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A MAN'S country is not a certain area of land, of mountains, rivers and woods, but it is principle; and patriotism is loyalty to that principle.—George William Curtis.

CLEANING has almost always one aim. A cleansed vessel is fit for use. Spiritual work done for God with the honest desire that he may, through his spirit, use us, will give urgency to our desire for cleansing. A vessel not cleansed cannot be used; is not this the reason that there are some workers God cannot use?

PRESIDENT BUYLER, of Columbia University, advocates giving the degree of A.B. for a two years' course of study instead of four years. The papers answered him well by laughing at his "hargrin counter" education. Columbia would hurt only herself by making her degree mean less than that of other colleges. There is no royal road to geometry, and no short cut to mental training.

ONE of the best and most needed things we have read in many a day is the leader in the *Religious Herald*, "Holiness and Jealousy." And one of the truest things in it is this: "There is a constant tendency among men to attempt to get their religion upon the easiest possible terms. This is the explanation of all formal and ritualistic worship. Unspiritual people can go through forms, and really enjoy the beautiful service."

AT THE meeting of the Baptist Union at Birmingham, Alderman W. H. Hart, a prominent citizen and a Methodist, paid this tribute to Baptists in his welcome: "We look to you as champions of religious freedom and of liberty of conscience. You have a noble ancestry; you have a grand history; you have a goodly heritage. Your fathers were in the early struggles of Nonconformity against priestly assumption and intolerance; your fathers were in the forefront of the battle. As it is said in the address, 'they counted not their lives dear unto them,' but they were ready to show their faith in sacrificing their lives in the cause. They were to duty firm and to conscience true. I read not long since that your denomination began and ended the long line of martyrs in England that sealed their faith with their blood—that the first that went to the stake was a Baptist, and that the last one that was burnt at the stake in the time of James I. was also a Baptist. A long line of illustrious heroes, and the honour first and last belongs to you. Yours, I repeat, is a noble heritage; you have a grand example before you. I do not think any nation of Christ's church can join with the Papalist so truly as you can when he said, 'We went through fire and through water, but Thou broughtest us out into a wealthy place.'"

Did John Smyth Baptize Himself?

BY JOHN CLIFFORD, D. D., LL. D., LONDON, ENG.

SOME time ago we printed some quotations from the records of the church at Crowle, in Lincolnshire, purporting to report the beginnings of Baptist history in England. Those citations reached the United States, and greatly disturbed some of our Congregational friends, notably the Rev. Dr. Dexter, who was one of the most painstaking and energetic of the authorities on Congregational history. Dr. Dexter investigated these citations, and also the copy made by our friend, the Rev. Jabez Stutterd; and his verdict was that the originals were an extremely clumsy forgery made since 1856. In his dispassionate and even tempered English they are labelled "unmitigated rubbish;" "the most despicably fraudulent endeavour to pollute the sources of history" that stains "the annals of English literature;" "positively ludicrous for the stupendousness of their stupidity;" "a howling wilderness of lies." It is scarcely necessary to add that a gentleman of such quiet speech and grand, historical calm, acquitted our brother, Mr. Stutterd, of "all complicity with such an attempt, and all suspicion of it." He, in his "comparatively unclouded simplicity," has been imposed upon, and Dr. Dexter consoled himself that, out of the fullness of his own superlatively cultured mind and omniscient acquaintances with the past, he has closed one entrance forever to one "howling wilderness of lies."

Does some reader ask, And pray what is the portentous question which rises to such gigantic and overwhelming proportions the boiling sea of Dr. Dexter's fiery indignation? Nothing less vital to the interests of the universe in general, and to General Baptists in particular, than whether John Smyth baptized himself or was baptized by another!

No doubt it is very shocking, but we really cannot feel much interest in this central ecclesiastical question. For John Smyth we have a profound reverence and a glowing admiration, and have given reasons sufficient for affectionate esteem; but whether he carried the doctrine of "individualism" so far as to baptize himself, and was such a daring and wholesale antagonist of "apostolical succession" as not to have received baptism at the hands of a properly baptized and ecclesiastically ordained person; or whether he was duly immersed and admitted into the church by the authority of a truly baptized man—all this does not seem to our poor wits so important as keeping "one's temper" and reasoning dispassionately.

Even so acute a critic as Dr. Dexter admits that the first writer on the subject of Smyth's baptism published nothing till Smyth had been in his grave seventy-eight years; and his own book furnishes abundant evidence, if it were wanted (1) of the fearful facility and energetic dexterity with which these Christian controversialists flung "hard names" and intemperate charges at one another, and (2) of the unspeakable ignominy, even in the eyes of a Separatist, of setting up an Anabaptist church as a true church, and the consequent temptation to disparage an opponent by charging him with acts thought to be opprobrious. The days of King James were days of "light," but certainly not of "sweetness;" and it is as certainly unhistorical to press the allegations made against the Anabaptists

*The true story of John Smyth, the Anabaptist," by H. E. Dexter. Lee & Sheppard, Boston, U.S.A.
†"English Baptists: who they are, and what they have done," p. 11.

as it would be to treat Mr. Carvell Williams and Henry Richards, as "apostators," "robbers of churches," etc., because those mild designations are judged seemly on the lips of defenders of the State church. There is no doubt that Mr. Smyth was denounced as a Separatist; but we may be sure his opponents would do all they could to fasten upon him some contemptuous nickname, and render him odious in the eyes of those whom he might even yet influence, and therefore it is unworthy of the historical spirit to treat that accusation as evidence.

But the principal point is this, and it is one with which Dr. Dexter does not deal. The question of that age was, "How can we establish the true, the divine church?" The Separatists thought they had it. Smyth's great offence—this is apparent from citations given in this book—was that he attempted to go beyond them, and set up a true and divine church in independence of them, and on the basis of baptism. John Robinson charges "Mr. Smyth, M. Heliusse and the rest" with "having utterly dissolved and disclaimed their former church, state and ministry," and "coming together to erect a new church by baptism."

In that phrase you have the key to the position. It was not so much the "baptism" as it was the "erection of a new church by baptism" that aroused the bitter antipathy of the Separatists, and if the interpretation of the language of Robinson, Clyfton, Jesop and Gerrits is ruled, as it ought to be, by that fact, then it will at least follow that a verdict of "not proven" must be given on the question as to whether Smyth did baptize himself.

But those "Crowle Records" contain another tantalizing element. Dr. Dexter has maintained, and does maintain, that dipping was a new mode of baptism, introduced into England about 1633. A chapter in this book is devoted to this question—a chapter which is vitiated by two faults. First, it ignores the evidence for the existence of Baptist churches at such places as Hillocliffe and Eythorpe, Faversham and Bocking; and secondly, it assumes that means were in existence by which such churches might report their existence, if they desired. Indeed, we offer to prove, on precisely the same lines that Dr. Dexter adopts in this chapter, that there was no such thing as organized Christianity in the first century of the so-called Christian era.

