

# WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, OCTOBER 30, 1902.

NUMBER 48.

Published Weekly by  
THE BAPTIST BOOK CONCERN,  
(Incorporated.)  
642 Fourth Ave., (Opposite Post Office), Louisville.

TERMS OF SUBSCRIPTION.

PRICE.—Per year in advance, \$1.00; after three months, \$1.25; 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.

AUSTRALIA has more churches, in proportion to its population than any other country. It has 6,013, which is 210 to every 100,000 of its people. England has 144 to every 100,000.

WHEN everything goes against you, till it seems as if you could not hold out a minute longer, never give up then—it is just the place and time that the tide will turn.—Mrs. Stowe.

TO REJOICE is a command more frequently given than we know. The great hindrance to joy in God is expecting to find something in ourselves to rejoice over. We may rejoice with joy unspeakable in what Jesus is. Joy must be cultivated. It is a part of obedience to faith to rejoice when we do not feel like doing so. Faith rejoices and sings because God is holy. The Holy Spirit is within us a very fountain of living water of joy and gladness.

THE papers are saying that a majority of the Scotch people resent Mr. Carnegie's giving Scotland \$10,000,000 for education. The men who have to make sacrifices to educate their sons are the ones who dislike it most. They regard the sacrifices as a good discipline for themselves, and as of great value in making their sons realize the importance of education. Besides they say the charity will injure the proud spirit of independence for which Scotchmen are famous, and will pauperize the next generation.

HEX conquer in battle by their confidence that they will conquer. Napoleon's assurance wrought as much as Napoleon's armies. How confident of victory was the Christian be, for instead of an arm of flesh he has the everlasting Arms. Do not for one moment acquiesce in defeat. Christ is not weakened by your falls. Do not reckon up your failures, but dwell on his successes. Do not think about your hold upon God, but about God's hold upon you. "If these Lord have called thee in righteousness and will hold thee hand."

THE Canadian Government has been petitioned to establish cottage homes in Ottawa for inebriate women, such is the awful increase of intemperance among women. There are women who in a brief life of forty years have spent twenty of them in jail. Many women about the age of twenty have been imprisoned for drunkenness or for crimes committed while drunk. Need we go so far away from home for such a spectacle? In all of our great cities intemperance is increasing among women, and into families whose immediate ancestors were total abstainers this deadly practice is creeping.

## Tears and Weeping.

BY HON. FREDSTON H. LESLIE, LL.D.

There are very many subjects of great interest and profit opened out and registered in the Scriptures, which, when well studied and thought upon, are full of light and instruction, such as Faith, Repentance, Courage, Prayer, the Poor, Tears and Weeping, The Heart, Obedience, &c., &c.

I have, along and along, as I could catch opportunities from time to time, read up carefully, and copied from the entire Bible everything therein said on several of these subjects, noting the book, chapter and verse, so as to have it all to look upon and study, as one picture of light. And the subject of tears and Weeping, I have had typewritten, and feel a great pleasure in thinking of the wonderful power and help this gift of God, in the creation and structure of man, for social Brotherhood and propping support to each other, is found in this provision. Man is one of the great and many animal families, created and given a place in the world, and is the highest and above all; indeed, all others of the animal tribe are subordinate and subject to his use and control. We study and learn of all their distinctive peculiarities, dispositions and natures; but amongst them all man is the only animal (so far as I have ever seen or heard of upon reliable authority) that sheds tears. Each separate family and division of the animals has its own way of showing lamentation, distress, affection, anger, violence and friendship; and, in many particulars, all of them have much of similarity to their superior—man; but none of them in tears. The dog, of all the animal creation or of the feathered tribe, is the truest friend to man, and the lessons of his devotion and true friendship, even to the giving his life for his master, might very well be commended for favor to many of the human family.

I suppose there is no man or woman alive to-day, or who ever did live, who was fortunate enough to look into the face of a living mother but saw upon her cheeks the streaming tear and heard her voice of weeping; and those tears and that voice, made their impress upon the heart of the child, and have been lessons warming up the fires of love, and flaming out through the chambers of memory from then till now; and their power in shaping up the after life of the son or daughter, never ceased to weave its influence for good, and oftentimes the subject of thought and tendering the heart when none but God was present.

"Tears and Weeping" is a prominent item in man's history here on earth ever since the first man, Adam, was "sent forth from the Garden of Eden."

The first account we have of a weeping voice recorded in the Bible was that of a mother mingling in the cries and tears of her starving child in the wilderness of Beer-sheba. God heard and had respect to that voice, and the message came from heaven, filled with ready help, and Ishmael was saved to the world.

And, again, it was the tears and seven days' weeping of Sampson's wife that betrayed his confidence, and gave out the secret of his wisdom and humiliated his manly pride.

And, again, Hesekiab was a just and righteous ruler, and in old age he was advised to set his house in order, that his death call was near at hand. He turned his face to the wall and shed tears, and prayed to the Lord to spare him, and wept sore. And the Lord had respect to his makings, and directed the prophet to tell him, "I have heard thy prayer and

have seen thy tears, behold, I will heal thee, and will add fifteen years to thy life."

Tears and Weeping are mentioned one hundred and seventy-five times in the Bible, and in every instance had a clear and distinct meaning, and often showing power and influence, bringing great and wonderful messages to individuals, countries, kingdoms and to the world. It does look, in some cases, like they were a given instrumentality of God, leading up to notable displays of his mercies and goodness.

Take the case of Moses. He was born at a time when the decree and command of a wicked king had been published and was being enforced, that every Hebrew male child in the kingdom of Egypt should be taken immediately and drowned in the river. This child was hid away and concealed by his mother and family for three months, but the vigilance and bloody spirit of the officers and enemies to the race; was so active that they despaired of success in longer concealment, and made an "ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink." The mother and sister retired beyond the sight of the lonely babe in his cage to await the fate of their darling treasure. King Pharaoh's daughter came along with her maids to take a bath in the river, saw the ark in the flags, had her maids bring it to her, and opened its covering, found there the infant child, who, seeing the strange faces, wept; his falling tears touched her heart, and she took and made him hers, educated and gave him to the world. So thus the streaming tears of this child saved to the world this great and good man and law-giver.

The power of tears and weeping touches all classes, grades and conditions of the entire family of man. The Saviour mingled his tears with those of the weeping sisters; and, beholding the wicked city of Jerusalem, he wept for its people, and in great numbers of other instances showed respect for and gave help to those in trouble and in tears who came to him believing. King Ahasuerus answered the falling tears of Queen Esther, who came to him weeping in behalf of her kindred, and to avert the death sentence already written up and signed by the king. The answer to those tears saved the lives of her people, numbering hundreds of thousands. And so a long line of other Bible record, showing the power of tears among men on earth, and the hearing of their language by the Saviour, and of our God as well, might be added to the instances herein given. They speak the language of joy, and of grief, of anxiety and alarm, and, indeed, all the languages of the heart.

The children of God, while on their journey through this life, shed tears, weep and mourn, and have their trials of sorrow; but at the end of the journey God wipes away all tears from their eyes, and gives grace sufficient for the ordeal through which to pass out and into the society of the waiting songsters on the other shore. The Christian never dies crying; no tears fill or dim the eye at that moment; but oftentimes the dying saint, when in full sight of the opening door of death, gives words of cheer, and utters the admonition, "Don't cry, all's well!" Read up the history of the martyrs, and see them as they went to the stake, or into the flames. Never a tear from any of them. And think of that man of God, Stephen, stoned to death, but no tears fell from his eyes. And there are hundreds and thousands of men and women alive to-day, who have stood by the side of dying Christian soldiers of

the Cross, and seen their passing away and witnessed the flash lights of heavenly love settle upon the death face, cold in death. No tears or words of sorrow were left to be remembered as a part of the scenes of that last end; but, instead, were words full of present outlookings upon the opening scenes of higher lights and the glories of Immanuel's grounds.

I have read the Bible through, and carefully copied from its pages all and every verse (unless I overlooked some) where 'tears and weeping' is mentioned, and with this send you a copy.

## The Golden Chain of God's Purpose.

BY REV. J. W. BRIDGEMAN.

Every successful Christian life is a struggle upward, a mountain climb. The Hill of Zion is no myth, and its difficulties are many. Nor are the trials all at the foot of the hill. The higher the ideals the stronger the temptation to surrender them and yield the victory to the foe. The grander the life the greater the opposition which it meets. At the very swell of the mountain side the supreme crisis of Christian endeavor, the rocks stand sheer and steep and threatening above your head. How can you scale the heights; how conquer the obstacles?

God meets you again with his promise. He has a plan for your life. He has foreseen the trial and determined the triumph. Your feet are made sure upon the rocks while he lets down a golden chain from heaven to lift you over the crisis. The promise, though familiar, is yet unfulfilled. Just before it you read, "All things work together for good," and immediately after, "He spared not his own Son." In the midst are these golden words, he foreknew and predestined your success, so he called you and justified you, and will as certainly glorify you. Here are five links in a beautiful chain; the chain of God's purpose, by which your Father is raising you safely upward. You have passed some sore trials, you know not how. God knows. He is behind you and before you, around you and within you. It is his unchanging determination to save you to the uttermost and to crown you with his glory. With Browning you may confidently sing:

"What, have fear of change from thee who art ever the same!  
Doubt that thy power can fill the heart that thy power expands!  
On the earth the broken arcs; in the heaven a perfect round."  
—Selected.

AS FAITH has its place in the things that lie beyond natural human knowledge and the power of man, so it is wrong to try to use it outside of its sphere. If we are able to earn our bread, it would be an affront against God to trust him for bread without working for it. So if we are ill with disease which men know how to cure, it is affrontary for us to say that we trust him to cure us while we refuse the medicines within the use of mankind. But if we can not work for food, or if medicines will not heal us, then our case has come into the realm of dependence on God's immediate and direct provision, and in faith we can only beg him to look upon our need and do for us as seems to him good.

The fact that we have not seen or can not see certain things which we would like to see does not prove very much. God is always more than we know, and can easily be most in evidence when we think he is least so.

Questions Answered.

BY REV. C. H. SPURGEON.

Please explain these verses: 'By which also he went and preached unto the spirits in prison; which some times were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein four, that is, eight souls were saved by water.' The Greek word translated 'which were disobedient,' is apatheosmia. This is an acrostic participle without the article, and is never to be translated by a relative and a verb. The word correctly translated is 'when disobedient.' He preached at the time of their disobedience, not afterwards when they were in prison.

This much is true beyond controversy—the Greek asserts that the Lord preached to them at the time of their disobedience in the days of Noah. There is no shadow of ground for saying that our Lord went down and preached to them at the time of his death. Some scholars have counted more than one hundred instances of the use of the acrostic participle in Matthew alone, and without any exception all are translated as I translated this. Though, observe, I am far from saying this translation is original, it is that of scores of Greek scholars whose knowledge of Greek is incomparably superior to mine.

That the Lord preached to them at the time of their disobedience, the days of Noah, is unquestionable. But how he preached is not clear. Peter does not tell us that. It may be that the Lord appeared to them as he did to Joshua. But it is more probable that he preached through Noah's inspiration. This seems most likely to be Peter's meaning, judging from what he says in this same epistle: 'Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and his glory that should follow.'

'Ought we to call as pastor a man who would say in public that he did not want one of his boys to take the ministry, and with clenched fist and teeth say that if he were young he would die before he would take the ministry?' It seems strange to me that any one member of a church should consider seriously calling such a man, much less that the majority of a church would. It must be either it is a mistake and he did not say what has been charged against him, or the church does not know what he said.

Instead of calling him to the pastorate the church should advise him by all means to quit the ministry now. Let him teach school or rent land and farm, if he has no capital to go into business and thinks he is too old to have time to establish himself in a profession. If he is a member of this church, the brethren ought to show the meekness and brotherly love by renting him land and making the time of the payments easy, or by assisting him in any way they can to establish himself in some other business. But he is certainly badly out of place in the ministry.

It is probable that he considers the ministry a profession and not a calling, and a calling from God. He thought it a genteel way of making a living without manual labor, and did not feel 'was in me if I preach not the Gospel.' One man wished to preach because he was a good speaker, and felt sure he could get a salary which would enable him to marry his sweetheart sooner if he went into the ministry than he could by going into the law or medicine. Such men are hirelings and not shepherds, and they dishonor God by standing up as his ambassadors.

There are hardships in the ministry, of course. Some churches are covetous and niggardly, and do not pay their pastors the salaries they could pay and ought to pay. Some churches are dishonorable and dishonest, and do not pay what they promise, or only pay it after the preacher has worried them into it, or been humiliated by not being able to pay his debts.

All deacons are not angels, and some managing sisters are veritable thorns in the flesh. This preacher must have met with hardships of one kind or another, and having imagined he was to be carried to heaven on flowery beds of ease, grew angry and expressed himself accordingly. The true shepherd, called of God into the ministry, remembers that his Lord did not promise him that all his sheep were perfect. If they were, modesty ought to make him realize that he would be an unsuitable shepherd for them. But his Lord bade him feed the sheep and train them, and lead them in the path of life. Hardships were sure, but he was to endure hardship as a good soldier of Jesus Christ. And his afflictions should be light and brief, and work out for him a far more exceeding and eternal weight of glory.

'Not long since I was reading the account of the death of a missionary, and I came across this language: 'Her one desire was to work for the Telugus,' and one of my pleasant thoughts for her now is that the Lord is letting her work for them in the very highest way possible. There are many poor Telugus passing over to the other side daily, and perhaps she is needed there to look after them.' If that does not mean that the writer believes in a transition state, and a second probation after death, it is mere sentimental nonsense. The Telugus who go to heaven stand faultless before the throne of God. There is no playing the part of Beatrice in heaven.

What could she do to teach them? Tell them the plan of salvation? They know that. Tell them about the Lord? They can see him and worship him themselves, and they know, even as also they are known. Did the writer think she would say to these Telugu saints, strangers to her, 'Come here in this corner and let me tell you about God?' If they need any instruction which the Lord himself does not give them, there are myriads of angels and saints who have been in heaven many years. Rest assured whatever a friend made unwittingly morbid by grief, may think here on earth, the modest missionary in heaven would not think of such a thing. Rather she is so entranced with the sight of her Lord that she can think only of him.

Evangelistic Ingenuity.

BY REV. G. E. LEONARD, D. D.

This is an age of invention and devices. It is an age of "short cuts." In this the religious world is not behind the secular. Conservative Christians worry about the new schemes for making converts, and now and then are tempted to ask questions. But they are little headed, and fearing they may be "found fighting against God," they keep silence, or are content with very mild protests.

But do not Baptists need to be reminded that many of these devices are invented and championed by people who differ fundamentally from us as to the whole process of soul-saving? Their methods may be consistent with their theories, but not with ours. With us ordinances and church membership are subordinate, while regeneration—a radical change of nature—is the one thing needful. Our watch cry is, "Ye must be born again!" We claim that a regenerated church membership is a distinctive and fundamental principle with Baptists. We believe that regeneration is the product of the truth and the Spirit. It comes from truth clearly presented, intelligently received, made effective by the power of the Holy Ghost, bestowed in answer to prayer. These are the agencies to be depended upon and to be made conspicuous. With us the new heart is the one end to be gained. Baptism and church membership we relegate to a subordinate place. Much more should we be suspicious of all human devices which seem to betray lack of confidence in the truth and the Spirit.

We should beware lest we countenance that which conflicts with our theory and our boast. We must guard against all sorts of evangelistic methods of those who talk more of joining the church than of "repentance toward God and faith in Jesus Christ." It is evident that we are

sometimes pushed to where we must seem to endorse ritualism, and belittle our most distinctive doctrine. We must join heartily in every "great movement of the day," or be suspected of indifference to the salvation of souls. We must not hesitate, even though we are appealed to in language which evidently reverses our convictions as to the most needful things. We are utterly lacking in true evangelistic zeal if we interrupt the rising enthusiasm by asking what is meant by "deciding for Christ."

Here is an article in the *Sunday School Times*, which has provoked these remarks. The Central Committee of the International Sunday-school Convention, not content to confine itself to the business for which it was originally appointed, has inaugurated a grand movement for bringing children, by the ten thousand, to "decision for Christ," on Sunday, November 9.

Whoever Amos R. Wells may be, it is evident that he is not a Baptist; certainly not of the old-fashioned kind. That is no reason, however, why his views should not be kindly considered. But the *Sunday School Times* is to blame if Mr. Wells is taken as an authoritative prophet of modern Sunday-school methods, and a type of the man who thinks that decision day is the greatest triumph of evangelistic ingenuity.

Now note how often in this article the phrase "joining the church" betrays the thought uppermost in the mind of the writer, and the chief aim of the methods he extols. Baptists do not think that way; do not talk that way; do not write that way. But, alas, many act that way; and more will unless they pause and consider how inconsistent the procedure here advocated is without our fundamental profession. One can not fully understand, without reading the whole of it, how the article reveals an anti-baptistic view of the process of salvation.

The *Sunday School Times* should know and the International Sunday-school Convention and the State Sunday-school Associations and all evangelistic experts should know that such articles as this of Mr. Wells are not likely to remove the scruples and quiet the questions of conservative Baptists, or conservative Christians of any denomination, who fear that "decision" cards, and the splitting of hands, and giving of hands, and baptism, and joining the church, and other human inventions may supplant the work of the Holy Spirit and thorough conversions—*Journal and Messenger*.

WHEN OUR LORD was on earth, what was the treatment he received? Were his claims acknowledged, instructions followed, his perfectness worshipped, by those whom he came to bless? No; "he was despised and rejected of men." Outside the camp was his place; cross-bearing was his occupation. Did the world yield him solace and rest? "Foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." This inhospitable country afforded him no shelter; it cast him out and crucified him.

Such, if you are a follower of Jesus, and maintain a consistent, Christ-like walk and conversation, you must expect to be the lot of that part of your spiritual life which, in its outward development, comes under the observation of men. They will treat it as they treated the Saviour—they will despise it. Dream not that worldlings will admire you, or that the more holy and the more Christ-like you are, the more peaceably people will act towards you. They prized not the polished gem—how should they value the jewel in the rough? "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" If we were more like Christ, we would be more hated by his enemies. It were a sad dishonor to a child of God to be the world's favorite. It is a very ill omen to hear a wicked world clap its hands and shout, "Well done," to the Christian man. He may begin to look to his character, and wonder whether he has not been doing wrong when the unrighteous give their approbation. Let us be true to our Master.—O. H. Spurgeon.

God's Marvelous Love.

God is revealed to us in Nature and Revelation. In the book of Nature we learn of his Being, his Power and his Wisdom. The apostle Paul tells us in the first chapter of his epistle to the Romans that they who have only this to tell them about God are without excuse if they live in sin. They should have enough respect for him and for that which he has created to lead them into lives of reverence and humility, and mutual kindness and unselfishness.

While this is true, how much greater is the obligation that rests upon those who have in their hands the Word of God, in which he reveals to us his other attributes as well, and makes us know of him as infinitely possessed of Holiness, Justice, Goodness and Truth. God is love. He has manifested this in the creation of this wonderful world which to-day, if it were not for sin, would be heaven itself. He has manifested it in giving to us immortal souls capable of appreciating his holiness and his goodness, and capable of living eternally in holiness and happiness. He has manifested his love in giving to us, in his Word, the knowledge of himself and of ourselves and of our duty. He has supremely manifested his love in giving to us his dear Son to be our Saviour that we, believing in him, might not perish, but have everlasting life.

Upon every object of this creation rests the wonderful love of God. Especially upon man, the crowning object of his creative power and skill, rests his love. Only sin is hated by him. This he hates with an infinite, eternal and unchangeable hatred. They who choose it instead of God, ardently themselves with it instead of with the things of life and holiness, choose their eternal portion in darkness and death, and by an unchangeable law bind themselves with it, hand and foot, and are cast out with it into the outer darkness, for where God is sin can never come.

God's love for sinners is a wonderful love in that he loves them in spite of their sins, and while there is still time for rescue, seeks to save them from their sin. We would think that with their first acts of rebellion and ingratitude and sin they would be cast off as hateful and unclean, but God is patient and seeks to give them space and time for repentance.

God's love for sinners is a wonderful love, in that it has been so greatly successful in winning many to a saved life. It has not been a weak and spasmodic expression of emotion, but has been the very effectual means of touching human hearts, influencing human minds, and changing human wills and lives. All who are saved are so as the result of God's saving and justifying love in Jesus Christ.

Earth should be full of appreciation of God's love. Heaven will be full of grateful and praiseful expressions of love. Those who crowd the heavenly courts will cling "unto him that loved us and washed us from our sins in his own blood, and hath made us as kings and priests unto God and his Father; unto him be glory and dominion forever and ever." And we, on earth should have tender, grateful hearts that never forget and never slight this wonderful and gracious love of God.—Herald and Presbyterian.

THERE are great tracts of life in which either of two courses may be right, and we are left to the decision of choice rather than of duty; but high above all these, let us see towering that divine necessity—the daily struggle to bring "I will" to coincide with "I ought;" and there is only one adequate and always powerful way of securing that coincidence, and it is to keep close to Jesus Christ and to drink in his spirit. Then, when duty and delight are contentious, the rough places will be made plain and the crooked things straight, and every mountain shall be brought low, and every valley shall be exalted, and life will be blessed, and service will be freedom.—Alexander MacLaren.

Right or Wrong--Which?

BY REV. J. A. BATHWELL.

Is it right or wrong for Baptist churches to resort to suppers for means to support the cause of religion, or, according to some, are they both right and wrong? That is to say, when a church wishes to buy an organ, chandelier, stove or a carpet, they are right, but all wrong to support the pastor and missions thereby. Why not? What grounds have we for making such a distinction? Is not the cause one? If an oyster supper or a sock social is the proper method of securing money to purchase furnishings for a church, what possible wrong could there be in using the same money in paying the pastor's salary, or in sending the Gospel across the waters? If it is right for a church to have one supper for the purpose of money-getting, it is equally right for her to have many suppers for the same reason. And I can see no objection to having them more frequently, say weekly or bi-weekly, as the cause may demand.

If the custom of supper-giving for money-getting is right in one church, it must be so in all the churches; and why should not the practice of a few churches become that of the many--the all?

Really, would it not be a capital thing for each church to establish a combined peanut, lemonade, oyster, candy, sandwich and cigar stand within her precincts with a view to securing funds from both saints and sinners to maintain the Lord's work?

Having studied the church supper and social question repeatedly in the last five or six years, I have reached the conclusion that they are wrong, and consequently hurtful for various reasons.

1. There is neither precept nor example in the Bible, that has been able to discover that justifies the supper business, and it does seem that God would not have left us wholly in the dark concerning this matter but that somewhere in his Word he would have given us an example or a precept from which we could have at least inferred the rightness or wrongness of the thing.

On the other hand, I do see in the Scriptures a passage--1 Cor. 16:3--the which, if faithfully followed, would obviate the necessity (?) of basars, with all of its kin, for the purpose of obtaining money for the Master's work; and I do not think we have a right to substitute a human for the divine plan of raising money until we have faithfully worked and find by actual experience that God's plan is failed--even then we are not at liberty to offer a substitute.

2. They do not develop the spirituality of a church, at least, I have never observed any spiritual impetus resulting from an oyster supper or an ice cream supper. They tend rather to produce the opposite results. The very existence of such a practice is indicative of spiritual weakness, and I do not think we have a right to substitute a human for the divine plan of raising money until we have faithfully worked and find by actual experience that God's plan is failed--even then we are not at liberty to offer a substitute.

3. They obscure, if they do not actually weaken, the sense of individual Christian responsibility. Responsibility distributed is weaker than responsibility concentrated. The individual is the unit in all matters of religion, and the Bible repeatedly urges and recommends personal responsibility. It is not until nowdays lays the responsibility of evangelizing the world upon sinners. The commission was entrusted to the saints. Even the Jews who lived under a shadowy dispensation never called upon their sinful neighbors to assist them in support of their religion, no deep were their sense of individual obligation.

4. They have a tendency to destroy the spirit of liberality. Every basar is a brick in the dam across the stream of genuine generosity. They are so much rubbish that fills up and causes to disappear the foundation of liberality, and what is possibly why they do not get others in their stead. People are not naturally inclined to acts of self-denial, and if they can escape with any semblance whatever of the virtue, they gladly avail themselves of the privilege, and an excellent opportunity is offered in these suppers, but, however, noble exceptions, not by nature, but by grace.

5. They tend to deceive the sinner into the belief that he is doing God service by paying his dime and eating his cream, when in fact he is not, for, in the first place, he has made no sacrifice, and, if he has, it would not be recognizable unto the Lord, for "The sacrifice of the wicked is an abomination unto the Lord" (Prov. 15:8). It is had enough for a sinner to be self-deceived, but it is unspeakably worse for a church of the Lord Jesus Christ to conform his deception by means of an oyster supper.

