject and on that, the opinion is beginning to obtain pretty generally that there must be a tightening up all along the line of Baptist faith and practice. In fact, the editor—that is, one of the editors of the Index—said as much at this association, which is one of the largest and most influential in the State.

With the beginning of the new year, the Christian Index will begin a series of articles from different pens on the basal doctrine as held by Baptists.

Dr. W. W. Landrum, pastor of the First Baptist church in Atlanta, is a pronounced alien immersionist; but his church, so it is generally said and believed, is not in sympathy with his views on that subject. One thing is certain, the Baptists of the State are almost solidly against thatism.

Alien immersion leads logically and inevitably to open communion, and it has not been authoritatively denied by the advocates of such immersion that they are not in belief open communionists.

Long live the WESTERN RECORDER. It is a Baptist paper that is not ashamed of the name, and able to defend the doctrine.

A BAPTIST.

ALL READERS OF THIS

Publication will receive free and prepaid a trial bottle of Vernal Saw Palmisto Berry Wine, if they need it and write for it. Every reader of the WESTERN RECORDER who is distressed by stomach troubles or tortured and pinched by constipation or kidney troubles should write immediately to Vernal Remedy Company, B. Sale, N. Y., for a free bottle of Vernal Saw Palmisto Berry Wine. It is a specific for complete and permanent cure of catarrh of the mucous membranes, dyspepsia, flatulency, constipation, colic, jaundice and disease of kidneys, inflammation of bladder and enlargement of prostate gland. One small dose a day does the work and the most desperate and stubborn cases yield quickly to this potent medicine.

To be patient under a heavy cross is no small praise; to be contented is more; to be cheerful is the highest pitch of Christian fortitude. — Bishop Hall.

TO BUY EVERYBODY—JUST INSURE.
 201-272 pages, 50¢; 2nd 50¢.

Young People's Songs of Praise

For Young People's Meetings, Sunday Schools, and All Other Religious Gatherings.

REGULAR EDITION.
 WITH CHRISTIAN ENDEAVOR SUPPLEMENT
 WITH HAPPY YOUTH PEOPLE'S UNION
 SUPPLEMENT.

Bound in cloth. Covers stamped on back.
 25¢ per copy. Post free, 30¢ cts.
 Restorable copies for examination mailed
 free.

THE SILEX & BARK CO., New York and Chicago.
 For Sale by Baptist Book Concern, Louisville.

ROYAL INSURANCE COMPANY

LIVERPOOL.

Southern Department.

MILTON DARGAN, Manager

John S. Cantamon, Arthur G. Langham
 BARBEE & CASTLEMAN.

Resident Agents, Columbia Building
 LOUISVILLE, KY.

GERMAN BANK,

First and Market St., LOUISVILLE, KY.

CAPITAL, \$1,000,000
 RESERVE, \$250,000

General Banking & Savings Bank.

INTEREST PAID ON TIME DEPOSITS.

F. VIGLINE, President.

HOTEL ALBERT

Corner of 10th Street and Kentucky Street
 NEW YORK CITY.

European Plan.

Rooms \$15 per day and upwards. The
 best of fare, good cooking, prompt and
 liberal service in Restaurant.

Special attention to Ladies' traveling
 needs.

L. S. FROELICH.

WELLS FARGO BANK
 100 Broadway, New York City

WELLS FARGO BANK
 100 Broadway, New York City

WELLS FARGO BANK
 100 Broadway, New York City

BELLS

Best Bellows, Church Bells, and other
 Castings. The C. G. BELL CO., Mechanics &
 Engineers.

CHURCH BELLS

Chimes and Peals,
 Best Bells, Church Bells, and other
 Castings. The C. G. BELL CO., Mechanics &
 Engineers.

The Leopard's Spots:

A Story of the White Man's Burden

1894—1900

BY THOMAS Dixon, Jr.

A tale of the South since the war,
 tracing the Negro question from
 the Southern white man's point of
 view. This book is illustrated and
 is having a large sale. Order now!

PRICE 50 CENTS.

Baptist Book Concern,
 Louisville, Kentucky

SPECIAL SETTLERS' RATES.