In the third chapter of this book Dr. Dexter handles the "Crowle Records," and makes out, to his own satisfaction, that they are a collection of blunders. This is done by the simple process of assuming that all other records are faultless, and may be used in checking and expounding the astounding falsehoods of the Crowle church book, by exposing inconsistencies of date and of statement, improbabilities, etc., etc. But we meet all that with two or three statements. First, we have the assurance of a skilled antiquarian, who saw the "originals," that the documents belonged to the age of Queen Elizabeth and of James the First; secondly, what could be the motive of the forger? What end could he gain by it? Why should he commit an act of such unrelieved stupidity? Thirdly, violent collisions and contradictions in the statements of eye-witnesses are common even in these days, as witness the newspaper accounts of Dr. Samson's attitude and bearing on hearing the verdict of guilty and the sentence of death. Fourthly, Dr. Dexter "doth protest too much" to be accepted as an unbiased judge, although we may accord to him special praise as an able advocate of the side he

has chosen, and a veritable "Maccabean" in the thoroughness with which he "hammers" his opponents.

For ourselves, we must confess that we are neither convinced that John Smyth baptized himself, nor that the "Crowle Records" are false; although we are deeply grateful to Dr. Dexter both for his vigorous criticisms and his admirable collections towards a bibliography of the first two centuries of the Baptist controversy in England.

God's Garden.

The word garden always brings before the mind's eye a scene of beauty, peace and love, and like a disdolving view from out of the loveliness of Eden glides first faintly, then clearer, Getsemane's sad, veiled picture, from which no human hand should ever try to lift the veil that hides divinity and humanity in its last struggle with the powers of darkness. Between these extreme scenes are many others, that are like the terraces on a mountain side, sweet, restful places, from which a beautiful outlook into the land of Beulah, and also down into deep valleys where victories have been won through our Christ over Satan and self. The promise in Jeremiah, "And thy soul shall be as a watered garden," is one of the great promises to Israel of restoration and prosperity; it is soul prosperity as well as temporal, for there can never be in God's plan the temporal without the spiritual.

There is a freshness of joy in the words, "watered garden." Trees who have seen the brightness of every plant, vegetable and flower after a heavy rain, the uplifting of the leaves, the real new life as it breathes forth in nature, can realize the fullness of the illustration. In summer, after a downpour of rain on a hot day, the human body feels refreshed as well as nature, that seems to be sending forth its praise in the fragrant perfume that fills the air—it is one of nature's "songs without words."

But the Lord has a deeper truth for his followers. If the Holy Spirit waters our souls, it is that increase of praise and helpfulness toward others may go forth from our lives. And still more, the watered garden bears fruit; it begins immediately to show the results of the watering by a glad response to the new strength given, and the good vegetables and luscious fruit are God's gifts through his watered gardens everywhere to men, and he expects the blessings we, as his children, enjoy as we from time to time receive the showers of blessings that come from his Word, when his servants open up its treasures, and we study them, to bear fruit to his honor and glory.

If we keep our hearts as gardens waiting for the watering of the Holy Spirit, he will give the increase that shall bring greater blessings to ourselves and to all with whom we come in contact. May our souls be so watered and filled with fruit from above that the promise, "And they shall not sorrow any more at all," may be our experience through the abiding of Jesus our Lord!—Episcopal Recorder.

D. L. MOODY says that a few years before Mr. Spurgeon died he went to visit a friend who had built a new barn, on which was a weather vane, and on that weather vane was the text, "God is love." Mr. Spurgeon said: "Do you mean that God's love is as changeable as the wind?" "No," said his friend; "I mean to say that God is love, whichever way the wind blows."

†"English Baptists," appendix, p. 11.

"Why is it?"

A brother, under the above heading, asks: "Why is it" that so many preachers frown and look ugly when they wish to emphasize a point made? I adopt his question and extend it a little, and will then try to answer them both.

Yes, why is it that some preachers when they ought to emphasize a point, if they make one, never do it, but just read along or speak in a kind of undertone, and pass over it in a hurried manner, as though they were ashamed of the point attempted to be made, thereby losing the whole effect, be the point ever so good?

A man need not frown nor look ugly to emphasize a sentence or point. Now, I will answer why it is. First, it is an utter lack of knowledge as to the first principles of elocution, and a preacher who finds himself guilty of such practices should at once begin and persist in the study and practice of elocution. Second, it shows the man has not studied what he ought to say nor how to say it. If a man has his points clearly fixed in his own mind, he will be more likely to say them well. Third, I might add carelessness as to what the congregation may think of such conduct.

I believe it is the duty of every preacher to study diligently, not only what he ought to say on any given subject and occasion, but how he ought to say it. Sometimes there is more eloquence in the manner of the man than in what he really says. It may be argued that the speaker ought to be natural. It is granted, but he can and ought to study and practice reading and speaking with proper emphasis, as well as his manner and gestures, until they become perfectly natural to him.

Some very eloquent men whom I have heard of never attempted to deliver an address before the public until they had gone over it all, gestures and all, several times by themselves; and these are the men who have wielded immense influence.

Would it be too bad to say that laziness has a good deal to do with it?

Again, be diligent; study what you ought to say and how to say it properly, so as to be at ease and confident in the pulpit, and I think the questions will be answered. B.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whether the growing time is leading. But at the same time, do not dare to be so absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast pathetic music made up of the mingled joy and sorrow of your fellow-men, shall not find out your heart and claim it, and make you rejoice to give yourself up for them. And yet, all the while, keep the upward windows open. Do not dare to think that a child of God can worthily work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will both grow mean unless they are both inspired and exalted by religion. Energy, love and faith—these make the perfect man. And Christ, who is the perfectness of all of them, gives them all three to any young man who, at the very outset of his life, gives himself to him. If there is any young man who generously wants to live a whole life, wants to complete himself on every side, to him Christ the Lord stands ready to give these three—energy, love and faith—and to train them in him all together till they make him the perfect man.—Phillips Brooks.

SYMPATHY and love go together as naturally as the perfume and the blossom; and just as the blossom under the influence of nature's forces ripens into fruit, so the love and sympathy of a Christian life develop into fruit for the blessing of humanity and the glory of God.—Gumbart.

Pulpit Fervor.

BY REV. THEODORE L. CUYLER.

A member of the Stock Exchange told me recently that he had gone into one of the noonday services at Trinity church, and had listened with deep interest to an eloquent Lenten discourse by a young minister, which was delivered with such fervor that the sweat started on the speaker's face. After describing the effect on himself and other business men around him by this impassioned discourse, he inquired, "Why don't all ministers put more fire into their sermons?" This question of my friend, the stock-broker, is a very pertinent one for every man who addresses his fellow-men as the message-bearer from the living God.

The preaching of the Gospel is spiritual gunnery; and many a well-loaded cartridge has failed to reach its mark from the lack of powder to propel it. Preaching is, or ought to be, a message-bringing from the Almighty. The prime duty of God's ambassador is to arrest the attention of the souls before his pulpit—to arouse those who are indifferent, to warn those who are careless, to convict of sin those who are impatient, to cheer those who are sorrow-stricken, to strengthen the weak, and to edify believers. An advocate in a criminal trial puts his grip on every jurymen's ear. So must every herald of Gospel truth demand and command a hearing cost what it may; but that hearing be never will secure while he addresses his audience in a cold, formal, perfunctory manner. Certainly the great apostle at Ephesus aimed at the emotions and the conscience, as well as the reason, of his hearers, when he ceased not to warn them night and day, with tears.