6. They tend to the cultivation of dishonesty. The supper-advocates always give the people value received for their money, or they do not. Generally they do not. They get something for nothing, or nothing worth speaking of, and then for a pretense endeavor to obtain money without giving an equivalent

for it, is dishonesty. What is true of an individual is true of any number of individuals. So a church, instead of nurturing, should spare every indulgence leading to dishonesty.

7. The Lord does not command that we give all we make to him, as the managers of church societies do, but only a certain proportion. It is to be supposed that the Lord has already received his dues out of which remainder you propose to make a supper. If he has not, you have dealt unfairly and dishonestly with him. If he has been remembered according to your ability, that is the end of responsibility.

8. The supper question is not universally favored as a means of raising money for the Lord's cause, and among its opponents are many of the most spiritually-minded, consecrated men, women and churches. This of itself ought to cause the rest of us to think twice before we act. They are an offense unto some, and it is dangerous to offend God's little ones.

9. They consume a great deal of time that could be put to a much better use. If the time saved and expended in preparing and serving a church supper were utilized in earnest prayer, Bible reading, religious conversation and faithful attendance upon the services of the sanctuary, there would be no need of questionable methods of money-raising.

Campbellsburg, Ky.

Not Compliment but Adoration.

Jesus Christ is receiving eulogy to-day as never before. Unitarians exalt his perfect manhood. Writers like Roman extol his virility and his influence in making the world a better place. He is praised for his personality and ascribe to it a strange and fascinating uniqueness. Ethical teachers praise his moral teachings and excellencies. The benevolent set forth in glowing terms his goodness as a man and as a worker. The most faithful, lovely and praiseworthy commendations are his appeal on the part of the great city. He is spoken of as without an equal or superior. He is accorded every perfection. No words can describe his marvelous life and his glorious record. He is even set forth by many who deny his divinity, as the character-changing teacher, as the ideal man, as the embodiment of the happiest and purest living, as the sympathizing Friend of humanity, as the revealer of immortal truth, as the source of all that is lovely and good, and as the pattern to which all must conform to attain the highest purity and blessedness. Thus he is constantly being complimented by all who have any regard to his history, standing and influence in the world. Never was he so much applauded and praised by all classes of society.

But, compliment, however excellent and merited, is not enough. He deserves and must receive, adoration. He is God as well as man. He is the perfection of the divine as well as of the human. In him dwell all the lines of the Godhead bodily. He is the God-man. He is worthy of, and calls for, the supreme homage of all creatures. Angels adore him. The redeemed and the glorified cry, "Worthy is the Lamb that was slain to receive dominion, and honor, and power, and glory, forever and ever on earth and in heaven." Man must not withhold his tribute of worship. As the late Canon Liddon strikingly puts it: "To compliment Jesus Christ is an impertinence, nothing short of the heart's adoration will suffice."

This is the true attitude of every devout Christian toward him. He who has been redeemed by his precious blood and has seen him by faith as his Lord and Master, is ready to fall as his feet like John of old and adore him lovingly and reverently. He who has learned the reason and power of his transforming love has, not only words of commendation, but the song of adoration. He who comes daily into fellowship with him not only rejoices in the ascriptions of friendship, but abounds in the acts of devotion. He who in his spirit goes forth on errands of grace and mercy at his command, and with all his help finds in him more and more a divinity and glory which absorb his affections and evokes his highest worship. He who sees him as the church's Lord and Redeemer lies prostrate before him in adoring reverence.--Presbyterian.

THE hills have healing in them because they lift themselves high up to catch the breath of the clouds that do not come down into the low valleys. They get up and give God glory to him first, and he gives them gifts to hold as trustees for the wide plains that are far away. We should learn lessons from the hills. The closer we get to God and the more completely we open our hearts to receive his rich blessings, the happier we will be on earth, but the more blessing and benefit we will be to the world. We ought to catch David's spirit, and seek our comfort and our strength from high sources. Whenever men are sick or weak or in trouble there is always a temptation to seek for help from sources that are beneath them. If a man yields to that he is lost. But sickness or pain or trouble may be a blessing to us, rare and precious if it brings us into closer fellowship with the high hills of God.

EVERYWHERE the flower of obedience is intelligence. Obey a man with cordial loyalty and you will understand him. Obey Jesus with cordial loyalty, and you will understand Jesus. Not by studying him, but by doing his will speaking of, and then for a pretense endeavor to obtain money without giving an equivalent

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

BOOKS.

THE NEEDLE'S EYE. By Florence M. Kingsley, author of "Titus." 12mo. 288 pp. Illustrated. New York: Funk & Wagnalls.

Miss Kingsley's "Titus" met with a wide sale, and several of her other books have attracted much attention. Like the rich young man over whom Jesus yearned, Immanuel Rossi, the hero of "The Needle's Eye," is a most lovable character. He has not known nor desired riches till, as a man grown, they are thrust on him. Indeed, as a child, he had experienced hardship and privation, but his mother had died in the hay-mow of a cruel farmer, leaving Immanuel, a baby, to be brought up by the farmer's wife. She protests him from her husband's harshness till he is old enough to go to work in the field. Then he runs away, and falls in with a hermit, Moses Armitage. Now Armitage, who has fled to the wilds to escape the burden of great riches that might have been his had he been willing to fight for them, discovers in Immanuel the undisputed heir to this wealth, his own claim being resigned. He does not tell the boy of this, however, but trains him for the great responsibilities of the trust which is to be his.

Immanuel, when he comes into the control of his estate, sets about the 'father's business.' He finds that his vast income is derived from some of the foulest tenements of the great city. At great financial loss he replaces them with model dwellings, although opposed at every step by his former trustees, and out to the heart by the ingratitude of his tenants. A clever girl of the "smart set," who wishes to become mistress of the "Armitage millions," tries to seduce him, and in so doing betrays his purpose and attaching him to her world of idle pleasure.

The plot presents serious faults in its lack of continuity, and the reader fairly gasps for breath at the rapid transition from the farmer's kitchen to the dining carpet and expensive draperies of the city mansion. The strength of the story lies in its vivid and accurate character drawing. The drawing, tolling farmer is shown in all his homeliness and hard-heartedness, while we see pictured also a woman-kind doctor, a student of the law, a woman-kind beautiful, shallow and attractive; a manly noble bred, struggling against the temptations of riches.

THE STORY OF A LIVING TEMPLE. By Frederick M. Rosseter, M.D., and Mary Henry Kingsley. 12mo. 288 pp. Chicago: Fleming H. Revell Co. Western Tract Society, Cincinnati.

It is a great pleasure to take up a book so good and wholesome in aim and spirit as this delightful volume. While told as a story, and while its figurative style is maintained throughout, it addresses strictly to scientific truth and to the important facts of physiology and hygiene for the young, the old, the weak, and the well, and wise all the way through, and older people who are in sympathy with the young and wish to learn how to instruct them will profit by reading it. The various parts of the structure of the "living temple" are portrayed under an artist's eye. Details like "Living Water," "How to Keep the Wall (skin) Beautiful," "The Pathway of Taste and Smell," "The Windows of the Temple," "How the Brain Workers are Trained," and so on. The author would have you know your body as the machinist knows his engine, and in the same way oil and care for every part of it, and it may do its work perfectly and may continue long to give satisfaction.

A CENTURY OF JEWISH MISSIONS. By Rev. A. E. Thompson. With an introduction by W. E. Blackstone. 12mo. pp. 288. Chicago: Fleming H. Revell Company. \$1.00.

But few persons seem to realize that anything is being done to secure the conversion of the Jewish people to a faith in Christ. There is not so much as should be done, but there has been much faithful effort in times past, and much of this is in progress to-day. This carefully prepared volume tells us that there are, at present, 80 American missionaries, 481 British missionaries and 37 others laboring for the evangelization of the Jews. These 616 laborers have been blessed in securing more than seventy-two thousand conversions. At the beginning of last century not a missionary was at work in this field. The work has been too much neglected, but it bids fair to be more greatly pushed. The earliest converts to Christ were among the Jews. The writers of the New Testament were Jews. We believe that the Jewish people are yet to acknowledge Christ as their Saviour. From the table of contents we may form a conception of this book. Among other matters it treats of "The Covenant People," "Jewish Sects and Subdivisions," "Jewish Views of Christ," "Zionism," "Jewish Progress,"

"Methods and Agencies in Jewish Missions," "The Awakening in Great Britain," "Missions in Protestant Europe," "In Papal and Mohammedan Europe," "In Asia," "In America," "Hindrances and Results." The whole field is covered in its pages.

We have greatly enjoyed the Springfield (Mass.) Republican since our attention was called to it some years ago in a private note from Mr. E. L. ... It is the abiest of the secular papers, and the least sensational. It contains all the news that is news, and which is not contradicted afterwards.

The only thing that keeps it from perfection is that many of the sermons which it publishes are those of "liberal" men who believe in salvation by character and a Bible inspired in spots. But it publishes such sermons as are preached in Massachusetts; and very many of the secular papers indulge in sneers at orthodox people who believe what they profess to believe.

The Republican is conspicuously just and honorable towards the South and the old Confederates. In politics, it is independent. That does not mean that it has no politics, for it is one of the most financial of all political papers. It takes sides every time, but with the side which has the best candidates. In the late election it was Democratic in the national campaign, Republican in the state, and Democratic in the Congressional. We have quoted very one to send for a sample copy, and are sure that a man who reads the Republican for a year would never willingly give it up. But now we must warn the men to hide the paper from the ladies. Not that it is not pure; there is never a line in it to which the father of young daughters could object. But the last issue had a man who read the Republican for a year would never willingly give it up. But now we must warn the men to hide the paper from the ladies. Not that it is not pure; there is never a line in it to which the father of young daughters could object. But the last issue had a man who read the Republican for a year would never willingly give it up.

What will life be worth to the man of the land if the paper which has long been an oracle free such bombshells into happy homes? Think of it! All ladies, old and young, wish for beautiful complexion, and are right in wishing to have them. And knowing this, the Springfield Republican recommends, not a slight flourish of garlic, not an occasional use of it, but a diet of it!

There is nothing left to do but for the subscribers of the Republican all over the country to unite in a petition. "Whereas, we cannot do, without the Republican, and whereas, we cannot go around all the time with clothes pins on our noses. Resolved, that we implore the editor not to publish any more paragraphs recommending garlic as a cosmetic."

MAGAZINES.

A detective story on quite different lines from the Sherlock Holmes variety, appears over the well-known signature of Anna Katharine Green, in the November number of *Ladies' Monthly*. It is a very good one, and is written many short stories lately, but he has one of his very best and characteristic ones in this number of the magazine, a story with all the charm of medieval setting, and the healthy tone of a struggle of to-day. There is besides another story of Glasgow School Days, by Ralph Connor, which brings out in Connor's quaint and humorous way all the worries of an old-time examination. Agnes O. Lunt, who in "Lords of the North," proved herself an authority on the Hudson Bay region, has an article in this number on the greatest War Cemetery of the world, with a vivid and accurate account of one of the greatest companies that has ever existed.

If a man could live safely just on what he knows of his past and sees of his present, there would be no need of faith. But there are infinite realities in the universe which our bodily senses and our reason can tell us nothing of. The man who has only the senses to instruct him, is deaf, blind and maimed in relation to far more than half of the sum total of what exists and is real. It would be a reproach to the Maker of men if he had given to the race no faculty of knowing those things that exceed the physical perceptions, just as it would be a reproach to him if he had made light and yet given mankind no eyes. But man is not naturally agnostic; he possesses a native power of believing. And to meet the faith faculty, God has given his revelation, precisely as in nature he meets eyesight with the rays of the sun. A man who doesn't trust that revelation is simply shutting the eyes God gave before the light that God has sent.

Would it not be better to leave to-morrow with God? That is what is troubling men; man's own temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth. It is my little tame robin, which preaches to me the daily. I put his crumbs on the window-sill, especially at night. He hops on the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."--H. W. Webb-People.

CHARACTER is what a man is in his inmost thought.

SUNDAY-SCHOOL LESSON.

SUNDAY, NOV. 9.

JOSHUA'S PARTING ADVICE.

Joshua 24:14-26.

MOTTO TEXT.—"Choose you this day whom ye will serve."—Josh. 24:15.

The last two chapters of this book show that Joshua could preach as well as fight. All the circumstances tended to make a deep impression upon the minds of the people. They were gathered on Mounts Ebal and Gerizim, where they had stood twenty-five years ago and heard the law of Moses read. Such are the marvelous acoustic properties of that valley that words spoken by one can be heard distinctly by thousands upon the hillsides. Joshua was now one hundred and ten years old; it is thought that this discourse was, so to speak, the funeral sermon he preached over the body of his great ancestor who had lived to be just Joshua's age. If it was, it was just such a funeral as Joseph would have preferred—all about God, and only the mere statement of his burial at the end.

Joshua went over the many blessings which God had given Israel in the past. It is well thus to recall his loving kindness. It makes men grateful for the past and hopeful for the future. He shows also the power of God and the vengeance he takes upon his enemies. The lesson begins with the exhortation at the close of the sermon.

"Now therefore,"—in view of these facts which they know to be facts. Fear the Lord, and serve Him in sincerity and in truth.—No one can serve the Lord who does not fear Him. Professed love with awe and reverence towards God is mere flattery, and leads to blasphemy. As he sees the heart, he cannot be mocked by lip service. "And put away the gods which your fathers served?"—Joshua was old, but he knew what was going on in Israel. He knew that secretly they were, some of them, worshipping the idols of Terah and his forefathers. There is no reason to charge Abraham with having been at any time an idolater. The proneness of these Israelites for idolatry would be amazing did we not see the same proneness in ourselves. Only instead of worshipping Ape and Bael we worship self and Mammon. "Serve ye the Lord."—The worship of idols, whether ancient or modern, is destitute of reason and shows the blindness of sin.

"And if it seem evil unto you to serve the Lord."—As it seems to have done to some, else why the idols? After all God had done for them, and promised to do in the future, and after all he was in himself, it seemed evil to serve him because he is a holy God by no means clearing the guilty. "Choose you this day whom ye will serve."—Joshua, like all the strong characters, had a contempt for indecision, and for facing both ways. Our Lord expressed a loathing towards it. "Because thou art neither hot nor cold I will spew thee out of my mouth." Some were pretending to worship God in public, and in secret were worshipping idols. They had their

Pains in the Back

As symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of these organs. They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

"I had pains in my back, could not sleep and when I got up in the morning felt worse than the night before. I began taking Hood's Sarsaparilla and now I can sleep and get up feeling rested and able to do my work. I attribute my cure entirely to Hood's Sarsaparilla." Mrs. J. N. PECKY, care H. S. Copeland, Pike Road, Ala.

Hood's Sarsaparilla and Pills

Cure kidney and liver troubles, relieve the back, and build up the whole system.

choice between the gods their fathers served on "the other side of the flood," that is, of the river Euphrates, and of the gods of the Ammonites, if they would be idolaters.

"But as for me and my house, we will serve the Lord."—He would not budge one inch, no matter what all the world did. His choice was made, and he had so trained his children he could speak for them.

"God forbid that we should forsake the Lord to serve other gods."—And to serve another god was to forsake a God who would not receive a divided worship. These people spoke with great earnestness and sincerity. The great body of them were true Jehovah worshipers, who had no other gods before him. They enumerated, as Joshua had done, the great things the Lord had done for them. They had seen his power and his goodness. He deserved their love and adoration, therefore they would serve him.

"Ye cannot serve the Lord."—A greater than Joshua bade men count the cost of being his disciples. "For he is a holy God."—And the carnal heart is enemy against him. "He is a jealous God."—Would that we had more preachers in this day to preach as Joshua did. God will have no rival in the hearts of his people. "He will not forgive your transgressions."—"Pass by"—let them go as if he saw them not. Be not deceived. God is not mocked. Whatsoever a man soweth, that will he also reap. God never forgives a sin—he accepts a substitute for his people, and with his stripes they are healed. He forgives the sinner only because atonement has been made for the sin, and his law has received from the Redeemer the uttermost farthing which was due.

"If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt."—A study old Calvinist, telling the whole counsel of God, and indifferent to the fact that men do not like such plain speaking. The fact that he had blessed them in the past would not prevent his punishing them afterwards. If they were not going to serve the Lord in sincerity and truth, they had better not choose him to serve. He would hold his people to a stricter account than he did the heathen. If sinners intend to hold on to their worldliness they had better not make a profession and join the church.

"Nay; but we will serve the Lord."—Knowing what that service was, knowing God's holiness and jealousy, they deliberately choose to serve him. Three times over Joshua makes them covenant to serve God. "Ye are witnesses against yourselves that ye have chosen you the Lord to serve him."—They had entered into this covenant with their

eyes open, knowing what was before them. Their own words would condemn them if ever afterwards they served idols. And these men of Israel, these soldiers of Joshua, who had followed him into so many battles, had much of their great general's decision of character. They accepted the responsibility of their words and answered, "We are witnesses."

The third time he exhorted them to serve God and shun idolatry. The third time they answer, *The Lord our God will we serve, and his voice will we obey*.—And each time they made their covenant in stronger words. These were no idle, unthought words. These grizzled soldiers kept their promise. They served God and held their children to his service as we learn from the 31st verse of the chapter.

Having served his God with all his heart and soul and mind and strength, at the great age of one hundred and ten Joshua died. No nobler character appears on the pages of the world's history.

A WORD FROM CHAPLAIN J. W. JONES.

EDITOR WESTERN RECORDER: Your kind allusion to my change of work allows me the privilege of saying this:

1. I give up my parsonate at Chapel Hill with great reluctance. I have received nothing but kindness from the church and community here, and have been greatly impressed with the importance and usefulness of the field where, besides the people of the town, there are congregated nearly 900 students in the University of North Carolina.

2. I have accepted the appointment of Secretary and Superintendent of the Confederate Memorial Association (Reuss Memorial) in the hope of completing this great scheme of erecting in Richmond, the old capital of the Confederacy, a beautiful Memorial Hall which will cost \$100,000, and endowing it with at least the same amount, that there may be collected the material for a full history of our country, and especially of our Southland, which has made so much history which others have falsely written.

3. So far from ceasing to preach the old Gospel, I expect to preach even more frequently than I have been doing, especially to Confederate veterans, who, in the course of nature, will not have many more years to hear the Gospel, as I will not have many more to preach it.

4. While my headquarters will be in Richmond, I expect to visit every state from time to time, and would be glad to make arrangements to deliver some of my lectures, and to preach, especially to Confederate Camps, Chapters of Daughters of the Confederacy, and Camps of the Sons. J. W. JONES, Chapel Hill, N. C.

FREEDOM ASSOCIATION.

I will give you some things about the work of Freedom Association, which met with Salem church.

Freedom is a small body, having less than 700 members. Senator J. M. Ostron was chosen moderator, and W. F. Oole clerk.

Rev. J. W. Bickbarr preached the annual sermon from Acts 8:30, "A congregation of one" being his subject, which was very appropriate for the meeting.

The letters to the association showed an increase along all lines to which they contribute. In the reports last year there were only two churches that gave to missions, one giving \$2.26 and

the other \$1. This year we had several that gave to missions; in all they gave \$35.50. We hope to make our contributions larger this year. There are only three or four churches that are able to support preaching for once a month. The whole association is mission territory, and if it could be cultivated by the Baptists, in a short time we might have a strong association, but it is sad to see such a large field and no workers. We have only six preachers who live and work in the association, and about half of that number preaches only once a month, or not at all in our churches. We had about 25 additions by baptism the past year.

In many ways this meeting was the best one we have had for a long time. A plan was adopted to build up the mission spirit of the churches by having missionary meetings in the needed places.

We had no visiting brethren except from 8 o'clock on the Valley Association, which is anti-mission. We were sorry the Recorder was not represented and recommended to the association.

We met at Stony Point next year. We hope to have many visitors meet with us. Brethren, pray for our work here, that God may send more workers into this field. Success to the dear Recorder. J. L. ADKINS.

PHILADELPHIA, NEW YORK AND BOSTON TRIP NOTES.

The writer, on the 14th inst., took the popular Chesapeake & Ohio train for the East. He stopped at Philadelphia, and had the pleasure of meeting some friends, among them Drs. Rowland and Phipps and Mr. S.rien, of the American Baptist Publication Society. The great society is, this year, in business, already \$40,000 ahead of what it was this time last year. Last quarter's periodical trade ran \$2,000 ahead of same quarter last year.

Met George Horace Lorimer, the son of Dr. Geo. C. Lorimer, who enjoys a national and international reputation as one of the world's greatest pulpit orators. Mr. George Horace is the editor of *The Saturday Evening Post*, of Philadelphia, one of the leading publications of America. He is the author of a book—"Letters From a Prosperous Merchant to his Son"—published by Small, Maynard & Co., 10 Arrow street, Cambridge, Mass. Considering that the book is just from the press, an idea of its merit and popularity may be learned from the fact that already 20,000 have been sold.

Leary, Stewart & Co., leading book men of the Quaker City. They have a large stock of new and old books, and when a book cannot be found anywhere else, if the book is in existence, they find it. They also purchase old libraries, and their prices are always reasonable. They have enjoyed phenomenal success.

In New York we put up at Hotel Albert, corner Eleventh and University streets. This hotel is not only centrally located, but it is most reasonable in price—nice, neat rooms. On the European plan you can get the best to eat for about half the price as at other places in the city. With the traveling public the management is most popular, and the guests are made to feel at home. The proprietor, Mr. Frenkel, has bought an adjoining lot, and will proceed at once to erect a magnificent addition at a cost of \$400,000, increasing the capacity of the hotel about 175 rooms.

Call from H. A. Tupper, D.D.—From him I accepted an invitation to dine next evening. It was a pleasure to meet Mrs. Tupper—now enjoying good health—and her two accomplished daughters, graduates of Hollin's Institute, Va. Mrs. Tupper and daughters expect to sail for Paris November 8, to spend one year. Dr. Tupper is doing fine work as pastor in Brooklyn, and has bought an adjoining lot to the church building, and paid for it. They will at once "rise and build." Dr. Tupper was for many years pastor of Harrodsburg. There his children were born, and afterwards, for many years he was the popular pastor of Broadway Baptist church, Louisville. Like all who have lived in Kentucky, or been so fortunate as to have been born in the state, they love Kentuckians, and cherish the hope of coming back. We will cheerfully welcome them with a hospitality unknown elsewhere.

For Boston—The writer took the steamer Chattahoochee, and after an ocean voyage of about 25 hours, reached Boston harbor and seeing the very spot where history says some bad boys of Boston once threw a lot of English tea overboard that was the beginning of the American Revolution that lasted seven years, and culminated in American independence.

On Sunday night I attended Tremont temple, where Dr. Wood, President of Newton Theological Seminary, preached an able sermon to the delight of about 2,500 listeners. Was kindly greeted by Dr. Horr, editor of the *Watchman*, and his able staff.

In the afternoon I took train for Falls River, where I took passage on the elegant steamer Frisquilla for New York. On board it was my pleasure to meet Prof. Thomas H. Feary, of Quincy, Mass. For several years he was a member of the faculty of Vanderbilt University. He resigned and lived for some time in Louisville, where he made many friends. It will be gratifying to his old friends to learn that fortune has smiled upon him and his. His oldest son is a prosperous business man in Carthage, Mo. His daughters—Miss Ruth, teaches a select school in Wilmington, N. C., and gets \$1,000 a year. Miss Bessie teacher of gymnastics and lectures at Smith College, Northampton, Mass., where there are 800 young lady students. Porter, the youngest of the family, is a student in Brown University, and gives promise of a noble career.

I enjoyed a visit to the editorial department of the *New York Examiner*. Editor Conant is always the same cordial, affable and cultured Christian gentleman.

Mergenthaler Linotype—Part of the writer's business to New York was to take Mr. William Smith, the foreman of the Western Recorder's composing room, so learn how to set up and take to pieces and set up and manipulate the new type setting machine. The machine complete, with display type, &c., will cost in our building about \$4,100. This will enable us to have new type every week, and the type will not grow old, as it will be melted over and remolded every issue of the paper. All the leading papers, both secular and religious, are now set by machines. We will also have in the future a great advantage in publishing books. Those who have books to publish will take note of this and profit by it.

W. F. HARVEY.

DEANFIELD BAPTIST CHURCH

Deanfield is a small mining town on the I. O. railroad, 20 miles east of Owensboro, in Ohio county. For some years they had only occasional preaching. Two or three protracted efforts had been made, one by the writer and others by other ministers, with seemingly small results. The people had become very much dissipated, and, being quite a distance from the county seat, much lawlessness prevailed.

