

WESTERN RECORDER

Faith, Hope and Love, These Three

77th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, NOVEMBER 13, 1902.

NUMBER 50.

Published Weekly by
THE BAPTIST BOOK CONCERN.

(Incorporated.)

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

TERMS OF SUBSCRIPTION.

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

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

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EXTRAORDINARY afflictions are not always the punishment of extraordinary sins, but sometimes the trial of extraordinary graces.—Matthew Henry.

The *Interior* says that a Presbyterian preacher was caught stealing and his guilt proved by the supreme court of his own State. This man has been appointed to a chair in a Western University! What ideas of honesty and honor have those trustees?

EDWARD BOK, who is in a position to know if any man is, says that "sixty per cent. of the brainiest Americans who have risen to prominence and success are graduates of colleges which are scarcely known outside of their own States." Small colleges where the Professors can know each student do the best work.

The Archbishop of Canterbury, head of the English established church, in a recent speech talked plainly of the awful sin of England in forcing opium upon the Chinese. He said the reproach of the government to protest against this was evasive. He said "That England should use force of arms to compel the Chinese to put no obstacle in the way of the trade seemed to him the most monstrous perversion of the right of freedom." Freedom is not a popular word just now with Anglo-Saxons, and it once was their battle cry.

We were surprised to find this in so orthodox and nobly Calvinistic a paper as the *Herald and Presbyter*. In speaking of the Hindoo priest who has come to this country as a missionary, it says: "The all-sufficient answer to his effort to spread his faith is, 'Look at India; at her women; at her children.'" The Hindoo could retort by pointing at the women and children in the slums of the cities. Besides the thing to look at is not the physical condition of men or women in India, but their sinful souls and the hell toward which they are going.

The Baptists in England are very proud of their forefathers, and at every gathering of the Union these are the ones whom they praise and not themselves. In the last meeting Rev. J. H. Shakespeare, after relating the legend of the pool of tears, added: "The Baptists all through their history have made pilgrimage to the pool of tears. In the days of Henry VIII. and Queen Mary and Queen Elizabeth and the Stuarts, by standing before magistrates, by willingly going to prison, by dying upon the scaffold or at the stake, our fathers showed that to them their principles were valuable indeed, and they come to us to-day appealing for our loyal and enthusiastic maintenance of the principles vindicated in tears and blood."

Paul's Conversion.

BY REV. A. C. DIXON, D.D.

One sometimes lives an age in a few minutes. Deway lived longer in one minute at Manila than during any other ten years of his life. At the Diet of Worms Luther lived more than a decade. There come crises in our lives upon which focalize all the past and upon which all the future depends. Such was the experience of Saul of Tarsus as he approached Damascus. In a short time he becomes a new man.

We find the young man Saul looking on at the martyrdom of Stephen while he watches the clothes of the murderer. He consented to it. "Saul was consenting unto his death." He not only stood by and watched, but he showed by his countenance that he believed in what was being done. He had given his vote against Stephen, and he rejoices in the execution of his sentence. At first his mind was against him, and now his heart opposes. He became a persecutor. The young man who stood by while Stephen was killed, and consented to it, now goes from house to house arresting men and women and throwing them into prison. He does this according to law. He obtained his warrants from the high priest. There are some men whose consciences are satisfied when they are doing evil within the bounds of the law. Great corporations employ lawyers that they might not violate the laws of the state, and bring themselves before the courts. They are not so particular about the law of God. Liquor sellers excuse themselves for engaging in this business because the law approves it. He became enthusiastic. "And Saul yet breathing out threatening and slaughter against the disciples of the Lord." Murder was the very atmosphere which he breathed in and breathed out, and he made an atmosphere for others. Wherever he went the opponents of Christianity caught his fire, and they became enthusiastic persecutors. One strong man in a community can do much toward making an atmosphere for or against Christ, and the atmosphere has much to do with our dispositions and actions.

The man who continues to look on will soon begin to consent, and when he consents he will soon take a hand, and when he begins to take part it will not be long before he will become an enthusiast in evil. Shun the first step. Look not on the wine when it is red, and you will not become a drunkard. Gaze not upon evil, and you will not be attracted by it. Turn away from everything that is not Christly, and bad results can not follow.

Saul was stricken down by a light from heaven. He fell to the earth overwhelmed by a vision of the risen Christ. His eyes were blinded by the glory of him whom he was persecuting. When God wished to save the Ethiopian eunuch he sent Philip to sit by him in the chariot, and unfold to him the Scriptures. But there was no use in sending a man to speak to the fiery persecutor; he would have arrested him, put him in chains and cast him into prison. God could not approach this tiger on a level; he must strike him from above. Some men will not let God deal with them until he strikes them down and throws them prostrate. They will never look up until they find themselves flat upon their backs. They will not listen while he speaks to them in whispers of love; he must thunder in tones of judgment. God does not refuse to use lightning. Jesus says that he saw Satan fall like lightning from heaven. Satan has no more regard for light; the only thing that can impress him is a stroke of

lightning, and so God may shiver institutions and men with the thunderbolts of justice. Saul, however, was struck down not by lightning, but by light.

And it is light that strikes men down to-day. The light of God's Word struck Luther while he climbed Pilate's staircase upon his knees. The light of truth struck Bunyan in his house of revelry. The light of God's truth, taught him by his mother, struck down John Newton on the deck of a ship in a storm at sea. God knows how to prostrate sinners under the overwhelming power of light from heaven. In a tone of loving rebuke God asks, "Saul, Saul, why persecutest thou me?" The repetition of Saul's name carries with it deep earnestness and love. We are reminded of the words of Jesus. "Martha, Martha, thou art cumbered with much serving." In the first utterance of "Martha" there was a rebuke; in the second there is tender love. So when he said to Peter, "Simon, Simon," "Saul, Saul, is there any reason why you should be persecuting me who died for you on Calvary?" No wonder Saul fell to the ground. It was a stroke of love as well as of light. Men who resist the light succumb to love.

Prostrate on the ground Saul cried, "Who art thou, Lord?" The question has its own answer. Saul was in doubt as to who it was who appeared to him, but he was in no doubt as to his Lordship. He felt at once that the glorious being who had revealed himself was his Master, and in this question of surprise there is a full surrender, as if to say, whatever else I may learn about you, I know that you are my Lord, the Ruler of my heart and life henceforth. The reply of Jesus was, "I am Jesus, whom thou persecutest." The Christians whom you are going to arrest are a part of me. They are my body.

"And, Saul, you know that it is not easy for you to act as you do. You must kick against the goads of your conscience. The memory of the shining face of the dying Stephen is another goad that pricks you, and would turn you from your persecuting course." Light and love and reason have conquered, so that Paul, trembling and astonished, said, "Lord, what wilt thou have me to do? I am at your bidding; from this time forth I simply receive orders and obey. I renounce the authority of the high priest and swear allegiance to thee, and wish to become a citizen of the kingdom of heaven and serve under its flag." The Lord said unto him, "Arise, and go into the city, and it shall be told thee what thou must do." God now turns him over to man. The one whom he is seeking to kill is to become his instructor and friend.

When he arose from the earth he found that he was blind, and his attendants had to lead him. What a contrast between the manner in which he expected to enter Damascus and the manner in which he did enter. He expected to enter with a rattling retinue; he does enter as a blind beggar. He expected to enter leading his followers; he does enter led by them. He expected to enter as a terror to Christians; he does enter as their friend. What a change the power of God can bring about in a few minutes! The lion becomes the lamb, the vulture is the dove, the tiger has lost its ferocity. And all this has been brought about by a vision of the Christ.

Over three doors of the magnificent Cathedral of Milan are graven the following inscriptions: "All that which pleases us but for a moment." "All that which troubles us but for a moment." "That only is important which is eternal."

Obituaries.

It is a delicate theme to discuss, and yet it is necessary about twice a year to explain to our friends that the rules about obituary matter, which the experience of years justifies, are not arbitrarily made. We know how tender are the feelings of bereaved ones, and if we could take counsel of our sympathies alone, we should not think of charging for the loving tributes which their hearts indite. But in a newspaper, with limited space and a great and growing constituency, it is not possible to follow the dictates of our hearts. To open the columns without limit to communications of this character would speedily make it a mere necrological record. We, therefore, find it necessary to make and observe the rules which we keep in type at the head of the first column of the first page. Fifty words, in which may be stated the name of the deceased, date of birth and death, place of residence, and a few other facts, are given free of charge; after that the charge is two cents per word.

These rules are not prompted by commercial motives. The amount realized from their enforcement is comparatively small. They are simply a necessity. Don't think hardly of us, then, dear friends. Put yourselves in our place. Don't embarrass us by asking that the rules be relaxed in your case. Once relaxed, we are in a peck of trouble. Bear with us, and help us in a difficult and delicate situation.—Religious Herald.

Are you praying for a friend? Pray on. God loves an unselfish prayer. God can reach out anywhere to save a soul. How easy it is for him! If one of my dear ones was over yonder struggling in the water for life, and you were near and could reach out a hand, and I should call to you, "Oh, save him!" would you hesitate?

His promise is given to us: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you." There is not an "if" there; not a "perhaps"; not, "It may be so." "It shall be opened to you." And as if he thought some of us might question his sincerity in making so vast a promise, he immediately repeats it, on this wise: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

The prayer of faith rests upon God's wisdom. He knows precisely what I need, and for that reason I am emboldened to ask. I would not dare to ask if God were no wiser than myself. I would not dare to kneel down and ask him for a temporal gift which might be to my moral and eternal ruin, for all I know. But I can trust him. My Father knows—knows what is best for me. There is supply under God's bounty forever, if we will. What limits the supply? Faith. God's resources are infinite. The oil flows on forever, but the vessels give out. O for faith—a faith which rests upon his unbounded power, goodness and wisdom—a faith which believes his word: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—D. J. Burrell, D.D.

CRANK from this antedating of your experience. Sufficient to-day are the duties of to-day. Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of the hour's duties will be the best preparation for the hours or ages that follow it. 'Tis the measure of a man—his apprehension of a day.—K. W. Emerson.

Continual Church Growth.

BY A. L. VAIL, D.D.

I.

Should a church expect to add its numbers continually? And if so, how far: where shall our definition lay down limits to the expectation? "Continually" means with "regular and rapid succession." Should a church expect this, and be dissatisfied if it does not have it?

This question is raised with the understanding that no addition to the church is desirable, or intentionally admissible, except as those admitted are possessed of a Christian experience, and come with a voluntary profession and application. Those churches whose ideas of the Christian life and of the proper materials of church membership vary from this may consistently place another interpretation on these terms. Our inquiry proceeds in harmony with radical views alike of the origin of Christian life in the Holy Spirit, the birth from above, and of the separate and superior quality of church life.

Should a church expect the salvation of souls and the addition of members to itself with a large measure of regularity and frequent recurrence? This is a very important question; for, in accordance with our understanding of what ought to be expected, we usually expect; expectation is closely related to faith, or, if you please, is a part of faith, and faith is the chief force on the human side in securing this result.

Every life has its own laws, and it will succeed only as it conforms to those laws. There are laws of church life in this field, honoring which the church will be strong, dishonoring which it will be weak. If we expect a church to grow contrary to God's plan and act in harmony with that expectation, we will be disappointed, and so far hinder its increase and dwarf or destroy its life.

Nor is this an entirely one-sided problem. We certainly see two sides. We see in the experiences of churches, as also of denominations and the whole kingdom of Christ, sometimes continual increase and at other times periodic, apparently spasmodic, with great gaps of awful decrease, unrelieved by any increase, or nearly so. And there is not much difficulty in finding quite good reasons for both. Indeed, so confused is our observation of facts and so forcible are arguments appearing on either side, we might possibly be justified in concluding it useless to try to decide anything except that we know nothing certainly, and might better leave the whole, both in theory and operation, to God. But, since conclusions jumped to age ordinarily not so trustworthy as those gradually approached, it may profit us to come to our conclusions with some deliberation. Three main classes of evidence appear—those from analogy, those from Scripture and those from history. We will take them in this order.

I.—ANALOGY.

It means "similarity of relations in two things that may themselves differ." Or, to express it differently and bring the terms more into the line of our thoughts now: As a workman works in making one thing, it is presumable he will work, as to general principles at least, in making another thing, though the two may be quite different. God, we may assume, has a certain way of giving growth to any organism; a church is such an organism; therefore when we find how God makes other things grow, we have at least a distinct suggestion of how he makes a church grow.