It cannot be impressed too strongly on every young minister that the delivering of his sermon is half the battle. Why load your gun at all unless you can send your charge to the mark? Many a discourse containing much valuable thought has fallen dead on drowsy ears when it might have produced great effect if the preacher had had what the Trinity church preacher had—inspiration and perspiration. Many and many times a sermon that was quite ordinary as an intellectual production has produced an extraordinary effect by a direct and intensely fervid delivery. The minister who never warms himself will never warm up his congregation. I once asked Albert Barnes, "Who is the greatest preacher you have ever heard?" Mr. Barnes, who was a very clear-headed thinker, replied: "I cannot answer your question exactly; but the greatest specimen of preaching I ever heard was by the Rev. Edward N. Kirk, before my congregation during a revival. It produced a tremendous effect." Those of us who knew Mr. Kirk knew that he was not a man of genius or profound scholarship, but he was a true orator, with a superb voice and a pleading persuasiveness, and his whole soul was on fire with a love of Jesus and a love of souls.

It is not easy to define just what that subtle something is which we call magnetism. As near as I can come to a definition, I would say that it is the quality or faculty in a speaker that arrests the attention and kindnes and the sympathy of auditors, and, when aided by the Holy Spirit, produces conviction in their minds by the "truth as it is in Jesus." The heart that is put into the speaker's voice sends that voice into the hearts of his hearers. As an illustration of this, I may cite the celebrated Dr. Stephen H. Tyng, the rector of St. George's church, of New York, who was one of the most magnetic speakers I have ever heard, in the pulpit or on a platform. Every sentence he uttered went like a projectile discharged from a gun. I remember that one evening Henry Ward Beecher and myself were associated with him in addressing a public meeting called to welcome John B. Gough on his return from a temperance campaign in Great Britain. When we had finished our speeches, we went to the rear of the hall and listened to Dr. Tyng's rapid-rolling oratory. I whispered to Beecher, "That is fine platforming." "Yes, indeed," replied Beecher; "he is the one man in this

country that I am most afraid of. I never want to speak after him, and when I have to speak before him, when he gets going, I wish I had not spoken at all." And yet Dr. Tyng's sermons or addresses, when put into cold type, lost most of their power! Everybody wanted to hear him; very few ever cared to read his books. His soul-conveying power was in the pulpit.

It is an undoubted fact that pulpit fervor has been the characteristic of nearly all the most effective preachers of a soul-winning Gospel. The fire was kindled in the pulpit that kindled the pews. The discourses of Frederic W. Robertson, of Brighton, were masterpieces of fresh thought and pellucid style; but the crowds were drawn to his church because they were delivered with a fiery glow. The king of living sermon-makers is Dr. Maclaren, of Manchester. His vigorous thought is put into vigorous language and vigorously spoken. He commits his grand sermons to memory, and then looks his audience in the eye, and sends his strong voice to the farthest gallery. Last year, after I had thanked him for his powerful address on "Preaching" to the thousand ministers in London he wrote to me: "It was an effort; for I could not trust myself to do without a manuscript, and I am so unaccustomed to reading what I have to say that it was like dancing a hornpipe in fetters." Yet manuscripts are not always "fetters"; for Dr. Chalmers read every line of his sermon with thrilling and tremendous effect. So did Dr. Charles Wadsworth, in Philadelphia, and so did Phillips Brooks, in Boston. In my own experience, I have as often found spiritual results flowing from discourses partly or mainly written out as from those spoken extemporaneously.

Finally, while much may depend upon conditions in the congregation, and much aid may be drawn from the intercessory prayers of our people, yet the main thing is to have the baptism of fire in our own hearts. Sometimes a sermon may produce but little impression; yet that same sermon, at another time and in another place, may deeply move an audience and yield rich spiritual results. Physical conditions may have some influence on a minister's delivery; but the chief element in the eloquence that awakens and converts sinners and strengthens the Christian is the union of the Holy Spirit.

Your best power, my brother, is the power from on high. Look at your auditors as bound to the judgment seat, and see the light of eternity flashed into their faces! Then the more fervor of soul that you put into your preaching, the more souls you may bring to your Lord and Saviour, Jesus Christ.—Zion's Advocate.

Thy Stewardship.

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

Essential Knowledge.

We live in a time of many books and of great scholarship. There is much reading and much learning. It is questionable, however, whether ministers know more of that which is to be used in and for the specific work of soul-saving than their predecessors of earlier centuries. After all the main qualification for true ministers of the Gospel is, that they shall be men of God, saturated with the letter and spirit of his holy Word.

Too often a mistake is made right here, by and about ministers, that is not made by and about physicians, lawyers or engineers. A wide and varied culture is all right in its way, but the essential thing for each man is that he shall know well the main thing in his own particular work. A knowledge of Browning is well enough for the engineer; but nothing can take the place of a perfect acquaintance with the workings of his engine. It is well enough for the surgeon to study Kant, but if your life is in danger of ebbing away through a wound, you want in him the skill that enables him to tie an artery without the peradventure of a life. It is well enough for the lawyer to be interested in the higher mathematics, but if he cannot properly draw up a will, or a deed, he is not worth mentioning the second time as a lawyer. It is well for the minister to be a cultured gentleman, with many gifts and graces, but his main duty is to direct men to the Lamb of God, who takes away sin, and if he fails here he is a failure as an ambassador for Christ. He is to know the Holy Scriptures, and preach what they contain, as the message that comes from God to man, to make known the way of everlasting life.

There is nothing to equal an intimate knowledge of God's Word as a preparation for the work of the Gospel ministry. It is one thing to know the Scriptures, and quite another and inferior thing to know a great many things about the Scriptures, as one may know many truths about God without knowing God himself, and thus may remain without eternal life. Every great preacher of the Gospel has a deep knowledge of the Bible. No skill in rhetoric or oratory can take the place of this mastery. Some flights of pulpit eloquence remind one of Antimas, who ran most swiftly, but who had no message for all his fine running. All the great and effective revivalists have been men who were full of the Scriptures. All the men who have built up their people in godly living have been saturated with God's Word. The men of prowess as great leaders in the critical times of the Church's history have been men who have known God's Word as a part of their very life.

It is said of Thomas a-Kempis, whose "Imitation of Christ" has had more copies printed than any book in the world, except the Bible, that he found no rest anywhere but in a corner with his Bible in his hand. Ornamer and Ridley, who were burned for their faith in Christ, could each repeat the whole of the New Testament by heart. Bess, when eighty years old, could repeat, perfectly, by heart, any chapter in Paul's epistles. Luther translated the Bible into his own German language, and Calvin wrote a commentary on the whole of the Bible. There have been times when men could not be ordained to the ministry unless they could repeat each Psalm correctly, and certain councils have decreed that none should hold church office unless they knew the whole Psalter by heart.—Herald and Fresh, etc.