Early in the year 1901 the writer decided to make another effort, which was greater blessed than the former one. It was decided to constitute a church and endeavor to erect a church building. There were a few families there who were members of churches in the country. A church was constituted the fifth Sunday in March, 1901, consisting of fifteen members. A lot and \$100 was donated by the Deanfield Coal Company, and plans were formed to erect a church building 80x50 feet. This has been done except the plastering. We had quite a struggle to get this paid for, but have succeeded, and will at once plaster the house, which will give us an excellent building for a small town. We had secured additions until our membership numbered 88, until recently, when the writer held a meeting of eleven days' duration, in which the Lord blessed us with 58 additions, 41 by experience and baptism, which gives us a membership of 96. On last Sunday we baptized 39 in a beautiful pond in the town. A crowd of 500 or 600 people witnessed the scene. Among the number three husbands led their wives into the water and all "buried with Christ in baptism." On Sunday night the hand of church fellowship was given to the new members and a Bible class and prayer-meeting were announced to meet every Wednesday night.

A splendid Sunday school is being conducted. Law and order now prevail and a bright future seems to be for this noble band of Christian workers. To God be the praise for this glorious work. The writer preaches for them Saturday afternoon and night before the fourth Sunday in each month, returning to his church in this city to preach on Sunday. Pray for us, brethren J. DENHAM HOOKER Owensboro, Ky.

GEORGETOWN COLLEGE NOTES.

President Gray is representing the officers at the inauguration of President Woodrow Wilson, of Princeton College, Princeton, N. J., and will be absent several days.

All praise to our worthy faculty. They believe in practicing what they teach. At a recent meeting they said that ringers and professional players must go from the foot ball team, and hereafter the team will be composed of bona fide students, and that nothing but clean, honest, upright games will be played. The faculty also said that cigarette smoking must be discontinued on the campus and in and about the college buildings.

Prof. Khoton is doing some fine work in the gymnasium. Mr. Frank W. Young, of Paris, Ky., and Miss Georgia E. Beam, of Newtown, were married at the home of Mrs. Graycraft, in Georgetown, October 23, J. W. Greathouse officiating.

Rev. J. K. Nunnally preached at Williamstown Sunday, October 26, and found the church work in a prosperous condition under the faithful leadership of

Pastor J. A. Davis. Bro. J. W. Greathouse supplied for Bro. Wright at Woodlake Sunday.

Bro. O. P. Bush has been called to Pleasant Grove church for the third Sunday in each month. M. E. Ligon.

DEAR RECORDER.—Bro. Andrew Patrick, the oldest Baptist preacher in Kentucky, and perhaps in the South, died and was buried from our church here last week. He was 97 years old past, and had preached the Gospel about 74 years. He came to this (Whitley) county from Tennessee 81 years ago and found plenty of Baptists and a few Methodists, although there were no roads and no church buildings. He and his wife lived together 74 years—she died four years ago. He leaves a large posterity of splendid people. His son, a Baptist preacher 75 years old, with his wife 74, rode one horse eight miles across Jellico mountain to come to the funeral. They each rode and walked part of the time. This son, 75 years old, talked and sang an old Gospel hymn at the grave of his father, and the children and grandchildren all shook hands and had a regular revival of religion. Some of the sisters who had known and loved Bro. Patrick so long go so happy they shouted, and this old son of his, who is tottering with age, clasped his hands and praised God for such a father. I have never before witnessed such a burial as this. O how real is heaven to these people!

H. H. Hibbs, his pastor. Williamsburg, Ky.

AN APPEAL FROM BRO. COX.

Rev. Andrew Patrick, who was the oldest Baptist preacher in Kentucky, was called home to rest on Oct. 15, 1902. He was born in North Carolina, May 18, 1805, making him 97 years, 4 months and 27 days old. He came to Kentucky when 17 years of age, and at the age of 21 years was married. Shortly after his marriage he was converted and felt his call to preach the Gospel. He had but one book to study, the Bible, consequently he was a missionary from the start to the finish, and while he had but little educational advantage, aside from the Bible, no one did a greater work for the Master than Bro. Patrick. He labored mostly in Whitley, Laurel and Olay counties, and he was held in the highest esteem and dearly beloved by all who knew him. He has gone home to glory, but his works will ever live. When our General Association met in London in June Bro. Patrick was present, never having attended a General Association before. He will, perhaps, never be forgotten by those who saw him when he was introduced to the body. As he was assisted to the platform, weak, tremulous, almost blind, and holding to the pulpit for support, he said: "These brethren hope me up the stile, but the Lord has hope me over many a one; and if you expect me to tell you all the Lord has done for me I've commenced too late in the day," and thanking the body for recognizing him, he took his seat by the side of the moderator. Now he is seated by the side of his blessed Redeemer, free from the cares of life, and they were many.

In 1892 Bro. Patrick was made a beneficiary of our Ministers' Aid Society, and all who have contributed to this work were a great blessing to him in life, and aided in giving him a decent

burial. Thank God for such men as Bro. Patrick and such an institution as our Aid Society. Without such men we would not be the great denunciation we are, and without our Aid Society many who have served us would suffer.

The same mail that brought us the sad announcement of Bro. Patrick's death brought us three additional requests for aid. The demands are increasing, and unless we receive increased contributions we will not be able to meet them. Brethren, let us not forget God's old servant's Gro. H. Cox, Cor. Sec. Owensboro, Ky.

THE GREAT "OIL GUSH" AT Pin Hook, Morgan County, on the Brushy Fork of Lanesy!!

Flying into the air!! running in splashes down the stream; hard work trying to control and shoot it into tanks. Real estate has gone to fabulous prices. Ground that 48 hours ago sold at \$2.50 per acre, now \$400 per acre refused! The whole country wild with excitement!

Such were the facts which I found last night on my arrival from the "Enterprise Missionary Baptist Association," which has just closed a profitable session near "Oakly," of the Standard Oil piping and pumping stand, at the meadows of Licking, in Mag. Co. county, Ky. Natural gas, oil, coal and lumber are the great rage and wonder of the mountain golden age, and the supply seems to be inexhaustible.

A new era in Baptist missions is inaugurated in the mountains. Money! money!! is becoming abundant, and the Calvinistic Baptist preachers are fast reaching the conclusion that even preaching has a money value, and is not out of place even in his pocket. He walks faster, talks faster, and has about abandoned the old "whang doodle style," and the sighing of the winds and the lonely cooing of the doves is no more about to be heard in the land, but the snorting of the iron horse, the ring of telegraph and telephone bells and the hum of business, even the possum and the coon, have deserted their "holes" and have come to town and talk oil, and coal, and lumber. The said old Calvinists have got to singing "ha diddle" diddle songs, and yet the half has not been told.

The State Board and Dr. Bow and the Recorder may safely count on big money returns for all the appropriations of money, prayers and tears on mountain evangelists and evangeline. Indeed, the long looked-for millennium has dawned, and the high hills, mountain crags and smiling valleys and dens and caves and crevices of the earth shout for joy. Yes, even old, worn-out Baptist preachers, turned out like old horses on barren pastures, to root little pig or die, may now look up and rejoice, for their redemption draweth nigh. Even the liverymen and hack-drivers are becoming self-assertive, and no one knows where the drama will end. SHAD THOMPSON. Pin Hook, Ky.

P. S.—This place gets its name from a past age incident, viz.: Before fish hooks were in fashion they bent common pins and fished with them. S. F. T.

God does not love us because Christ died for us, but he sent him to die for us just because he loved us. And should it be asked, why if he loved us he could not forgive us just as earthly parents forgive their children without any propitiatory

DOCTORS ENDORSE SWAMP-ROOT

For Uric Acid, Kidney and Bladder Troubles.



A. J. HALL, M.D. Keokuk, Iowa, the Marshal of the State of Iowa, writes to me that he has never seen my name or reputation in connection with the ingredients of which are not well known to me. It seems as if I should make an exception in the case of Dr. Kilmer's

Swamp-Root. My experience as far as I have had in the practice of medicine leads me to the conclusion that it is a remedy of the greatest value in all uric acid kidney, liver, bladder and other inflammatory conditions of the genito-urinary tract. I now take pleasure in prescribing Swamp-Root in all such cases with a feeling of assurance that my patients will derive great benefit from its use. I shall continue to practice in other cases in my practice with the expectation of the best results. Very truly yours, A. J. Hall, M.D.

GENTLEMEN: I have prescribed that wonderful remedy for kidney trouble, Dr. Kilmer's Swamp-Root, with most beneficial effect in a number of many cases by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I had a literary man and accept a specific wherever I find it. In an excellent school, or out of it. For desperate cases of kidney complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it from personal observation, state that Swamp-Root has great curative properties. Very truly yours, J. Newton Smith, M.D. 217 N. St., Borough of Brooklyn, N. Y.

The mild and extraordinary effect of the world-famous kidney, liver, 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 most sickness and suffering than any other disease, therefore, when through neglect or other causes, 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.

EDITORIAL NOTE—If you are sick of "feeling badly," begin taking the famous new 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.

Sample Bottle of Swamp-Root Free by Mail.

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 curative properties of Swamp-Root. In writing Dr. Kilmer & Co., Binghamton, N. Y., be sure to say 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.

sacrifice, we reply that God can not do as man does just because he is God and not man. Man can promulgate a law, and affirm it a penalty, and then when the law has been violated he can waive the penalty. Under human governments provision is made for pardon just because of the imperfection of human governments. But if laws were always wise, and just, and were always competent, and judges were always just, then there ought never to be a pardon. Nothing has done more to undermine the very foundations of government than the abuse of the pardoning power. Enforce the law or else abolish it—this is the dictate of the highest wisdom.

A father who had reared a group of boys into noblest manhood, when asked the secret of his success, replied: "I do not know that there is any secret in it beyond the fact that I have always made it a rule never to disappoint my boys, whether I promised them a box of candy or a thrashing." God never disappoints his creatures whether he promises or threatens. And if he failed to do what he threatened the universe could never be sure that he would keep his word when he had a promise. "Let God be true and every man a liar."

Now his word had gone forth against the sinner, and he must keep it, though the heaven fall. Yes, if he did not keep it the

heavens would fall. And here was the dilemma of redemption. How could God save his world and save the sinner? How could he be just and yet justify the ungodly? No wonder if there were silence in heaven. And from the Father came the question, "Whom shall we send?" And who will go for us? And from the Son came the answer: "Lo I come, in the volume of the Book it is written of me, I delight to do thy will, O God." And come he did, and live and die on earth for us, and so achieved redemption for us. The philosophy of it we may never be able to fathom. Never mind about the philosophy. Let us rejoice in the fact. Heaven is open; communion with it has been re-established, and the angels of God are ascending and descending upon the Son of Man.—Henson.

A CHRISTIAN man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is a shuttle. On one side of the loom is sorrow, and on the other is joy; and the shuttle, struck alternately by each, flies back and forth, carrying the thread, which is white or black, as the pattern needs. And in the end, when God shall lift up the finished garment, and all its changing hues shall glance out, it will then appear that the deep and dark colors were as needful to beauty as the bright and rich colors.—Beecher.

LABOR.

BY HENRY VAN DYKE.

But I think the King of that country comes out from his restless host, and walks in this world of the weary, as if he loved it the most; And here in the dusty confusion, with eyes that are heavy and dim, meets again the laboring man who are looking and longing for him.

He ceases the curses of Eden, and brings them a blessing instead: Blessed are they that labor, for Jesus partakes of their bread. He puts his hand to their burdens, he enters their homes at night; Who does his best shall have as a guest the Master of life and of light.

And courage will come with his presence, and patience return at his touch. And manifold sins be forgiven to those who love him much; And the cries of envy and anger will change to the songs of cheer. For the tolling age will forget its rage when the Prince of Peace draws near.

This is the gospel of labor—ring it ye bells of the Kirk— The Lord of Love came down from above, to live with the men who work. This is the rose that he planted, here—in the thorn cursed soil— Heaven is blent with perfect rest, but the blessing of earth is toil.

OUR PULPIT.

OUR LORD'S SUBSTITUTION.

BY G. H. SPURGEON.

Who his own self bare our sins in his own body on the tree.—1 Peter 2:24.

Peter had almost incidentally mentioned his Master's name; and, having done so, he felt that he must enlarge upon that theme, for the name of Christ was very dear to him. He seems again to hear that thrice-repeated question ringing in his ears, "Simon, son of Jonas, lovest thou me?" and he can still answer, "Lord, thou knowest all things; thou knowest that I love thee." So, having mentioned his Master's name, he feels that he must say something about him. Oh, that we also may have such love to Christ that a touch of his hand, or a glance of his eye, may suffice to detain us! May we never be weary of hearing about him! May his name exercise a sacred fascination upon us! May it cheer us in life and in death, and be the theme of our song throughout eternity!

There is, perhaps, a special reason why Peter wrote in this place concerning the vicariousness of Christ's death. He had just been alluding to another aspect of that death. In the 21st verse he had said, "Christ also suffered for us, leaving us an example, that ye should follow his steps." "Ah!" thought Peter, "they may, from my mentioning his death by way of example, draw the inference that Christ only died as our exemplar. They may say"—as, alas! so many in modern times have done—"that the death of Christ was merely the completion of his life, and that he is simply the Saviour of men by setting before them a higher ideal of what men should be than they would otherwise have had." The Holy Spirit forewarned Peter of this danger, and taught him how to avert it, in the best possible way, by adding this most significant sentence, "Who his own self bare our sins in his own body on the tree." It is quite true that Christ is our exemplar, but no man can ever follow Christ's example until he has first believed in him as his

Substitute and Saviour. Christ did not come merely to be an example. When we are dead in trespasses and sins, of what use can his example be to us? It is life that dead men need, and Christ came to bring us life. In our natural state we are condemned already, because we have not believed in the name of the only begotten Son of God. Of what use would an example of perfect innocence be to those who are already condemned? None whatever; but Jesus comes to bring us pardon bought with his own precious blood, that then, through gratitude to him, we might begin a new life, and then his example might be of service to us. It behooves us, first and foremost, to view Christ as the sin-bearer; for, if we do not receive him in that capacity, we have missed eternal life altogether, and all our professed imitation of Christ will be but mere empty formality, which will fall far short of the righteous requirements of God.

We are going, therefore, to meditate upon the great central doctrine of our Lord's substitution. I shall have nothing new to say upon it; but I find that "the old, old story" has an endless charm for believers, and I wish to tell it out again in such a way that, if it should have been hitherto unknown to any hearer, he may give heed to it, and, this very hour, find peace and pardon through believing in Jesus Christ our Lord and Saviour.

Christ himself bore our sins in his own body on the tree. This fact is "the sum and substance, the pith and marrow of the whole gospel; so, lay hold of it; feed upon it, and live by it. God, of old, in infinite justice, determined that sin must be punished, but he also determined to save his people, whom he had given to his Son by an everlasting covenant. How could both these results come to pass? Divine wisdom devised the plan of substitution; and Jesus Christ, the Son of God, became man, that he might be able to be the substitute for sinners. It was fitting that he should take that position, for he had, by his covenant with the Father, assumed the place of head of the race of mankind—the second Adam, the Lord from heaven. The people, whom he had chosen as his own, were all represented in him; therefore, he was fully qualified to stand in their stead and to serve and suffer in their room and place.

And he did so, first, because the sins of God's people were laid upon him. What saith Isaiah? "The Lord hath laid on him the iniquity of us all." If you carefully read through that 53rd of Isaiah you will notice that several times in so many distinct words the sin of Christ's people is said to have been transferred to him, and borne by him. I remember, once, hearing a certain divine assert that sin could not be transferred; but it was, for Holy Scripture again and again declares that it was. "Blessed is the man," says David, "unto whom the Lord imputeth not iniquity." The man has committed iniquity, but it is not imputed to him because it has been imputed to Christ Jesus, his substitute, who stood in that sinner's stead, and took upon himself that sinner's sin. In vision I can see the Christ of God coming forth from the Father, bearing upon his shoulders the enormous load of his people's guilt. It well-nigh crushes him with its awful weight, but he presses on. He is himself perfectly innocent; but sins not his own are reckoned to him, for "he was nam-

bered with the transgressors, and he bare the sin of many."

In due time, in consequence of this imputation, our blessed Master bore our sins in another sense, namely, by answering for them at the bar of God. As Joseph Hart sings—  
Came at length the dreadful night  
Vengeance with its iron rod  
Stood, and with collected might,  
Bruised the harmless Lamb of God—

because he was the sin-bearer. Christ then appeared with his people's sin upon him; so, when divine justice came to punish sin and found it upon Christ it arrested him, and bruised him so sorely that he sweat, as it were, great drops of blood falling to the ground. Justice took him off, like a malefactor, to the hall of judgment, and there was no one to declare his innocence and to plead for his release. He was brutally scourged and given over to the Roman soldiers that they might treat him as they would, for nothing was thought of him, even as he had made himself of no reputation. In the hall of the F. asorian guards all manner of insults were heaped upon his blessed person. Then they took him out to the hill of doom; they nailed him to the transverse wood, they lifted him up on high, they fixed his cross in the earth and there they let him die, hanging by his hands and feet. Thus was he, "his own self," bearing, "in his own body on the tree," the sins of all his people, and, all the while, his soul was being tortured with sufferings that cannot be described in human language. We must be perfectly pure, as he was, before we can even begin to understand how sin must have affected him. We must be perfectly happy, as he was, before we can comprehend how he suffered when he was enduring the wrath of God for our sakes, and was forced to cry, "My God, my God, why hast thou forsaken me?" That was because he was bearing the consequences of our sin. He took the sin upon him; and, therefore, he also took the sorrow which resulted from the sin. He took the place of the guilty, so he must suffer the penalty which they had incurred; and the text tells us, as a matter of fact, that he, his own self, bore our sins in his own body on the tree.

The sweetness, however, of this passage lies in the fact that Christ bore our sins. Come, brethren and sisters, can we all say that, "Christ bore our sins?" I am not now talking of the general aspect of the work of Christ, for it had a special appeal to believers, and the full blessings of the atonement only come to them. "Christ loved the church, and gave himself for it" Can we say, then, "Who his own self bare our sins?" Let me put it in the singular and pass it round to each one here; can you say, my friend, "Who his own self bare my sins in his own body on the tree?" My sins, so many and so heavy, and one so terrible to me—he bore them, bore them all, and I am clear, and free from every charge because he bore them. This is being saved. I trust Christ, and know, in consequence, that he bore my sins—then I am saved. How many of you are thus saved? May the heart-searching Spirit of God go from soul to soul, and constrain you to give a true answer; and if you cannot reply in the way we wish, give the other answer and say, "I do not know that Christ did bear my sins." When you get home write that down and look at it: "I am not trusting in Christ. I have no part nor lot

"The Stretched Forefinger of all Time" is on the dial of an **Elgin Watch**—the world's standard for pocket time-pieces. Perfect in construction; positive in performance. Sold by every jeweler in the land; fully guaranteed. Booklet free.

ELGIN NATIONAL WATCH CO.  
ELGIN, ILLINOIS

in him. My sin is pressing upon me, but I have no saving interest in Christ." I think that if you were to write that down legibly with pen and ink and then sit down a little while and think it over, it might be much more useful to you than any word of mine. "No, sir," you say, "I should not like to write that." But, surely, you may write what is true. A man ought not to be afraid to know the truth about his spiritual state, nor yet to write it for his own eye to see. I do not ask you to print it in the newspaper or in a book, but just to put it down for your own information: "I am without Christ; I am an unbeliever; I am still in my sins. If I die as I am I shall be lost." Oh, may God grant that you may see your true condition and feel it, and not rest until you can say, "Now I have believed, and I know that Christ, his own self, bore my sins in his own body on the tree." If you are trusting him, you know that he did so. Your faith is the evidence of your election and the proof of your redemption; and if you do but simply and completely trust him he has saved you, and you may rejoice in the fact that in the sight of God you are fully and freely forgiven.

No one our Saviour's willingness as set forth in the text. "Who his own self bare our sins." There was, in his self-sacrifice and self-abasement, the utmost spontaneity, freeness, voluntariness. Nobody pressed him to it; he his own self did it, and he did it of himself, unprompted, unolicited. No sinners followed at his heels crying, "Blessed Saviour, bear our sins for us." No necessity, except the wondrous love of his own great heart, constrained him to be a sin-bearer. He could truly say, "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God." He told his disciples that he had a baptism to be baptized with, and that he was straitened until it was accomplished. He loved us so much that he could not be content without dying for us. Now, mark, this is the way in which we ought to serve God—freely, cheerfully, gladly. I dislike, above all things, that kind of holiness into which a man has to be dragged, for it could only be a mockery of holiness; I loathe that generosity which only flows through much weeping, and that work for Christ which results from such a remark as this—"You must do it, somebody will think ill of you if you don't." Bear your fruit to Christ freely; do not need to have it forced like hot-house grapes. Grow on the wall and bear your fruit freely. The best juice that comes from the grape is that which flows from it in the first pressing; and the best grace in the world, the best piety, the best vir-

tue, the best service is that which a man freely yields to Christ and his cause. We say that one volunteer is worth five pressed men in the defense of one's country, and I am sure that he is. The mercenary is but a poor tool compared with the noble citizen who grasps his sword to defend his hearth and home; and, in the service of Christ, troops of slaves may be urged forward, but they never do anything for him. It was said of the Persians that whenever they went to battle you could hear the sticks of the captains who were beating the soldiers to make them fight; but they won no victories. Look, on the other hand, at the brave Spartan; he was glad at the very thought of fighting, he lived in it. He was a born lion, and he rushed to the fray, delighted to be in the fiercest conflict. He was the man to win battles, and so it is with the Christian, to whom the service of God is his holiday—his holy day. To serve the Lord Christ, in any way that is possible to him, is his highest ambition. He does not wish to be excused; he desires to be invited. As the eagles gather to the place where the carcasses, so do men of this stamp gather to the spot where the service of God can best be carried on. Leap to the front, Christians, leap to the front, and let no one hold you back; for, if Christ willingly suffered for us, we ought willingly and gladly to serve him.

I ask you, next, to notice the actualness of our Lord's substitution: "Who his own self"—what? Proposed to bear our sins? Oh, no; that rendering will not do! We must try again. "Who his own self promised to bear our sins?" No, no; that is not correct. "Who his own self began to bear our sins, and then became tired of the task?" No; yet I have read, in somebody's book, something very like that. "Who his own self talked about bearing our sins?" "Who his own self had a good word to say in commendation of somebody else who would bear our sins?" No; none of these are correct renderings, for our Lord's substitution is something actual and real. He bore our sins, and bore them, not according to fiction or imagination, but "in his own body"—in his own hands, his own feet, his own side—"his own self bare our sins in his own body on the tree. The bearing of our sins was as real as our sins themselves were. Well, then, let us take care that we render to the Lord Jesus whatever actual service we can in return for his actual sacrifice for us.

Did you ever hear a very thrilling sermon or a very stirring speech about serving the Lord; and, as you listened to it, did you keep on saying to yourself, "Yes, I will do that; I will exert all my earnestness; I will

make great sacrifices for the cause of God; I will be very prayerful; I will be one of the most devoted Christians who ever lived? So you talked, and patted yourself on the back, and said, "Well done!" but you never did anything, yet you gave yourself the credit for doing it. I have heard of a man who owed a great deal of money; and when a bill became due he got it renewed, and then he came away, and said: "There, that is all right now;" and when the bill became due again he did the same, yet he never paid sixpence of the debt, but he always walked away, and seemed as pleased as if it had been paid. We have far too many professing Christians of that kind; they are great at moving and seconding resolutions and making fine speeches, but nothing ever comes of them. Now, in our Lord's case, there was actual, solid service and suffering for us; so do not try to put him off, brother, with good determinations, and with the repetition of those determinations again and again. Come, now, for the love we bear his name, let us really get at actual service for him. If it is only the teaching of one poor little boy to read his Bible, it will be far better than talking about what we mean to do, even if we utter it with commanding eloquence which might move the nations. To drop twopenny into the offering box will be better than writing a fine essay on liberality, and never giving anything. To breathe one real fervent prayer to God will be better than a long parade of your excellences, or a doleful talk about the sad declension of the church and I know not what beside. There is nothing that can take the place of real service for Christ. We have a great deal of talk from some people who do very little work. I sometimes wish that those who write me long epistles about various plans and schemes, and who draw out elaborate details of what could be done if everybody gave so much, would only give their share, and not make any plans at all. We can all make plans when we want them, but a most important thing is to take our share and to do our part in the actual work. If we all do that, some of us will be following our Lord better than we are now doing.