The Standard Pacific Co. and Iron Mountain
 have been authorized to sell daily
 Special One Way Settlers' Rates during
 the months of September and October.
 From St. Louis and Memphis to principal
 points in California, etc. From St. Louis to
 principal points in the Northwest, etc. From
 St. Louis to principal points in the West
 and Southwest. For full information, map
 and rates, apply to the Standard Pacific
 Co. or Iron Mountain Co., St. Louis, Mo.,
 or to the Standard Pacific Co., Louisville, Ky.

Items of Interest.

NEWS FROM THE WORLD OVER.

Dr. Morris J. Aosh died at Irvington-on-Hudson, aged 70. He served on Gen. Sheridan's staff during the war, ranked high in his profession, and originated the operation which is called by his name and is used in all hospitals. On October 7, Canon Hamilton died in London, aged 82. He occupied a high position as scholar, historian and theologian. He was an authority on the history of the oldest nations. One of his best known books is "The Five Great Monarchies of the Ancient Eastern World." He wrote much, and always well.

The Republican conventions in Alabama and North Carolina and all the negro delegates, and it was currently reported this was done with President Roosevelt's approval, and even at his suggestion. A committee of negroes waited on him to know if this was true. The President answered in substance that his treatment of the negroes, and this includes his introduction of negro social equality into the White House, showed sufficiently that he thought of the negroes, and was proof that he "heartily disapproved" of the action of the Republicans in the South who were excluding negroes from the conventions. The negroes expressed themselves as highly gratified.

Another proclamation has been issued by some official or other, announcing that the war in the Philippines is over. As a commentary thereon, a dispatch from Manila says that, Capt. J. J. Pershing, of the Philippine Infantry, has been fighting in the Manila country, and 36 Filipinos have been killed and 30 wounded, without any loss on the American side.

Secretary Hay sent a letter to the "Powers" in Europe, demanding that they make human rights and the rights of the Jews. The note ended, "no interest in this country, it being considered a bold move to secure the Jewish vote in New York City in the coming election. For New York is the greatest Jewish city in the world, every fourth person being a Jew, and if the Jewish vote could be secured it would carry the state. Nobody found any fault with this patent effort to help his party by the use of a little shrewdness.

But in Europe they do not understand election stinuations over here, and the Continent sneered and humiliated was angry. It was pointed out that Russia had treated the Jews much worse. In fact, Romania had opened her doors to Jews fleeing from her. Romania is a small country and Russia a powerful one. German papers urged Romania to interfere in behalf of the Filipinos, and Prince Chika of Romania made this answer: "Supposing that Europe accept Mr. Hay's interference, and consent to act in behalf of the Rumanian Jews, what will Mr. Hay say if Rumanian request the Power to demand explanations in regard to the treatment of Filipino prisoners?"

Cuba is at peace. Not even a strike nor riot. The United States has proclaimed her free will a great flourish, and President Roosevelt has spoken many eloquent words in regard to the new republic, in which he takes a deep interest. President Palma has made an official and courteous request that the troops of the United States still stationed in the island be withdrawn. Yet he will not withdraw them in order to force Cuba to make a treaty which will suit him. Fortunately, the President can be relied on not to sanction such injustice towards the island for whose freedom he fought.

It is a good thing for the negroes when they show pride of race. In Tell City, in Indiana, they requested that a negro teacher should be appointed for the separate public school maintained for them. The Trustees appointed a white teacher. The negroes thereupon appointed one of their own race as a teacher, and opened a school in the colored Baptist church, to which all their children go.

President Roosevelt refused to introduce the Russian Grand Duke Boris to his wife. He showed the Grand Duke, officially, all the attention his position entitled him to, but he would not allow his wife and daughter to associate with a man of such notorious bad character, no matter how high his rank. For this stand the President deserves the praise he is receiving from all refined people. If his example would only have some effect on the "four hundred" now!

There has been much stir made in the Northern papers about the child labor in factories in the South, though these factories do not employ the property of Northern owners. But the stir was no less, and the same indignation expressed so strong, that we grieved to think the South was the chief sufferer in this thing. And now a secular paper of New York City let us know that, "Illness has the largest number of children as was reported by factory inspectors in any of the States." Better attend to the beam in their own eye.

DEATHS.