The morning prayer chimes in with joy of the creation, with the quiet world as it awakes and sings. It ought to bind itself up with the rising of the sun, the opening of the flowers, the divine service of the birds. The voice of the world is prayer, and our morning worship should be in tune with its ordered hymn of praise. But in joy we should recall our weakness and ask his presence Who is strength and redemption, so that joy may be married to watchfulness by humility. Such a prayer is the guard of life.—Stopford A. Brooks.

Can Baptists Consistently Invite Pedobaptists to Commune With Them?

BY JOHN T. GRIFWITH, D. D.

Before we answer the above question, it may be proper to answer another question as an introduction to it: Why are Baptists close communionists? as it is called. There are four reasons:

- 1. Because we believe that every church is to decide, and has the right to decide, who the proper subjects of communion are.
2. Because we believe that church membership is essential to communion.
3. Because we believe that baptism is essential to church membership.
4. Because we believe that immersion is essential to baptism.

Now, inasmuch as the above principles "are surely believed among us" as a denomination, on what ground can we consistently with Pedobaptists? Whilst we readily admit that they are goodly men, whilst we believe the above principles, how can we receive them to the Lord's Supper? If we are to receive them to the Lord's Table, we must do so for one of three reasons:

- 1. Either because baptism is not a term of communion.
2. Or, because the matter of baptism should be left to the conscience of the participant himself; or else
3. Because we should recognize sprinkling as baptism. Can we do so?

I. Can we receive them on the ground that baptism is not a term of communion?

We must answer in the negative because we believe that baptism is essential to church membership, and that church membership is essential to communion. Robert Hall argued for mixed communion because he did not consider baptism and church membership as a term of admission to the Lord's Table. On this ground he received sprinklers to the communion, though he did not believe in their baptism. "We cheerfully receive Pedobaptists," said he, "not from the supposition that the ceremony which they underwent in their infancy possesses the least validity." &c. "We are compelled," said he again, "to look upon the great mass of our fellow-Christians as unbaptized." Hence whilst he looked at his brethren of other denominations as persons who had not been baptized, yet he argued that they had a right, as unbaptized persons, to sit at the Communion Table. Had he believed as Pedobaptists believe, as well as the Baptists, that baptism is a term of communion, he never would have written his "Terms of Communion" in favor of mixed communion.

Pedobaptists will thus see that Robert Hall was a Free Communionist a principle which they do not receive, even though it may lead to union in the communion; for no church will invite the unbaptized to its communion and say that baptism is not a condition of participation at the Lord's Supper. We cannot like Hall and Spurgeon, invite the unbaptized to the Lord's Table because we believe that baptism precedes communion. If space permitted, we should like to notice with more minuteness the following points to show that the proposition is firm.

First—The last command of Christ. It includes both ordinances, and the one as a qualification to enjoy the other. To neglect or change the order of the commission, is an insult to the Law-giver.

Second—The practice of the Apostles. In the Acts we have the two ordinances and the command of their Lord, and their practice show that they considered submission to baptism as the first duty of the believer, and thus to precede the Supper. In the history of the primitive churches, not a hint can be found of the presence of an unbaptized person in the communion; and to us Christ in doing authority of law in the practices of the inspired Apostles.

Third—The relationship of the two ordinances. The ordinances are symbolical—the one is a symbol distinct from the other; but they are also symbols in their order—baptism before communion.

Fourth—The varied view of the ages. Much wrong has been done to the ordinances; they have been abused, but the churches throughout the centuries have borne untold testimony that baptism is an essential condition of communion. Our view is, that baptism throughout nearly all the centuries has been removed from its proper relationship to the Supper; not, however, by putting baptism after communion, but by putting it too far back and connecting it with the first birth and not the second. The creed and practice of nearly all the churches now say that the one ordinance is more important in religion than the other, that the lack of baptism should not deprive the possessor of faith of the privilege of approaching the Lord's Table. This objection tends to make light of the ordinance of baptism by setting extraordinary importance on sitting at the Communion Table, whilst it neglects baptism, which is not worthy of notice. In the New Testament both ordinances are considered equal in dignity and

importance, though indeed baptism is more frequently referred to as holding a closer relationship to "things that accompany salvation." One of the dangers of Pedobaptists is to attach too much importance to communion at the expense of disregarding baptism by speaking of "ritualistic or ceremonialism." The ordinance, whilst really the Supper itself, is only an external rite. We should be very careful lest anything we do should cause that the ordinance of Christ has less authority and dignity in the church than it had when it was instituted. We fearfully admit that spiritual qualifications are more important than ceremonies; yet, when the Scriptures say that two things are necessary in order to come to the Lord's Table, he who lacks one of them shuts himself out, though he may think that the one is more important than the other. A qualification is a qualification, whether it be natural or ritual. Circumcision, though it was only a rite, was essential to the celebration of the Passover; and repentance and faith in God would not do instead of that. The King of Zion has made baptism "a ritualistic condition" of admission into the church and its privileges; hence, however virtuous a man may be, he cannot be received inasmuch as he is unbaptized. The possession of a spiritual qualification does not abolish the law which also requires a ritualistic qualification. We must take the rules as they are and not secondarily. If it is said that he that believeth can "eat of the flesh of the Son of Man, and drink of his blood" without baptism, we answer, that he can, and that he can do so also without sitting at the Communion Table; hence if a spiritual qualification is a reason for doing away with baptism, it is also a reason for doing away with the Supper. Baptism as well as faith is a term of communion. He who has the spiritual qualification of faith, and that only, has the right to feed on Christ, spiritually; but there must be a ceremonial qualification before we can, on Scriptural grounds, present him to the Lord's Supper.

(b) Second objection—The Apostles who communed in the upper room had not received the Christian baptism, if they had been baptized at all.

We are told that the death of Jesus by which the Christian baptism was instituted after his resurrection, hence persons who had not been baptized in the Christian sense sat with the Saviour at the table at the first communion. This is Robert Hall's argument, and repeated by the advocates of open communion.

(1) That all the persons who sat at the table in the upper room had been baptized. It is not likely that they would refuse to follow their great Teacher in the baptism which had been so greatly honored. Those who refused to be baptized by John, reject the counsel of God; and it is not likely that Christ would choose his ministers from this disobedient class. There is no doubt that those who attended the first communion had been baptized.

(2) John's baptism was the same, in a substantial sense, as the baptism that was administered after the resurrection. Both were from heaven and of God's appointment. Jesus Christ obeyed John's baptism. The forerunner baptized on profession of repentance, "saying unto the people that they should believe on Him which should come after him, that is, on Christ Jesus" (Acts 19:4). The difference between them was circumstantial, not essential.

(3) That those who use the above argument do not try to prove that any who were converted after the resurrection of Christ were admitted to the Communion Table before being baptized. This is worthy of notice, inasmuch as it shows that they have to go to exceptional cases to seek an evidence that the Christian baptism is not a term of communion.

(4) In the commission, after the resurrection, a command is given to preach as well as to baptize. If the baptism that was administered before the death of Christ was not a Christian baptism, on the ground that the commission to baptize was given after the resurrection of the Saviour; so, inasmuch as in the same commission, and under the same circumstances, the command to "preach the gospel" was given, it must be according to the objection, that it was not the same Christian gospel that was preached before that by the disciples and by the great Teacher who had been "anointed to preach!"