My last observation is this: Notice the strong personality of our Lord's substitution: "Who his own self bare our sins in his own body on the tree." He did not employ anybody else to accomplish the great work of our redemption, but he did it himself, in his own proper person. You and I do not believe in sponsors; but, assuredly, one of the worst forms of sponsorship is that of a man getting somebody else to do his work for Christ. I sometimes admire the way in which certain persons, who have no special gifts, will try to get others to do what they themselves can not do; that is quite right. A friend said to me, "I have often wished to preach the Gospel, but I am slow of speech, and I have come to years at which I can not expect ever to become fluent; so I want to find somebody who has a ready tongue, and who can speak well for my Master. I wish you could tell me of such a man." I said that I thought I knew several, but what would be the good of them? "Because," said he, "I will keep one; I will find the means for his support so long as he will go about and preach Jesus Christ." That seemed to me to be a right thing, especially when the gentleman said, "I do

speak for Christ as much as I can." Many Christian people say, "We are doing a great deal at our church; we have an excellent Sunday school; we have an admirable Tract Society; we have a capital Young Men's Institute." Wait a moment, friend, and let us sit down and figure it all out. What class do you take in the Sunday-school? "O, ahem! ahem! I don't take any." I thought so, but what part do you take in the tract distribution? "Oh, there are fifty or sixty distributors, sir!" Yes; but what part do you take in it? None at all, I can see. "Well, our church does a great deal for home missions." But what do you do for home missions? I see that some of you smile at this question; I wonder whether that is because you would not like to be pushed in a corner in that way? But I want to push you into that corner; I want to get you to answer—without any personal question from me—by taking stock of yourself. An owl is a fine bird to look at, but he is a very small bird when he is plucked; he is nearly all feathers, and I think that a great many Christian professors are very like owls. They are fine birds to look at, but it is mostly feathers; just see whether it is mostly feathers with you.

Let me remind you of our text: "Who his own self bare our sins in his own body on the tree." There is a poor Christian woman lying bedridden; she very seldom has a visitor; do you know her? "Yes, I know her, and I got a city missionary to call upon her." But the text says, "Who his own self bare our sins." Poor Mary is in great need. "Yes, I know, sir, and I asked somebody to give me something to give to her." Listen: "Who his own self bare our sins in his own body on the tree." There is your sister, who is unconverted. "Yes, sir, I know it; and I—I have asked Mrs. S. and so to speak to her." "Who his own self bare our sins?" Can you not get to that point, and do something your own self? "But I might do it badly." Have you ever tried to do it at all? I do believe that personal service for Christ, even when it is far from perfect, is generally much more efficient than that sort of substituted service which so many prefer. Oh, if we could but get all those who are members of our churches personally to serve the Lord Jesus Christ, what a powerful church we should have! Would not the whole South of London soon feel the power of this church of more than 5,000 members, if you all went to this holy war—each man, each woman, by himself or herself? But it is not so; many of you just talk about it,

SOUND AS A DOLLAR.

That is the result of a course of treatment with Scott's Emulsion. We have special reference to persons with weak lungs and sensitive throats.

Scott's Emulsion does some things better than others. This is one of them. It has a peculiar action on the throat and lungs which gives them strength and makes them tough.

That's how Scott's Emulsion drives out coughs, colds and bronchitis. It keeps them out, too.

We'll send you a little to try, if you like. SCOTT & BOWNE, 29 Pearl Street, New York.

# Autumn Bargains at Bacon's.

## Colored Dress Goods.

- Homespun Suiting, heavy weight, in light gray, medium gray and castor, 50 inches wide, per yard... **59c**
- Mixed-Colored Zibelizes, in red mixtures, blue mixtures and brown mixtures, 50 in. wide, per yard... **65c**
- Just received a new line of Two-toned Colored Taffeta Silks, the latest thing, green and old rose, red and black, green and blue, 27 inches wide, worth \$1.50 per yard, at... **98c**

## Black Dress Goods.

- Extra heavy quality All-wool Sponged and Shrunk Cheviot, the proper thing for Coat Suits, 52 inches wide, worth 90c per yard, our price per yard... **75c**
- The new Camel's Hair Zibeline, extra heavy quality, the proper thing for walking skirts and coat suits, 58 inches wide, worth \$1.50 per yard, our price per yard... **\$1.00**
- Extra quality Camel's Hair Zibeline, 52 in. wide, price per yard... **\$1.25**
- 44-inch All-wool Prunella. This Cloth is the one that turns the water and is stamped Oravenette, Priestley's make; worth \$1.50, our price, per yard... **\$1.35**

## Blankets and Comforts.

- \$1.40** For a nice heavy Fleece Blanket in gray, with colored borders; 12 1/4 size extra good quality; formerly sold for \$1.98.
- \$1.50** For a nice Hand-made Comfort, nice quality of comfort batting, full size, assorted; colors; worth \$1.98.
- \$2.48** For an extra-size Comfort, 90x90, hand-made, best quality of Comfort batting and covered with nice quality of sateen, comfort sells regularly for \$3.50.

## Our Mail Order Department

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

Please mention Western Recorder when answering this advertisement.

# J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

or propose to do something, or try to get other people to do something. "Well, but really, sir," says one, "what could I do?" My dear friend, I do not know exactly what you could do, but I know that you could do something. "Oh, but I have no abilities; I could not do anything!" Now, suppose I were to call to see you, and, meeting you in your parlor, I were to say, "Now, my dear friend, you are no good to us; you have no abilities; you can not do anything." I am afraid that you would be offended with me, do you not think that you would? Now, it is not true, is it? You can do something; there never yet was a Christian who had not some niche to occupy—at least one talent to lay out in his Master's service. You young people who have lately joined the church—little more than boys and girls—begin personally to serve Christ while you are yet young, or else I am afraid that we shall not be able to get you into harness in after life. And even those who are encumbered with large families and great businesses, or with old age

and infirmities, yet say, nevertheless, "We must not sit still; we must not be idle, we must do something for our Lord and Saviour Jesus Christ, we must serve him who, his own self, bore our sins in his own body on the tree." In the spirit of this text, go forth, and, even before you go to bed, do something to prove your love to Jesus; and unto his name be glory for ever and ever! Amen and Amen.

### JEFFERSON AND THE BAPTISTS.

To Thomas Jefferson we are largely in debt for the religious liberty adopted in the constitution of our beloved country. Like Patrick Henry, he got his first lesson of liberty from a little Baptist church in his vicinity. The government of that church gave him a form of government best adapted to the wants of American freemen. For several years before the breaking out of the Revolutionary War this little Baptist church met monthly for business near Jefferson's home. History records the fact that he attended all these meetings for

## J. BACON & SONS.



### Ladies' Underwear

- Ladies' Extra heavy Egyptian and Peeler Cotton Fleece-lined Vests silk lined and pearl buttons covered seams; French-bound Facs to match... **35c**
- Ladies' Extra fine and Extra heavy Fleece-lined Vests in cream, white, pink or blue; French-bound Facs to match... **35c**
- Ladies' Heavy Natural Gray Wool Ribbed Vests, fancy crocheted neck and silk front; French-bound Facs to match... **75c**

### Ladies' Hosiery.

- Ladies' Extra heavy Triple Fleece-lined Hose, feet black double soles, heels and toes plain or ribbed... **19c**
- Ladies' Extra fine and Extra heavy feet black Cashmere Hose plain or ribbed... **35c**
- Ladies' Extra-heavy Milk Fleece-lined Hose, Hermsdorf 57c double soles, heels and toes, plain black white feet and white split toe pair soles... **35c**
- Ladies' Extra-fine Feet-black All-wool Cashmere Hose, full regular made, double soles, heels and toes... **49c**

### Carpets, Lace Curtains and Draperies.

several months in succession. On one occasion the pastor asked him how he was pleased with their church government. Mr. Jefferson's answer was emphatic. He said it struck him with great force, and had deeply interested him. He "considered it the only form of true democracy then existing in the world," and "had concluded that it would be the best plan of government for the American colonies." This was several years before the Declaration of Independence. I am aware that the Presbyterians make a similar claim, but the fact is apparent. Their business is always entrusted to "the session," consisting of officers of the church, and the business is private. Jefferson surely got his ideas of government from the business meetings of a Baptist church.

T. L. LEWIS.

Good habits are not made on birthdays, nor Christian character at the New Year. The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is lost or won.—Malbilio D. Babcock.

EDITORIAL.

"If 'alien immissions' are to be received, then our ordaining men to our ministry and sending them forth is needless."

No one could have penned the above sentence except one whose mind is in the habit of looking at the religious life from the sacerdotal point of view. To be able to see no need for ordaining and sending out Gospel ministers except to baptize is sacerdotalism pure and simple.

A monk and a fine lady were once looking at the moon through a telescope. The monk saw the spires of a cathedral, while the lady saw two lovers. People generally see what they are looking for. Hence the Herald sees sacerdotalism in Baptist order. Our esteemed contemporary has pronounced regular Baptist baptisms "sacerdotal," and has never modified its statement. It contrasted "alien" with "sacerdotal" baptisms, and made that the alternative. Hence it admitted that its editors received "sacerdotal," baptisms. And now having its eye out for it, it sees sacerdotalism everywhere.

The Herald is a great deal better at bold assertion than it is at argument, and when cornered it hushes up; just as it did when we called on it to tell its readers that the Kerf of family thanked us for what we'd about that infamous Evening Post article. The Herald did not give its readers this information, though simple fairness to us demanded it, but simply hushed up on the subject.

We did not say that "there is no need for ordaining and sending out gospel ministers except to baptize;" and even if we had said that, it would not have been "sacerdotalism pure and simple." Our statement was and is—"If 'alien immissions' are to be received, then our ordaining men to our ministry and sending them forth is needless." If Pedobaptist ministers may do our baptizing for us, then we do not need Baptist ministers to do it, since there is no scarcity of Pedobaptist ministers. If they may do our baptizing for us, by the same token, they can administer the Lord's Supper for us; so we would not need Baptist ministers for that. The Herald believes Pedobaptist ministers may preach for us, may make religious visits for us, may marry our couples for us, and may bury our dead for us. If, therefore, they may baptize for us, they may do all else for us which Baptist ministers are called on to do; and then certainly Baptist ministers are needless.

As to the sacerdotalism, it is wholly on the other side. "Alien immersion" is admitted to be "irregular," but it is claimed that though "irregular," it is not "invalid." Since the New Testament does not teach any irregularities, an irregular baptism cannot be according to New Testament teaching. A man's doing something different from what the New Testament teaches, does not take away his obligation to do what the New Testament does teach. Hence the man who has received an "irregular" baptism should receive a regular one. There is no scintilla of sacerdotalism or sacramentalism in this.

An analysis of the reasons for accepting "alien immissions" will reveal in many cases at least, sacerdotal and sacramental notions of validity. The notion

is that baptism somehow conveys grace, and that an irregularity does not prevent that conveyance, so that it has taken effect, is valid although irregular, and that it is somehow sacrilegious to baptize the candidate regularly. It is very much like a sort of spiritual vaccination; if it "takes" it should not be repeated, and the irregularity does not prevent its taking.

The Scriptural teaching of validity, however, is not that the validity of an ordinance depends on its taking effect, or on any impartation of grace, but on the simple obedience to the simple command. A man who has done in his baptism what the Bible teaches him to do, has valid baptism; while the man who has failed to do this has not valid baptism; and that is all there is of it. No grace is either imparted or withheld in the case.

We call upon the Herald to point out the alleged sacerdotalism in our saying, "If 'alien immissions' are to be received, then our ordaining men to our ministry and sending them forth is needless." We also call upon the Herald to show wherein it is needful to ordain men to our ministry and to send them forth, if Pedobaptists may properly administer the ordinances for us. We pause for a reply.

After publishing our reply to the charge of the Memphis Commercial Appeal against our missionaries in China, we wrote to Dr. Willingham asking him whether any of our missionaries in that country had been guilty of looting, or had been charged with it. Here is his reply:

Dr. T. S. Eaton: DEAR BRO.—Your kind favor received. I saw your editorial in the Recorder, and was pleased with it. No instance of an accusation against any of our missionaries in regard to looting in China has ever reached me, and I am confident no such charge can be truthfully brought and that no one of them has ever taken part in any such dishonorable conduct. On the other hand, we have cause to believe that our missionaries did not even collect all that the Chinese officials would have granted them for depredations against our work and workers in the destruction of chapels, furniture, &c. Perhaps you have seen that on the demand of Dr. T. S. Potts, of Memphis, Tenn., for proof or retraction, the Editor of the Commercial Appeal withdrew his charges so far as the missionaries of our Board are concerned. Yours fraternally, R. J. WILLINGHAM.

After writing to Dr. Willingham, we received from Dr. Potts copies of his demand and the editor's reply. Dr. Potts' challenge was clear, specific and to the point. He gave the editor a full list of our Southern Baptist missionaries in China, and called on him to name the guilty ones and give proof of their guilt. The editor proceeded to apologize for "a loosely constructed sentence" of his, and to say that "no Southern Baptist was referred to or meant," though the editor reiterates the charge against others.

We congratulate Dr. Potts on promptly coming to the defense of our missionaries in China. This is contending for the faith in an effective way. We wish more of our preachers were thus ready and prompt. Whenever and wherever a man or a paper assails the faith or assails our brethren for doing their duty, the Recorder proposes to reckon with him or it, if he or it be deemed worthy of notice. We have ever stood by the doctrine and by the denomination, and we expect ever more to do the same. That is what a denominational paper is for. We are glad that our missionaries are vindicated,

and we leave the other denominations to vindicate theirs.

To the Editor of the Western Recorder: My Dear Sir—In your issue of Sept. 4th, you say that "Paul was infallibly inspired to write his epistles, but was not infallible in his conduct."

Now, as I read the Scriptures, they include no difference whatever as to inspiration between Paul's epistles and the other portions of his ministry. They make him as fully inspired in his spoken as in his written words, while, on the other hand, they leave him just as liable to err in his epistles as in his acts and oral utterances.

In what chapter and verse do you find it taught that Paul was inspired in one part of his ministry as he was not in another?

There is nothing in Scripture which teaches that Paul was inspired in his acts at all. He was directed by Christ and by the Holy Spirit to do certain things, and he was sustained by God's grace in doing many of them. The attempt to identify Paul's inspiration for writing his Epistles, with his reliance on God in the acts of his ministry, is utterly without Scripture warrant. Strictly speaking, it is the writing and not Paul that was inspired. In common phrase we speak of the men through whom the inspired writings came as inspired men, and the phrase is well understood, though it is not strictly correct. If the men were inspired—they are dead and gone, and unless the writing was inspired, we have nothing now that is inspired, since we have only the writings.

Paul claimed inspiration for his writings. The other apostles and the early Christians recognized this inspiration. Paul claimed no inspiration for his conduct, and no such inspiration was recognized. Inspired conduct would be a strange thing anyway. It is twisting and stretching the meaning of inspiration to apply it to conduct.

Paul claimed inspiration for his utterances when he wrote to the Corinthians (1 Cor. 2:18): "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." Again (1 Cor. 14:37): "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Other passages could be cited, but these are decisive.

The death of Prof. Virchow, confessedly the leading man of science in Europe, has given a fresh impulse to the destruction of Darwinism. Prof. Virchow was the chief opponent of the great evolutionist, and did more than any other man to overthrow his doctrine of "natural selection" and "survival of the fittest."

Dr. E. Demert, in Germany, has published a book, "Vom Sterbelager des Darwinismus," or, "At the Death-bed of Darwinism," in which he quotes the opinion of many leading scientists, that Darwinism cannot hold out much longer.

At the last convention of Anthropologists, held in Vienna, Prof. Virchow himself said: "The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

Prof. Ratemeyer, the zoologist, has also written a book against Darwinism, especially in reply to Professor Haeckel. Dr. Goette, Professor of Zoology in

the University of Strasburg, has written the natural history of Darwinism, tracing it through its various stages, and finally consigning it to its grave.

Since Darwinism underlies the "new theology" and the "higher criticism," it will be interesting to learn what the new theologians and the higher critics will do, now that their foundation has been destroyed. They laughed at the old foginess of the conservatives, who refused to join in the cry, "great is evolution, and Darwin is its prophet;" but now they must laugh out of the other side of their mouths. "He laughs best who laughs last."

What the next attack on orthodoxy will be, can hardly be conjectured, but it will come in the name of "advanced thought" and "progress," and in the name of "science." The carnal heart is still enmity against God.

We have before us—by the kindness of Rev. E. E. Bradbrook—the "Memoirs of the Rev. Wm. Henry Angus ordained a 'Missionary to Seafaring Men,' &c.," by the Rev. F. A. Cox, LL.D., published in London by Thomas Ward & Co. In sketching the descent of William Henry Angus the author begins with the year A. D. 1066, and traces the family down. On page 11 we read:

"Henry Angus of Raw-house, in the county of Northumberland, is the first of that name, in the North of England, who professed the religious principles of the Calvinistic Baptists. This brings us forward to the year 1620."

According to this, there were Calvinistic Baptists in the North of England before A. D. 1620, and in that year one of the Angus family joined them.

Those who go on the tour to the West Indies with the editor of the Recorder, will have an opportunity for a monkey hunt; since there are monkeys in the woods on the island of St. Kitts. Each one of the eight islands visited is well worth a trip to see. On two of them—Martinique and Uniba—the party make two landings. Then the volunteers themselves are worth a long voyage to behold. Heretofore, Americans could not see an active volcano this side of Vesuvius involving a trip of 9,000 miles. Here are two active volcanoes right at our shores, and a new Pompeii. The editor is receiving many letters about the tour, and some are enrolling themselves. Those who think of going should not wait until the space is all taken.

The Baptist (?) Congress meets this year in the First church of Boston, Nov. 18 & 20. Two speakers from the South are announced, both from Richmond, Va., D. S. Pitt and Hovey, who are to discuss the Negro education question. One speaker from the great West is named—Dr. Meeker, of D. roll. The first topic is—"Is Baptism Essential to Church Membership?" So they have put an interrogation point to that proposition; as they have also to the proposition, "Does Revelation Eod with the Scriptures?" Yet they call their affair "the Baptist Congress."

A letter from the Rev. W. T. Amis tells how he is pleased with his new field at Hot Springs. We congratulate both church and pastor. They are worthy of each other.

Editorial Varieties

The Tabernacle Baptist church in Raleigh, N. C. recently held an "Acquaintance Meeting." Not a bad idea.

The loss caused by the great coal strike is estimated at \$10,000,000. That is almost 11 spines for every man, woman and child in the country.

It appears that the first strike workmen ever made for higher wages was in Philadelphia in the year 1787, when three hundred shoemakers struck their tools.

We are really sorry to have the Rev. H. C. Roberts leave Kentucky, but we congratulate Arkansas on securing him. He will do a fine work, under God, at Kureka Springs.

Mr. Caleb S. Haskell, of New Gloucester, Maine, and his twin sister, Mrs. Judith Bradbury, are 97 years old, and they are hale and hearty. They are the oldest twins on record.

Nov. 16th is the time for the Walnut-St. (Third and St. Catherine Sts.) church dedication. Dr. W. H. Felix preaches the sermon, and Ex-Gov. J. P. Kagle leads in the dedicatory prayer.

Dr. B. D. Thomas, after twenty years of faithful service, has resigned the pastorate of Jarvis street church in Toronto. He is one of our really great men. We would welcome him to the United States.

And now a man claims to have made the discovery that John Bunyan was not a Baptist. Next we expect to hear that somebody else has discovered that the Baptist was a Missionary. Fortunately the evidence in each case is clear and plain.

Dr. John Knatt, the member of the Church of England who protested so vigorously against the introduction of ritualistic practices in that communion, has died from a wound made by a missile thrown at him on Nov. 15th just after he had made a vigorous protest. May the blood of this martyr be seed that will bear an hundred fold.

Dear Journal and Messenger: If a man can do without ordination all that he can do with it, is not ordination needless? If needless, it is not a fare for Baptists to practice it? Of course, ordination does not confer holiness, but is it essential to something? If an "alien immersion" be "irregular," is it Scriptural? Does the Bible teach irregularities?

The Christian Observer makes no response to our offer to furnish subscribers for the production of the \$1,000 reward, if it will give satisfactory security for the production of the same. We are not offering the Classic or the New Testament period where latrine means sprinkle or pour. There is no such passage, and nobody knows that fact better than the Christian Observer.

Here is a sample of many letters lately received: "The Recorder is read and greatly appreciated by a large number of Baptists in this section, and I really believe it the very best Baptist paper published on the globe; strong, orthodox, and always ready to contend for the faith upon all delivered to the saint's feet conservative to the full degree. Long may the Editor and paper live as a blessing to our Baptist Zion.—Jas. R. Hillman." We take our hat.

We acknowledge an invitation from Dr. and Mrs. Joseph H. Cook to the marriage of their daughter, Miss Celeste Cawthorn, to Mr. Edgar Taylor McHenry at 8 P. M., October, at the family residence in Jackson, Tenn. These Cooks are great and good folks, and in this section, we really take the family. We extend our congratulations. The happy pair will be at home at 185 Linden Street, Memphis, after the birthday of the editor of the Recorder—November 16th.

We note that the editor of the Biblical Recorder is angered because Dr. G. B. Moore and the editor of this paper had a correspondence, and that we published extracts from his letters with such comments as seemed to us fitting. We beg to assure Bro. Bailey that we meant no offense to him. It did not occur to us (and we suppose it did not occur to Dr. Moore) as necessary to cite him in advance, and to secure his permission to use his correspondence and to make comments on it. He denies our right to have such a correspondence. We will bear this denial in mind next time, and will give it the weight it deserves, and no more.

The Rev. T. F. Dudley writes from Chicago: "I know of no paper whose opinion carries more weight on matters of orthodox Christianity than does the Recorder. I have sent you a few lines of responsibility. It is interesting and also suggestive, to note how unseasoned men shafe and fret when they are called on to tell exactly what they believe. They assert their 'inerrancy' and denounce you as being petty, &c. &c., when you ask them to give a reason for their faith. When a man really believes he is asked what he believes, it is a good indication that he holds unseasoned views which he wishes to conceal. If only his faith be all right, what possible harm can come from his being asked to give a reason for his faith, and being told that Paul never resented such a call, nor did he hesitate to respond. When the man who is angered at being respectfully called on to tell what he believes."

Smoking Cures Catarrh.

A Combination of Herbs, Smoked in a Pipe, Cures Catarrh of Head, Nose and Throat.

SAMPLES MAILED FREE.

Contains No Tobacco and is Pleasant and Easy to Use.

The fact that the smoking of tobacco is injurious to the health is an argument against the use of Dr. Blosser's Catarrh Cure in a pipe, or in the form of cigarettes, as this remedy contains no tobacco or any irritating drug.

It is the only known remedy that can penetrate the mucous membrane of the head, throat and lungs. No liquid remedy can do this. No spray that ever was devised—surely no "constitutional" nostrum taken into the stomach—can reach the inflamed surfaces and cleanse, soothe and heal them as this medicated smoke-vapor does.

In order to demonstrate its merits, a three days' trial treatment will be sent, absolutely free, to any sufferer. Address Dr. Blosser Company, 115 Walker St., Atlanta, Ga.

AN APPEAL TO THE BAPTISTS OF KENTUCKY.

MY DEAR BRETHREN—At your General and District Associations held during the season just closing, you subscribed funds for the support of the work of the State Inter-denominational Local Option Committee as follows, viz:

General Association \$48, Shelby County Association \$75 Baptist \$20, Campbell County \$40, Covington \$33, Lung Run \$124 Whites Run \$40, Union \$30, amounting in all to \$877. In addition to these amounts small cash collections were taken which were handed to Dr. Young. Of the amounts sent to me on subscription lists, \$102.50 have been sent to the treasurer.

The work has been prosecuted vigorously and with great success during the entire summer, but you can see that we are running behind with our finances. Please take collections and send amount at once.

Fraternally, J. J. RUCKER, Treas.

The Committee for "Brackin Academy" met at Morehead yesterday. It decided to open the school January 6, 1903. Arrangements are about complete for the faculty. The committee is receiving most encouraging reports from friends of the new school. Everything indicates that the school will open with a large attendance.

W. J. Mahoney, chairman of the committee, preached for the church at Morehead Monday night of the 20th inst. Text, Phil 3:13. Theme, "Seeking Higher Attainment in Christian Life." His sermon was expository and full of the Spirit.

Brethren, pray for the work of Brackin Academy. Yours in the work, LUKE P. V. WILLIAMS, Morehead, Ky., Oct. 29, 1902.