This principle of analogy is a peculiarly safe guide in reasoning about the divine process because "God is consistent"; as men are not, and we are on especially safe ground when we reason from what God has done to what he will do, provided only that our processes are true. This principle is the informing spirit of Butler's great "Analogy," which arose as a defence of what claimed to be a revelation from God in the spiritual world, with materials drawn from the analogies of the natural. The difficulty against which it was primarily directed did not answer it, and no infidelity ever can answer it suc-

cessfully, at least in its outlines and aggregate, because its analogical base is impregnable, and must remain so to all minds geared to the universe to which we belong. Drummond's "Natural Law in the Spiritual World" proceeds on the same principle. Its title is, indeed, a misnomer and impossible; there is no such thing as natural law in the spiritual world, but there is such a thing as a principle of the divine operation so underlying both worlds as to make one of them in some large measure a legitimate key to the other. So, then, while in our present use of it, analogy may not be conclusive, and is not, it is constructive and impressive.

1. The Vegetable World.—This is the lowest organic life—life that grows by vital processes. How does vegetation grow? In three general ways, as related to our present inquiry.

a. Some vegetables grow continuously, there being no break in the growth after the release of the seed from its shell until the beginning of decay at the close of the season. This is true of those whose lives are limited to a single season. The growth may vary in speed, but it continues in fact always, unfolding into its full product in a brief period. This is true of all grains.

b. Grasses are under the same law of restriction to a single season and a continuous growth in it, with this modification, the root remains and sends up stalk after stalk as year succeeds year.

c. Trees grow periodically by seasons, suspending operations in the winter and resuming at the opening of each growing time where the process had been suspended, the whole volume of product being carried over intact from season to season, except leaves, flowers and fruits, which come and go year by year so far as the nature of the tree provides for them, where again is a fixed and persistent variety.

Here, then, at the outset, Analogy meets us with the proposal of great possibilities of variety, with three general methods, radically differentiated from each other, each having its own subordinate variations.

2. The Animal World.—Rising now to animal life we find less variety. The almost universal law is that of a growth substantially continuous until maturity, when it ceases permanently. Afterwards there is a much longer period of power without increase of parts or bulk. It is true that some of the low forms of animal life exhibit, in a modified way, the vegetable processes, but the clearly defined animals grow through all seasons till a fixed age and then cease. And there is a quite uniform relation of the period of growth to that of not growth; the horse grows till six or seven years of age and lives to twenty-five or thirty; a man grows till about twenty and lives till seventy or eighty; that is, the growing period is about one-fourth or one-third that of its successor. This growing, while continuous, is not necessarily uniform. On the contrary, there are sections of comparative suspension and acceleration, but not complete suspension up to a certain age, after which the suspension is complete till the end.

Thus we find a complex contrast between these two orders of life. The lower forms of vegetation grow more continuously than the animal, the grass or the grain more so than the horse or the man; the higher forms of vegetation grow less continuously than the animal, so long as the animal grows at all; but while the animal completes its growth through its continuous processes early in life, the vegetable continues to grow to the end on the same periodic plan on which it began, and the vegetable produces its fruit simultaneously with its growth, by periods, while the animal does most of its work after it ceases to grow.

Now, it seems evident that from these two methods of growth we get at least distinct suggestion of large possibility of variation of method, but little flexibility in each method. And this is about all we do definitely get, because we find these variations adjusted to designs, which in turn take into account the materials in hand; besides, we have not yet reached that realm and material in which the

church operates and deals. Our resultant anticipation, then, must consist largely in that as we go higher something still different may appear, and such differences will be justified by the differences in material and design.

3. The Intellectual World.—What is the law of the development of the human intellect in the aspect of accumulation from without? More than any of the preceding, except the lower forms of vegetation, it is a law of continuousness. This does not mean that one is learning something new every minute of his existence, but that learning is a part of his life all the time so long as he lives, without reference to the seasons of the year or the stages of his life. A baby does not know anything. It does not even know how to learn, at least it does not seem to be conscious of such knowledge. No one remembers what was the first thing he learned or how he got at it. But somehow each one who lives long enough gets started in intellectual growth, including acquisition, and apparently he gets started by learning something. He learns how to learn by just learning. Thus and therein his mind begins to move. And once under way it never stops, or it never should stop. In normal conditions, it never will stop. So long as one uses his knowledge for increase of knowledge, the more he knows the more he is capable of knowing. That he forgets, loses off or loses out what he has acquired, is another matter, and does not affect the point in hand. Nor is it affected by the fact that the accumulating power comparatively lapses in many because they cease to use it, either from blameworthy indifference or necessary occupation in other forms of mental activity which absorb the vital power and consume the time. A youth finishes his course of study with scholastic triumph when turns all his powers into some routine work, and comparatively ceases to learn; consequently there is a decline in the capacity for acquisition, but this is no disapproval of the law, only a suspension of it. The law still remains that if he applies himself to the acquisition of fresh knowledge, his growth in this direction will never cease. He will always be adding to himself intellectual material from beyond himself. And except for some kinds of disease this remains true till the end of life. Here, then, we find the most perfect example yet coming into view of continuity and uniformity of growth. We are now, in the ascending series of orders of life, next to the spiritual, and here we have the result, which is an intimation of prime significance of what may presumably be expected higher yet. Nor is this expectation disturbed by another modification, namely, that this growth is subject to variations in its ease and amplitude. Corresponding to the years of youth most spontaneous in physical growth, are in a general way the same years most eager naturally and in some particulars most efficient in learning. This, however, is attributable largely to the great multiplicity of unknown and necessary things close at hand and pressing on the attention; more to this and less to an inherent ambition at that age to learn than is commonly thought. It does not conflict with the law of continued growth after maturity, nor with the fact that maturity may show gain over youth in both eagerness and facility in relation to acquisition. Try hard as he may, no one can keep his body growing after it is about twenty years old; try hard as he may, any one can keep his mind growing perpetually, both as to wisdom and knowledge, the ability to utilize acquisitions and to multiply them.

This difference between the physical and the intellectual is very significant to us now. It signals a chasm between two contrasted orders of life, in the first of which growth is spontaneous, automatic, beyond the control of the will and the work of the growing one, and in the second of which it is wholly dependent on his will and his work. These two, the will and the work, are contingent on those faculties unknown to the lower, but which appear as the instruments of the higher, and are borne on with the same significance into the highest, where the problems of church growth appear. So that here at last arise the quality and the method

that may be fairly anticipated as dominating in the church.

Now, what has analogy taught us? 1. No fixed rule universal. There are variations according to design, the organization being adjusted to the design. 2. As we ascend the scale of life, we find in general a nearer approach to both continuousness and regularity, working out in the aggregate the indication of a continuous and uniform increase in the highest life, the spiritual embodied in the church.

"TELL me," said a young minister to an old minister who was approaching the end of his life, "how you would preach now, if you could begin again." The aged man, who had done his best to serve God, raised his trembling hand, and said: "I would try more and more to fill my sermons with faith in the eternal love and the eternal presence."

What men want the world over to-day is more faith in God. They believe in the value of iron and coal; they have unlimited faith in the power of electricity; there is no depreciation of the desirability of wealth, and men will risk anything for the shining gold. There is no lack of faith to-day, only men live so much in the seen that they are forgetting how to live in the unseen and eternal. The faith which prevails is faith in railroad stock and in the "Steel Trust" bonds. If heaven were only in range of our Lick telescopes, and we could really see it and possibly organize a company to construct a ladder to it, or to open communication with it, there would be a sudden increase of faith in that direction. But no; it does not "appear." We can see the steel rails, but we can not see God. We can make use of electricity, but how can we make any practical use of the eternal Spirit, who will give himself only to make men good and holy!

Those who are to promote the kingdom of God must learn their lesson here—from a parable of the "mammon of unrighteousness," if need be. We must show not only that we have a faith, but that we are living in it. We must make clear beyond a doubt that we realize the presence of God and the power of Christ, and that we bear and suffer and triumph in this faith.—Exchange.

To our delight in God's house we must bring there two or three requisites. The first is a pure heart. One of the chief objects in seeking the sanctuary all through the centuries has been to obtain the forgiveness of sins. He who is not ready to offer the prayer, "Create in me a clean heart," has not taken the first step toward realizing the joy of God's house. Again, one must bring an attentive mind. To go from the headlines of the morning paper and all the gossip of the neighborhood to God's house, does not make for joy in the hour of worship. We need to collect ourselves, to call home our wandering thoughts, to fix our minds on the service of worship and on what the preacher has to say. Most of all, we need to acquire a great sense of reverence for the unseen world. For only as we yearn for a rift in the clouds are we likely to become aware of the glory of the world, and of the presence of the unseen Master, who manifests himself to his disciples gathered in his name as he does not to the world.—Sel.

Sins unconfessed and not set straight are hindering a mighty work of God in many a man and woman to-day. David tried not confessing his sins to God, and we know the misery he experienced. He says in the 32d Psalm, "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me." At last he came to his senses; he confessed his transgressions, and the Lord forgave the iniquity of his sin. Then God wrought mightily in David, and the 33d Psalm, and the 51st Psalm, and many another psalm that has comforted and edified the children of God for nearly three thousand years, are the result.—H. A. Torrey.

Questions Answered.

BY SPECIAL.

"Some young people are all engaged in a drunken dance, and while being drunk a young couple took the train and went into Tennessee, and were married. They lived together as man and wife for a short time, and then she left him. She had no Scriptural ground for leaving him, but the reason she gave was that she was drunk when they were married, and she did not love him. Afterwards, in a protracted meeting, she joined the Baptist church, still attached her husband. Now what must the church do? Can she be received into the fellowship of the Baptist church?"

It seems to me the church ought not to have received and baptized her till she had been reconciled to her husband, or at least had done all she could to bring about reconciliation. Had I been the pastor of the church, I should have doubted the reality of a conversion which did not lead her to seek to be reconciled the first thing she did.

True penitence would have led her to return to her abandoned wife. That she was drunk when she was married, was intensely disgusting and disgraceful beyond words. But drunkenness does not free one from the responsibility of one's actions. The courts will not take drunkenness as an excuse for murder or forgery. She was married to the man who afterwards recognized the marriage by living with him as his wife. Had she left him as soon as the ceremony was over, the case would have been different. That she does not love him, has nothing to do with her duty to God and to him. Love would make the duty pleasant, and she ought not to have married him if she did not love him. But she did live with him as a wife, and duty does not cease to be duty because it is unpleasant. The Apostle Paul allows separation for other causes than the one which justifies divorce, and I am not told that this woman refused to get a divorce. But the reasons she gives are not sufficient to excuse separation. She does not claim that the man abused her in any way.

That the church ought not to have received her until she had gone back to her husband, if he would receive her, is clear. That she was drunk when she was married, and the church received her, knowing the state of the case. To discipline her now for what they were cognizant of at the time of her reception, is too much of the nature of an ex post facto law. I do not think she is really covered. If she is the pastor and bringing her in for private baptism, can probably make her see her duty, and she will go back to her husband. If she is not covered, the result of private urging will probably accomplish nothing but making her angry. And having received her, she will complain, and the church will discipline her. So if she cannot be persuaded, the best thing will be to pray for her conversion, and be more careful another time in the reception of members.

"A man married a woman who belongs to a Baptist church, five months after a short time and then leaves her. In a protracted meeting at her church he presents himself for membership, but wants to be baptized into the fellowship of another church on the recommendation of the first church, and goes on and presents himself to the church where he wants his final membership. What is the church to do in this church take?" I cannot answer this question, because I do not understand what the first church did, nor exactly what he wished it to do. Did he wish to be baptized by the pastor of the first church into the fellowship of the second? Or does he want to be a member of both churches as independent bodies. If he did, it does not appear whether the church baptized him or not. If he only wished a letter of recommendation, churches are not in the habit of giving letters of official recommendation to outsiders. As to what I think of his leaving his wife to answer to the previous question is sufficient. So far as I can see, the only thing for the second church to do is to tell him to go and be reconciled to his wife, join the first church, and then, if he wishes to come to them to get a regular letter of dismission.