(5) Admitting that the Apostles did not receive baptism, the Christian baptism that was required was in force at that time. No law required another baptism than this. This was all that was needed. If all would follow the example of the twelve, and submit to the baptism which is commanded in the law that came out of Zion, instead of the rite which is held by the Roman Catholic and non-Northern Africa, arguments respecting the subject of the communion would cease.

(6) The great matter for us at present is not the nature of John's baptism, but whether the law of Christian baptism is binding now on all who believe in him. If it is, it will be well for us to observe it. Whilst the baptism administered in the upper room were baptized or unbaptized, is not of much importance to us. The way for us is now clear, inasmuch as the command of Christ and the practice of the apostles teach us that it is the duty of every believer to submit to the ordinance of baptism as a qualification to sit at the Lord's Table. Hence, as the Baptists understand "the law of the house," submission to baptism is an essential term of communion. Therefore, we cannot sit at the Lord's Table with sprinklers whilst we hold our present views on baptism, and whilst we neglect baptism, which is not worthy of notice. "Let it be admitted," said Robert Hall, "that baptism is under all circumstances

a necessary condition of church fellowship, and it is impossible for the Baptist to do otherwise." Hence we cannot receive a sprinkler to the Lord's Table, unless he first submits himself to the ordinance of baptism, inasmuch as one article in our creed is, that baptism, under all circumstances is a condition of church membership.

II. Can we receive Pedobaptists on the ground that we should leave to the conscience of the candidate himself the question, whether he has been baptized or not?

It is admitted by all who have any respect to the ordinance of the Lord's Supper that all without distinction cannot partake of it. Hence some authority must judge who is fit; and the question is, whether that responsibility rests on the communicant himself or on the church? We believe that it is the church that is to decide the qualifications of those who are to sit at the table. She cannot release herself from this; and inasmuch as it is the Lord's Table, and not her own institution, she cannot welcome any to it only those whom she thinks fit, according to the laws of the institution. Suppose if the church, in the intensity of her zeal for free communion, should permit every candidate to decide his own fitness. There is no hindrance in the way of doing this; any one who feels a desire to partake of the ordinance. On this principle, what will become of discipline? The church cannot keep any member from her communion, however unclean his conduct may be. Is there any church that will say that persons outside of her care to make laws for her, and to decide who should sit at her Communion Table? It is the church that is to decide the qualifications of her communicants; and she cannot neglect her duty in this respect without disregarding the law of Christ. All the denunciations of Wales to-day, as well as the beginning of such a movement in England, are in accordance with it; and the use of this church prerogative makes every denomination "close communionists." Some are more strict than others, but none of them are "free communionists," for they all decide who are to come to the Lord's Table after all "close communionists" is the proper thing. Now, having this authority to decide the fitness of the subjects of communion, the Baptists, as they understand "the law and the testimony," believe that baptism is to precede communion; and inasmuch as the authority to judge who is fit to sit at the table cannot rest on any whom she considers unfit. The Baptists believe that Jesus has appointed faith as a condition of baptism, and baptism as a condition of communion; and hence that they have no more right to welcome the unbaptized to the Supper than they have to baptize those who have faith.

III. Can we receive Pedobaptists on the ground that we should recognize sprinkling as baptism?

It is impossible, because our profoundest conviction is that immersion is baptism; and it is this point that separates the Baptists from affiliationists.

We all agree that baptism is a divine institution—that it is a visible line of separation between the world and the church, and that it is the condition of reception to the Lord's Table. Hence the difference between us is not in our view of the ordinance, nor of the qualifications for communion, but it is farther back—in our views of baptism. Really, the debate respecting communion is a debate respecting baptism, for the great question is, whether we believe that Baptists fully believe that the immersion of the whole body in water is baptism, and that those who have not been "buried with Christ" have not been baptized; hence, inasmuch as we believe that the immersion of the believer is baptism, and that we are to limit the Lord's Supper to those who have been immersed on the profession of their faith in the Son of God. If, as Baptists, we are to invite affiliationists to our communion, we must regard them as having been baptized, or as not having been baptized. We cannot regard them as having been baptized, because the principle of our creed is that immersion is essential to baptism; and inasmuch as another article in our faith is, that baptism is essential to communion, we cannot welcome them to the Lord's Supper as unbaptized persons. They would not thank us for receiving them in the character of persons not having been baptized, for all the arguments of Pedobaptists in favor of free communion, take for granted the validity of infant baptism. Our ground is this: We cannot admit sprinkling as baptism, and hence we regard them as unbaptized; and it is contrary to our principles to sit at the Lord's Table with those whom we regard as unbaptized. Pedobaptists believe that baptism is a condition of church membership, and thus to precede communion. They will not permit any to sit at the Lord's Table, only those whom they consider as having been baptized, and the Baptists will not permit any to partake with them of the Supper, only those whom they consider as having been baptized. Hence, where is the difference? In the close "baptism," not in the close "communion." Let them answer us, if they wish, of holding narrow views respecting baptism; but it is not just to reproach us as close "communionists," while we are not exactly on the same principles as all other denominations. By confining our baptism to believers, we are more close baptismists, but not more close communionists. Our conviction is based on our baptism; their communion is not broader. They and we are governed by the same principle respecting the subject of communion. As long as we continue to believe that baptism is to precede communion, and that believers who have been immersed in the name of the Divine Persons are the only persons who have been baptized,

we must adhere to close communion. Lanford, Pa. P. S. Some years ago a tract was published in Wales on "Why I am a Close Communion Baptist," by Rev. R. H. Humphries, and the above article is a condensed translation of some of its leading points. J. T. G.

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. DOWN IN WATER STREET. By Samuel H. Hadley. 12mo, 212 pp. Chicago and New York: Fleming H. Revell Company. Price \$1.00 net.

This book is a sequel to the life of Jerry McAuley. The Water Street Mission in New York is the first rescue mission started and carried on by a rescued criminal. This was the famous Jerry McAuley Mission. Since his death Mr. Hadley, who was himself rescued by McAuley, has carried on the work. This book is mainly autobiographical, but it begins with an account of Jerry McAuley. Mr. Hadley is a lineal descendant of Jonathan Edwards. He never drank a drop until he was eighteen years old, and from that time he went down to a life of utter degradation. The story of his fall and rescue, and his subsequent experiences in bringing degraded criminals to the higher life in Christ, is replete with thrilling incidents and facts almost incredible. It is the record of marvelous transformations in character as well as in conduct. It is not only a living testimony to the renewing power of the Gospel, but is a valuable study in methods of personal work with those who are lost in vice and villainy.

BOOKS BY THE TRAVELLER'S WAY. By J. H. Jewett, M. A. 12mo. New York: A. C. Armstrong & Son, 3 W. 18th St.

This book was originally published in the Examiner of England, and was so much liked by a wide circle of readers that A. C. Armstrong & Son, of New York City, have brought out an edition in this country. These books are all refreshing, and we are sure whoever reads this volume will commend it to his friends. There is no chapter in the book of more interest, and which will do more good than "Statutes become Songs." The very title is an inspiration.