For several months we have had an obituary notice of the world. For some time we had a word for all over the world, (nearly all) in addition to those of our own country. You know at once what the change will be. Under the name "Deaths" the notice, I will be brought over to the world.

WELLS.
 Dr. Harrison Wells died at his home in Fairfield, Nelson county, on August 3. He was 78 years of age, and had been for thirty-seven years a devoted member of Littleton Union church, for thirty-three years the efficient moderator.

In his well-rounded character were to be found all those elements which constitute true Christian manhood. The whole community most highly appreciated him for his sterling worth.

For fifty years he was a prominent and honored member of the Masonic fraternity. The pure moral teachings and the high Scriptural aims of that ancient order touched a responsive chord in his manly nature. As a physician he was refined, kind, gentle, and kind, and he was treated with consummate skill and great success many of the diseases which prey upon our nature in this section. He slowly gained and, for forty years, securely held the full confidence of the many families in which he practiced.

It was part of his correct judgment, wise in counsel, possessed of deep convictions and the courage to give them courteous expression. He was a thorough Baptist, sound to the core in doctrine, and well informed on all denominational affairs. For long years he read the Western Recorder. With his heart in the paper, he loved it for its staunch defense of the old faith. In short, to him were given more virtues than usually fall to the lot of mortal man.

The large concourse that attended his remains to the cemetery attested the esteem in which he was held by his family and friends deeply mourn the great loss which we sustain in his death. Our brother met the supreme moment with true courage, perfect resignation and bright hope. Time will not efface his memory from our minds.

J. A. BOOTH.

WRIGHT.
 Alexander L. Wright, Esq., died September 6, at his home in Versailles, from an attack of heart disease. He died on Wednesday night. His health had been failing for some time.

Mr. Wright was one of the oldest citizens of the county. He was born January 11, 1814. His father was James Wright, a native of Ireland, who settled in this county at an early day, and his mother was a Miss Wilmon. He was one of a family of twelve children, of whom he was the last survivor. With the exception of a short residence at Frankfort, he had never lived outside of the county, and during nearly all his long life he was engaged in the business of farming. He settled on his farm about 1844, and on September 1, 1888, he was married to Miss Anne Eliza Henton, daughter of the late Thomas Henton, Esq., of this county, who survives him. One child, a daughter, was born to them in September, 1889, and died while two and a half years of age.

Mr. Wright was a man of upright character, courteous and kind in his intercourse with his fellow-men, fair, just and considerate in his dealings with them, prompt and punctilious in meeting every obligation. He was a good citizen and a kind and generous neighbor. He had been a member of the Glen's Creek Baptist church for about thirty-five years, and was zealous and faithful in religious work. He was a deacon of his church at the time of his death, and had held that office for some years.

Funeral services were held at Mr. Wright's late residence. Dr. J. H. Sumpster, supply pastor of Glen's Creek church; Dr. Stephenson, of Georgetown, his former pastor, and Dr. J. F. Williams, pastor of the Versailles Baptist church, took part in the services. The pall bearers were Mr. Wright's six grand-nephews, viz: John G. James, Davis, Alexander and Boyette Edwards, and James Henton and Thomas Henton. The burial was in the Versailles Cemetery.

WILLIAMS.
 Daniel Jackson Williams, one of the oldest and best known citizens of Central Kentucky, died October 1, 1888, at the home of his nephew, O. S. Williams, in Woodford county. He was born near Lexington, Ky., six days before the year 1800, and lived a year and a half year. This extreme old age is remarkable from the fact that Bro. Williams had been in feeble health for about fifty years, yet he was cheerful and active to a surprising degree. He united with the Mt. Vernon Baptist church, Woodford county, September 14, 1828, and lived an earnest, faithful member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He was a member of the Mt. Vernon Baptist church for seventy years. He had been a consistent member of the Mt. Vernon Baptist church for seventy years. He was a member of that church for sixty-three years. He was a strong Baptist and a man of deep religious convictions. He

Items of Interest.

NEWS THE WORLD OVER.

An earthquake and tidal wave has done much damage to the various ports on the Mexican and Central American coasts.

Magister Morris on the Olympia has committed suicide. Ever since the blowing up of the Maine, he has insisted the explosion was due to defective electrical wiring.