The brother who asked these questions asked for a speedy reply. I always try to answer promptly questions to which immediate replies are requested, especially if they relate to church discipline. But I had sent off to the Recorder not long before a series of letters containing a number of questions in regard to divorce, separation, &c., and so I put these off. "A woman belonging to a Baptist church gave birth to a child out of wedlock. After some time she went to the church, and, thinking the church would not receive her, on acknowledgment of sin, claims new conversion to be rebaptized. What should the church do?"

So far as I can judge from the question, that being all the light I have, the church ought not to receive her. It would be much easier and less humiliating to profess a new conversion than to make a contrite acknowledgment of her sin. She ought to confess her sin in the deepest humility, with bitter sorrow for the disgrace she brought upon the name of her Lord and her church, and with a strong sense of her guilt and her unworthiness. When one who has never been a church-member applies for membership, a contrite acknowledgment of specific acknowledgment of any sin in his past

life before his regeneration is required of him. It seems that this woman is trying to avoid the confession she ought to make.

But I say this without knowing the facts, beyond what light I can get from the question. Only those who have seen the woman's life since her sin, can judge whether her penitence is as sincere as was David's. In any case, it would be well to act slowly in restoring her to the church on which she has brought disgrace.

In regard to rebaptizing her on her claim to new conversion, I would say that I do not favor rebaptism except in one case. If a man was a conscious hypocrite when he was baptized the first time, and knew he was not converted, but for some reason wished to deceive, and afterwards is converted and acknowledges his guilty sin the first time, then he should be rebaptized.

Here is a case in point. A dissipated young man wished to marry a wealthy girl to get her money. Her father refuses to allow her to marry an impious man. After some time a protracted meeting is begun, the young man went forward for prayer, professed conversion and was baptized. He afterwards was really convicted of sin and regenerated, and acknowledged his previous hypocrisy. He was right in wishing to be rebaptized. But in any other case, I do not favor rebaptism, though it is possible there may be times when it would be best. The trouble is, there are emotional and even hysterical people who are good and honest and true Christians. They belong to the class of those who are always getting religion over again at every Methodist camp-meeting. They like excitement, and are fond of making a stir and attracting attention. They are morbid, and given to taking their feelings for the standard of action. If their lives are out of order, they have gloomy forebodings about the reality of their faith. If their nervous system is tight, they feel very happy, and because they have not always felt so, they conclude they were never converted before.

They are honest and good and earnest. But if the church begins rebaptizing them, there is no telling how often they will do it. And the solemn and beautiful ordinance which sets forth our faith in the one burial and resurrection of our Lord will be made a farce. Like the aforesaid Methodists at the camp-meetings, when the next protracted meeting comes along they may be as sure they are converted for the first time as they are now.

There is danger, too, that they may unconsciously attribute some grace to baptism, and imagine the ordinance itself, in some mystical way, may be a benefit to them. Baptismal regeneration is a very insidious error to which many minds are prone. The church did not surrender believer's baptism in the least when they were baptized. For they professed to be believers, and as such were baptized.

An article of the Universalist Faith is "The trustworthiness of the Bible, as containing a revelation from God"; and that word "containing" is italicized and emphasized to signify that no all parts, but some parts of the Bible are of God and other parts are not. The text is declared as follows: "That part of the Bible is inspired of God which, in turn, inspires man to be God-like." And that excites our curiosity. We want to know what part of the Bible it is which inspires man to be God-like. We have never looked upon it. We have known men to read the Bible a great deal without being inspired to God-likeness. The Lord Jesus condemned the Jews because of their expectation of finding eternal life in the Scriptures, and their failure to see in them that he, the Messiah, was to redeem men by his blood—failure to see that the Messiah must suffer and must be the first to rise from the dead." No part of the Scriptures inspired Anne, and Calapha, and John and Alexander to be Godlike. They did not inspire Paul to be Godlike. And we have known a great many men to read the Bible, and to be the Word of God—the New Testament, as well as the Old Testament Scriptures—who yet did not seem inspired to Godlikeness. Indeed, we have never known man to be inspired to become Godlike unless they got the impulse from something else than the Bible. Only the Holy Spirit, acting directly upon the soul, can beget in it Godlikeness.—Journal and Messenger.

The Hidden Sin.

A MAJESTIC tree fell at its prime—fell on a calm evening, when the air was still as a death of air stirring. It had withstood a century of storms and now was broken off by a sphyx. The secret was disclosed at its falling. A boy's hatchet had been struck into it when it was a tender sapling. The wound had been grown over and hidden away under a mass of moss, but had never healed. At the heart of the tree it stayed, a spot of decay, ever eating a little farther and deeper into the trunk, until at last the tree was rotted through and fell of its own weight when it seemed to be at its best.

So do many lives when they seem to be at their strength because some sin or fault of youth has left its wounding and its consequent weakness at the heart.—Dr. J. R. Miller.

LESSER things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the weeds of grass it has gathered.—Phillips Brooks.

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.

BY ORDER OF THE BOOKS: A Tale of Utah. By Alfred H. Henry. Illustrated by E. S. Paxson. Chicago: Fleming H. Revell Co.

This is a romance founded on fact, and it is as true to the history of those days as any history. It deals with Mormonism when polygamy was openly avowed and gloried in. Polygamy is practically as much now as then, but it is concealed hypocritically. The story is of a Mormon elder who went as a missionary to England. There he was beaten by a crowd of men angered at the infamies he advocated. As he was much injured a compassionate gentleman living near by took him to his home and cared for him till his recovery. He repaid this kindness of a stranger by running away with and marrying his ward, a bright and beautiful girl but a romantic one, who fell in love with the good looking stranger before they reached Salt Lake the Elder had fallen in love with a burton girl much inferior to his wife. His wife had her eyes opened to the true character of the man she had married. Her grief, her struggles, her effort to escape from the gulf of pollution around her make a most interesting story.

ELMOORE. By Mrs. Harriet A. Cheever. Author of "Little Jolly's Christmas," etc. 12mo, pp. 233. New York: American Tract Society. \$1.25.

The central figure of this sweet story is Sibyl Earle, a beautiful girl, who meets with a serious accident when about twenty which cripples her for life. The development of her spiritual character is strongly and helpfully portrayed. Every day's trouble was to her, and she had some sweet word of comfort for each one, and her influence was felt in the church. In the home, in the factory—in fact, everywhere. Her strength came from above, and she taught others to look to the same Source for help and comfort.

LITTLE MAID MARIGOLD. By E. H. Stokes. 12mo, pp. 223. New York: American Tract Society. 75c.

The story of "Little Maid Marigold" carries a sweet lesson of how a loving and cheery heart can bring sunshine and peace into lives grown cold and proud. Marigold, when eleven years old, had to leave her widowed mother and two brothers and go to live with her father's maiden aunts, who had cast him off when he married beneath him as they thought. The story of her little life, her school days and many friends, and then how the hearts of the two old ladies were warmed and finally opened to the love of God, is all a sweetly told. Such stories will do our young people good. They teach the lesson of looking at the heart and not the outward standing for true worth and friendship.

MAGAZINES.

We wish some good brother in every church would make his pastor a Christmas present of a year's subscription to the Bible Student, published in Columbia, S. C. Every preacher feels, or ought to feel, that he must have his Bible in his colors, and this is the only Bible that is a distinct loss to him not to have also this "Bible Student."

"The Bible Student" is un denominational, but is thoroughly orthodox. It is very able, "up-to-date" in all respects, fully conversant with all modern phases of error, and true to the old faith of evangelical Christians. In point of scholarship it ranks above the uncounted magazines. It ought to be in the hands of every pastor and Sunday-school teacher. Price \$2 a year.

The Cosmopolitan for November is filled with good things. This is annoying for it makes it hard to pick out one or two to mention in a brief notice. We have not read the stories, but from the well-deserved reputation of the Cosmopolitan, we feel sure they must be above the average of magazine literature. Personally we enjoyed Mrs. Elbert Hubbard's contribution. The title which will cause the most discussion among the readers of the Cosmopolitan is Rafford Pyke's "What Women like in Women." Price 10c or \$1.00 per year.

Conkey's Home Journal has been attracting considerable attention to itself the past few months by making some very noticeable changes for the better, including first-page cover design in colors, the use of a fine quality of paper, a material increase in the number of pages, and now comes the November issue in full verification of the statement of the publishers, given out some time ago, that they intended to make their journal the best 6-cent monthly family magazine in the market. This magazine, though primarily a woman's journal, also publishes much that is of interest to

everybody. Noticeable in the November issue is an article on What the Coal Strike Has Done, by Landon Knight; three short stories; Pacific Homes in California, George Saunders; A Literary Autobiography, Maud Sarah Good; and, Novelists' Impressions, Theobald E. Colson; How to Read the Hand, Elmo Jean La Sae; Boys' Pets, Marguerite B. Arnold; Smart Hats for Fall and Winter, Julia Bottomly; Dates of Teachers, Ella Wheeler Wilcox; Plants and Flowers, Eben E. Rexford.

GEORGE KENNAN's account of his experiences and observations in Martinique in the three weeks immediately following the second eruption of Mount Pelee, which completed the devastation of St. Pierre, will be published Nov. 5th, by The Outlook Company under the title "The Tragedy of Pelee." The interest and value of the book will be increased by the many illustrations. They include drawings of George Varian, who was with Mr. Kennan throughout his stay in the island, and photographs taken by the author himself. Mr. Kennan's wide experience as a traveler and his keen observations, his exceptional life demands communion with God, and the care of our spiritual life is a moral obligation which we may not ignore. A proper respect for God demands that we approach him in prayer and worship, and we cannot, without neglect, neglect so important and august a duty.

Prayer as a Duty.

It is generally conceded by those who know anything about it that prayer is a comfort, a means of grace and a means of power. But it is more than all of this. It is a duty. It rests upon us as a religious obligation. Our spiritual life demands communion with God, and the care of our spiritual life is a moral obligation which we may not ignore. A proper respect for God demands that we approach him in prayer and worship, and we cannot, without neglect, neglect so important and august a duty.

The Lord Jesus Christ once taught a parable impressing the fact that men ought always to pray. It is not simply that it is appropriate and expedient to pray; not simply that it is attended with good results; not simply that it secures answers from on high; not simply that without it one is left isolated, spiritually, from God.

All of this is involved, but there is more besides involved. There is a duty. There is moral obligation. The opportunity is presented, and the opportunity to engage in so lofty an exercise as communion with God is a duty supreme in its obligations.

When God would express to us his desire that we should love him, he does not put it merely in the form of a request or an invitation, but of a command, and it is in the light of an invitation to social courtesy that it is in the form of an invitation but of command. A subject is commanded to appear at court. It is upon the principle that the royal wish should have the weight of a command with all who are loyal or respectful, especially when it is considered that the sovereign is seeking to show favor to, or confer a favor upon, the one who is invited. Especially should we thus consider the divine invitations, issued for the benefit of his creatures and intended for their blessing. We are commanded to love God with all our heart, soul, mind and strength. We are commanded to pray, as we are told that it is the Lord's will that for these things he is to be inquired of. We cannot ignore the plainly expressed will of God in these matters and still expect to retain relations with him that shall be regarded as respectful.

Prayer is not all petition. A great part of it is to be praise and thanksgiving. If those who have trouble with the matter of prayer, and think that perhaps God does not hear and answer their prayers, would come to engage more in thanksgiving and praise, they would become better acquainted with God, and learn better how to approach him, and realize more sensibly his real presence. It is no wonder that to some persons God seems at a distance. Those who think of prayer only as a means for securing gifts or favors from God, and make their prayers only in the form of petitions, do not know what it is to draw near to him, and talk with him, and commune with him, and love him, and thank him, and rejoice in him. He who prays much in this way comes to feel the real presence of God with him, and learns the blessing of prayer, and finds out that prayer is an experience of untold blessing to every one who prays.—Herald and Presbyter.

EVERY Christian worker may know year by year, if he really desires to know, whether the trust committed to him is being kept. How is it with our evil habits? Are we yielding relentless war with them? The soul cannot work in isolation, but Christ is ready to work for the soul if we will let him have his way. His victory is a victory, and only come to us through pain. It is only by surrendering ourselves, by snuffing his Spirit to fill and drive us, that our consecration can be made perfect. It is only as we enter into his willing mind that the will of God can be ours with us, and that we can be more in the way of sacrifice than we yet conceive. One day in which we yield our will to him is of more value than years of tolling self-will.