PRACTICAL COMMENTARY ON THE S. S. LESSONS FOR 1903. Published at Fleming H. Revell Co., Chicago and New York. Edited by Mrs. T. B. Arnold, assisted by a number of specialists in different departments. The year's lessons are in one large octavo volume, and the price is only 50c. Besides the expositions, there are Blackboard exercises, class questions, maps, questions, &c., making the book very helpful.

MAGAZINES.

The Helper, R. B., editor, Grayson, Ky. A monthly, has been elected the official organ of the Board of Directors of the National Anti-Mormon Association. The price of The Helper is only 10c per year.

The Treasury of Religious Thought for November has the following contents: Gambling, Rev. Melvin James McLeod; The Godhead of Jesus, Rev. Donald D. McLeis, D.D.; The Corn of Wheat in the Earth, Rev. Abraham Kuyper, D. D., LL.D.; Prayer, Dr. Gross Alexander B. Cox, D. D.; The Lost Found, Rev. G. Campbell Morgan; The Antislavery and Energetic Principles of Holy Living, Rev. F. B. Meyer; The Fallacy of Granting Voltaire; Rev. Prof. John Moore; Timely Occasion: Benefits of Thanksgiving, Rev. Frank W. Lane, D.D.; Editorial; Current Thoughts and Events; Movements Among the Churches, Rev. Charles H. Small; Christian Edification; Home and Family Life; Temperance; Prayer; The Christian's Duty; Rev. R. B. Foster, D. D.; E. B. Treat & Co., Publishers, 341-343 W. 23d St., New York. Yearly in advance, \$3.00; single copy, 30c.

How to prepare the turkey and other accessories for the Thanksgiving dinner is fully told, with illustrations, in the November number of The Aid, which the American gets shortly on all ordinary topics and all matters pertaining to the table and its service. Free sample copies of recent numbers will be sent to our readers on request to Table Talk, Philadelphia, or the November number 10c.

DR. FAYSON was asked, when enduring great bodily affliction, if he could see any particular reason for the dispensation. "No," he replied, "but I am well satisfied as if it could see ten thousand; God's will is the very perfecting of all reason."—Selected.

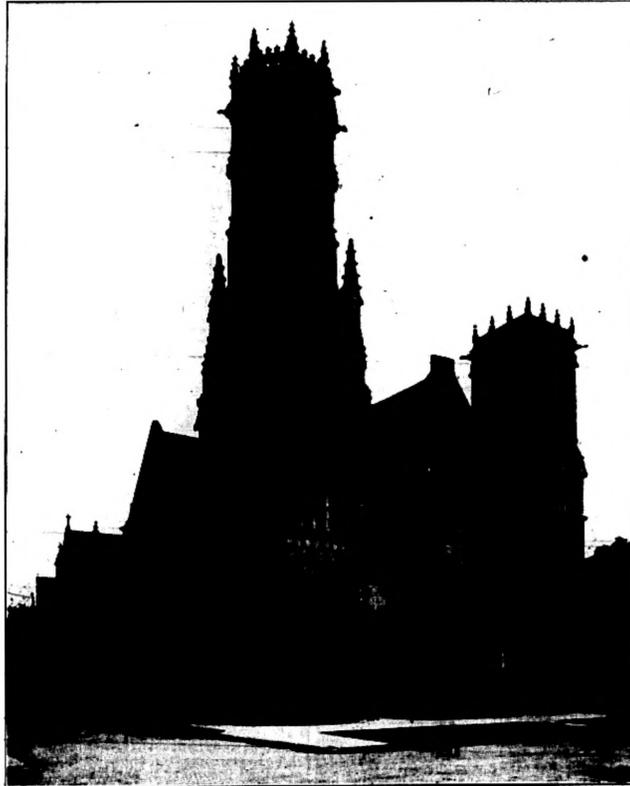
The Dedication.

The new Walnut-street Baptist church edifice, at the S. E. corner of Third avenue and St. Catherine street, is at last completed, and the dedication took place Sunday morning, though the programme lasted through the day.

The building nearly covers the lot—110x180 feet—and is of pure Gothic architecture, Bedford stone. The towers are surpassingly beautiful, and rise to 140 and 100 feet respectively. The building contains twenty-two rooms besides vestibules and halls. The lecture-room, with its gallery and with the infant class-room, separated by folding doors, can seat 900. There is a large lecture-room in the basement, as well, where lectures and other entertainments can be had. Also in the basement are the kitchen, the bicycle-room, the safety vault and its room, the furnace and fuel-room, beside a large store-room. On the top floor there is the pastor's study (out of sight the best he ever had), the Bible class and other class-rooms and the young ladies' parlor, the latter very handsomely furnished. On the middle floor, beside the lecture-room and its connections, there are the baptismal rooms, the ladies' parlor (large enough for an assembly-room) and the pastor's office, the last two being handsomely furnished.

The main audience-room has wide galleries on three sides and a large choir gallery behind, and above the pulpit. The ceiling is paneled, the walls tinted a delicate green, corresponding with the organ and carpet, the pews are golden oak, quarter sawed, as is the pulpit and finishings of the room. The railing around the pulpit and the baptistery is wrought iron, ornamented; and with black finish. The columns supporting the gallery are Corinthian, white, with gilded capitals. The aisles are white-tiled, and the acoustics are perfect. The memorial windows are majestically beautiful. The one to Mrs. Carrie Buchanan, a tribute from her husband, represents her spirit, led by an angel, passing through the valley of the shadow of death, with the words on the side panels, "Yea, though I walk through the valley of the shadow of death, I will fear no evil." This was the pastor's text at her funeral. The window in memory of Dr. and Mrs. J. Lawrence Smith (furnished by the Hon. J. Guthrie Cooke, Miss Lucy Smith and the pastor) represents the palm of victory in the laurel wreath of fame surrounded by the crown of glory. The memorial window to Mr. J. O. McFerran, Sr., and Mrs. Elizabeth P. McFerran (furnished by their son, Mr. James O. McFerran, Jr.) represents the good shepherd leading his sheep into the fold, bearing a lamb in his bosom. Two doves of peace are nesting above, and the grape vine with its rich clusters represents the fruitfulness of the lives of the lamented pair. The window in memory of the Hon. John M. Dalph (furnished by his widow and daughters) represents the sheaf of wheat of ripened character and the anchor of hope, with beautiful surroundings. The baptistery is a memorial by the pastor to his mother, Mrs. Esther Mary Eaton. The large east window in the lecture-room is in memory of Dr. Basil Manly, Jr., noble woman. It was furnished by a number of friends, and on its central panels are the Bible and the palm—truth and triumph. The middle south window has a fine picture

NEW WALNUT-ST. BAPTIST CHURCH



of the old edifice, at Fourth and Walnut, in the clouds, and is a memorial to the old place of worship. This was suggested and carried into effect by Deacon Theodore Speiden.