The first church wedding in the new edifice at Third and St. Catherine streets, was on Wednesday of last week at 6 p. m. Seats had to be improvised, the pews not being ready, but the house showed up magnificently. Mr. Filson Speiden played the new organ with fine effect before, during and after the marriage. Miss Nellie May May Jr. to Mr. Alonzo McKee. The lady attendants were Misses Fannan, Ruder, Lena Wilson. May Eaton, Marian Speiden and Ellen Morris. The gentlemen were Messrs. J. D. Coleman, E. C. Farmer, E. T. Farmer, J. F. Coleman and F. T. Coleman. The contracts were read by the bride and groom to Misses and relatives. The bride is the younger daughter of Deacon and Mrs. W. D. McJr. He is Superintendent of Walnut street Sunday-school and Treasurer of the church. We congratulate all parties. The couple are members of Walnut-street, and are great favorites in the congregation.

Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. Kind words make people good-natured. They do not cost much, yet they accomplish much.—Pascal.

AMONG THE Churches

LOUISVILLE.

Walnut-street (Third and St. Catherine)—Pastor Eaton spoke on "Growth by affliction," and on "The penitent thief." Five received by letter and one by relation. The dedication has been fixed for November 18, which happens to be the pastor's birthday.

Broadway—Pastor Jones' topics were "The dew of youth," and "Wanted—a blessing." Meeting begins the first of January. Bro. Geo. E. Truett, of Dallas, assisting. Bro. Wm S. Waller was ordained to the ministry. Bro. Dement, Hamilton, Jenkins and Pastor Jones took part. Bro. Waller is pastor at Greenwood. Chestnut-street—Pastor Weaver preached on "Angelic study," and on "The condition of eternal life." Four received by letter and two baptisms.

East-Pastor Felix liked his work, after having done splendid service for his brief pastorate. His subject was "Prayer and alms," and Bro. W. Lamb spoke on "Endowment with power." One received by letter and one baptized. One hundred and seventy-four members received during Pastor Felix's two years' service.

McFerran Memorial—Pastor Hamilton's themes were "Seeing the unseen," and "The young man on

What Goes Up MUST COME DOWN.

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

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

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

A true tonic is something which will renew, replenish, build up the exhausted nervous system and waste of tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do, and no drug or alcoholic stimulant will do it. The food we eat is the tonic. It is a whole some food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The food we eat of food has little to do with the repair of waste tissue, but the perfect digestion of the food eaten has everything to do with it. The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juices, pepsines and acids in sufficient quantity.

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

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation. Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating but only the natural digestive.

One of Stuart's Dyspepsia Tablets will digest 1,500 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and a strengthening of the system as a whole. The only way it can be done is by the digestion and assimilation of wholesome food.

the streets." One joined by letter.

Twenty-second and Walnut.—Pastor Dement spoke on "Harvest home," and on "Turn or die." He is aided in a meeting by Bro. M. F. Hink of St. Joseph, Mo., for years pastor here. One received for baptism.

Clifton.—Bro. W. J. McGioblin spoke on "Fundamental principles of Baptism," and Pastor Foster spoke on "Baptism." Since last report five received for baptism and four by letter. Twelve baptized. Meeting closed Thursday at 7:30 p. m. Bro. Geo. E. Eager speaks on "The true idea of our church," and on Friday night Bro. J. R. Sarnpey on "The Baptist view of the ordinances."

Franklin-street.—Pastor Jenkins discussed "Al and its lessons," and "Achan's sin and its lessons." Three joined by letter. Three hundred in Sunday-school.

German.—Pastor Janzen spoke on "Cain's brotherly love," and on "A young man's choice."

Highland.—Pastor Dawes' topics were "A revival," and "Sin." He preached nightly through this week.

Logan.—Pastor Tralle preached on "Love of prayer," and on "The great strike." Two received by letter and one for baptism.

Parkland.—Pastor Taylor preached on "Christ's message to the discouraged," and on "The lessons of the prodigal."

Highland Park.—Pastor Stratton spoke on "Grasshoppers." One received for baptism.

Southgate-street.—Bro. J. F. Ray spoke on "The secret of Paul's success," and Bro. J. L. Park preached at night. One received.

Third-ave.—Pastor Allen's topics were "The basis of true worship," and "Hiding because of sin." One joined by letter.

Twenty-sixth and Market.—Pastor Reed preached on "Christ as a host," and on "Bartimeus."

Thirty-sixth and Grand.—Pastor Ross preached.

Jeffersonville (Ind).—Pastor McFarland spoke on "The mistakes of life."

Hazelwood.—Pastor Althoff expounded the 231 Psalm.

Van Buren-street.—Pastor Ray spoke on "God's call to the indifferent Christian," and "The conflict between right and wrong." One received for baptism.

Bro. Dement opened the discussion of "Cornucopia" with an able and elaborate paper. The paper was discussed by Bro. Prestidge, Eaton, Jones, Weaver, Foster, Taylor and Shouse.

SEMINARY NOTES.

The enrollment is about 230. One hundred and sixty eight are rooming in New York Hall.

Dr. Mallins recently spent a few days in Chicago.

E. Lee Smith has been very sick in the infirmary, but is now much better.

S. E. Jordan is holding a meeting with his church at Clay, Ky.

J. T. Bowen recently closed a meeting with E. D. Stucker at Bethel church, near Frankfort, Ky., resulting in 39 additions.

The Monday evening missionary meeting was led by S. M. Sowell, of Virginia, with a talk on South America.

Dr. Sarnpey recently attended the Y. M. O. A. Convention at Knoxville, and on his return was considerably shaken up in a wreck.

Dr. Robertson attended the Missouri State Convention. Dr. Carver is now attending the Maryland State Convention.

Rev. P. T. Evans, of Ohio, married Miss Mary Noe, of this city, about three weeks ago.

The Seminary Library has received as a gift from the late Mr. Boyce Brodus a set of the famous Life of Christ, profusely illustrated with reproductions of paintings and drawings. It is a most acceptable memorial, coming from a son of Dr. John A. Brodus.

Dr. McGioblin preached at Clifton church, of this city, last Sunday for Pastor Foster. Dr. Sarnpey and Dr. Eager will preach at the same place, this week on doctrinal subjects.

Supplies last Sunday: J. F. Ray and J. T. Hart at Southgate, W. H. Williams at Empires, Ky., J. B. Wakem at Oakland City, Ind.

There is needed a large sign for Norton Hall and one for New York Hall. The arrangements for the meeting in the Southern Baptist Theological Seminary. Many people in Lou-

ville do not know what these buildings are for.

HENRY C. MCGILL.

THE STATE.

Pastor T. J. Davall writes: "Closed to-day at Brandenburg a ten days' meeting. Eight additions. Failing to get help, did the preaching myself. Go the 21st to help Bro. D. F. Shacklett at West Point."

Pastor J. E. Gardner writes: "I have just closed a good meeting at Walnut Grove church, Logan county, Ky. The revival first began in a meeting in a school-house about two or three miles from the church held by Bro. Hibbet, a student from Bethel College. This young brother did good work, had several conversions, and about seven or eight came forward as candidates for baptism. Soon after the writer commenced a meeting at the church where he had served as pastor nearly ten years. Bro. F. M. Welborne came to assist, and did good work for the masses. The revival lasted ten days and from the influence of the two meetings we baptised 17 and received 21 into the church. We have a noble band of brethren and sisters in this church. Unto the Lord be all the glory."

Pastor E. H. Maddox, at Bethel and Zion churches, will soon be aided in meetings by Bro. O. P. Maddox. We hope to hear glad tidings of great joy.

Pastor Jno. W. T. Gliven writes: "We have just closed a glorious revival of fifteen days at Salem, resulting in 17 professions of faith, in addition to 20 into the church. 11 baptisms, the confession to an unexampled walk, with a determination to live for God in the future by five Christians, and the joy of salvation restored to many others. New life and power has been given to every member of the church. This is especially noticeable in the Sunday-school. We had with us Bro. T. N. Compton. He preached with great pathos and power. He is a very clear, forceful, safe and effective preacher. Many say it is the best meeting we have had in fifteen years. Bro. Compton held two special services, one for the children and the other for men. In the latter service there was hardly a man who did not declare for a better life, and we repeated twice from the very start. This is especially noticeable in the meetings which followed. Bro. Compton goes next to Walnut Street, in your city, and we expect to hear great things from his labors there."

Pastor Edward T. Poulson writes: "We have recently closed a gracious meeting at Garnettsville, in which the pastor was aided by Bro. T. J. Davall, of Brandenburg. The meeting was well attended at both morning and evening services. Bro. Davall preaches the plain, pure, simple Gospel with great feeling and intense earnestness, and always gets a hold on his auditors from the very start, and like J. J. Hurt, who was with me in that glorious meeting at Waterford, he knows how to reach and conquer men for God. There were ten professions of faith, all of whom were baptised into the membership of the church, and several additions by letter. This is the third time that Bro. Davall has been with that church in special meetings, and I am sure his faithful preaching will bear fruit for many days to come. Also allow me to say that the outlook at Garnettsville (Oter Creek) is most gratifying. Yesterday (4th Sunday) I asked the congregation for forty (\$40) dollars for missions, and in a few minutes fourteen members had subscribed the full amount. This church will soon be a century old, but we want to make this one of the

(Continued on 10th page.)

78 YEARS OF AGE

HEALTHY KIDNEYS AND BLADDER.

Mr. F. M. McDonough, of 214 E. Fairfax St., Alexandria, Va., who is 78 years of age, says he has kept his kidneys and bladder healthy the past 25 or 30 years by the use of

WARNER'S SAFE CURE

A TRIAL BOTTLE OF THE WORLD'S GREATEST KIDNEY CURE SENT ABSOLUTELY FREE TO EVERY READER OF THIS PAPER.



F. M. McDONOUGH, 78 YEARS OLD.

On April 11th, 1901, Mr. McDonough wrote: "I am 78 years of age. I have used Warner's Safe Cure for nearly 30 years of age, and I was troubled with lame back, pains in my kidneys and inflammation of the bladder. As soon as I would take a bottle of Warner's Safe Cure my lameness left me and the irritation of the bladder disappeared. Several times I caught cold and I said in my kidneys. I took Safe Cure—and each time it completely cured me." (Letter in bottle of Safe Cure.) "I tried all kinds of remedies, but they did me no good. I have recommended Safe Cure to a number of people who had kidney and bladder troubles and it worked like magic. It is a blessing to those suffering from any disease of the kidney." Yours truly, F. M. McDonough.

Thousands of people who have died from kidney disease of one form or another before they knew it, might have been saved had they examined their urine and found out the true condition of their kidneys. Put some morning urine in a glass or bottle let it stand 24 hours. If there is cloudiness, or has a brick-dust sediment, or particles float in it, your kidneys are diseased, and if not attended to, will soon get into the hands of Bright's disease, diabetes, uric acid poison or other equally dangerous ailments. The true condition of the kidneys has often been found to cure cases of kidney disease when the patient has been treated in the most skillful manner in the earlier stages of the disease.

Warner's Safe Cure will cure any disease of the kidneys, liver, bladder, or bile; it will cure Bright's disease, diabetes, gout, rheumatism, uric acid, and kidney cure. It is a safe, reliable, and powerful medicine, and it is the only medicine that will cure any of the above diseases. It is a safe, reliable, and powerful medicine, and it is the only medicine that will cure any of the above diseases. It is a safe, reliable, and powerful medicine, and it is the only medicine that will cure any of the above diseases.

WARNER'S SAFE CURE moves the bowels gently and acts a speedy cure.

If you already know Warner's Safe Cure is what you need you can buy it at any drug store, two regular sizes, 50 cents and \$1.00 a bottle.

Refuse Substitutes and Imitations.

There is none "just as good" as Warner's. Insist on the genuine, which always cures. Substitutes contain harmful drugs which injure the system.

TRIAL BOTTLE FREE

To convince every sufferer from disease of the kidneys, liver, bladder and blood that Warner's Safe Cure will cure them, a trial bottle will be sent absolutely free, postage paid. Also a valuable medical booklet which tells all about the diseases of the kidneys, liver and bladder, with a prescription for each disease, and many of the thousands of testimonials received daily from grateful patients who have been cured by Warner's Safe Cure. All you have to do is write Warner's Safe Cure Company, Rochester, N. Y., and mention having read this liberally on this paper. The genuineness of this offer is fully guaranteed by the publisher.

\$2.80 COMBINATION PRICE \$2.80

Four Books. One Price.

The Story of Yezes the Missionary. C. E. Taylor, D.D. Cloth, 12 mo., pp. 300 \$1.70

The Young Professor. A story of Bible Inspiration. E. B. Hatcher. Cloth, 12 mo., pp. 300 \$1.10

Scepter Why and Why Not. Twenty papers treated. Five writers. Cloth, 12 mo., pp. 300 \$1.10

The Pastor and the Sunday-School. Seminary Lecture. W. E. Hatcher, D.D. Cloth, 12 mo., pp. 30 \$1.70

The Four Books sent Postpaid for \$2.80. It must be a cash order.

BIBLE CLASS QUARTERLY.

A magazine of forty large pages, presenting a Sunday-school lesson for high-grade Senior work. The first of the kind ever published. Also a valuable medical booklet which tells all about the diseases of the kidneys, liver and bladder, with a prescription for each disease, and many of the thousands of testimonials received daily from grateful patients who have been cured by Warner's Safe Cure. All you have to do is write Warner's Safe Cure Company, Rochester, N. Y., and mention having read this liberally on this paper. The genuineness of this offer is fully guaranteed by the publisher.

B. Y. P. U. QUARTERLY.

For use in Young Peoples' prayer meetings. Contains original and many other things, instructive and helpful. Per quarter: single copy, 1 cent; in orders of ten or more, each 6 cents.

KIND WORDS.

A paper for young people and of the highest order. Again enlarged, with other improvements. Very popular and useful. Per quarter: single copy, 1 cent; in orders of ten or more, each 6 cents.

BAPTIST SUNDAY SCHOOL BOARD

167 N. Cherry Street, Nashville, Tenn.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE BRIGHT SIDE.

BY BIRDIE FITZGERALD JOLLY.

There's a side of life where the smacking gleams. The floor is dark the day. And the nights are filled with beautiful dreams. No matter how rugged the way. The feet toward the weary road along. The sweetest, the truest and best. To tune our hearts to the cheerful song of happiness, beauty and rest. Why lengthen the hours by yearning so. O'er the shadows that fall at our feet. Why cling to the burden we vain would let go. And frown at each trial we meet? Each shadow is merely a curtain to hide some blessing God waits to bestow. Each trial a friend 'neath our roof to abide. Till the conqueror's joy may know. O surely I envy each dweller in my heart. The feet toward the weary road along. For even those whose whom no victor can thwart. Who want to be masters of Fate; But toward those glad spirits who, lowly or grand. In hovels or mansions of pride. At sunset or midnight so bravely stand. With their eyes fixed upon the bright side.

TOM ESTERLY'S SISTER.

BY MARY MORRISON.

"Is it going to rain or snow to-day, Ber?" Tom Esterly opened the door and stood looking out inquiringly upon the uncertain aspect of the weather. "How do you suppose I know?" Tom looked up quickly. The household skies were uncertain too, it seemed; a storm of some kind seemed imminent. "Thought you knew everything; been through college you know—in the winter and out the other. Girls are like sponges anyhow; ought to have absorbed a little knowledge," he said tantalizingly. Bertha Esterly did not reply, but he had dropped lower until it rested on her forehead. "Oh, if it is going to rain in here I'll get it. I'd rather chance a storm outside," and Tom put on his makintosh and sauntered out. Then the storm broke. It was not a spasmodic display of thunder and lightning, but a heavy down-pour with long walling sighs that shook the girl's slender shoulders. The table set in the middle of the floor just as they had got up from the morning meal, the meal that was to Bertha the hardest meal of the day; and had never been accustomed to getting breakfast; dinner and supper were made with the details of which she was familiar, but breakfast had been mother's meal. Once it had been the choicest meal of the day; now—her tears flowed fresh. The hill door opened and that but she did not look up. Tom could not see her red face and swollen eyes; he would only say some fearful thing. Perhaps he would go away and leave her alone, she hoped so. Boys were all alike—sour, aggravating. The steps were coming nearer, but still she did not look up until a strong arm gathered her close. "It is hard, isn't it daughter? Can't father do something to make you a little easier? Perhaps it would have been better if you had gone back to Olivet, but Tom couldn't spare you." "Tom!" Much he cared whether she was in Olivet or Kamehauka, she thought. "Tom would go to the dogs I am afraid if he didn't have the restraining influence of a home and a sister to make it pleasant and take mother's place." Mr Esterly's words were soothing, but Bertha's words in the mood for being comforted, although the hopelessness of her grievance seemed somewhat abated. Still she could not immediately refrain from the luxury of tears, even though father was waiting to see a gleam of blue sky before he went to his bed.

The Combination Cure for Cancer Was originated and perfected by Dr. D. M. Bye. It is soothing and healthy and gives relief from unceasing pain. It has cured more cases than all other treatments combined. Those interested, who desire free books telling about the treatment, save time and expense by ordering direct from the Office—Dr. D. M. BYE, O. P. O. Drawer 505, Indianapolis, Ind.

ness. Presently he bent and kissed her forehead—his face was all he could see of her hidden face; then he would away, he heard the ball door close after him also.

He had gone to his day's work saddened and depressed. Tom had fled to the brighter atmosphere of Bertha's billiard room or Gillet's tobacco store and she had hoped to try and take mother's place. A sudden fit of remorse crimsoned her cheeks and burned up the tears. She raised her head; there was no one in sight and she got up and went to the looking glass. Disheveled hair, swollen face and eyes to speak of; she was glad father had not seen her face. After she had repaired damages, she sat down to think. She had thought a great deal during the last two months, but it seemed now as if her thoughts had been chiefly centered on herself; her sorrow, her hardships, her loneliness; now she compelled herself to recognize the fact that sorrow is not always drenched in tears and clothed in black. Each day, it is duties required attention, courtesy, cheerfulness, even smiles, but under it all she knew there lay an ever abiding sorrow.

She remembered in the garden an apple tree which the wind, long ago, had split to the ground. She had looked to see the remaining half, with its great, gaping wound, droop and die, but it did not. All summer it stood up bravely and ripened its share of bright royalty. Now a smooth fold of new bark was slowly but surely growing over the hurt. It had borne several crops of fruit since then, and it seemed to her that the apple on the old maimed Spoke of Wine were richer and juicier than ever. The nature's method of healing; renewed service, renewed vigor, renewed growth. She could understand and appreciate father's attitude, but Tom—were boys ever grieved she wondered. If they were they were in peculiar ways. Tom had been unusually rude and boisterous ever since she had been at home. He never came into the house without an accompanying bustle and uproar. Tom had no feelings to hurt she decided; if he had he would be bound to try and hurt the feelings of others. Father rarely over-estimated her influence so far as Tom was concerned. Perhaps if she could understand him—mother used to seem to—but he had never been so close to her as mother. His mood had changed so in the last year. She had hoped so much from his intellectual companionship, and the disappointment was hard to conceal. Would it make any difference, she wondered, if she should try to be sympathetic, to come down to his plane of thought instead of trying to hoist him up into the unnatural strata of hers as she had been endeavoring to do? She gave a regretful shrug of the shoulders. Tom rose resolutely to the occasion.

"It is not what you want to do, Bertha Esterly, it is what you ought to do that is under consideration. If father thinks you can have a good influence over Tom, then you are bound to try and do so." Out in the kitchen she could hear Fanny Bell rattle pots and pans vigorously. Presently she would come in and scramble the knives and forks and cups and saucers and plates with all the slops and scraps into one common receptacle and that she had off to the kitchen sink to be put through one aneasury suds and wiped. This was Fannie Bell's method of washing dishes, as numerous pieces of chipped china bore witness. It was not mother's way. Bertha went to the table and emptied the refuse coffee into the slop bowl and piled up the cups and saucers. She would wash the china and polish the knives and forks herself this morning.

Tom came home at twelve; dinner was smoking on the table, a rare roast, baked sweet potatoes and apple dumplings. His face brightened. "Hello! some of mother's apple dumplings, eh sis?" A big lump leaped up into Bertha's throat as she looked at the answer she was evidently expected to make. "Mother's apple dumplings." An insane desire to rush away from the table and give vent to her feelings possessed her, but she restrained herself heroically. Tom was regarded as the only person in the house to imply the highest praise, not to awaken sorrow. She forced herself to reply to smile.

"They do look like bars used to don't they? I hope they will taste like them too. They had infused more of sympathetic tenderness into her tones than she knew."

Tom looked up in pleased surprise. "I am sure they will," he said heartily. After dinner he figured about and he had the door at last. He went out and watched Bertha restore the

dining-room to order. Usually she had let it lie for an hour or so after each meal.

"Oh, you'll catch on after a while, Ber; I'll expect Olivet College to turn out housekeepers," he remarked by way of expressing his approval.

The retort that rose to Bertha's lips only succeeded in flushing her cheeks. He had meant his remark as an encouragement, and she would consider it as such. "Thank you, Tom," she said brightly. Then she adjourned to the sitting-room. "Perhaps you can help me a little here if you have time," she said timidly.

"Supposing I take the bookcase out between these windows and put the couch into that cozy corner where the light is not so intense. And the piano will look nice here where the bookcase stood; don't you think so?" Tom regarded the proposed improvement rationally. "Yes, I guess you're right; and how would it do to put that small table over here in this cubby-hole where the piano stood and put my carrom board on it. There's just room enough to sit there and play."

Bertha had meant to have an easy chair and magazines, but she acquiesced cheerfully. It was something to interest Tom in household arrangements. "After they were all concluded he viewed them admiringly. Then he proceeded to arrange his 'cubby-hole' to suit his own ideas. When it was completed it held a table, two chairs, a carrom board, a chess board and a bench.

"There! Looks as though somebody lived here now, don't it? Some boy, I mean. Rooms are generally fixed up for girls and women and old men."

"Wait a minute, Tom," Bertha ran upstairs to her room; when she came back she brought a painting of quails in a wheat stubble and hung it on the wall. Tom regarded her with approval. Bertha was the right sort after all. When she had finished her work she encouraged her delighted fraterally. A sudden impulse that her sisterly interest flashed into his mind. "Say, Ber, how would it strike you if I should ask Bob Bailey down to spend the evening some time? He is one of a good fellow and he can knock the socks off a banjo." He straightened a fold in the piano cover and watched her furtively. She gave a start of surprise. Bob Bailey? Why she had never even spoken to him since she had been a boy, she would like to choose for Tom's associate. But Tom had not asked her to choose his associate; he considered himself capable of

FARE TO EVERYONE. A Priceless Book Sent Free for the Asking.

"There be books and books," some editing, others entertaining, and still others instructive. The average man is so busily engaged in the labor of money-making that he has little time and less inclination for books which instruct; when he feels out of sorts, either he gives no heed to the warning, or he consults a physician, at an expense which a little know edge would have enabled him to avoid. There is probably no complaint upon which the public is so little informed as hemorrhoids, or piles, or little book tells all of their nature, cause and cure. It treats of the different forms of blind, bleeding, itching and protruding piles, describes their symptoms, and points the way to a cure so simple and inexpensive, that any one can understand and apply. The importance of promptness and thoroughness is vital, for the disease will not cure itself, and Nature, alone, unaided, will not accomplish a cure, while the consequences are so painful for descent and prostration. You are told how piles originate, the reason for their appearance usually being that some of the rules of correct living have been violated, and (what is more to the point) how you may rid yourself of this base of human excrescence. All the best remedies are treated in simple, plain language, so that all may understand and learn how the cure may be removed. Many people suffer from piles, because after trying the numerous local "Balm" ointments and salves that are on the market, without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. This little book tells how the cure may be effected, so that all may understand and learn how the cure may be removed. Many people suffer from piles, because after trying the numerous local "Balm" ointments and salves that are on the market, without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. This little book tells how the cure may be effected, so that all may understand and learn how the cure may be removed. Many people suffer from piles, because after trying the numerous local "Balm" ointments and salves that are on the market, without relief, they come to the conclusion that a surgical operation is the only thing left to try, and rather than submit to the shock and risk to life of an operation, prefer to suffer on. This little book tells how the cure may be effected, so that all may understand and learn how the cure may be removed. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

choosing his own, and he had chosen. If she did not accord him the privilege of seeing them in his own home, he would seek them elsewhere—in Bertha's billiard room, probably. She looked at him thoughtfully.

"Are you sure he is just the kind of boy you would like to invite to meet your sister?" she asked. Tom flushed. "Bob is all right; maybe a bit rough in his manners, but he hasn't any bad habits. That's why I want to ask him," he said apologetically. "A bed-room in a boarding-house ain't a home," he added.