God's promises are a mine of wealth. And how is the man who knows how to search out their secret veins and enrich himself with their hidden treasures.

people's feelings and views which they did not share. One naturally asks—pray whose feelings and views was the *Argus* started to represent, if not those of its founder? Here is richness. Bro. Hunt will find it yet more difficult to make the public believe that intelligent men will put time and money and energy into a paper to represent other people's feelings and views entirely different from their own.

This explanation of Bro. Hunt falls a long way short of explaining anything. Our three facts stand, let a leading Whittit partisan threatened that an opposition paper would be started. 21. All the stockholders and editors were strong Whittit men, and, 31. The *Argus* did advocate Dr. Whittit's side of the issues involved till the end of the controversy and after.

ARKANSAS GENERAL ASSOCIATION

Convened with the First Baptist church at Searcy, October 31, and adjourned *sine die* Monday night, 8d inst.

Searcy is a county seat and a fine business point. Pastor Ben M. Bogard, formerly of Kentucky, took charge of the church about three years ago, and under his ministry the church has greatly prospered. To the surprise of all who were acquainted with the financial ability of the membership, as well as the church, he has succeeded, by the help of God and the sacrifices of the brethren, in building an elegant meeting-house, centrally located, at a cost of \$10,000, and only a small debt remains to be paid. The building is a model of architectural taste. He has also, by the help of God, greatly increased the membership, and he is highly esteemed by his church and community.

Searcy is an educational center. "Halloway College, under Methodist control, is located here. Has 210 boarders, and for want of room, 80 could not be received. Including home students, there are over 800 young lady students. Also Searcy Female Institute, under Presbyterian management, has over 20 boarders, and in all about 40 students. There is a military school with 40 students, and the public school has 800 pupils.

The General Association was composed, according to the report of messengers, from 280 churches. It was said that there were 20 churches represented by messengers, who had never been represented in any Baptist State meeting before. It was also said repeatedly on the floor of the association that it was the largest representative body of Arkansas Baptists that ever met in the state. Great enthusiasm and harmony characterized the meeting. The devotional feature was prominent. There were more sermons than I ever heard at a state meeting.

The organization was completed by the election of the following officers: Dr. W. A. Clark, editor of the *Arkansas Baptist*, moderator; Eld. W. T. Bix was chosen assistant moderator; J. L. M. Thomason, clerk; W. H. Dorough, treasurer, and B. A. Spalding, assistant secretary.

Attention was called to the following visitors: Rev. Dr. E. H. Ford and wife, Editor J. N. Hall, of the *Baptist Flag*; Rev. E. Beauchamp, of the *Arkansas Baptist Advance*; Dr. W. A. Jarrell, of Dallas, Texas; Rev. Ben Cox, pastor of the First Baptist church, Little Rock, and Corresponding Secretary of the Executive Board of the Arkansas State Convention; Lon-

Slaughter, a prominent layman, and Pastor Strickland, of Lewisville, A. K., and a member of the Executive Board of the Baptist State Convention.

The General Association is the result of a split in the Arkansas Baptist State Convention over methods of work. The movement is mostly composed of country churches.

Collections for State and Foreign Missions amounted to \$2,080, and most of the amount was contributed by churches that have not been in the habit of giving anything to missions.

After the missionaries were paid the treasurer reported a balance in the treasury of \$250. The General Association was organized in Little Rock last April.

There was no committee appointed on Home Missions. This surprised me, and, as I preached to the Convention on Friday night, without intending to be impolite or to seem to take advantage of the courtesy extended by the association, I took for my subject, "Home Missions, or the importance of soul-winning in our home field." Before and after the sermon I had approached friends, urging conservative action, and, although my position was well understood as being fully and heartily in favor of organized work under the Boards of the Southern Baptist Convention, I was treated with the greatest courtesy, and, though I may have deserved it, no one told me to mind my own business or to wait until my advice was asked.

The following clipping from the *Arkansas Gazette* of November 4 explains itself and inspires hope that the Baptist host of Arkansas will make mutual concessions for the sake of harmony, involving no sacrifice of principle, and that they will unite in preaching the Gospel to the world, and mutually foster their denominational enterprises:

"The feature of the Baptist State Association's meeting to-day was the appointment of a

SCHOOL TEACHERS LEARN

Just Like Other Peop'.

Bad food and overwork wreck many a life, but the right food makes sure and complete happiness, for one must be happy if perfectly well.

"Grape-Nuts saved my life, and changed me from a nervous, sick, despondent woman to a healthy, strong and cheerful one," writes Mrs. Alice Riegel, of Pontiac, Ill. "I had not been well for several years, and I thought, as did my friends, that 'my days were numbered.' My ill health was caused from drinking coffee, eating improper food and overwork in the school-room; I had become very weak, tired and nervous and nothing I ate agreed with me. Medicine made me more nervous and impaired my digestive organs.

It was with difficulty that a neighbor induced me to try Grape-Nuts, and I liked it from the first with thick cream and sugar. I lived on it exclusively with Postum Food Coffee until my digestion was so much improved I could eat other foods. My friends soon noticed the improvement in my looks, and I am now healthy, strong and happy. I attribute the change in my health solely to the change of diet.

Husband and I both like Grape-Nuts and Postum. I think they are the most healthful and strengthening of all foods and drinks, and suitable for the weak as well as for the strong.

a like committee from the Baptist State Convention on the differences between the two Baptist factions in this state. The Baptist State Convention meets in Conway November 14. On the committee appointed to day on behalf of the association are included such leaders as Drs. W. A. Clark, Ben M. Bogard, W. T. Box, W. H. Paisley, etc.

"The proposition to appoint harmony committees originated in the meeting of Caroline Association recently at Austin. That association adopted a resolution offered by Moderator W. P. Fletcher, of Lonoke, urging both the Baptist State Convention and the State Association to each appoint a committee for the purpose of conferring and, if possible, to bring about harmony. If the State Convention at Conway acts similarly and appoints a committee of ten to confer with committee a long step will have been taken in the direction of harmony and a restored union of the Baptist forces in Arkansas."

Time prevents giving an account of the eloquent speeches and able sermons, but I will mention Rev. H. F. Vermillion, a young man of popular gifts, who spoke eloquently on the subject of "Baptist Education." He said the Baptists of Arkansas have \$250,000 in school property. During my sojourn I enjoyed the hospitality of Bro. W. M. Walkins and his cultivated family, in company with Deacon Lon Slaughter, of Mariana. Pastor Bogard, as a host, was master of the situation. The church and community anxiously followed his lead, and all were made to feel at home. W. P. HARVEY.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meetings to be held with the church at Ebenezer, Muhlenberg county, Ky., November 28, 29 and 30:

What is the work of a Scriptural evangelist?—A. B. Gardner and J. T. Ossibier.

What are the characteristics of Gospel preaching?—H. C. Huddnall and J. R. Jenkins. How far can Baptists co-operate with other denominations without compromising truth? I. B. Stuart and J. W. Gill. What are the evils of free communion?—E. S. Stuart and J. H. Newman.

What are the greatest needs of our churches?—W. Y. Clardy and G. W. Milam.

Our association's needs of mission work—J. E. Gardner. What caution should a church use in influencing a brother to enter the ministry?—J. P. Taylor and G. R. Johnson. Scriptural giving—E. L. Howerton and J. M. Johnson.

Psalms 124:1—P. M. Knight. The spirit of Scriptural baptism C. S. Traman.

Sermon for criticism—G. W. Peasley, alternate G. W. Milam. A. B. GARDNER, Ch. Com.

MISSOURI LETTER.

Dr. H. M. Wharton and Prof. Geiger have come, remained two weeks, witnessed somewhere from 125 to 150 persons "enter in at the straight gate," and are now in St. Louis in the Lord's work. This was a union meeting, and the Baptist church will share quite liberally in the results—more so than any of the others.

The Campbellite persuasion did not join in the meeting, and yet those people are always crying union, and have been for forty years or more. By the way, here in Louisiana what is generally

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove what the Great Kidney Remedy, Swamp-Root, will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—hat is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the great kidney remedy, 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 anyone.

Weak and unhealthy kidneys are responsible for many kinds of disease, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising, about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

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.

EDITORIAL NOTE—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in the *Louisiana Western Recorder*.



(Swamp-Root is pleasant to take.)

commended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

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known and called the Christian church "has in large gold letters over one door the church of Christ." At another place it is called the "Church of God," still at another place, "The Disciples of Christ," and by the majority of people outside "The Christian Church." Mr. Campbell's followers have had since 1827 or "thereabouts" to select a name, but I presume have found so many to select from they have not been able to reach a conclusion. They ought to settle on "Campbellite," according to B. B. Tyler.

The State Mission Board, at its first meeting at St. Joe, after an all day's session, planned an immense amount of work, and to meet the demands created by same appropriated \$19,000. It will require another \$1,000 before the year expires.

Dr. Breaker says last year

Missouri Baptists gave \$15,618 for all Foreign Mission purposes, and for all Home Mission purposes \$10,715. He says that brethren in Kansas, Iowa, Illinois and Kentucky give more per capita than Missouri Baptists.

President Million, of Hardin College, Mexico, gives out the information that that institution has enrolled 209 students.

Bro. J. H. Dew is now in a meeting at Carrollton, to which point they went from Providence church, near Hannibal. Bro. Dew is probably doing the best work of his useful life. The Lord is greatly blessing him.

Eld. W. T. Campbell, ex state secretary Missouri Baptist General Association, has been called to the care of Independence. Bro. Campbell will do good work anywhere. He is one of our best men. JOS. N. BARRETT

probably said sufficient about the disease, so now let us open the great medicine chest, and examine the two remedies here mentioned: "O my God, my soul is cast down within me; therefore will I remember thee from the land of Jordan, and of the Hermonites, and from the hill Mizra."

The first remedy for soul-dejection is a reference of ourselves to God, as David says, "O my God, my soul is cast down within me; therefore will I remember thee." If thou hast a trouble to bear, the best thing for thee to do is not to try to bear it at all, but to cast it upon the shoulders of the Eternal. If thou hast anything that perplexes thee, the simplest plan for thee will be not to try to solve the difficulty, but to seek direction from heaven concerning it. If thou hast, at this moment, some doubt that is troubling thee, thy wisest plan will be, not to combat the doubt, but to come to Christ just as thou art, and refer the doubt to him. Remember how men act when they are concerned in a lawsuit; if they are wise they do not undertake the case themselves. They know our familiar proverb, "He who is his own lawyer has a fool for his client;" so they take their case to some one who is able to deal with it, and leave it with him. Well, now, if men have not sufficient skill to deal with matter that come before our courts of law, do you think that you will have skill enough to plead in the court of heaven against such a cunning old attorney as the devil, who has earned the name of "the accuser of the brethren," and well deserves the title? Never try to plead against him, but put your case into the hands of our great Advocate, for, "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." So refer your case to him; he will plead for you and win the day. If you should attempt to plead for yourself it will cause you a vast amount of trouble, and then you will lose the day after all.

Often, when I call to see a troubled Christian, do you know what he is almost sure to say? "Oh, sir, I do not feel this, and I do fear that, and I can not help thinking the other!" That great I is the root of all our sorrows, what I feel, or what I do not feel; that is enough to make anyone miserable. It is a wise plan to say to such an one, "Oh, yes! I know that all you say about yourself is only too true; but now let me hear what you have to say about Christ. For the next twenty-four hours, at least, leave off thinking about yourself, and think only of Christ." O my dear friends, what a change would come over our spirits if we were all to act thus! For, when we have done with self, and cast all our cares upon Christ, there remains no reason for us to care, or trouble, or fret. That saying of Jack the Hunkster, which I have often repeated:

"I'm a poor sinner, and nothing at all.

But Jesus Christ is my All-in-all," describes the highest experience, though it is also the lowest. It is so simple, and yet so safe, to live day by day by faith upon the Son of God, who loved me, and gave himself for me; to be a little child—not a strong man, but a little child, who cannot fight his own battles, but who gets Jesus to fight them for him; to be a little weak one, who can not run alone, but who must be carried in the arms of the good Shepherd. We are never so strong as when we are weak, as

Paul wrote, "When I am weak, then am I strong;" and we are never so weak as when we are strong, never so foolish as when we are wise in our own conceit, and never so dark as when we think we are full of light. We are generally best when we think we are worst; when we are empty, we are full; when we are full, we are empty; when we have nothing, we have all things; but when we fancy that we are "rich and increased with goods, and have need of nothing," we are like the Laodicean, and know not that we are "wretched, and miserable, and poor, and blind, and naked." O, I pray to solve this riddle, and so I live day by day, out of self, and upon the Lord Jesus Christ!