The chief memorial, however, is the Parr memorial chime of ten bells, hanging in the main tower, and furnished by Daniel G. Parr, Esq., in memory of his lamented wife, Mrs. Maria Marquette Parr. There are ten of these bells, varying in weight from 4,200 to 850 pounds, weighing in the aggregate 28,000 pounds. These bells bear appropriate inscriptions, which have been published in several papers. The family prepared and distributed among friends beautiful souvenir programmes, with appropriate illustrations and sentiments, and containing the seven programmes the special chimer, Prof. Metee—sent here for the purpose—rendered on Saturday night to Wednesday night inclusive, three being on Sunday. There are fine pictures of Mr. and Mrs. Parr and of the church. To Mrs. John H. Sale (nee Parr) is due special credit for the whole arrangement of the chimes from beginning to end. They are the finest that can be had, and were secured without regard to cost.

The organ is said to be the finest ever shipped to the South—an instrument very large, of sweetest tone and of great power. It is antiphonal, and part of it is in the west gallery, while the larger part is in the choir gallery. It has electrical action, and has all the latest improvements. Musicians go wildly enthusiastic over it.

The audience room can seat 1,000 persons, while over 2,000 can be packed in it. Its acoustics are perfect. The pews are circular, and no seat is more than 90 feet from the pulpit, not even in the gallery. The building is lit by electricity, there being

over 400 lights, and it is heated by steam.

The cost of the property, estimating at a fair cash value the articles carried from the old edifice, is over \$140,000, and the same could not be duplicated for even \$10,000 more than that amount. Of this it was necessary to raise \$4,000 on dedication day, that being the amount of the debt incurred. So the church enters its new quarters without owing a dollar for it.

MADE A TURN OVER.

A principal in a public school in Ohio had a food experience that will be familiar to many school teachers.

"The hard work of the school-room was so wearing that I was completely worn out and could barely walk home at night, and at other times I was so nervous that it was with much difficulty I ate or slept. I attributed my failing health to improper food, and felt that it would be necessary to quit my profession or get some food that would sustain my nerves.

Fortunately enough at this juncture I discovered Grape-Nuts, and am very grateful that I did. After using the food for a month I felt decidedly better and like a new man resurrected from the grave. The sluggish feeling, headache and nervous spells have all left me, and I feel young and active.

I can better concentrate my mind upon my work because my nerves have been strengthened and my health and energy has returned and I take interest in my work which before seemed a burden.

I use Grape-Nuts every day because it is the best food for my system, has restored my health and I am correspondingly grateful." Name given by Postum Co., Battle Creek, Mich.

THE DEDICATION.

The chimes rang on trial Saturday night and attracted much attention, as well as elicited enthusiastic admiration. Despite the rain Sunday morning, throngs of people gathered an hour before the time and the house was filled. All the chairs and extra seats available were occupied, and more than a hundred stood through the exercises, while numbers went away.

The choir opened with "Oh! come let us worship," followed by the Doxology, and President Edmund Harrison led in the invocation. Dr. J. G. Bow read the first hymn sung in the new place—"How firm a foundation." and Dr. J. B. Mooly read the Scripture lesson, 2 Chron. 5, and Rev. 21. Dr. W. W. Hamilton led in prayer. Then came the hymn, "Glorious things of thee are spoken," and Dr. E. D. Gray preached the dedication sermon. Everybody deeply sympathized with Dr. W. H. Felix in his bearing which prevented his being present to preach the sermon; but Dr. Gray was equal to the occasion and gave us a grand sermon on "The reign of sin and the reign of grace." Man was once holy, but sin corrupted him. Sin is a terrible reality, shown as such by Scripture, by observation, and by self-examination. Sin's dreadful nature was dwelt upon, it is not only violation of God's law, it is rebellion against God. It is moral anarchy. It reigns in all persons of all lands and ages. It enslaves all hearts and debases all lives. Humanity received its fatal wound when sin entered the world. All the evil and ruin of earth is caused by sin. Sin is vile itself, and it is corrupting to all it touches. It deceives people to their ruin. Man is but a relic and a ruin of what he was.

Into this dark realm grace

came. The result of sin's reign is death, and grace provided a remedy. Christ bore our sins, and he infuses spiritual life into dead souls. Redemption and eternal life Christ brought us. "Where sin abounded grace did much more abound." By grace we are justified, by grace we are sanctified, and by grace we are glorified. Dr. Gray brought out and enforced these points with power.

Chairman Wm. Moses, of the Building Committee, made a brief report, turning over the keys of the church to the sexton and the building to the church. The committee will make their full report to a regular church meeting.

Pastor Eaton then stated that the expense of the new edifice and its furnishings and incidentals was over \$140,000, and that \$4,000 was lacking. He appealed for this sum, and the responses were prompt and numerous until the amount was more than made up, so the new church is free from debt.

The dedicatory prayer was offered by Moderator W. E. Powers. It was a tender and a fervent prayer, thanking God for this church, for this edifice, and invoking rich blessings upon pastor and people.

Prof. Schlicht beautifully rendered a solo—"The King of Glory"—the great assembly arose and sang Coronation, and Dr. I. M. Wise pronounced the benediction.

AT 3 P. M.

The great audience-room was again filled at 3 P. M., the Parr memorial chimes ringing three-quarters of an hour previously. After the organ prelude and doxology, the people sang "Hark, hark my soul," and Dr. Oompton read the 91st Psalm. Dr. B. H. Dement led in prayer. The male chorus then beautifully rendered "Lead Kindly Light," after which Moderator Powers spoke most interestingly of the Past of Walnut-street Church. He had been a Baptist sixty-three years, and knew the founders of our cause in the state. The first Baptist church in the state was Governor's Valley, founded in June, 1781, near Elizabethtown. He spoke of the other churches, till in 1800 there were five in Jefferson county. In 1815 the Long Run Association appointed a missionary—Hinson Hobbs—who organized the First Baptist church of Louisville with fourteen members. He sketched most interestingly the history of the church, its successes, its trials, its triumphs, and said it always stood on the right side, even when some of its pastors, caught by the "Current Reformation," sought to reform the truth and substitute error. Under Pastor George Walker—who "never hit error any love links"—the church rallied and went forward. To Dr. Buck more than to any other man, Kentucky Baptists owed their prosperity. The church was specially complimented in having its present pastor over twenty-one years. This spoke well for both church and pastor. Some preachers ought to change once a month, and with some churches even the Apostle Paul could not stay long. The speaker pronounced the new edifice perfect, and he exhorted the church members to be perfect also.

While not a prophet, Dr. J. M. Weaver spoke of the Future of Walnut-street Church. He emphasized three points. She should continue to be the mother of churches; she should make a grander record than ever in missions, and she should be a model

church spiritually. We have this address in manuscript, and will soon publish it in full. We hope Moderator Powers will favor us with his address, also written out. With the best location and appointments, this church should do her best work.

Dr. Kager, recognized both the historian and the prophet who had preceded him. A man with insight has foretold. His was the task of telling what a Baptist church stands for. Let it stand for an honest effort to reproduce the divine ideal. The "Acts of the Apostles" is but the record of Christ's continued work in organizing churches. The kingdom of heaven works through local organizations. It stands for a regenerate church membership—for living stones in the temple. The stones vary as Christian differs from Christian, but all are to be living. It stands for a vital organism. The living stones are to be builded together into a divine growth.