"Bertha overcame her hesitation bravely. "You can ask him this evening," she said. "Wurrrah! you're a brick, Ber. We'll have a jolly time," declared Tom, gleefully.

"Not too jolly, Tom—now, you know. You'll remember?" "Don't you be afraid. I'll remember," he told her.

After he had gone Bertha took a small set of brackets from her room and fastened them to the wall over the little table; then she handed out several copies of "Recreation" and brought a book of Kodak views and Tom's cabinet of minerals to put on them.

It was a suggestive corner. Tom was right; there seemed to be really no place for boys in the ordinary sitting-room. Comfortable, cozy, cozy corners and dainty needle work did not appeal to a boy's idea of comfort. No wonder they were driven to entertain their company in the seclusion of their own rooms or elsewhere.

When Tom's visitor arrived in the evening Bertha made him welcome in a quiet, cordial way that afforded Tom great satisfaction. "Ain't got on any of her grand college airs about her, do you? A fellow like that ain't no 'ber,'" he thought approvingly.

When Tom had retired to his 'cubby-hole' and his carrom board, Bertha felt at liberty to entertain herself with the next volume in her course of library reading which at last was endeavoring to keep up, but the babbling froth of far-reaching spirits in the 'cubby-hole' drew her attention. She had not heard Tom laugh like that before since—since she came home. There had been nothing in her reticence to induce laughter. She had felt it sacrilege to laugh until she had almost forgotten to smile—and she had meant to try and fill mother's place so far as possible. Tom's nature was one which would be best corrected, not indulged. He had him to things which would not have occurred to him under joyous influences. This did not indicate that his girl was not real. Everybody was not alike. She put up Drummood's "Ascent of Mount" and went to the piano and pulled down a pile of music. There was a little of all sorts. From the medley she selected several ballads and set down to practice them. "The Old Brown Mill," "Daisy Bell," and "On the Banks of Swansea." Tom had liked rollicking songs and they had sung these together two years ago before she went away.

It was only a moment until they were all singing; Tom's rolling bass to Bob's boyish snore ringing out insistently. The did not stop with "Daisy Bell." Song after song rang out with vigor good to hear.

Mr. Esterly coming down the dark street stopped and listened a moment. A tender smile brightened his face. "That's what I want to hear. It's all right now," he said to himself; then he entered into the warmth and brightness of a real home.

When Bob Bailey went away Tom accompanied him to the door. He stood a moment on the steps. "Say, that's a number one girl, that sister of yours and no joking. I wish I had one," he said emphatically as he turned to go.

"That's what she's been to college school," he explained.

"Oh, I guess not. Bertha hasn't any of those boxing gloves you were telling of and fetch them over. We can practice a bit up in my room you know."

"All right!" Bob assented as he turned to go.

When Tom came back he went and stood by the piano a moment where Bertha still sat softly striking the chords of "Lead Kindly Light." There was a light of approval on his boyish face that he looked to explain. How nice Bertha looked. He did not remember to have seen her so attractively dressed since she came home. He touched the knot of ribbon on her white wool waist. "Mother loved pink," he said softly.—Interior.

Starting and Staying.

At the start in a long race, the advantage often appears to be with an outsider. But the race is won not in starting but in staying. The quality which wins is staying power. It is so in the race of life. Staying power is the quality of power wins and as a rule the best stayer is the man with the best stomach. All physical strength is derived from food which is properly digested and assimilated. When the food eaten is only partially digested and assimilated there is a loss of nutrition which means a loss of strength and the general result is physical break-down.



Dr. Pierce's Golden Medical Discovery gives strength and staying power, because it cures diseases of the stomach and other organs of digestion and nutrition. It enables the perfect digestion and assimilation of the food eaten, and so strengthens the body naturally by the nutrition derived from food.

"I was troubled with indigestion for about two years," writes Wm. Bowler Esq. of Juliaetta, LaSak Co. Idaho "I tried different doctors and remedies but to no avail, until I wrote to you and you told me what to do. I suffered with a pain in my stomach and left side and thought that it would kill me. Now I am glad to write this and let you know that I am all right. I can do my work now without pain and I don't have any of the feelings that I used to have. Five bottles of Dr. Pierce's Golden Medical Discovery and two vials of his Pleasant Pellets cured me."

Accept no substitute for Golden Medical Discovery. There is nothing "just as good" for diseases of the stomach, blood and lungs. Dr. Pierce's Pellets are easy and pleasant to take. A most effective laxative.

Southern Railway Shortest & Best Line TO ST. LOUIS And the West Direct Route to Chattanooga Atlanta and the Southeast. TICKET OFFICES: 326 Fourth Avenue, Louisville, Ky. 300 South St. Depot, Louisville, Ky. A. Whelan, P. & T. A., 216 Fourth Ave. G. B. Hangerford, D. P. A., 216 4th Ave. G. S. Allen, A. G. P., 216 South St. H. S. Spencer, Exc. Mgr., 216 South St.

Sheet Music ALL THE BEST 10 cts. FREE! The famous McKinley edition sheet music popular of classical pieces, good as sold by retail dealers everywhere at 25c. in 10c. lots. On orders we will send 10 pieces, and a handsome seal-weather music rack. Write for catalogue for catalogue to say of our several stores.

THE RAY COMPANY, Louisville, Ky.; Memphis, Tenn.; New Orleans, La.; Savannah, Ga.; Birmingham, Ala.; St. Louis, Mo.; St. Paul, Minn.; Chicago, Ill. FOR ANEMIA, CHLOROSIS USE THE GENUINE DR. BLAUD'S PILLS STOPS HEADACHE. Used by the use of narcotic drug. Without the use of narcotic drug. Used by American physicians for more than 30 years. THE PARSONS CO., 30c. and \$1; trial, 25c. As directed, or by mail.

**Children's Corner.**

CLER.

BY H. P. D.

It was in the month of November that I made Olem's acquaintance. The wind was blowing crisp and cold, whirling the dead leaves through the air, and chilling the life of the late vegetation.

I had him come in and warm by the sitting room fire while he told me his story. He was looking for work, he said. In fact he wanted to make a 'share crop' the next year. During the winter he expected to find jobs of work which would enable him to defray expenses till spring. He was from the factory town fifteen miles away, his father and mother having died there the winter before, when the place was swept by Lagrippe, leaving Olem the head of a family of four children. They had worked in the great cotton mill till an epidemic of small-pox broke out among the operatives, whereupon Olem decided to remove his charges to the country and try his hand at farming. He was fifteen years old, he assured me, though his short figure, enveloped in a huge old overcoat, looked like it might belong to a boy of twelve. There was something in his straight-forward speech and his clear blue eyes that made me trust him, and my heart went out in sympathy to the ragged little lad trying to fill a man's place in life. The short of it was, we traded. Olem and his family were to move on the plantation. Olem was to do chores for me during the winter and cultivate a crop the next summer.

The only house vacant at that time on the farm was in the bottom lands; it was well above the high-water mark, but I didn't like the situation, and promised myself that as soon as possible I would make different arrangements for my new tenants.

They moved in the next day, the family and all their possessions hardly filling the wagon I sent to town to bring them out.

Olem explained that they had sold all their possessions saleable to defray expenses incurred by their parents' illness. The family consisted of Olem, aged fifteen; Emma, twelve; John, eleven, and little Phoebe, who was six years old.

They hurried about arranging their home quite like grown-up people, and Emma proved to be an excellent little housekeeper.

Early the next morning Olem reported for duty, and I set him to work. Being unaccustomed to farm work, he made many queer mistakes. But he was so anxious to give satisfaction, and so willing to do as he was told, that I grew to like him more and more.

Provision was very high that winter, and Olem found it no

easy matter to feed four hungry mouths. So I found light tasks for John to do, thus increasing their income. But they were even more delighted when I found that we could spare them a cow from the dairy. Fresh milk was almost unknown to them, and to have all they wanted three times a day was a luxury undreamed of.

When spring came in Olem was entrusted with a gentle horse and set plowing. His labor in the fields, however, was soon cut short by the spring rains which began falling in torrents. It rained for days, and we were plainly in for the biggest freshest we had had for years.

One day Olem thought to take advantage of his enforced leisure and repaired an old canoe which had lain unused on the river bank for several months, and from which he expected to do some fishing in the meadow brook when the water, in some measure, subsided. He came over for nails and hammer, and I cautioned him carefully, and excited his promise to not venture into deep water in the unsafe boat. That afternoon the rain abated, but at night the fall increased in volume and fell in great dark sheets. We had by this time become too much accustomed to the down-pour with its accompanying wind and lightning to be kept awake by it, and I slept soundly.

Just before daybreak I awoke with a start, and sat upright in bed. The rain had quit falling, and the moon was shining with a faint glimmer between great floating black clouds. A dreadful roar filled the air like many fast express trains coming near. I sat a minute in perplexity. What could it mean? Then the explanation flashed upon me. Fordman's dam had broken! And what of Olem and the children? The dam was only a few hundred yards above their home. The house was on an elevation, but would it be above that great flood of water?

I sprang out of bed and hurriedly dressed, getting a lantern, I called up the hired man, who slept in the house. He was a great, strong fellow, a splendid oarman and a good swimmer. We went at once to the meadow-brook where we kept a boat. In the summer the brook was a clear, small stream, but was now spread widely over the meadow and running swiftly.

Our progress toward the boat was necessarily slow, as at every step we sank deep into the wet earth. We found the boat locked to a willow tree, and in a moment more we were speeding down stream. We were soon off of the brook on to the great yellow sea of water, for the basin-like fields were completely submerged. The tops of the posts of the first fence were visible, but we passed over the second fence without knowing it. Day was beginning to dawn, and far in front we could see a row of dark green, looking like weeds growing above

the water, but which was in reality the tops of the trees which grow on the river bank.

Great logs, boughs and remnants of fencing floated past us, and it required great care to keep the boat clear of them. In the midst of the second field stands what is known as "The Mound." It is a hill rising high and prominent from a vast level plain. I had often wondered at nature's eccentricity in placing it there, so separate and apart from all other hills, but now I wondered no longer, for high on its side, above the sea beneath, crouched Emma, John and Phoebe. The old boat Olem had been repairing told the story of their escape, but it now lay half covered in water, a great hole in its side, caused by running it against a sharp rock on the hill side. We pulled up within calling distance, and I succeeded in attracting the children's attention. They sprang up with cries of delight when they recognized me. My first words were:

"Where is Olem?"  
"He's gone back after Dobbin and the cow," shouted Emma.  
Gone back, in that angry sea of water and floating timber! I did not ask in what way he had gone, for there was only one way left him after the destruction of the boat. We bade the children keep quiet where they were until our return, and pushed on toward the cabin.

We scanned the water with eager eyes, but saw nothing of Olem. Could he hold out to reach the house, even if he escaped the floating timber? I thought I understood his plan—he expected to swim to the cabin, release the cow and horse, and take his chances going back on the horse, letting the animal do the swimming.

Suddenly our attention was attracted to our own danger—floating directly toward us was a long log. By a mighty effort we avoided it, and followed its course with our eyes, when, to our horror, directly in the course of the log, a few yards down stream, appeared Olem's dark head.

We shouted loudly, and seeing his danger, he struck out bravely, swimming rapidly for a few strokes, but his strength was evidently well nigh spent. Would he hold the rapid stroke till danger was past? The log swept forward with renewed impetus. I held my breath in suspense. With a mighty effort he swam forward, and would have escaped had not the log changed its course and in a moment was upon him. It passed over him, whirling down stream. We reached the place where he sank from sight, and as he rose to the surface we lifted him tenderly into the boat. He lay white and speechless as we chafed his hands and feet and poured a stimulant between his pale lips. After a little time he began to revive, and, after taking more of the stimulant, he declared himself all right, and insisted on going

## OUR AUTUMN SALE

**IS NOW IN FULL BLAST.**

### Colored Wool Dress Fabrics.

We offer as inducing trade winners textures of high character, which are pre-eminent in our large collection, at attractive prices. Shrewd purchasers will not overlook an item.

**85c** Kiebertsucker Suitings in black and white combinations full 54 inches wide, regular price, \$1.25, our price only 85c.

**95c** Fine English Twill, a very superior cloth, known to be very serviceable, all colors, regular \$1.25, special at 95c.

**98c** Extra quality Broadcloth, a beautiful texture, in all colors, 55 inches wide, and extra value at \$1.25, our price, 98c.

**69c** Orange Flannels and Fine Whipcords, American make, pure wool, in all colors, regular \$1.25, special at 69c.

**Heavy Melton Coatings, superfine, 48 inches wide, worth \$1.50 a yd. \$1.65**

### Silks and Velvets. Ladies' Neckwear.

FANCY MOIRE VELOURS—Brooks, Polka dot and Plaid effects, in street and evening shades, also \$1.00 black and white, per yd.

PLAIN SILKS in many different styles, Plain Moire Velours, Plain Taffeta, Cheek Louisines, per \$1.00 yard.

VELVETS.

Metal Velvets, absolutely fast, in dots, scrolls, black and colored grounds, for costumes and waists.

CORDUROY in all the new colorings, extra fine quality Broad \$1.00 value, per yard 85c to 1.00.

### Household Linen.

49c Fine Bleached Damask, in ten different patterns, surprising quality and a good seller at 49c; 75 in. wide and beautiful designs, our price only 49c.

### Heat Proof Asbestos Table Padding.

Guaranteed To Protect Your Table From The Heat.

We have, after constant endeavor, at last found a Heatproof Silkworm Cloth at moderate cost. It comes by the yard in the various widths, the same as the ordinary cotton Padding. We heartily recommend it to our trade.

### Stewart Dry Goods Company.

NEW YORK STORE IMPORTERS AND RETAILERS  
LOUISVILLE, KY.

DEPT. GOODS, NOTIONS, SHOES, CARPETS, UPHOLSTERY

GREEN BARRICK, GILBERT, MEN'S FURNISHINGS, CLOAKS, HATS, & ACCESSORIES, STATIONERY

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

at once to the relief of the horse and cow.

We found them standing in rapidly rising water, the cow was lowing piteously, with the water already reaching her sides. We saved the cow and horse, but were too late to rescue the poor little calf which had already drowned.

After we had gotten them to dry land, we went back to the hill and took the children on board, and were soon cut off reach of the flood.

Olem and his family now live in a neat, new little house in the uplands. Last winter they all attended school. Olem says he means to have a good education, and I doubt not he will, for a boy of his courage and pluck is sure to succeed.

"Tis the joy of my life that his love is so great.—Margaret E. Sangster.

In God's world, for those who are in earnest, there is no failure. No word truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain.—F. W. Robertson.

When everything goes against you, till it seems as if you could not hold out a minute longer, never give up then—it is just the place and time that the tide will turn.—Mrs. Stowe.

**The Leopard's Spots:**  
A Story of the White Man's Burden  
1864—1900  
BY THOMAS DIXON, JR.

A tale of the South since the war, around 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 \$1.50.**

**Baptist Book Concern,**  
442 Fourth Avenue, KENTUCKY  
LOUISVILLE.

# FREE!

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

A Beautiful Imported China Tea Set (56 pieces)

or Toilet Set, or Parlor Lamp, or Clock, or Wash and many other articles too numerous to mention, FREE, with a club order of 30 lbs. of our New Crop, 50c Tea, or 20 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 229 NEW YORK.

## EDUCATIONAL.

### Bookkeeping

Shorthand and Typewriting  
Taught by Experienced Teachers at

### Business College

Second and Walnut Sts., LOUISVILLE, KY.  
SCHEDULES OPEN ALL YEAR.  
Students can enter at any time. Diploma from our College has value in the profession.  
"Catalogue Free."

### Situations Secured

for graduates or college students. Write us now for catalogue and special offers.

### Massey Business Colleges

Louisville, Ky. Henderson, Mo. Columbus, Ga. Birmingham, Ala. Jacksonville, Fla.

CHESAPEAKE REGIONAL RAILWAY, Va.  
Depot, East of Seventh Street, one block from Louisville, Ky. Tickets valid for New York via Washington, with Dining Car and Observation Car. See "V. V. Limited" in effect Oct. 1st, 1902.

F. V. V. LIMITED, DAILY.

Through Pullman vestibule service to New York, connecting at Ashland with the famous F. V. V. Limited. Dining car and Observation Car. See "V. V. Limited" in effect Oct. 1st, 1902.

### WASHINGTON EXPRESS DAILY.

Only overnight train leaving Louisville to Washington, Va. Through Pullman vestibule service to New York via Washington, with Dining Car and Observation Car. See "V. V. Limited" in effect Oct. 1st, 1902.

Leave Louisville	8:00am	8:00am
Arrive Washington	11:00am	11:00am
Arrive Baltimore	12:00pm	12:00pm
Arrive Philadelphia	1:00pm	1:00pm
Arrive New York	2:00pm	2:00pm
Arrive Providence	3:00pm	3:00pm
Arrive Boston	4:00pm	4:00pm
Arrive Richmond, Va.	5:00pm	5:00pm
Arrive Old Point Comfort	6:00pm	6:00pm
Arrive Norfolk	7:00pm	7:00pm
Arrive Washington in Louisville	8:00pm	8:00pm

### WHO WERE YOUR ANCESTORS?

## SHAW'S FAMILY RECORD.

Just the thing needed in every home. It will make a fine holiday present. Contains: Family History, Genealogy, Pedigree, Family Bible, Record of Funeral Services, etc. 100 large pages, binding like the best. A beautiful wedding gift.

SENT POSTPAID!

Cloth - \$2.00  
Leather - \$3.50

Lithed. Discount to Agents. Large quantities. Price per copy. Write for prices for terms to agents to S. S. Shaw, 270 E. Madison St. Chicago.

## SEVERN'S VALLEY ASSOCIATION

Met at Franklin's Cross Roads, about six miles west of Ocellita station. Bro. Strother Bland was re-elected moderator for the twenty-first time, and Bro. L. A. Foran, a rising young lawyer of Elizabethtown, was re-elected clerk.

The letters were read by Bro. P. H. Harvey and J. N. Prestidge.

The introductory sermon was preached by the pastor of White's Mills church.

The letters showed gratifying religious interest and missionary zeal in the major part of them, and some lagged behind.

The speeches made by Bro. Puckett, Hagan, Hunt, Brengle and others showed great concern for the advancement of the cause of missions.

The Sunday-school work and temperance cause received due attention. Dr. Young, as usual, arose to the exigency of the occasion, and sometimes surprised the hearers with his eloquent outbursts. He took up a collection of more than \$100 in cash and pledges.

The church at the Cross Roads, led by Bro. De Vault, their scholarly and up-to-date pastor, entertained the association and visitors with becoming hospitality. The association adjourned after spending two joyful days in fellowship.

I returned to Elizabethtown, and was kindly entertained by Bro. A. N. Whittinghill and wife. This sister's father was Bro. Jeremiah Bush, deceased, the first deacon of the first Baptist church organized in Louisville, and her mother, Susan Bush, was the first to join after the organization of what is now the East church.

DEAR RECORDER—My excellent brother, R. A. LaRue, in his article in the Recorder of September 26, prepared for us "a feast of fat things," but marred its palatability by dropping in it one of Solomon's dead flies (Eccl. 10:1).

Comparing the Baptist churches of to-day with the Baptist churches of apostolic times, he says: "Baptist churches now and then are alike in government. Each Baptist church to-day is a sovereign, independent body, rendering allegiance and obedience to Christ alone as head, founder and lawgiver." "It manages its own affairs, and nobody dare interfere. It is executive, legislative and judicial, and exercises these functions within and of itself."

Now it is all right to say "each Baptist church is a sovereign, independent body," etc. But where did Bro. LaRue get his authority for saying a Baptist church in this, or the apostolic age, or any other age, "is executive, legislative and judicial and exercises these functions within and of itself"? Certainly not from the Philadelphia Confession of Faith nor, indeed, from any Confession of Faith I ever saw. Nor do I remember ever to have seen any inspired statement that even hinted such a thing. Will Bro. LaRue give us the authority if he knows it? I charitably hope his words are merely a *lapsus penae*, but we wait to see.

T. E. RICHY.  
Princeton, Ky.  
[In reply to the above will say that any sovereign, independent body is a self-governing body, and any self-governing body must possess these three elements of self-government, viz.: Legislative, judicial and executive, just as our own government of the

United States does. A self-governing, independent church then must make, interpret and execute its laws according to the New Testament just as Baptist churches do to-day. Christ is head over all things to the church, and gave it this form of government instead of pope or presbytery, as Bro. Richey will doubtless agree.

Fraternally,  
R. A. LaRue,  
Levin, Ky.

## OHIO VALLEY ASSOCIATION.

Your representative, our much loved brother, Henry O. McGill, asked me to report the Ohio Valley Association for the Recorder. The writer met Bro. McGill and Dr. J. G. Bow, our State Secretary, at the train and drove them over six miles of the most delightful country to the Woodland Baptist church.

The association was called to order by Bro. J. H. Spurlin, who has been our moderator for six years past. He was again recalled to the chair. Bro. Francis W. Taylor, of Henderson, was elected assistant moderator, with Bro. A. T. Olinwood as clerk (men may come and men may go, but Olinwood goes on forever), and P. B. Miller as treasurer.

Eld. W. A. Lusk preached the annual sermon. We all spent a very delightful hour listening to this very excellent sermon.

The usual routine of business was then begun to be suspended in the afternoon to hear Bro. Bow on State Missions. Our Secretary stirred us and thrilled us with the Gospel message. God bless Bro. Bow and our work in his hands.

The next feast in order was Bro. G. W. Young, of the Intercommunal Temperance Committee. O, what a feast. What a blessing to have such men with us. Brothers, come again.

At night our District Missionary, Eld. E. B. Farrar, preached to a large crowd. We are almost afraid to tell of the work our missionary has done in the Ohio Valley Association. He is wanted now in too many places. Well, brother, you'll have to beat \$100 per month. Our association instructed their board to pay him that price. Over 200 baptisms this season, and a net gain to our treasury of \$78. If he leaves us he goes from a people who love him devotedly.

We have developed along all lines. We are trying to make our religion mean more to our people. Our session was an inspiration to all present. We go back home fully determined to do more for Christ our King.

Quite a few distinguished visitors were present, among whom were Bro. J. N. Hall, of the *Flag*; H. O. McGill, of the *Recorder*; Olanston, of the *Argus*; Bow, Young, Cox, of the *Missionary Aid Society*; J. U. Spurlin and others. Bro. E. A. Geiger was with us for the first time. He is pastor at Sebree and Roberts. We all like him and his splendid talks.

At the close of the afternoon session of the second day Elder Martin E. Miller and Miss Gora Lee Crofton were united in marriage at the home of Sister Robertson, of our Woodland church. Elder I. A. Conway performed the ceremony. I said before that we were growing in strength. We extend congratulations and best wishes. Bro. Miller is our most popular young preacher, and has a host of friends to wish him well. Their home will be in Corydon, Ky.  
Thanks are due the good ladies

# Eczema, Psoriasis, Salt Rheum, Tetter and Acne

Belong to that class of inflammatory and disfiguring skin eruptions that cause more genuine bodily discomfort and worry than all other known diseases. The impurities or sediments which clog the system because of poor digestion, inactive Kidneys and other causes, elimination are taken up by the blood, saturating the system with acid poisons and fluids that ooze out through the glands and pores of the skin, producing an indescribable itching and burning, and the yellow, watery discharge forms into crusts and sores or little brown and white scales that drop off, leaving the skin tender and raw. The effect of the poison may cause the skin to crack and bleed, or give it a scaly, fishy appearance; again the eruptions may consist of innumerable blackheads and pimples or hard, red bumps upon the face. Purification of the blood is the only remedy for these various skin diseases. Washes and powders can only hide for a time the glaring blemishes. S. S. S. eradicates all poisonous accumulations, antitoxins the Uric and other acids, and restores the blood to its wonted purity, and stimulates and revitalizes the sluggish organs, and the impurities pass off through the natural channels and relieve the skin. S. S. S. is the only guaranteed pure vegetable blood purifier. It contains no Arsenic, Potash or other harmful mineral.

Write us about your case and our physicians will advise without charge. We have a handsomely illustrated book on skin diseases, which will be sent free to all who wish it. THE SWIFT SPECIFIC CO., Atlanta, Ga.

## MRS. IDA McDONALD,

Supreme Deputy of the Maccabees of the World.