Let me give you an illustration: it is the easily-imagined case of a poor old woman, who has no money of her own, but who has a rich friend, who says to her, "Come to my house every Saturday, and I will give you so much for a regular allowance, and if there is anything beside that you need, I will pay for it; all you want shall be supplied." He does not give her a large sum of money to keep by her, for she might not know how to spend it wisely, or she might be robbed of it, but he gives it to her week by week. One Saturday morning the old lady is full of fear and alarm. If you happen to call upon her just then, you will hear her complaining, "I have not a farthing in the world; I have just spent my last sixpence. I have no money in the bank, no houses from which I can collect the rent; I have nothing but these few things that you see here; how am I to live with only this?" If you do not know anything more about the woman, you would sit down and pity her, would you not? As it gets to be nearly twelve o'clock she says, "I must be going." You ask, "Where?" She replies, "I am going to my friend who tells me to go to him every Saturday, and he will give me all I need." "Why!" you exclaim, "you silly old soul, you have been telling me all this tale of want, and exciting my pity, when you are really a rich woman; just because you do not happen to have it in hand, you have been telling me this pitiful story, which really is not true." In like manner, when I see an heir of heaven sitting down and mourning and weeping because he has not got this, and he has not got that, and when I turn to the Scriptures, and read, "All things are yours; and ye are Christ's, and Christ is God's," and I find promises like this, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive;" or this, "The Lord God is a sun and

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58 inch Camel's Hair Zibelina, all wool, extra heavy weight for coat suits, and separate skirts without lining, worth \$1.50 per yd., our price per yd. **\$1.00**

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shield; the Lord will give grace and glory; no good thing will be withhold from them that walk uprightly;"—if I do not say this to the one who is murmuring without cause, I say it to myself, for I have often been as foolish as the old woman of whom I spoke just now. (O then to be self, how low of heart thou art to believe! how foolish thou art to be thus sitting down, and bemoaning thine own emptiness, when Christ is thine, with all his boundless fulness, when the Father's love, and the Spirit's power, and the Saviour's grace, are all engaged to bring thee safely through thy trial, to rid thee of thy troubles, and to land thee triumphantly in heaven!) Be of good cheer, then, tried and depressed believer, and apply this sacred remedy to thyself, remember the Lord, refer thy case to him, and look to him for all that thou needest.

David's other remedy for his soul, when it was cast down within him, was the grateful remembrance of the past when, by the Lord's tender mercies, it was lifted up; "therefore will I remember thee

from the land of Jordan, and of the Hermonites, from the hill Mizra." Look up your old diary; many of you have great hair, so your note-books go back a long way. Let us read one or two of the entries. Why, here is a bright page! Though the one preceding it is black and full of sorrow, this page is bright with joy and jubilant with song. What do I read? I see written here:

"I will praise thee every day! Now thine anger's turn'd away, Comfortable thoughts arise, From the bleeding sacrifice."

You wrote that verse in your diary just after you had found the Saviour, and your sins had been forgiven you for his sake. Well, then, although your harp is now unstrung, and you are not praising your Lord to-day, I pray you to remember that hour when first you knew his love, and to say, "If I had never received more than that one mercy from him, I must bless him for it in time, and bless him for it throughout eternity."

Yet you, who have been at the foot of the cross, are afraid that you will be cast away at the last! You have known the sweetness

of Jesus' love, yet you are cast down! He has kissed you with the kisses of his lips, his left hand has been under your head, and his right hand has embraced you, yet you think he will leave you at last in trouble to sink! You have been in his abiding house, and you have had such food as angels never tasted, yet you dream that you shall be cast into hell! Shams upon you! Pluck off those robes of mourning, lay aside that sackcloth and those ashes, down from the willows snatch your harps, and let us together sing praises unto him whose love, and power, and faithfulness, and goodness shall ever be the same.

If there are any here who are strangers to all these things, I can only wish that they might even know our sorrows, in order that they might have an experience of our joys to treasure up in remembrance. Believers in Jesus are not a miserable crew; they have songs to sing, and they have good reason to sing them; they have enough to make them blessed on earth, and to make them blessed for ever and ever.

EDITORIAL.

When the editor of the Western Recorder was in Denver last summer he attended two large memorial meetings in honor of a man who had died six weeks before. These were the last of a series of memorial meetings held for him. Deeply impressed by the many testimonies concerning Mr. George W. Gore, by what he had written to friends and in copies of the Bible, and by a little tract by him, which was out of print; we felt that much good would come from the republication of his tract, with some account of the man and of his work. This has been done, and the tract, "Saved by Grace," just issued by the Baptist Book Concern (10c a copy) is the result.

Mr. Gore was a very wicked man in St. Louis. He broke all the commandments, and would have broken more had there been any more to break. He went to Denver and continued his evil career till he was induced by Mr. Frederick Thomas to attend a meeting where Gypsy Smith preached. On no account would he have heard an ordinary preacher, but he was willing to hear what a converted Gypsy had to say.

At the meeting the Holy Spirit got hold of him and he experienced a regular, old-time Apostolic Paul, John Bunyan, John Newton conversion. At once he set to work to build up the faith he before sought to destroy. He joined the First Baptist church in Denver and became the most tireless and most successful soul-winner in the city. Many of his wicked companions did he win to Christ, and their testimonies at these memorial meetings were very tender and impressive. All the sports knew him well, and they could not have faith in the reality of the change that had come upon him. They called him "Old Salvation" as he went among them urging them to repent.

He was after a time laid aside by sickness, and for many a weary month he was confined to his room, but that room was a Bethel. Many visited him, saint and sinner, and all were greatly blessed in doing so. He wrote many letters urging friends to repent and inviting them to visit him. Thus he won many to Christ. Friends brought him Bibles which he marked, and in which he wrote notes and comments. Selections from these are published in the tract. Here are two:

"Luke 24:31. How did they know him? Why they saw the prints of the nails in his hands as he broke the bread."

"Many have said to me, 'Bro. Gore, I believe that Jesus Christ is the Son of God, and that he died for me.' I look them in the eyes and ask, 'When you believed that did it change your whole life? Did you become a new creature? Oh! if not away with your belief, for it is only in your head and a long way from your heart.'"

In signing his name, Mr. Gore would add a passage of Scripture or devout sentiment, e. g., "Saved by the grace of God at 2 o'clock, March 17, 1898 (Titus 2:5). Hallelujah!"

There was nothing of cant or fanaticism about the man, but he was full of strong, genuine, manly piety, and fired with holy zeal which he made contagious. He was a Fenelon in the infectious-

ness of his piety. The trained nurse who attended him in his last days specially thanked Y. M. O. A. Secretary Danner for being sent to nurse such a man, and for the great spiritual benefit derived therefrom.

When he became too weak to talk to friends he wrote on a piece of paper the following, and had it fastened to the head of his bed:

"God's wonderful love to me in the gift of his dear Son to die for all, and the precious blood of atonement of my dear Saviour all me with peace and joy on my death-bed."

When visitors came he pointed them to that writing, and finally he had his arm propped so he could still point to that paper, and so he died. At his request, the inscription on his grave is simply, "Geo. W. Gore. Died June 10, 1903. Saved by Grace."

"THANK you for your brotherly exhortation, Bro. Eaton; but will you kindly point out to us wherein the Flag has been content to write down a 'half truth'?" If we have printed one word more than the whole truth, in that baby affair, we are wholly unaware of it; and we will thank our worthy brother to point out the item wherein we spoke a 'misleading half truth.'—Baptist Flag.

This is a legitimate demand, and one to which we cheerfully respond, although similar demands from us upon others often bring no response. Here are a few samples:

"We have never accused the Sunday School Board of publishing the picture. We said it was sent out by Bro. Van Ness. We again assert this and we defy the Recorder, the Reflector or Dr. Van Ness to deny it."—Baptist Flag, Sept. 4th.

The Flag has admitted that it was wrong here.

"If Paul is not talking to Lydia, the picture is false. If he is, the picture represents Lydia with a baby in her arms."—Baptist Flag, Sept. 25th.

Paul is talking to the congregation, in the foreground of which is Lydia, while the woman with the baby is in the background. The baby has no business in the picture at all, but evidently it is not Lydia's.

"If Dr. Eaton's effort to make Lydia's baby popular with the Baptists failed to accomplish that end, the rest had as well keep silent."—Baptist Flag, Oct. 30th.

He has made no such effort. Will the Flag quote the language in which this alleged "effort" was expressed?

Even in this same editorial of the Flag we read: "The Recorder is in sorry business in trying to defend this outrage on the Baptists." This is wrong in two points, it is not an "outrage on the Baptists," because no wrong was intended; and the Recorder has never said one word in its defense. We frankly expressed our disapproval of the picture, and we did the simplest justice to the Sunday School Board and to the Publication Society.

SPEAKING of the "New Baptistism," the Biblical Recorder wants somebody to tell what it is, and says, "the word will speedily go to the limbo of lost words unless its inventors speedily attach to it an easily grasped and invariable meaning." We never did think it had much meaning. The Alabama Baptist says: "We do not need the thing in Alabama, and the English tongue does not need the word."

The Baptist Standard is very severe on the Religious Herald. It speaks of "the Religious Herald's pugnacious rottenness in Baptist polity," and says "it would descend still lower into the mere bandying of personalities." Further it says: "We repeat also that it is strange that the Religious Herald, which assumes to be a Baptist paper, should devote the major part of its time and energies in attempting to destroy the integrity of our denomination."

Finally the Standard demolishes the Herald as follows: "The Religious Herald accuses the Standard of being Hardshell. We deny its allegation. We do not doubt that the proprietors of the Standard have given more to missions and Christian education during the past year than all the editors and proprietors of the Religious Herald have given in the entire seventy-five years of its existence." This is not only denying the allegation; it is denying the all-gator.

The Standard is correct and timely in saying that the bones and sinew of the denomination are neither loose in doctrine and polity, nor are they of the class it calls "Baptist anarchists." They are solid, sound, stalwart Baptists, who can be counted on in all times of need. Baptists, without prefix or suffix. Baptists, without any "ifs" or "buts." The man who says "I am a Baptist, but not a Baptist and a half," lacks something of being a Baptist. Whenever a "but" is added there is diminution. The man who believes Baptist principles to be true is logically and morally bound to be as much of a Baptist as is possible for him. If he believes they are not true, then with a clear conscience he should be as little of a Baptist as possible, which is zero.

"WOULD you advise me to buy Hasting's Bible Dictionary?—A Young Preacher.

We would emphatically advise you not to buy it. The Presbyterian and Reform Review says of it: "It is a thousand pities that we could not have had given us a thoroughly believing Dictionary of the Bible; it is something to be thankful for that we have one that is at least not thoroughly disbelieving, as is Cheyne's." The best we can say of Hasting's Dictionary is that it is not so bad as Cheyne's, but it is so bad as to be practically worthless. Both these dictionaries, though recent, except the alleged "results of the higher criticism," many of which have already been discredited, as the rest are long will be. In ten years these dictionaries will be a drug in the market, and if you buy one now you will need another soon. We advise that you buy Dr. John D. Davis' Dictionary of the Bible, one large volume, and up-to-date, without being unbound; and wait till a larger work like Smith's shall appear. Or, if you must have a four volume work, buy Smith's and supplement it with that of Davis. A preacher with Smith's four volumes and Davis' one volume is far better equipped for Bible study, and at much less outlay of money, than if he had Hasting's four volumes or Cheyne's.

SOME of the Christian Scientists of New York are getting into trouble. Their children took diphtheria, and, refusing to admit the existence of that or any other disease, their parents sought by mental "treatment" to banish the "moral-mind" notion of disease. Friends brought physi-

cians, but their services were refused, and the doctors say that most of the children's lives might have been saved by the use of anti-toxin. But the children died. And now a grand jury has indicted some of these parents.

But what of that from a Christian Science standpoint? Even if they are convicted and sent to prison, they can comfort themselves by reflecting that indictments, convictions and imprisonments are mere ideas without any reality—mere errors of "mortal mind."