As some of the U. S. A. H. have pointed out, it is unjust to hold them responsible for every utterance made at their annual meetings.

The Outlook learned from one who was present at the final conference of the mine operators and the state officials of Pennsylvania.

It is easy to understand why Gov. Stone hesitated to take this step, and went, hoping the strike would be ended in some other way.

This a thing can be done when a legend and resolute man is determined to do it, is shown by the success of Mr. M. Pearson.

James Heaves, of Lazeroff, N. J., recently picked up in the woods a tortoise inscribed J. B. C. 1873.

Manley Spencey, a well-known English sportsman, successfully accomplished a remarkable flight over London in an airship of his own invention.

Mr. J. V. Johnson, of Los Angeles, has the only pigeon ranch in the world—a new industry in America.

President Diaz had a railroad constructed across the Isthmus of Tehuantepec, a distance of 131 miles.

DEATHS.

For national subscribers we insert an obituary notice of 100 words free. For other notices we charge a word for all over 100 words.

(Continued from 15th page)

TERKY.

Nathaniel Gorin Terry, only child of Nathaniel H. Terry and his second wife, Catherine Gorin, was born in Harroan county, Ky., Nov. 11, 1839.

Bro. Wm. Henry Warren was born in Fayette county, Ky., June 9, 1838. He was the only living child of Dr. Thos. B. and Sarah Jane Warren.

WARREN.

Bro. Wm. Henry Warren was born in Fayette county, Ky., June 9, 1838. He was the only living child of Dr. Thos. B. and Sarah Jane Warren.

CHURCH NEWS.

(Continued from 15th page.)

An eight-days' meeting closed with the Stapleton church, in which 15 were added to the church, 4 by letter and 11 by experience and baptism.

The Collin County Baptist Association, Texas, now owns a valuable school building at Westminster.

Crim's chapel, Texas, has been blessed with a successful revival; 43 accessions, 34 baptisms, 9 by letter and restoration.

Salem church, Texas, closed a meeting—one of the best in its history—28 baptisms, 8 from the Methodists, one a Protestant preacher more than 50 years of age.

The church at Marlow, Texas, has been greatly revived—50 additions to the church by baptism. The meetings were held in the big tent (80x20 feet).

A ten-days' meeting at Blaroco, Texas, closed, resulting in 11 additions by baptism and 5 by letter.

Sharon church, Ga., has held a most beneficial series of meetings. Eleven were added to the membership.

The church at Doern, Ga., closed a meeting with 24 additions to the membership.

Providence church, Wilkinson county, Ga., has been wondrously blessed in a meeting.

The church at Gardi, Ga., closed a successful meeting with 10 additions. This is a young and growing church without a house of worship.

God has greatly blessed his people at Zion church, Miss. Sixteen were added to the church by baptism.

DEAR DR. EATON: I note with great interest the wonderful revival just beginning in so many churches in Texas.

therefore, propose that every pastor who reads the Western Recorder unite with me at once in beginning to pray every day until Thanksgiving day in November, for a great season of refreshing from the presence of the Lord.

W. D. TURNLEY.

FULTON, KY., October 11, 1902.

We must live nobly to love nobly.—Charles Kingsley.

THE MARKETS.

LIVE STOCK.

Report for week ending Oct. 18.

Table with columns for various livestock items like Hogs, Cattle, Sheep, and their respective prices.

WHEAT.

Table with columns for wheat grades like No. 1, No. 2, and their prices.

LEAF TOBACCO.

Report for week ending Oct. 18.

Table with columns for tobacco grades like No. 1, No. 2, and their prices.

REJECTIONS.

Table with columns for rejection percentages for various items.

Barnes' Signet Rings advertisement featuring an image of a ring and text describing the quality and variety of the rings.

Table with columns for various goods like Trunk, Green mixed, and their prices.

Matthew Henry's Commentary advertisement with a decorative border and text describing the book's value.

BAPTIST BOOK CONCERN

642 Fourth Avenue, Louisville, Ky.

W. H. McKnight, Sons & Co. Carpets advertisement with large text and a decorative border.

HOLMAN NEW INDIA PAPER BIBLES advertisement with text and a small image of a Bible.