MRS. McDONALD, No. 477 Beaubien Street, Detroit, Mich., is a prominent woman who was greatly benefited by the great woman's medicine, Wine of Cardui. Mrs. McDonald is the supreme deputy of the Maccabees of the World, and one of the most widely known women in the United States.



that I must do something to regain my health. A friend advocated your Wine of Cardui treatment as so strongly that I decided to try it, although I had little faith in patent medicines. I am now very thankful that I did so, for within ten days I had relief, and in less than three months I was cured, and have enjoyed fine health ever since. I know there is nothing better for a sick woman who wishes to enjoy perfect health and am very pleased to give my hearty endorsement.

No suffering woman can afford to ignore such a letter as Mrs. McDonald writes. Her plans and advice have proved valuable in building up one of the greatest women's organizations in the United States and she takes time to give advice which she knows will help you. Do not delay in securing this medicine. There is nothing to gain and everything to lose by delay. The choice is before you. Will or will you not secure relief now by taking Wine of Cardui? All druggists sell \$1.00 bottles of Wine of Cardui as well as 25c packages of Theford's Black-Draught.

## WINE of CARDUI

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

It sheds a glare of light upon many obscure verses in the King James Version.

## American Standard Edition of the REVISED BIBLE

It is being adopted wherever the English language is spoken. This is the only edition authorized by the American Revision Committee, whose attention appears on the back of the book. It is the best entire version of the Bible now before the public. Why should it not be generally adopted?—The Examiner.

"It is by far, and in every respect, the best English translation of the Bible for scholars and for people."—The Christian.

With references and topical headings prepared by the Revisers.

Long Primer 60, White Paper Edition, prices \$10.00 to \$15.00.  
Long Primer 60, Nelson's India Paper Edition, prices \$10.00 to \$15.00.

SMALLER EDITION JUST PUBLISHED, as follows:

Burgoope, 8vo, White Paper Edition, prices \$10.00 to \$15.00.  
Burgoope, 8vo, Nelson's India Paper Edition, prices \$10.00 to \$15.00.

Revised Testament, Mission Form, prices \$10.00 to \$15.00.

For sale by all leading bookellers or sent postpaid on receipt of price. Send for catalogue to THOMAS NELSON & SONS, Pubs. 37-41 E. 18th St., New York.

of the Woodland church for the generous repasts upon the ground and in their homes. The writer, who is also pastor at Woodland, is more than proud of his people. The splendid hospitality and generous treatment cannot be excelled anywhere in the wide world.

May God graciously bless us. We are encouraged. We meet at Grove's Creek church next year. Come. M. E. STALY.  
Morganfield, Ky.

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

If ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand, and you will find the rest all fall in to file and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father, taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word, "Now."—Helpful Thoughts.

ABSTRACT OF HISTORY OF EAST CHURCH.

The East Baptist church of Louisville, Ky., was organized on the first day of January, 1849, in the then new meeting house between Floyd and Preston streets. The constituent members were Eld. William O. Buck, Miriam F. Buck, Jeremiah Bush, L. B. Osborne, Ann Osborne, Mary Holmes, Caroline Stout, Sarah A. Stout, Dacey Jones and Mary Howell. Eld. Buck was the first pastor, who served the church, perhaps, for five years, till in 1847 Rev. D. N. Porter, now of Emmeence, Ky., succeeded him. The building in which they were organized was built by private funds by Eld. Buck, but on account of financial weakness the building was sold to a congregation of colored Baptists. We next find the church worshipping in a city school-house of Jefferson street, but are unable to learn when they moved to their new house of worship. When Dr. Porter began his pastorate, the membership numbered 40, and when he resigned the membership was over 100.

Rev. James A. Kirtley became pastor in 1848, remained two years. During this period the Walnut-street church worshipped in the East church building till their new house of worship was finished. In November, 1851, Rev. A. W. Lurie became pastor. At this time the membership numbered 121. He was succeeded as pastor in July, 1853, by Rev. S. L. Helm.

In 1854 Rev. S. H. Ford became pastor. The membership at this time was 835. The church had now outgrown its building, and steps were taken to secure a larger and more suitable place of worship. In November, 1856, the resignation of Dr. Ford was received with much reluctance. In December, 1856, the Sewing Society gave toward the indebtedness of the church \$250. Rev. T. J. Drane was now pastor for a little over one year. Rev. S. H. Ford again became pastor, and labored until April, 1859, when Rev. J. M. Bennett succeeded him. The church, not being able to secure a new place of worship, now undertook to remodel and improve the old building, and \$4,240 was raised for this work. In March, 1862, Rev. R. M. Dudley became pastor. He was ordained to the ministry by the church in April, 1863. In February, 1863, Rev. Dickey reported having raised \$3,064, the amount of the liabilities of the church.

In January, 1867, Rev. Thomas Rambout was called as pastor, and remained pastor till November, 20, 1867. In May, 1867, delegates were sent to Jeffersonville to meet in counsel brethren and sisters there, to organize the East Baptist church. Another movement is now made by the church to buy another house of worship. Rev. G. W. Wheatley accepted a call of September, 1868, to become pastor, and continued as pastor till May, 1869. He was succeeded as pastor by Rev. S. L. Helm, who remained

for five years. On the 18th of May, at the request of a number of brethren desiring to form a new church, to be located on Broadway, a committee was appointed to meet the brethren in the lecture room of the Walnut street church to assist in constituting them as a Baptist church.

On March 19, 1878, Dr. Boyce was invited to address the church on the subject of removing Greenville Baptist Theological Seminary to Louisville. October 22, 1878, the East Church Ladies' Foreign Missionary Society was formed, that society is still in existence, and doing a grand work.

In 1874 Rev. William Harris became pastor, and remained till 1877, when R. V. John P. Green succeeded him. July 2, 1879, Dr. Green tendered his resignation for the purpose of going to Germany to continue his studies, and Rev. E. G. Gales became pastor, and remained till March, 1880, when he was succeeded again by Rev. J. P. Green. In April, 1882, the church ordered the purchase of a lot on Chestnut street, between Preston and Jackson, for \$5,400. A collection for building purposes taken amounted to \$4,101.

In November, 1882, Rev. B. D. Gray became pastor. Sunday, December 16, 1882, the new church building having been completed, Rev. J. P. Green preached the dedicatory sermon. The total cost of the building was \$16,532. September, 1885, Rev. M. D. Jeffries began his duties as pastor. November 2, 1887, the church appointed messengers to a council to be held at Twenty-second and Walnut streets, to organize a church. On February 16th the front or main building of the church now being completed was dedicated. The Scriptures were read by Dr. T. T. Eason, sermon by Dr. John A. Broadus, prayer by Dr. J. W. Warder, and dedicatory prayer by Dr. J. M. Weaver. The total cost of this new building was \$21,354.54.

On February 5, 1898, the church, with great reluctance, accepted the resignation of Pastor Jeffries, and he was succeeded as pastor by Rev. Dr. John T. Christian. On May 8, 1898, delegates were appointed to represent the church at the organization of Highland Baptist church. On October 10th delegates were appointed to assist in organizing a church at Clifton. On June 29, 1898, Pastor Christian was granted a leave of absence of three months to visit Europe. The resignation of Pastor Christian was accepted June 17, 1900, and Rev. Dr. Felix succeeded him as pastor.

The first convert baptized into the East church was Mrs. Susan Bush, who joined the church on the Sunday following the organization meeting January, 1849. Since that time great numbers have been added to the church at the regular services. Brethren Buck, Ford, Bush, Graves, Helm, Hale, Bagby, Gardner, Daniels, Simmons, Cairns and Brougher have held revival services for the church and its pastors, which resulted in over 500 additions. The church has ordained to the ministry Brethren J. A. Aiken, G. H. Simmons, G. P. Hoster, C. S. Nightengale, W. H. Gibson, E. A. Barrett, E. B. Pace, O. Delane, R. G. Hendrick, A. Vollmer, C. J. Casey, J. R. Johnson, H. L. Dudley, F. Hanna, E. Braddock, F. A. Carlisle and A. A. Umberger.

The church has a long list of noble deacons—forty-two in all since its organization. Among

them I notice W. H. Yeager, whose name appears on church record as early as 1851. He became deacon in 1866, and continued in office till his death, September 12, 1891. His wife is still living. The present deacons are T. B. Dunno, C. Braun, L. R. Tipton, W. O. Foreman, S. H. Haycraft, A. S. Hughes, C. F. Johnson, R. L. Carter, E. L. Hawkins and S. P. Loughridge. The church has had twenty-one trustees. The present trustees are L. R. Tipton, S. H. Haycraft, A. S. Hughes, A. D. Knox and M. S. Preston. The church has had eleven clerks. The fine Sunday-school is now under the charge of Supt. Tipton, who has served in this office for years. The church has given hundreds of dollars for all mission purposes.

On September 7, 1902, Dr. Felix tendered his resignation as pastor, to take effect November 1, 1902. During his two years' pastorate there has been 178 additions to the church, and it never was in a better condition for effective and efficient work for the Master. The present membership is 980.

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. F. D. O'Brien. Thus we see the changes of this world come quickly. EARLE D. SIMS.

MISSOURI BAPTIST GENERAL ASSOCIATION.

The association met Monday night, October 20th. The officers elected are Moderator, E. W. Stephens; Assistant Moderator, Wiley J. Patrick; Secretary, A. W. Payne; Auditor, James L. Applegate. The assistant secretary is Howard P. Smith, who is appointed by the secretary.

The introductory sermon was preached by W. J. Williamson, pastor of the Third church of St. Louis. The First church of St. Joseph has just completed, with a fine pipe organ, its large auditorium, and Williamson held, harried and edified the great assembly.

Dr. H. W. Westover, chairman of the Committee of Arrangements, welcomed the association. In the basement were dining rooms for those who might wish to serve luncheon, two telephones, a post-office and every modern convenience. The six white Baptist churches opened hospitable doors. J. F. Cook, father of Pastor J. E. Cook, responded.

Monday morning the moderator called to the platform and welcomed the pastors who within a year have come to the State. We remember R. M. Barlow, of Hamansville; W. P. Clark, of Mason; F. M. Green, of Fredericktown; F. G. McCormack, of Clearmont; W. W. Barney, of Cameron; M. M. Smith, of Moneito; L. H. Williams, of La Grange; J. G. Hartley, of Savannah; F. F. Turner, of Tarkio; Lee Wood, of Gower; F. O. Ward, of Centralia; M. L. Thomas, of Columbus. He joined hands with them and led in singing, "Blest be the tie that binds."

Prayer was offered for I. T. Tichenor, of Atlanta, who is seriously ill, and for Mrs. J. S. Kirtley, of Kansas City, whose dangerous illness detained Dr. Kirtley from this meeting. It is understood that Dr. W. Pope Yeaman is absent on account of sickness in his family.

The report of the Orphans' Home of St. Louis shows an endowment of more than \$15,000, that there has not been a death within sixteen months, that of the

\$5,400 received for the year's expenses, \$450 had been saved, and that 157 children had been provided for; \$1,375 were raised for the orphans.

The Missouri Ministers' Aid Society is on the heart of James P. Applegate and other noble souls. The endowment is \$8,568 45. Bro. Applegate raised \$68 25 in life memberships and \$16 50 in baskets in a short time. William Jewell College has \$300,000 endowment and 117 ministerial students.

The Missouri Board of Home and Foreign Missions is doing well. Many J. Breaker is corresponding secretary. This board raised for Home Missions \$10,715 28 and for Foreign Missions \$16,618 74—total, \$27,334 02; 564 churches contributed to Home Missions, 604 churches contributed to Foreign Missions; 18 associations contributed to Home Missions, 25 to Foreign Missions. Addresses were delivered by Williamings, McConnell and Rairden and others.

Under special privileges J. M. Frost spoke for the Sunday-school Board, and R. G. Seymour for the Publication Society. A. T. Robertson secured \$800 for the students' fund of the seminary.

The association appointed a committee of twenty-five to enlist and cooperate with the general boards and societies in providing, installing and superintending a Baptist exhibit at the World's Fair.

Rev. T. L. West is the corresponding secretary of the Board of State Missions and Sunday-schools. This board spent \$17,000 during the year. Gratifying were the results of the labors of missionaries, evangelists and assisted pastors.

Marshall will next year guest the Missouri Baptist General Association. W. R. Painter has been chosen to preach the introductory sermon.

The meeting of 1902 was indeed a great one. Fellowship was wealthful. Missouri Baptists are going forward.

Prominent brethren who within the year have gone to their eternal home are many. We recall T. M. James, J. D. Murphy, L. M. Berry, James L. Stephens, Andrew Hoffman, G. J. Johnson, Abner Copeland, J. W. Mallotie.

The colleges are prospering. Twelve reported through the Board of Education. Under the presidency of John P. Greene, William Jewell College. I do not think that any other literary institution has as many students for the ministry at William Jewell College. Dr. Greene raised more than \$1,500 for the students who need help. The property of William Jewell College is valued at \$428,352 69.

St. Joseph, Mo., Oct. 24, 1902.

The greatest stumbling block that can be put in the way of our brother is our inconsistent living; not so much what we say, for people can forgive a sharp speech, but what we do. There are eyes fastened upon us of which we are in utter ignorance, and no one can be un-Christlike without causing some one to stumble; for while men are not reading God's written Word they are reading us, who ought to be the exemplification of his incarnate Word. We are our brothers' keepers, whether we will or not, and for the way we use or abuse this privilege we shall be called to account.

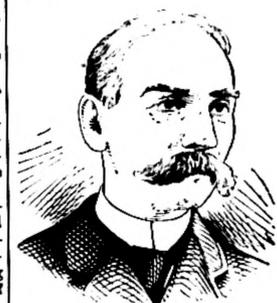
Almost Exhausted?

Herford's Acid Phosphate Revives. A most beneficial Tonic, steadily improving health, and building up all the faculties.

Copper Cures Consumption

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

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



O. K. HUGHOUTH, Chairman of the Missouri Tuberculosis Homeopathy Co. (Ltd.); Member of British Tuberculosis Congress; Member International Association for the Prevention of Tuberculosis.

Consumptives need not worry about their future any more, as the long looked-for cure for consumption which has been found, and a cure is now just as sure as the simplest disease. To satisfy yourself of this you have only to write the Missouri Tuberculosis Homeopathy Co., 181 Main St., Kansas City, Mo., of which the chairman is Mr. O. K. Hughouth, a noted member of the British Tuberculosis Congress, and also of the International Association for the Prevention of Tuberculosis, composed of world-famous men who have made consumption—the cure and prevention—a life snare. This cure is something entirely new, and is called "Antidotum Tuberculose," or the Copper Cure, and is the only discovery we know of that absolutely kills all tuberculous germs which cause consumption, and unless this is done, the disease cannot be cured. As the name of the remedy tells, the chief ingredient is copper which metal has at last been found to be the deadly enemy of the consumption germ. Antidotum Tuberculose is the original copper cure.

You can tell if you have consumption by the coughing and spitting, by continually losing weight, by a pale, yellowish, or greenish-yellow and black matter, by bleeding from the nose, by a dry, tickling, chest, fever, weak voice, peculiar flushed complexion, pain in chest, wasting away of the flesh, and fits of the "Copper Cure" kills the germs, then builds up the lungs, strengthens the heart, puts flesh on the bones, and restores the system, so that the consumption is all gone and you are again a strong, healthy, robust man or woman.

Don't doubt this, for the very same discovery benefited A. H. Dingley, a son of Congressman Dingley, of Dingley Park Hill, Kansas, who went West and South for relief and didn't get it, and came back with death staring him in the face, and was cured by Antidotum Tuberculose after all else had failed. It cured John Stevens, of Kansas; of galloping consumption; Adrian de Die, of St. West, cured of quick consumption; Paul de Smith, of Dalton, Mich., and many cases which wasted away to skeletons.

No doubt give up hope, and don't spend your money in travel. Attend to it right away, for if you don't, it will pass to other members of the family. If you have consumption or that you are troubled to it, write to-night to the Missouri Tuberculosis Homeopathy Co., 181 Main St., Kansas City, Mo., and you will receive illustrated and scholarly books free of charge, telling you fully how the Copper Cure will cure you in your own home in a very short time.

THROUGH SLEEPING CAR—Chicago to Washington, D. C. Virginia Hot Springs.

The Big Four-Chicago and Ohio Route now runs through sleepers Chicago to Washington, leaving Chicago 1:30 P. M., arriving Washington next afternoon at 2:30 P. M. Quick time. Smooth roadbed. Dining car service. Magnificent mountain scenery. For reservations, etc., address Big Four Ticket Office, 26 Clark St., Chicago.

W. N. MAY, M. D., 64 Pine Street, New York City. If you suffer from Epilepsy, Fits, Falling Sickness, St. Vitus's Dance, St. Vertigo, have children, relatives, friends or neighbors that do so, or know people that are afflicted, my New Treatment will immediately relieve and PERMANENTLY CURE them, and all you are asked to do is to send for my FREE TREATMENT and try it. It has CURED thousands where everything else failed. Will be sent in plain package absolutely free, express prepaid. My Illustrated Book, "Epilepsy Explained," FREE by mail. Please give name, AGE and full address. All correspondence, preferably confidential.

# Missouri Pacific Railway

## Iron Mountain Route

ST. LOUIS and Memphis

Alforda Tourist, Prospector or Home Seeker best service.

### FASTEST SCHEDULE TO ALL PORTS IN

Missouri, Kansas, Nebraska, Oklahoma and Indian Territory, Colorado, Utah, Oregon, California, Arizona, Texas, Louisiana, Old and New Mexico, Arizona.

Pullman Sleepers, Free Reclining Chair Cars on all trains. LOW FARES. For free descriptive literature, consult Ticket Agents or address:

H. C. TOWNSON, G. P. and T. A., ST. LOUIS, MO.  
R. T. B. MATTHEWS, T. P. A., LOUISVILLE, KY.

### SPEED—COMFORT—SAFETY

## OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU.

### TRAINS SOUTH.

Leave Louisville, 1:00 a.m.; 1:15 p.m.; 5:00 p.m.; 7:00 p.m.  
Arrive Louisville, 7:00 a.m.; 11:00 a.m.; 1:00 p.m.; 3:00 p.m.

### TRAINS NORTH.

Leave Louisville, 6:00 a.m.; 8:00 a.m.; 10:00 a.m.; 12:00 p.m.  
Arrive Louisville, 11:00 a.m.; 1:00 p.m.; 3:00 p.m.; 5:00 p.m.

### TRAINS, ILLINOIS AND SOUTHEAST.

Leave Louisville, 7:00 a.m. and 7:30 p.m.  
Arrive Louisville, 1:00 a.m. and 1:30 p.m.

### TRAINS, LEXINGTON AND FRANKFORT.

Leave Louisville, 7:00 a.m.; 1:00 p.m. and 5:00 p.m.; 7:00 p.m.  
Arrive Louisville, 1:00 a.m.; 1:30 p.m. and 6:00 p.m.

Louisville Ticket Office, southwest corner Fourth and Main Streets.

## LOUISVILLE, HENDERSON & ST. LOUIS RY



### DOUBLE DAILY TRAINS

Between Louisville and St. Louis

refer Cars on Day Trains.

Pullman Buffet Sleepers on Night Trains.

For rates and further information, address:

L. J. IRWIN, G. P. & T. A., LOUISVILLE, KY.

# THE FARM

CHERRY TREE FARM.

J. O. Eshanks, of Hubble, bought 30 mule colts in Richmond last week at about \$40 p. r. head.

A heghad of fine cigarette tobacco sold at \$40 50 per hundred in Louisville, breaking the record.

Brook & Railsback bought the past week 130 hogs at \$5.50 to \$6 10. The market went off badly the first of the week, but afterward recovered most of the loss.—Winchester Democrat.

Lego Nuttall bought recently 19 weanling mules at an average of \$55 55. They range from 63 to 66 inches. He got the best one from E. I. Maddox, of Shelby.—Henry Local.

J. D. Reid delivered 30 cattle, weighing 1,800 lbs., to L. Joseph, 16 at 5 cents and 4 at 4 cents.—Mt. Sterling Gazette.

At Stanford court nearly 435 cattle sold, prices ranging from 24 to 41; aged males, \$65 to \$85; mule colts, \$40 to \$65; horses, \$55 to \$85.

William Landrum, of Clark county, was here last week for the purpose of buying some mules, but found the market nearly cleaned up, and what was left too high for speculation.—Lincoln Democrat.

W. O. Terhune, of Georgetown, Ky., bought of Beard & Garuthers, of Lexington, Ky., a pair of mules for \$415, and of Gentry Bros., of Danville, Ky., another pair at same price. Both pairs were premium animals.

E. N. Ratcliff has sold to T. F. Danlap, of Woodford county, Ky., 29 yearling sugar mules at \$125 per head, to be delivered about November 1st. This is the highest priced bunch Mr. Ratcliff has ever sold, and Mr. Danlap says they are the best he ever saw.

J. J. Coleman, of Sulphur, Ky., purchased of L. L. Shrader last week one three-year-old male; price \$110.

W. F. Hatchett, of Mackville, Ky., bought a pair of 4-year-old mules from Mr. James Kyler, of the same town, a few days ago. The price paid was \$210.

At Columbia, Ky., recently, W. E. Bradshaw bought a couple of fine mules from W. J. R. D. honey, paying \$140; Frank Sinclair, also of Columbia, Ky., purchased one good male from Dick Tandy for \$117 50.

E. F. Sanders bought of Joe McDowell 25 1,410 lb. cattle at 6c and \$1 per head.... During the past month E. Fuley has bought 4,000 bushels of clover seed for C. S. Brent, of Lexington, at prices ranging from \$4 00 to \$4 50 per bushel.—Danville Advocate.

L. Ashurst sold last week to L. Joseph 45 export cattle, weight 1,450 pounds, to be delivered in November, at \$5 50.... L. Joseph, agent for the S. S. Co., has purchased over 500 export cattle in Bourbon the past week, paying from \$5.50 to \$6.50 per hundred.—Paris Kentuckian-Ottoman.

The celebrated lot of jacks owned by L. Shelby Irvine, of Madison county, was sold last week at auction. Twenty-four jacks ranged in price from \$60 to \$245, a total of \$4,906. Thirty-eight jennets brought \$1,643. J. W. England, of Madison county, bought the four-year-old jack, Hindoo, for \$290.

### THE UTILIZATION OF CORN FODDER.

Perhaps the most stupendous waste occurring on the American farm to-day is that of the corn fodder crop. Something like 90,000,000 tons of corn fodder are annually produced on the 80 to 90 million acres normally planted with corn in the United States. In the corn belt of the middle West, where about 75 per cent. of all the corn of the country is grown, there is a prodigious and prefig's waste of this food stuff. In this same section valuable land is annually used for the production of roughness such as timothy, millet, sorghum, etc., while acres of corn fodder are allowed to go to waste.

In Missouri it is safe to estimate that something like 7,000,000 tons of corn fodder are grown in the average year. Certainly three and a half million tons, or one-half of all that is produced, is wasted. The average hay crop of the State is scarcely more than 3,000,000 tons, and it is estimated to be worth on the farm over \$90,000,000. Yet a large proportion of this hay is timothy, a material that supplies the same class of nutrients for our live stock that is found in corn fodder. The question, therefore, as to whether this fodder can be used as a substitute for any considerable quantity of hay is especially important to every grain grower and stockman in the middle West, even in this year of plenty.

Careful experiments show that more than one-third of all the digestible material contained in the entire corn plant is found in the fodder, and that less than two-thirds is concentrated in the grain. Clearly no one is justified in permitting the waste of one-third of the crop that he has been at the pains of growing. It has been further shown that a ton of corn fodder contains practically the same number of pounds of digestible material as does a ton of timothy. It does not follow, however, that as an exclusive ration for live stock it is as valuable as timothy, ton for ton, since it is not so palatable and not so completely eaten, and since the stock will not eat enough of it to make profitable gains.

The Missouri Experiment Station has been studying this problem during the past seven years, with a view of ascertaining the best method of treating corn fodder, and the best combinations with other foods, in order to increase its feeding value. These experiments clearly show that yearling steers may be wintered on whole corn fodder from which all the ears were carefully removed, without grain or other food, and neither gain nor lose in weight; that similar steers, when fed all the bright timothy hay they will eat, and without grain, will make a slight gain. More pounds of fodder than of timothy were necessary to winter cattle of this class. The coarser portions of this stalk, amounting normally to between 30 and 40 per cent. of the whole weight of the fodder, was refused by the cattle. All things considered, it is safe to say that when fed alone a ton of corn fodder has something like half the feeding value of timothy hay. That it is not good business policy, however, to winter cattle in this way in the ordinary season, will be accepted without argument.