But why should they object to the doctors using anti-toxin, when, according to Christian Science, the doctors themselves, and their anti-toxin, were purely imaginary, and not at all real?

The Journal and Messenger, instead of answering our question, turns on us and asks that we answer the Christian Standard's question and answer as follows:

"Will you tell us why you think baptism essential to salvation?"

"The fact that God has put into the New Testament over sixty passages concerning baptism should be sufficient to convince any one of its necessity."

Here the Standard dodged "Necessity" for what? The question was, "Why you think baptism essential to salvation?" To say it is necessary, without stating for what it is necessary, is dodging. Baptism is necessary for its purpose. It has its place, and is essential for its place, and nowhere does the Bible represent baptism as necessary to salvation. It is necessary to church membership, to participation in the Lord's Supper, to Gospel order and to complete obedience to Christ.

And now, Bro. Journal and Messenger, that we have answered your question, will you not answer ours? True our answer may not be satisfactory to you, but neither may yours be to us. Still here is our answer to your question, and now we expect your answer to ours.

It is often said that we should beware of throwing a system or a doctrine or a practice away entirely because of wrong in it; for it may have some good elements, and these should be carefully encouraged and strengthened. Sometimes this reasoning may answer and sometimes it may not. It assumes that the good and the bad can be separated, which is not always true. Where they can be separated, it is well to do so, to save the good and to cast the bad away. Where, however, the separation cannot be effected, and where the wrong spoils the whole, then the whole must be rejected. Of course, we cannot reject everything that is at all defective, for that would leave us nothing in this imperfect world. If a ham has a skipper on it, we do not throw away the ham, but we take away the skipper. If, however, an egg be partly spoiled, we do not take out the good for preservation; we throw away the whole egg, because the sulphuretted hydrogen has so permeated the albumen that the egg is worthless, no matter if it have some good elements in it. The question comes up in particular cases—is this a skippered ham? or is it a sulphuretted hydrogen egg?

He is a wise man that can avoid evil; he is a patient man that can endure it; but he is a valiant man that can conquer it.—Quarles.

Editorial Varieties

The "Baptist Monthly" is published on Aman Corner, London. Amen.

We are glad to report that Dr. Warner continues to improve, though slowly. He is now with us, Mr. Henry T. Warner, 108 Brook St.

Mr. Noah K. Davis will deliver the Crosser lectures at Crosser Seminary this year. His subject will be the fundamentals of ethics Happy Crosser!

Bro. Jesse B. Willett writes: "I have been a subscriber to the Recorder for thirty-four years, and there is no paper can take its place." And that is the way many of our friends are writing.

And now the Religious Herald comes back as the Baptist Standard says, and one of its recent editorials "abounds in blittings-gale fit only for a fish market." Is not that a sweet and lovely utterance, now?

The Rev. Sam Eaton is on the staff of the Baptist Advertiser. We wonder if he be descended from the Sam Eaton who figured prominently among the Baptists of England in the early part of the 17th Century.

It is stated that Dr. J. W. McGarvey, the great scholar of the Disciples, recently withdrew from the church of which he was a member in Lexington, Ky., because they introduced an organ. It would be interesting to read his reasons for this step.

Prof. King says: "We shall never succeed in understanding by what machinery reality is manufactured in deducting the whole positive content of reality from mere modifications of formal conditions." We give it up now. We were a born creation of the kind, and do not intend to attempt it.

We acknowledge an invitation to the wedding of the Rev. James Arthur Jenkins and Miss Amanda Rose Stewart at the Clayton-street Baptist church, Montgomery, Ala. We extend congratulations to the bridegroom and best wishes to the bride. It is not usual to congratulate the bride, though we feel warranted in doing so in this instance.

Prof. T. Witton Davis brings out the best in The Baptist (London) that the late Francis W. Newman was once a Baptist, and was a tutor in the Baptist College at Bristol. He was a born companion of the late Rev. J. C. Philpot, who was one of London's greatest preachers, and was a strict close communion Baptist surrounded by much laxity.

We are deeply pained to hear of the death of Deacon J. M. Senter, of Trenton, Tenn. He was one of our wisest and best laymen. He was a great power for truth and righteousness. For many years he was a steadfast friend of this paper and its editor, and we feel a deep personal bereavement at his death. He leaves a shining example. We tender our deepest condolences to the bereaved family.

We congratulate Dr. J. B. Hutson, who has just completed thirty years of service as pastor of Pine-street church, Richmond, Va. We also congratulate the church. During the thirty years he has welcomed 1,500 new members, an average of over 50 a year. His present number is 1,000. We suppose this is the largest white church in Virginia, and the largest in the South except Walnut-street, Louisville.

We are glad to report that the cost of the trip to the West Indies has been reduced from \$14 up, according to room occupied, to \$10 up. This makes it very cheap, and yet it is the same in all respects. It is a grand trip to visit all these islands at any time, and to go there now while the volcanoes are active, the devastation they wrought is fresh, and the hulks of the Spanish war vessels are still to be seen where Uncle Sam ran them. If you think of going, write to the editor of this paper.

Just as we expected, the Religious Herald makes no reply to our questions. When the Herald is corrected it runs into its hole and pulls the hole in after it. It charges ugly things against others, and then when answered it runs under cover and says nothing. The unfairness of it is that the readers see its ugly charges, but never have an opportunity of seeing the answers of those against whom the charges are directed.

Many are looking forward with great interest to the dedication next Sunday of the new offices of Walnut-street church, at the S. E. corner of Third and St. Catherine. Many from distant points are coming, and a great occasion is expected. We will give considerable space next week to the matter. It is the handsomest church edifice in the South. Surely it is fitting that the best doctrine should have the best place.

There is to be a course of lectures on Sunday School work in the Seminary, Dec. 5-11, by Dr. A. F. Johnston, of New York. The Executive Committee of the Kentucky Sunday School Association have kindly arranged for this to be held at Sunday School Institute in Louisville, to which they invite ministers and other Christian workers from all parts of the state. Special rates for board will be secured. The Rev. E. A. Fox, of this city, has the matter in charge.

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DIFFICULTIES are God's errands; and when we are sent upon them we should esteem it a proof of God's confidence.—Becher.

GRAVES COUNTY ASSOCIATION.

This vigorous and promising body of Baptists met with the Cuba Baptist church, October 28-30th. Pastor L. Y. Brown and his excellent committee on entertainment looked after the messengers and visitors with great kindness and promptness. With the exception of dust the weather was perfect and pleasant, and large crowds assembled on each of the three days of the meeting. Nearly all of the 88 churches were represented by letter and messenger, and there were quite a number of visitors, including Drs. W. P. Harvey, J. N. Hall, J. G. Bow, G. W. Young, I. A. Halsey, E. W. Mahon, Prof. Dunford and others. E. D. W. Lowe, the moderator, called the meeting to order, and proceeded to preach the introductory sermon. It is useless to say that Bro. Lowe gave us an excellent sermon. He is one of the strongest men in Western Kentucky, and his brethren delight to hear and honor him.

Bro. Harvey and Dunford read the letters, in the performance of which duty there was more levity and sparring than some of the brethren seemed to relish, and at least one brother lodged a protest. After dinner Eld. J. N. Hall preached an able sermon to a crowded house; then E. D. Lowe and Murphy were elected moderator and clerk, in the order named.

At night the Cuba Baptist church was called together, after an earnest sermon by Eld. J. E. Skinner, by its regular moderator, and formally invited the ordained ministers present to form themselves into a council and examine one of their members, young Bro. J. B. Barton, as to his fitness for the Christian ministry. The following brethren responded to this invitation, namely, Elds. R. W. Mahon, I. A. Halsey, J. E. Skinner, G. S. Jones, T. L. Burge, J. M. Burgess, J. H. Wimon, L. Y. Brown, A. A. Jones, and Ivan M. Wise; Eld. Brown was chosen moderator of the council and the writer secretary.

After the candidate related his religious experience and impressions of a divine call to the ministry, at the recommendation of the council the church requested his ordination to the full work of the Gospel ministry. Eld. R. W. Mahon examined the candidate, Eld. I. A. Halsey led in the ordaining prayer, Eld. J. M. Wise delivered a charge, and Bro. Mahon spoke wise words to the church. The Cuba church and council heartily commend this young preacher to the brotherhood, believing that, under the Lord, he will do much good.

The last two days were mostly devoted to routine business, though occasionally something would crop out not on the programme, especially as regards mission work in Catholic populations, Sunday-schools without Lesson Helps, Religious Literature, &c. The Recorder is a general favorite among Graves county Baptists, although all do not take the paper and read it, as they ought to do. The writer was treated with much kindness, and hopes to go again.

There was general regret on the part of both messengers and visitors that Pastor H. O. Roberts was absent, and is so soon to leave the State. His friends are legion, and will earnestly pray for his future success. Mayfield is in mourning, where he leaves a shining monument. The writer was kindly treated by many brethren and sisters.

I. M. Wise.

SUBSCRIBERS for the RECORDER.

A CONCERTION.

In the Recorder's report of the recent session of Goshen Association it is said: "The old Goshen church invited the association to meet there next year, but a few brethren wanted to go to Garfield church." Some of the "few brethren" referred to, wish it stated in the Recorder that the place of the next meeting of the association was determined, not by a few, but by a considerable majority of the vote cast upon the question. Speeches were made by several members, the writer of this among them, in which it was claimed, for reasons then given, that the association should go to Goshen church next year, but the vote of the body showed that a majority thought differently.

The report further says: "It is to be hoped that Garfield will yet yield and let the association go to Goshen church." To whom should Garfield yield? Certainly not to the association, for the association asks nothing. What shall Garfield yield? Certainly not the fixing of the place of the next association, for no one or two churches in the association have any such authority. The churches, by their messengers, when assembled as an association, have decided where the meeting shall be next year. Who may reverse their decision?

W. V. HANRELL, Clerk.

PROGRAMME.

The following is the programme of the Mission and Minister's Meeting of Severa's Valley Association, to be held with Middle Creek Baptist church, Lincoln county, November, 29, 30, 1902:

SATURDAY—MORNING SESSION.
10 o'clock—Devotional Exercises, J. B. Hutcherson.

Giving Its Objects, M. W. Whayne, A. N. Whittinghill.
Sermon Before Mission Board, J. B. Hunt.

AFTERNOON SESSION.
1:00—Meeting of Mission Board.
3:00—Sacredness and Missions, W. H. Brengle.

Two Phases of the Mission Work That Need Most Attention at Present, U. S. Thomas.

MEET.
6:45—Regeneration Before Baptism, W. B. Gwynn.
If "Once Communion" Were Given Up, What Then? J. F. Jenkins.

SUNDAY.
10:00 A. M.—Early Conversions, S. P. De Vault.
How to Have Conversions Continually Through the Year, S. H. Tabb.
Sermon, W. P. Harvey.
6:30 P. M.—Sermon, B. F. Hagan.
Brethren generally invited.
W. J. PUCKERT,
Pastor M. O. Church.

GOOD POSITION.

PAY TUTION AFTER POSITION IS SECURED.
A worthy student from each postoffice may pay tuition without security after coming to completed position in measured. For "Application Blank" and application, address: SOUTHERN PACIFIC NAT'L COLLEGE, 117½ West 10th Street, Dallas, Texas, or, Louis P. Worth, Little Rock, Montgomery, 27, Gettysburg or Harpersport.

SOUTHERN PACIFIC COMPANY
For your information and that of the public, beg to advise that beginning November 1st, the Southern Pacific Co. will increase their freight rates. I called service from New Orleans. This service has formerly been low-velocity during the winter months, but, owing to the extremely popularity of this train, it has become necessary for us to increase our service to a daily train. Our train formerly leaving New Orleans at 8:00 P. M. which was local to San Antonio, Tex., will now call at Dallas, through to San Francisco, this making possible daily service from New Orleans to San Francisco. W. E. COOPER, General Agent, 28 N. Fourth Street, Chattanooga, O.

RHEUMATISM CANNOT BE RUBBED OUT



But a good liniment or plaster will often give temporary relief because it produces counter irritation or reduces the inflammation and soreness. But no sort of external treatment can have any effect whatever upon the disease itself, for Rheumatism is not a skin disease, but is due to an over acid condition of the blood, and the deposit of irritating matter or Uric Acid salts or sediment in the muscles and joints, and no amount of rubbing or blistering can dislodge these gritty particles or change the acid blood. Rheumatism often becomes chronic, and the muscles and joints permanently stiff and useless and the nervous system almost wrecked, because so much time is taken in trying to cure a blood disease with outside applications or doctoring the skin.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood, neutralizes the acids, and removes all irritating or poisonous substances from the system. S. S. S. strengthens and enriches the thin acid blood, and, as it circulates through the body, the corroding, gnawing poisons and acid deposits are dislodged and washed out of the muscles and joints, and the sufferer is happily relieved from the discomforts and misery of Rheumatism.

External remedies are all right so far as they go, but they don't do far enough, and you can't depend upon them to do the work of a blood purifier, and those who pin their faith to liniments and plasters as cures are bound to meet with disappointment, and will be nursing a case of Rheumatism the greater part of their lives.

S. S. S. is a purely vegetable remedy, does not contain any Potash or mineral of any kind, and can be taken with safety by old and young.

Rheumatic sufferers who write us about their case will receive valuable aid and helpful advice from our physicians, for which no charge is made. We will mail free our special book on Rheumatism, which is the result of years of practical experience in treating this disease. It contains in a condensed form much information about Rheumatism.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

Louisville, Ky., March 27, '02.
Gentlemen:—I am glad to say that S. S. S. has cured me of Rheumatism. About two years ago I suffered from Rheumatism in my knees and feet, my ankles swelling so that I could not put on my shoes. This continued for several months, during which time I was applying liniments and going by my physician's directions, but derived no benefit. I was told by Dr. H. H. and tried it. I immediately got relief, and continued the medicine until I was entirely well. 2108 Floyd St. D. J. DWANE.



Rheumatic sufferers who write us about their case will receive valuable aid and helpful advice from our physicians, for which no charge is made. We will mail free our special book on Rheumatism, which is the result of years of practical experience in treating this disease. It contains in a condensed form much information about Rheumatism.

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following praise on Wine of Cardui:
"Among the numerous medicines placed before suffering women for their relief none can touch McEwen's Wine of Cardui. It sooths above them all as a reliable female remedy. It simply drives pain and disease away and restores health in an incredibly short period. I have taken great interest in this medicine for the past two years, since it brought health and strength to me. I have also recommended it to a number of my friends and they who have used it speak of it in the highest terms and I feel that it is really well bestowed."

If you are suffering from female weakness Wine of Cardui is the medicine you need.
You can have health the same as Miss Sarah Finley if you will take the Wine of Cardui treatment. If you need advice further than the complete directions given on the bottle, address: The Ladies Advisory Department, Chattanooga Med. Co., Chattanooga, Tenn.

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Split hair, harsh hair, lustreless hair, brittle hair, falling hair, prematurely gray hair, scalp irritation and dandruff can all be prevented and cured. Dr. Fahrig.

You Should Know What Ails Your Hair

If you have been careless and are worried about your hair, send us samples from the daily combings and we will tell you what to do **Absolutely Free.**



This illustration represents Dr. Eugene Fahrig, Physician-in-Chief of the Cranitonic Laboratories, investigating diseases of the hair by means of the microscope. In an examination of 1,000 samples of human hair submitted by different persons the Doctor found 24 different diseases of the hair and scalp, some of which were extremely dangerous, others contagious, and still others of a serious nature. All the result of a lack of care of the hair. Perhaps you have been careless about your hair.

Is your hair falling out?

Does hair split at ends?

Is it getting gray?

Have you dandruff?

Is dandruff oily or dry?

Does your scalp itch?

Any eruptions of scalp?

Any eczema on scalp?

Name

Place

Street

State

When writing, please answer the above questions as fully as possible.

Is Your Hair Dead?

What the Microscope Tells About Diseased Hair and Its Follicle.

What Kills the Hair?

THE MICROBE DISCOVERED BY THE EMINENT PARISIAN PROFESSOR FAHRIG AND HIS METHOD OF GERMICIDAL TREATMENT FOR FALLING HAIR, GRAY HAIR AND DANDRUFF.

A BOTTLE FREE BY MAIL

It has been positively demonstrated that the disease known as "scurf" or "dandruff" is contagious. First by the experiments of Messrs. Lassar & Bishop, and these confirmed and perfected by the eminent Dr. Fahrig, of Paris, who has succeeded in isolating the microbe, a photograph of which is here shown.



THE SCALP MICROBE that causes Dandruff, followed by Falling Hair, Gray Hair and finally Baldness. From Micro-Photograph by Dr. Fahrig. (Copyright 1902.)

The importance of this discovery cannot be over-estimated.

Its results upon modern methods of hair treatment are little short of revolutionary.

It is an explanation of why ordinary tonics, pomades, oils, etc., are of absolutely no practical use in the cure of dandruff and prevention of baldness, because nothing but a scientific microbicidal specific for the hair microbe will destroy the real cause of this dangerous disease.

Your hair derives nourishment from various blood vessels which end in a long sheath, in which the hair grows. The real root of the hair is at the bottom of this sheath, and the hair rests on it. The sheath surrounding the hair is the abode of the microbe.

Nearly all the different diseases of the human hair are caused by the microbe.

It gradually mines away the vitality of the hair.

When the root is destroyed the hair falls out, and when all the roots of your hair are dead you become bald. It is just this microbe that we are



MICROBES HAVE JUST ATTACKED THIS HAIR.
A—The Hair.
B—The Scalp.
C—Microbe.
D—Food Gland.

now able to destroy with the aid of the formula originated by Dr. Fahrig, after an exhaustive study of the microbe he discovered.

Cranitonic Hair Food will do it. It not only destroys the microbe, but it furnishes food and nourishment to the hair root weakened by the attack of the microbe, and thus feeds the root back to perfect health.

Split hair, harsh hair, lustreless hair, brittle hair, falling hair, premature gray hair, can all be cured with Cranitonic Hair Food.

The scalp is cleaned from dandruff and made permanently clean and well by it.

The itching and irritation can be instantly relieved and positively cured.

All by killing the microbe and with Cranitonic Hair Food feeding the hair back to health. Unlike other preparations, Cranitonic

FREE TO ALL READERS

In accordance with special arrangements made with the Cranitonic Hair Food Company, every reader of this paper who will send a few hairs pulled from the head, or a sample from the daily combings, will receive a FREE REPORT stating the condition of the hair after microscopical examination and diagnosis by the Physicians and Bacteriologists of the Cranitonic Hair and Scalp Institute. Please state in your letter if you have falling hair, itching scalp or dandruff.

CRANITONIC HAIR FOOD CO., 526 West Broadway, New York

Hair Food contains no oil, grease, or heavy poisonous mineral ingredients.

It is not sticky, will not clog the scalp or stain the clothing, but is perfectly free from dye matter or any deleterious ingredients.

It is both a germicide and a natural food for the hair. It gives the hair new life, lustre and growth by feeding the scalp which holds the hair roots, for the life of the hair is in the scalp.

It is the only hair and scalp food, and there is nothing like it in the world. It cures dandruff, stops falling hair and prevents gray hair and baldness.

It is invigorating, refreshing and of delightful odor.

It is absolutely harmless, contains no grease, sediment, dye matter or dangerous drugs.



A HAIR, THE MICROBE IS ON LEAF

It is pure, clean, clear as crystal, delightful to use and certain in its results.

Have you dandruff? Then you have a contagious disease, unpleasant, unhealthy, and one that will lead to baldness unless cured.

Cranitonic Hair Food will positively cure it.

Does your scalp itch? Then you are suffering from a parasitic disease, distressing, annoying and one that indicates uncleanness.

Cranitonic Hair Food will absolutely cure it.

Is your hair falling?

The cause is a parasite in the hair-follicle eating away the delicate membrane which holds the hair root in place. The only way to stop falling hair is to destroy the parasite which weakens it.

Cranitonic Hair Food does all this, and then feeds the follicles and roots and rebuilds the waste tissue.

The result is a new growth of strong, beautiful, lustrous hair.

CRANITONIC HAIR FOOD CO.
526 West Broadway, New York

Founded under laws of the State of New York, May 4, 1898. Sales past twelve months, over 500,000 bottles.

EDITORIAL NOTE.—We hope that all our readers will take advantage of the very generous offer made by the Cranitonic Hair Food Co. We can conscientiously recommend their goods, and know from personal knowledge that the Company is worthy of every confidence.

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THE FARM
 CENTURY TRAIN TIMES.

G. O. Thompson, of Bourbon county, sold 100 hogs at \$5 75 per hundred.—Georgetown Times.

Earl Ferguson, of Bourbon county, bought of Jones Well a 23 head of 1,000 pound feeding cattle at \$4 15 to \$4 50.—Georgetown Times.

John LaRue, of Shawhan, bought at Cynthiana court nine 1,000-pound feeders at \$4.50.—Paris Kentuckian.

In Mercer, Sam Forsythe sold Simon Well 70 fat Christmas cattle at 64c.—Woodford Sun.

M. J. Farris bought at Lancaster 50 yearlings to good feeders at 8 to 8 1/2.

W. W. Lyon, of Lincoln, bought of John S. Baughman a pair of mules for \$215.

John O. and Joe E. Robinson sold to Bright & Fox two mules for \$211 at Lancaster.

John O. Papples sold to John O. and Joe E. Robinson, at Lancaster last week, 12 1,000-pound feeders at \$4c.—E. F. Sanders & Bro., of Mercer, bought of John O. and Joe E. Robinson two car-loads of 1,850 pound cattle at \$5 50.—Interior Journal.

One Garrard county farmer reports corn so large that it is breaking down under weight of the ears, and he has raised twenty crops in succession on the land. One ear of corn weighs 2 1/2 pounds, has twenty-two rows of grain and measures 8 1/2 inches in diameter and 16 inches in length.—Owenton News-Herald.

James Gray, of Hutchison, sold to Simon Well 60 fat cattle, weight 1,450 pounds, at \$6 50.

M. R. Jacoby, of Hutchison, sold to the Lexington Roller Mills 16,000 bushels of wheat at private price.—Robert Meeter, of Hutchison, bought of Mr. Thompson of Lexington, a four-year-old blooded bay harness mare for \$150.—Kentuckian-Citizen.

The reason why in so many cases hens fail to lay well in winter and warm weather is that they need plenty of green food. It cannot take the place of grain, as it is of low value, but as an adjunct to the grain ration and to keep the fowls healthy, a plentiful supply, both in summer and winter, is necessary. Beet leaves, turnip and carrot tops are also good in summer, but nothing seems to be relished as much as lettuce.

O. P. Odell, Jr., sold 125 bushels of clover seed last week to J. Charles McCullough, of Cincinnati, for the top notch price of \$5 89 1/2 per bushel.—Wilson Berry, the well-known retired farmer of Lexington, has sold to Jake Graves eighty head of 1,200 pound cattle feeders for 5 cents a pound. The eighty head aggregated \$4,800. Mr. Graves will prepare the cattle for export.—Danville Advocate.

Those Kentucky papers that are crowing over 15 and 16 foot corn stalks produced in their localities, should come to old Harrison, the boss section of the Bluegrass, and take a look at the corn that was grown here this season. Seventy-foot stalks were so common it wasn't considered worth mentioning as being out of the ordinary for this county. While ears of corn 16 inches and over in length are very plentiful.—Cynthiana News.

METHOD OF STORING CABBAGE.

It is a difficult matter to keep cabbages in large quantities through the winter. Every method in practice by the large growers has its disadvantages on account of the easy decay of the soft, watery leaves by over-warmth, and the damage if not destruction of the stock by freezing. Thus one has to go between these two difficulties, and on account of the cost of the frequent removals of the crop, it is generally advisable to store them in the field where they have been grown.

The prevalent method adopted by large growers is this: The space between the rows, 8 by 6, as may be convenient, is furrowed out as widely as possible, and the plants—pulled as late as possible before risk of damage by freezing—are placed as they are pulled, and with the roots undisturbed head downward in rows four feet wide, and tapering to one on the top, as compactly as possible. Straw is then spread over the heaps until as late as possible with safety from frost, when earth is thrown on the straw to insure safety from freezing. Air vents are made at intervals of six feet, and these filled in with bunches of straight out straw, by which escape of any warm air collecting in the heaps is made easy. The ground should be leveled to enable the heaps to lie evenly. Sometimes these pits are made larger, even eight feet wide and high, but in the locality mentioned the smaller pits will be safest.