Our most important and striking results have been obtained from combining the fodder with clover, so as to supply the missing material, in which the fodder is so notably deficient. That it is easy so to increase the

feeding value of fodder in this way that it will equal timothy when it is fed alone is clearly shown by our experiments. These experiments were made with large coarse fodder, which was allowed to stand in the field until required for feeding, and was fed whole and without any special treatment. It is this large coarse material that is mainly wasted, and the results of these experiments will, therefore, be directly applicable to the ordinary conditions of this State.

With two-year old cattle on full feed the results of two years' work show that: a bushel of corn, when fed in connection with equal parts corn fodder and clover hay, will make more gain than when fed in connection with good timothy hay.

With yearling cattle fed on roughness exclusively, practically twice as much gain was made with equal parts corn fodder and clover hay than with timothy. In other words, the cattle having timothy hay alone gained 123 pounds during the experiment, while one her bunch on corn fodder and clover gained 234 pounds.

In three years' work with yearling cattle, in which a small quantity of shelled corn was given in addition to all the roughness they could eat, the results show that from 80 to 70 per cent. more gain was made from the combination of corn, corn fodder and clover hay than from corn and timothy hay, the amount of corn consumed being exactly the same, and the amount of roughness eaten not essentially different.—H. J. WATSON, in Country Gentleman.

A CORRESPONDENT asks how it is possible "to secure the semi-liquid delicacy of the breakfast omelet served by French cooks." The inquirer probably refers to the omelet that is made with the whites and yolks beaten separately. It should be made in a perfectly clean saucepan—one that is neither burned out nor defective in any other way. Beat the yolks of three fresh eggs until light and creamy; add a tablespoonful of sugar and one of lemon juice, and, lastly, the whites of three eggs, beaten stiff. These should be folded in, not stirred or beaten. Put the mixture in the pan, in which a good lump of butter has been melted, but not burned, and cook slowly until done. Fold and serve on a hot platter, preferably on a folded napkin. This omelet admits of indefinite variation. Appetizing in combination with it is fresh pineapple. Two full tablespoonfuls of the fresh fruit, grated or chopped, are sufficient. Fold in just before serving, and dust the top with powdered sugar.

Mr. FRANK H. HIRSHCOCK, chief of the section of foreign markets of the Agricultural Department, has issued a special bulletin on the subject of the trade in Denmark, which has developed steadily in exports of dairy and other farm products. Butter is decidedly the most important factor in the export trade of Denmark. In value, it constitutes nearly one-half of the agricultural produce sent abroad. Next to butter the largest agricultural export is pork. Other important items are eggs, horses, hides and skins, fresh beef, cattle and barley. Coffee, cotton and Indian corn, in the form of re-exports, are also shipped quite extensively from Denmark.

At Perryville H. T. Gray sold 35 bushels of clover seed to W. J. DeBann at \$4 per bushel.

## Heiskell's

Heiskell's Ointment accomplishes what nothing else can do in the treatment of the most painful internal hemorrhoids. It is a perfectly safe and reliable remedy, and it will quickly remove all itching, swelling, burning and smarting. Cures Tumor, Stricture, Hemorrhoids, Piles, Itch, Swelling, Pain, Discharge, and all other ailments of the rectum. It is a perfect cure for all hemorrhoids. A. S. Heiskell, 100 West Third Street, St. Louis, Mo.

## Ointment

## Half Rates

## to Texas

Arkansas, Louisiana, Oklahoma and Indian Territory.

### One Way or Round Trip

via Cotton Belt from St. Louis, Thebes, Cairo and Memphis, first and third Tuesdays of each month, beginning October 21st. One way tickets at half the one way rate, plus \$2.00. Round trip tickets at one fare, plus \$2.00, return limit three weeks, stop overs on going trip.



## Illinois Central.



### FAST AND QUIETEST LINE BETWEEN

Louisville, Memphis and New Orleans

Two Fast Times Daily

Weekdays

and Lighted by Gas.

Cafe Dining  
Buffet Library Cars  
Pullman Sleepers  
Free Reclining Chair Cars

### NEW HOT SPRINGS LINE

VIA MEMPHIS

Through Sleepers  
Direct from Chicago  
St. Louis  
Cincinnati  
Columbus to Hot Springs

ILLINOIS CENTRAL RAILROAD COMPANY  
CALIFORNIA SEASIDE THROUGH TO  
LOUISVILLE, without change, and at low rates.

Particulars furnished by any  
Illinois Central Agent

A. B. HENSON, Gen. Agent-Station,  
S. P. A. DEBARR, A. S. P. A., LOUISVILLE

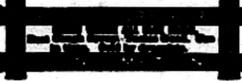
## Texas and Pacific Railway

Fast Passenger Service  
in the South

Great line to—  
Texas,  
New Mexico,  
Arizona and  
California.

Write for Book on Texas—FREE.

A. S. DEBARR, Gen. Pass. and Ticket Agent  
S. P. WATSON, Gen. Pass. and Ticket Agent  
DALLAS, TEXAS



What are brittle lamp chimneys for?

For sale. MACBETH don't make 'em.

If you'll send your address, I'll send you the books to lamps and their chimneys, to tell you what number to get for your lamp.

MACBETH, Pittsburgh.

TO SING EVERYBODY—JUST ISSUED 25¢-50¢ copies. over 100 new pieces Young People's Songs of Praise

DOUGLAS, LACEY & CO., Publishers & Brokers, Fiscal Agents, Members N. Y. Consolidated Stock Exchange

ROYAL INSURANCE COMPANY OF LIVERPOOL Southern Department. MILTON DARGAN, Manager

GERMAN BANK, 708 and 808 St. LOUISVILLE, KY. CAPITAL, \$1,000,000

HOTEL ALBERT Corner of 10th Street and University Place NEW YORK CITY

WYLLIER CHURCH 212-214 W. FAYETTE ST. LOUISVILLE, KY.

BELLS Small Alloy Chimes and Bells. I Can Sell Your Farm

Items of Interest. NEWS THE WORLD OVER.

Two of the old soldiers who had gone to the G. A. R. reunion in Washington City were robbed on the streets in New York City, and appealed to Magistrate Fleming.

The first case ever referred to the Hague Tribunal for arbitration has just been decided. It was the Pious fund which has been in dispute between the United States and Mexico ever since the cessation of California.

Fishermen in and around Gloucester are firmly of opinion that Hodyard Kipling has 'the evil eye.'

Now quickly people become pauperized is shown by the abuse which the people of St. Vincent are heaping upon Mr Robert Llewellyn the governor, and Mr. Ashmore, his secretary.

A flood in the Anner River, Siberia carried the river over its banks. The waters swept bare an old grave yard, and exposed the skeletons.

The Baptist Ministry conference in Boston unanimously adopted a resolution offered by Dr. A. C. Dixon calling on the operators and the miners to agree to arbitration.

What is the matter with the naval officers of the navy? Naval officers have no worry about their future for they receive their salaries after they are retired, and they have no business troubles.

Recently published tables show great increase in the rice producing area of the Gulf States. This is due to scientific methods of artificial irrigation.

M. Harry de Windt believes that Behring Strait can be tunneled. After an expedition of 30 days, and suffering untold horrors, he has arrived in New York with this conviction.

The children of the country will wish to erect a monument to this physician. The Springfield Republican says that a distinguished American asserts the additional height of Americans and Englishmen is due to the greater consumption of sugar.

DEATHS. For actual subscribers we insert an obituary notice of 200 words free. We charge one cent a word for all over 200 words, if possibly in advance. Omit the words and you know at once what the charge will be. Omit the words and you know at once what the charge will be. Omit the words and you know at once what the charge will be.

BUTLER. Mrs. Amanda Cordelia Butler was born August 24, 1844, near the little town of Oxford, five miles east of Georgetown.

SHOKE. Huben D. Shoke was born December 8, 1826, died October 4, 1902. He was a member of Cedar Creek Baptist church for twelve years, but a Christian from boyhood.

ROADS. M. Walden Rhoads was the eldest son of David and Harriett Rhoads, of Friends'ip church, Logan county, Ky. Five days after returning home from Birmingham, Ala., he passed to the next eternal home October 24th, being 51 years of age.

MY DARLING! These were the words a New York newspaper reporter saw in the unlikelyst place imaginable—on the dashboard of a huge Broadway truck.

They are not reformers who simply abhor evil.—Ram's Horn.

A Rich Harvest For Agents!

Anyone—boy or girl, or grown person—can act as our agent in selling the three following publications by S. B. Shaw. Nearly one-half million have been sold in less than five years.



Paper edition, 35 cents. Cloth edition, \$1.00. Postpaid.

'God's Financial Plan' is a new book. The second edition of ten thousand copies is now ready. The first edition of twenty thousand copies was published two years ago.

'Dying Testimonies of Saved and Unsaved' is also a comparatively new book, and already has gone through three editions of 25,000.

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

The three above described books are uniform in size and appearance, 6x2 1/2 inches, and contain 230 pages each; the price is the same.

Fairly Presented these books will sell themselves. Write us at once if you care to act as our Agent. Liberal discount to right party. Colportage Headquarters.

Agents and Colporteurs will save money by buying from us, for we can give inducements that will prove of benefit to them, guaranteeing them satisfaction.

Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky. 'UNCLE' said the scientific youth, 'don't you know that you ought to have your drinking water boiled, so as to kill the microbes?'

Items of Interest.

NEWS FROM THE WORLD OVER.

It is amazing to read the claims which are made in regard to the credit for ending the coal strike by arbitration. But the Outlook has the direct and trustworthy information: After President Roosevelt's complete failure, Gov. Stone, of Pennsylvania, occupied and banked up by the death of New York, brought the railroad presidents and J. P. Morgan, who had previously ordered them "not to hedge," to terms by threatening them to carry out the law of Pennsylvania against the union of railroad and mining. Stone deserves all the credit, and ought to receive it, even though he acted weakly before. For he has secured his political future.

Another engagement at Somaliland, Arabia, against the "Mad Mullah," resulted in the loss of 90 men to the British. England is anxious for further news of Col. Stewart, who was sent by the "Mad Mullah" in Northwestern Africa. The "Mad Mullah" territory is evidently aroused, many of his troops have risen, and it may require a vigorous campaign to restore the original situation.

The cattle may take the place of the now nearly extinct buffalo as an American fur-bearing animal. "Billie" James, who has under his charge the best remaining buffalo in the Yellowstone Park, says there is no prospect that these animals will survive more than a few years inbreeding is fatal, and accordingly he has bred the buffalo with the wild black cattle, producing a superior quality of hide. Some of the hides are called, are bred back until some of the progeny are 1/16 the buffalo. The three-quarter bloods produce the best hides, and as the hair is of the same thickness all over, instead of being shaggy on the neck, the veteran hunter believes that in place of the buffalo of the West, the world will be able to offer to the world a new hybrid far superior to the originals.

The trolley cars, by making it easy to get into the cities, are taking an increasing number of people to the country nearby, and this is a good thing for health, especially of the children. The increase of the population of the West is now one quarter fourth what it was a few years ago, and this was due to the movement to the suburbs.

Mr. R. T. Boher, Hydrary Botanist, reports a mine of untouched wealth in the plants of New South Wales. The cyanolysis oil, now produced is of the highest order. A new by-product called myristolein is coming to the front as a spring material. Cyanolysis has been known since the time of some of the Eastern Greeks. Such products as cedar of rose, lemon and cinnamon are obtainable, and essential oils are yielded by the native eucalyptus, ridge myrtle, and tea tree.

The coal strike at the Kanawha and Hooking Valley, Co., West Virginia, ended with terms granted satisfactory to both sides; between 4,000 and 5,000 men were involved. The Company and the men agreed to agree that 1500 pounds shall constitute a ton of coal, and that the men shall have the right to employ, at their own expense, a check weighman, and shall no longer be compelled to buy at the company stores. This will in effect stop the output of West Virginia coal, and so reduce the pressure on the supply.

HOLD FAST

that which God hath given you. A wholesome stomach, prompt bowels, sound kidneys and sound liver are your inheritance. A healthy mucous membrane lining to the head, throat, stomach, intestines and urinary and reproductive organs was provided and must be maintained if health and vigor of body is expected. You who read these pages of the WESTERN RECORDER are entitled to receive, free and prepaid, a trial bottle of Vernal Saw Palmetto Berry Wine, if you need it and write for it. One small dose a day of this remarkable medicine cures the most stubborn cases of chronic constipation, trouble to stay cured. Constipation is at once relieved and a cure made permanent.

Vernal Saw Palmetto Berry Wine is a specific for the cure of catarrh of the mucous membrane in head, throat, stomach, bowels and urinary organs.

All readers of this publication, who need a cure for sluggish and constipated liver, catarrh, indigestion, flatulency, constipation, and kidney troubles should write immediately to Vernal Remedy Company, Buffalo, N. Y., for a bottle of Vernal Saw Palmetto Berry Wine. It will be sent promptly, free and prepaid. In case of inflammation of bladder or enlargement of prostate gland it is a wonder-worker.

The anthracite strike has developed a unique organization. A number of workers of the anthracite fields of Pennsylvania have banded together and are touring the country, singing to raise money for the strikers. The men sing old-time miner songs, and wear the regulation miners' pitman. They were quite successful in Philadelphia and Pittsburg.

The Finns are having one right after another removed by the Russian Government. This Government is drawing up laws completely abolishing all security for public and individual liberties in Finland. By the new laws the judges and the whole judicial system will be placed under the executive, and the administration of the country under the direct, and practically the exclusive, control of the Governor-General. He and his subordinates, including the most honest policemen, are freed of all responsibility before the law. In 1900 Czar Alexander the second, after the signing of the pledges have been renewed by his successor, to preserve the religion, laws and liberty of the country. Will Czar Nicolas II. break these solemn pledges?

An American, James A. Bonty, King, has enlightened the Brazilians with regard to the resources of their own forests. He discovered the vast quantities of bogkies in thousands of miles along the Amazon river, the juice of which promises to rival rubber in the world's markets.

OUR NORMAL STUDIES.

The Sunday School Board at Nashville, Tenn., has issued a circular of bogkies in its normal course. Two of them are now ready as follows:

1. The Sunday School: Its history; method; management; teachers and teaching. By E. W. Spillman, Field Secretary, Tenn. Bd. of Christian Education. 200 pages, 10c. 2. The Books of the Bible: An elementary course of weekly lessons for normal and individual students. By E. C. Moore, Newbern, N. C. 1800, pp. 124. Price, 10c. 3. The Bible in each per dozen. Other volumes will follow until the series is completed. They are neatly bound in a pleasing cover and are of high quality. The price is purposely placed very low, so as to give the bogkies wide circulation. We earnestly solicit co-operation in this movement. Our Field Secretary, Brother S. W. Hoffman, will be glad to give further information to any who may wish to him. He may be reached at the Normal School Building, we need more schools, larger schools and better schools. This will give us a better life in our domestic, social and work. Nashville, Tenn. 11

BOWLING GREEN, KY.

Your Dr. Eaton preached two very able and eloquent sermons to large congregations at the First Baptist church here last Sunday, the 12th. Several pastors recalled appointments to hear him. It is conceded here that Dr. Eaton is the ablest and soundest exponent of the Baptist faith south of the Ohio river since the death of the lamented and loved Dr. Broadus.

Rev. Wm. Lunaford preached to large congregations yesterday in the First church. When this pastorate was to be filled three years ago one of the committee applied to the late Dr. F. H. Kerfoot to get the names of such persons as he would recommend. His first suggestion was Wm. Lunaford, of Roanoke, Va. Mr. Lunaford was requested to preach for us, and received a unanimous call. This was his second pastorate, which he is filling with delight to his congregations and to the great up-building of the Baptist cause.

Rev. E. G. Vick is pastor of the Second Baptist church, which is rapidly increasing in numbers and influence under his able administration. Rev. Vick resigned the office of Prosecuting Attorney for Logan county last August to accept the pastorate of the Second church. He had just been re-elected to the office, and had four years to serve when he felt called upon to preach. As a lawyer he was able and eloquent, and was receiving a fine income. These fine qualities of head and heart are counting in his new field. Last night his church was filled, and he had five additional, three by baptism, two by letter. Two of these were Mr. Marshall Waters and his sister, Miss Lillian Waters, niece and nephew of Dr. James Waters, so well and favorably known to the denomination. Another was his devoted wife, who left the Methodists to more effectively co-operate with her husband. October 27, 1902. B. F. F.

CHURCH NEWS.

(Continued from 24th page.)

very best years she has yet experienced. The members of my congregation are ardent lovers of the Recorder. One of my deacons says he thinks it the best religious paper in the United States."

Pastor Wm. Lunaford, of Bowling Green, has gone to Eminence to hold a meeting. We regret that we were absent from the city when he called as he was on his way for a chat with him is always a pleasure and a profit.

Pastor J. L. Sproles writes: "We have closed a gracious series of meetings in Bullittsburg church. Bro. W. B. Hall, pastor of Dayton Baptist church, did the preaching. His sermons were clear, able, instructive and spiritual. He greatly endeared himself to us all by his faithful work and genial spirit. It was our joy to have Dr. J. A. Kirtley with us in our day services. May the Lord spare him long to his family and the members of the church he served nearly fifty years. He moves in our midst as the father of us all. Two were received by baptism. We are looking for these two to be faithful witnesses for our Savior in the midst. It was the writer's pleasure to preach for Bro. Hall on Sunday. He found a delightful people, and one very appreciative of their beloved pastor. The old Recorder is dear to us all in North and West Association. May it long live and prosper."

A good meeting closed at Roanoke Sunday. The pastor, U. S. Thomas, was assisted by Pastor John R. Johnson, Cox's Creek. Bro. Johnson did good, faithful preaching. His sermons were greatly enjoyed; 31 additions in the midst. It was the pastor's pleasure to preach for Bro. Hall on Sunday. He found a delightful people, and one very appreciative of their beloved pastor. The old Recorder is dear to us all in North and West Association. May it long live and prosper."

Bro. Francis W. Taylor writes from Henderson: "I closed my work as pastor of the First Baptist church the last Sunday in October. It was like a funeral occasion; people were weeping all over the house before I began to preach. I have served the church a little less than four years. In that time there have been 336 additions, 191 by baptism, making the present membership of the church 794. Contributions for all purposes amount to \$14,068.02. I am now filling a series of engagements for evangelistic meetings. I am at present at Zion, Ky., assisting Rev. W. A. Lusk. Go next, November 10, to Hopkinsville to assist Dr. Nash."

OTHER STATES.

Pastor B. W. Smith writes: "Bro. William T. Tardy, of Longview, Tex., is now with me in a meeting. We had three glorious services Oct. 19. He preached the gospel in great power. He cranked interest by preaching the old, hard doctrines of God's Word, and not by telling anecdotes. The crowds come to hear him, but they remain to weep under the power of the truth."

Pastor John Bass Shelton writes from Chester, S. C.: "I have increased my flock \$300 an average in the parsonage since I came. The parsonage is an elegant home. The meeting house is one of the prettiest in South Carolina. The auditorium

All Seaman know the comforts of having on hand a supply of Borden's Eagle Brand Condensed Milk. It can be used so agreeably for cooking in coffee, tea and chocolate. Lay in a supply for all kinds of expeditions. Avoid unknown brands.

Old Books Wanted! We pay fair prices for books in all languages for our books. Life of Thos. Arnold, by Dean Stanley. Place Christs Modern Theology - Fairbairn. Lightfoot on Galatians. Lightfoot on Colossians. Rutherford's Life and Letters. Life of Andrew Fuller. Life of Richard Baxter. Life of Jonathan Edwards. Moulton and Giddens's Greek Concordance. Hodge - First Corinthians. Davidson on Hebrews. See Cambridge Bible. See Dr. Estlin's Bible. Books of Jonathan Edwards. Beside the above, we can see almost any theological-religious or books of reference. Send us your list at once. American Baptist Publication Society, 177 Walnut Street, Chicago, Ill., Chas. M. Roe, Manager.

is as pretty as I have ever seen, finished in white, with an open baptistry. We have a membership of about 400."

The Southern Alabama Baptist tells of the birthday (her 74th) celebration of Mrs. Mary B. Thornton, of Enola, Ala. An interesting feature of the occasion was an original poem by her pastor, Dr. M. B. Wharton. Dr. Wharton is a poet of no mean ability.

Pastor G. O. Key writes: "Please change my paper from Anna, Tex., to Whitesboro, Tex, where I go to begin work. I have just closed an eight years' pastorate here, the happiest eight years of my life. Great is the Recorder. Let it continue to come."

DEAR RECORDER—Those expecting to attend the B. Y. P. U. Base Convention will please notify Mrs. Sue Spillman, 1927 Fourth Street, Dayton, Ky., so that arrangements may be made for their entertainment.

Am here in a good meeting with Pastor Sproles and people. This is the first time I have been in his home. He is a veritable patriarch and spiritual father among his people. Fraternally, W. B. HALL.

Bullittsburg, Ky.

THE MARKETS.

LIVE STOCK.

Report for week ending Oct. 25. CATTLE. Light good export steers, 1,000 lbs and up 4 7/8 to 5 1/4. Light shipping, 1,000 to 1,200 lbs. 4 5/8 to 5 1/4. Fat to good butchers 4 7/8 to 5 1/4. Medium to medium butchers 4 5/8 to 5 1/4. Thin, rough steers, poor cows and cowboys 4 1/8 to 5 1/4. Good to extra cows 4 1/8 to 5 1/4. Cows to medium cows 4 1/8 to 5 1/4. Feeders 4 1/8 to 5 1/4. Heifers 4 1/8 to 5 1/4. Bulls 3 5/8 to 5 1/4. Well bred 4 1/8 to 5 1/4. Milch cows—Choice 4 1/8 to 5 1/4. Fair to good 4 1/8 to 5 1/4.

WOLVES.

Wool packing and butchers, 90 to 100 lbs. 6 1/2. Fair to good packing, 100 to 120 lb 6 1/2. Good to extra light, 120 to 150 lb. 6 1/2. Fat sheep, 90 to 120 lbs. 6 1/2. Fat sheep, 120 to 150 lbs. 6 1/2. Wethers, 100 to 120 lbs. 6 1/2.

SHEEP AND LAMBS.

Good to extra shipping sheep 3 1/2 to 4 1/2. Fair to good 3 1/2 to 4 1/2. Cows to medium 4 1/8 to 5 1/4. Steaks 4 1/8 to 5 1/4. Hides and cullings, per head 1 1/2 to 2 1/2. Best butcher lambs 4 1/2 to 5 1/2. Fair to good butcher lambs 4 1/2 to 5 1/2. Fat—wethers 4 1/2 to 5 1/2.

LEAF TOBACCO.

Report for week ending Oct. 25. SALES WITH COMPARISONS. Following were the sales for the week and year to October 25, with comparisons: Year 1902 1,546 140,000. Year 1901 1,200 144,119. Year 1900 1,214 125,000. Year 1899 1,250 128,014.

ENGAGEMENT RINGS For 44 Years C. P. BARNES RINGS have been the standard quality among Southern people. Located at Louisville, La. and Wright and Co. have carried on the business under and by the name of C. P. Barnes Rings. We make rings of all sizes, styles, and materials. Write for our Catalogue. W. H. Barnes & Co., 34-36 W. Market St., Louisville, Ky.

Receipts this week 681 261 420. Receipts for last week 107,717 214,6 27,111. CORN—1901 CORN. Truck, green or mixed 4 7/8 to 5 1/4. Truck, sound 4 7/8 to 5 1/4. Common lugs 4 5/8 to 5 1/4. Medium lugs 4 5/8 to 5 1/4. Good lugs 4 5/8 to 5 1/4. Common leaf, short 4 5/8 to 5 1/4. Common leaf 4 5/8 to 5 1/4. Medium leaf 4 5/8 to 5 1/4. Good leaf 4 5/8 to 5 1/4. Fine and selections 4 5/8 to 5 1/4.

OUR EDITIONS OF Matthew Henry's Commentary Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes and Dr. John A. Broadus's illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions. They are printed on good paper and are well bound in durable cloth. 3 volume edition only \$6.00 (Original price \$10.00). 6 volume edition only \$7.20 (Original price \$12.00). Whitefield, when asked where he studied theology, replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitefield read it continuously through four times. BAPTIST BOOK CONCERN 622 Fourth Avenue, Louisville, Ky.

W. H. McKNIGHT, SONS & Co. Carpet House. Rugs, Mattings, Linoleums, Lace Curtains and Draperies. We conduct a CARPET AND UPHOLSTERY HOUSE, COMPARING FAVORABLY with the first houses of this country. Our goods are marked at a price that cannot be lowered by any one and still supply the same qualities and styles. The completeness of our various stocks is a matter of pride to ourselves and a source of profit to our customers. We respectfully solicit a continuation of your patronage.