When thus preserved cabbages are kept until the spring, or even early summer, if the heaps are covered with straw to prevent over-warmth late in the season. Cabbages are easily kept in this way until the markets are supplied with the early crops of the South. In a small way this crop has been saved by plowing the spaces between the rows up to the plants, taking in only one row, and as the cold increases adding to the protection in any similar convenient way.

The plan suggested we think impracticable, if for no other reason on account of the inevitable changes of temperature by which the sprouting or decaying of the stock would be caused, and the chances of sudden severe cold intervals, when there might be a certainty of damage by freezing. The expense, too, is a serious consideration. The large vegetable dealers in the cities keep their stock in cellars, which are carefully ventilated to preserve an even temperature of two or four degrees below freezing, at which the sap of the plants will not freeze. A few degrees of over-warmth will be destructive by causing sprouting, while a few below freezing is not injurious, unless long continued. It is to be considered that in storing vegetables of all kinds there is a certain amount of heat evolved by the process of ripening which goes on in them, and it is on this account that all-cold storage calls for a little below 32 degrees.

Earth pits, of whatever kind, are the simplest and cheapest way, and indeed the safest; calculate, but call for close attention to avoid over-warmth, and at the same time to escape too low a temperature; while the cold storage buildings spoken of call for much expense in preparation, and constant and most careful care to maintain the even temperature required.—E. S., in Country Gentleman.

Two fine mules were sold in Henderson last week for \$325.

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Words of Wisdom to Sufferers from a
Lady of Notre Dame, Indiana.

I need few of charge to every sufferer (this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself.)

You Can Cure Yourself at Home Without the Aid of a Physician.

I need nothing to try this remedy once, and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures every body, young or old.

If you feel bearing down pain as from approaching danger, pain in the back and bowels, creeping cold female complaint, then write to Mrs. W. Summers, Notre Dame, Ind. for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use. Whenever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

MRS. W. SUMMERS, BOX 31, NOTRE DAME, IND., U. S. A.

FALL GRASS ON LAWNS.

How to rid a lawn of fall grass is a question often asked of me, and I must confess it is one I can never answer satisfactorily. This fall grass is *Paspalum conjugatum*, an annual grass, coming with the hot days of summer, and growing with such luxuriance that other and desirable grasses and clovers are soon smothered out of existence. It is this last feature that constitutes the major part of the objections to it. It is a grass of a lively green color, delights in heat, and its appearance rather adds to the attractiveness of a lawn in summer. But when its career is run, and then the ground is bare where it has crowded out the desired grasses, those of perennial character.

It will occur to many that mowing would keep it in check by cutting off its flower heads before they ripen, and though it does check it to some extent, it does not to a sufficient degree. The cutting down of the upright heads forces out horizontal shoots near the ground, which the mower cannot reach. These go to seed, and then the crop for the next year results. Some have endeavored to get over this by using a rake, raking up these prostrate shoots, and then passing the mower over the ground again. This helps, but long continued trials all end in the same way, viz., always leaving some shoots which rooted the ground. Two years ago, on a small piece of lawn fronting my house, I set a man and a boy to work with knives, digging or pulling out the entire crop. They cleaned the whole piece, but the next good rain started other seeds, producing as many plants as before. I found it would cost more than I cared to pay to thus clear crop after crop, and so let them go, trusting to mowing and raking to keep them sufficiently under control that my good grasses would not be killed, which I do.

My own and the experiments of others lead me to think that the best plan of all is to feed the good grasses so well in winter or spring that they will make a sturdy growth, which the enemy cannot beat. Spread horse manure or some other good commercial fertilizer over the ground to force out good growth. Cow manure I have found to introduce weeds, but that of horses, which with us is largely from city stables, is fairly free from such seeds, and I have used it with good results.—JOSEPH MEEHAN, in Practical Farmer.

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MACBETH on a lamp chimney keeps it from breaking and doubles the light.

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

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BELLS
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Items of Interest.
 NEWS THE WORLD OVER.

Recent statistics show there are 200,000 horses in this state. The value of the corn crop this year is estimated at \$20,000,000. Of all the Southern States, ours is the one which has kept the land in the hands of the white race, only 1% of the farmers being colored.

F. H. Bowen, General Superintendent of the public schools established by the United States in the Philippines, in his official report, makes an acknowledgment of the difference made between the churches in favor of the Catholics. He says: "The question of the religious belief of applicants and appointees was never considered till late in 1901. At that time a special lot of applications, gathered by the authorities of the Roman Catholic church in the United States, was sent to the civil governor of these islands (Gov. Taft) and transmitted to the general superintendent." He adds that division superintendents and teachers were appointed from these lists, and in states that he appointed all who would do. "Those who have not been selected seem to be wholly unobjectionable," he concludes.

Here is a story we find in that trustworthy paper, the *Springfield Republican*. A young woman in her looks attempted to kiss a tall, thin man and he reacted vigorously. He must have bruised or battered her in his defense of his title because he was carried to court about it, and the Judge said him self: "The judge added this important judgment: 'A woman has a right to kiss a man if she likes it.' The tall thin man 'nubly,' but we have given our authority."

Those who think that the Latin race is becoming a negligible factor in modern civilization, consult their antipathies rather than the statistics. For the last five years there have been few more profitable speculations than an investment in Italian bonds. The market value of even American railroads has not appreciated much more rapidly. In 1897-98 the deficit that existed each year since 1891 was transformed into a surplus of \$1,000,000. Last year it was \$2,000,000. These results have been achieved while the tax rate has decreased. Spain is also being regenerated, and the time is not far distant when, like Italy, she may confound her unfriendly critics.

Near Cheronas, the place, according to Pictorich, where the Macedonians buried their dead after the defeat of the Albanians at Theban by Philip of Macedon, 336 B. C., has been discovered a number of skeletons well preserved. Alongside one of the skeletons lay a sword, or pike, carried by the Macedonian phalanx. Dr. Bottridie, the custodian of antiquities at Athens, considers this a unique find.

Mr. Hiram Cronk, one hundred and three years old, is the last survivor of the war of 1812. The Union Veterans' Legion, when in annual encampment in Chicago, remembered him in a most cordial telegram. Mr. Cronk is in feeble health, and sleeps much of the time.

A most gigantic enterprise is being conducted by the West Virginia Central line of the West Virginia Central railroad. The point is the side of a precipitous slope of the great Backbone mountains in Tucker county, W. Va., and the plan is to lift whole trains up the mountain by a tremendous platform or elevator. The work will be done by electricity.

The Liberals have just lost a seat in Parliament through their own folly. The Liberal member died, and they allowed Lord Roseberry's influence to put up a candidate, Mr. Brassey, who had defended the reconstruction camps in which Boer children died like flies, and had also recorded the bread tax. Such a man the real Liberals, the Gladstone men, would not vote for, no matter if he did call himself a Liberal.

Sometimes an editor, like the worm, will turn. The novelist, Marie Corelli, has repeatedly in her books held up to scorn the snobs who sent to the newspapers the names of their guests at entertainments, or their own names when they went to the theater. And yet this same lady wrote to the *gentlemen* and complained that her name was left out of the list of guests present at some party, and added that Lady would not like the omission! The editor published her note, and Miss Corelli is left in rather an embarrassing position.

The great python serpent of the Paris Jardin des Plantes has just died after fasting for two years, five months and three days. This nearly-marked python came from Japan. It was 21 feet long, in prime condition and extremely lively when it arrived, but refused all food. It was offered a *Deionyx* (a snake), green snakes, *Scorp*. It would occasionally strangle the animals or birds placed in its cage, but under no circumstances would it eat them. The python took a bath from time to time. At length it lost weight and strength, and its scales turned a dull gray. Toward the beginning of this year it became extremely lean and remained curled up in a corner of its cage, quite harmless. Its keepers compelled it to swallow eggs, but the food apparently was undigested. Its weight when it came from Japan was 200 pounds; at the time of its death it weighed 60 pounds.

DEATHS.

For actual subscribers we insert an obituary notice of 30 words free. We charge one cent a word for all over the words, forwarded in advance. Count the words and you'll know at once what the charge will be. Under the money section the notice will be brought down to 100 words.

TERRY.
 We, your committee, appointed to draft resolutions in reference to the death of Eld. N. G. Terry, submit the following:

Whereas, God in his providence removed from us on Oct. 7, 1893 our beloved former pastor, Eld. N. G. Terry, who served us acceptably as pastor for about eight years, always standing on the watchtower in defense of truth, and under whose ministrations our church was greatly blessed and strengthened, and our present house of worship erected and dedicated.

Resolved: That we bow submissively to the will of him who doeth all things well.

1. That in the death of Bro. Terry we have lost a friend that was true and tried.

2. That the cause for which he has best and ablest man, who never solicited controversy, but was ever ready to defend the truth.

3. That the public has lost an exemplary citizen, whose moral tone and upright life have long shed a bright light throughout all this country.

4. That we deeply sympathize with his children, and speak condolence to their troubled hearts, and charitably point them to the Lamb of God, who doeth all things well.

5. That a copy of these resolutions be spread upon our church book, and copies sent to the *Western Recorder* and *Glasgow Times*. Approved by United Baptist church, Oct. 10, 1909, Hardin county, Ky.

W. H. MORRIS, Com.
 M. H. GAYNOR, Secy.

MORRIS.

Bro. J. M. Morris was born Feb. 1, 1862 and died Oct. 10, 1909, of consumption. He died at home, with wife and children around him. He had six children, five of whom survive. He joined the Hillsboro church in 1881, and was baptized by old Father McGouira, for whom he was named. April 1, 1887, he was married to Miss Jennie H. Martin, daughter of J. N. Martin. He was at once elected deacon, which office he magnified to the day of his death. The pastor and church felt sorely the loss of Deacon J. M. Morris. He fell like a ripe sheaf. The last time I conversed with him he said his grief-stricken family, our heart-felt sympathy, and to join our hearts with theirs in humble submission to Him "who doeth all things well." May the joy and peace of the soul, gone to be forever with the angels and its Lord, be to this broken home the assurance of a loving Father's will.

W. H. MORRIS,
 W. F. POWELL,
 J. H. LARSON, Committee.

DUVAL.

Since in the death of Miss Nancy DuVal, of Terrace Park, Ohio, our fellow-student, Bro. Wm. T. DuVal, suffers the loss of a dearly beloved sister, we, his fellow students, desire to express to him and to his grief-stricken family, our heart-felt sympathy, and to join our hearts with theirs in humble submission to Him "who doeth all things well." May the joy and peace of the soul, gone to be forever with the angels and its Lord, be to this broken home the assurance of a loving Father's will.

W. H. MORRIS,
 W. F. POWELL,
 J. H. LARSON, Committee.

L.R.E.

The infant daughter of our pastor, Rev. J. A. Lee, and wife, aged 4 months and 6 days, passed away Tuesday morning, Oct. 18, at 12:31 o'clock. The services were conducted by the Rev. H. N. Quisenberry, on Tuesday evening, Oct. 18, at 7:10 o'clock, from the residence, 1911 St. Charles Ave. Wednesday morning they placed the remains in a tomb in Washington Cemetery, New Orleans, until Mrs. Lee is able to make the trip to Kentucky.

Your sister in Christ,
 COLE M. GLORE,
 New Orleans, La., Oct. 21, 1909.

WEBBING.

This is an act which Jesus approves by his own act at one time and seems to rebuke at another time. In John 11:25 we read that "Jesus wept," and in Luke 7:18 He says, "Weep not." Of the three instances of raising the dead recorded as performed by Jesus, these verses are connected with two: the raising of Lazarus, when Jesus himself wept, and the raising of the son of the widow of Nain. Not because weeping is wrong did the Son of Man say "Weep not" to the widow of Nain, but because the reason for her weeping was to be so soon removed. Yet after his long friendship with Lazarus, and before his tomb, Jesus wept,

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although he knew Lazarus was soon to rise from the dead.
 Jesus came not to avoid tears, but to dry the tears of others. He was touched with the feeling of our infirmities, and he has the power to relieve suffering and sorrow as well as sympathy for our condition.—Rev. J. Chester Hyde.

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