The correlaries to these are simple loyalty to Christ and to the Word, simplicity in worship, ordinances and polity. No gorgeous ritual in worship, baptism as the formal initiation into service, symbolizing the death of the old life and the resurrection to new life. The Lord's Supper, a memorial ordinance symbolizing nourishment, Christ being the Bread of Life to us. Independent church polity, no rule by pope, bishop, assembly, synod or what not; but living, local autonomy. Absolute separation of church and state. And, finally, a Baptist church stands for loyalty to Christ in sending the Gospel to the ends of the earth.

We hope also to secure this address in full for publication. The congregation sang "O, Safe to the Rock" and Pastor W. K. Foster pronounced the benediction.

NIGHT.

At 6:30 P. M. the chimes pealed forth with wonderful sweetness, and the great audience room rapidly filled again, chairs in the sides being again needed. Dr. Gray addressed the young people. After the exhortation Dr. Gray led in the invocation. The congregation sang, "I love to tell the story." Dr. Compton read from Romans I. and Philippians III., and Dr. J. A. Bennett led in prayer. The choir then gave us the anthem, "The day is past and over," after which the congregation sang, "There is a fountain filled with blood."

Dr. Compton preached on the Gospel as the power of God. First, the civilizing and moralizing power of the Gospel was set forth, and then its saving power was stressed. The Gospel can and does save because God is in it, and it is his way of saving souls. Dr. Compton is a most pleasing speaker of majestic presence, and he held the closest attention of all. Dr. Bow led in a prayer of special fervor, and the people sang, "My faith looks up to thee." Seven persons joined the church, five having joined in the morning, and the pastor used for the first time the new baptistry, baptizing two, one of whom had been received the Wednesday night previous. One of the two was Miss Berne McKelvin, a grand-daughter of Mrs. McKelvin, who was the first person baptised in the old edifice at Fourth and Walnut streets.

The whole day was simply glorious. The church and their friends were profuse in their expressions of gratification and thankfulness. A spontaneous, informal and enthusiastic reception followed each meeting.

All Stuffed Up

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

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

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

Hood's Sarsaparilla

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

PROGRAMME.

The following is the programme of the Missionary Meeting of Nelson Association, to be held at Mt. Washington, Ky., November 29, 30.

SATURDAY.

10:00—Devotional Meeting and Organization. Biblical Basis of Missions—W. O. CARVER.

Brazil— 1. Its Needs. 2. Provision for Meeting These Needs—Chas. Anderson.

1:00—Men's Meeting and Women's Meeting. These meetings are exclusively for men and women respectively.

7:00—Devotional—Led by J. W. Kopperly.

China, as follows:

- The Country and People—S. P. Martin. The Religions—U. S. Thomas. General Missionary History—J. R. Johnson. The Boxer Troubles—A. D. Cooper. Baptist Missions—J. F. Ray.

SUNDAY.

9:30—Missionary Prayer Meeting—W. O. Lewis. Baptist Missionary Organization—J. A. Booth.

Mission Work in Kentucky—A. F. Gordon, W. A. Barna. How to Develop a Church in Missions—G. O. Oates, J. W. Kopperly.

7:00—Sermon—The Aim of Missions—W. O. Lewis. Any speaker who cannot attend will please notify as early as possible. W. O. CARVER, Louisville, Ky.

TEXARKANA.

En route for Waco to attend the Texas General Baptist Convention, I stopped over a day with Dr. O. L. Hailey, pastor of the First Baptist church. I found affairs in a prosperous condition. In about two years Bro. Hailey has welcomed 200 into the fellowship of his church. In his church are many of the leading citizens of Texarkana, and under his able and wise leadership the church is becoming one of the leading churches of the Southwest. He goes with me to Waco. The Second church, I learn, is also in a fine condition. Dr. Hailey's wife is the daughter of Dr. J. R. Graves, of precious memory, and she has five great boys. With the blood of Dr. Hailey and J. R. Graves in their veins, they will no doubt make their mark in the world. W. P. H.

A FINE KIDNEY REMEDY.

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

GEORGETOWN COLLEGE NOTES.

The revival services of the Y. M. C. A., conducted by J. O. Baswell, closed last Sunday night. Bro. Baswell preached the Gospel with great force and earnestness.

Bro. J. W. Greathouse continues his work for his new church at Sadieville. Bro. J. E. Martin's church, at Silas, is always ready to open her purse to every good work, and gave Bro. Greathouse \$34 for his new church.

Dr. T. T. Eaton, editor of the Recorder, and Dr. E. F. Swindler, of Covington, who were appointed by the General Association to visit the college, were with us Friday.

Dr. W. H. Felix, of Lexington, is also a member of the visiting committee, but on account of the death of his daughter he could not meet the other members of the committee. The faculty and student body expressed, by a rising vote, their sympathy for Dr. Felix in the death of his daughter, and appointed Dr. Kautler to bear it to him.

The improvement of the college buildings and grounds continues to go on.

Your scribe had the pleasure of talking to the people at Dunkers, Sunday afternoon, and of listening to Dr. W. W. Hamilton, at Midway, Sunday night. M. E. LLOYD

ORDINATION.

Presbytery met on Sunday, November 9, 1902, with Glen's Chapel church, near Parkville, Boyle county, Ky., for the purpose of ordaining to the ministry Bro. J. B. Jones, who had been set apart for that work by that church. The introductory prayer was made by Bro. A. Mobley. Bro. T. H. Coleman was elected moderator and J. B. Guthrie clerk. The following churches were represented, viz: Glen's Chapel—All the membership.

Danville—Eld. H. A. Sumrell. Pleasant Hill—Eld. A. Mobley. Parkville—Eld. T. H. Coleman. W. G. Fraher and J. B. Guthrie.

Bro. J. B. Jones related his Christian experience and call to the ministry. Bro. T. H. Coleman examined the candidate, assisted by Elds. A. Mobley and H. A. Sumrell. The examination was satisfactory to all concerned, and then the church, on motion, ordered the ordination. Bro. H. A. Sumrell preached the sermon, text, Ac's 10:3, to a good and attentive audience, after which Bro. A. Mobley made the ordaining prayer. Bro. S. L. Montgomery and H. B. Allnut, having been elected deacons of that church, were also ordained. Bro. T. H. Coleman delivered the charge to the candidate. Benediction by candidate.

T. H. COLEMAN, Moderator. J. B. GUTHRIE, Clerk. Perryville, Ky., Nov. 10, 1902.

PREMIUM BIBLES FOR ALL.

Old subscribers sending us \$3.50 will get figures moved up one year and one copy of our elegant leather-lined, flap-edged, pronouncing Teacher's Bible, with all the helps in it.

An elegant \$3.00 Bible. New subscribers will get the paper one year and one of these Bibles for \$3.50.

Now is the time to order! Remember one year and this fine Bible for \$3.50. Old or new subscribers.

WESTERN RECORDER 642 Fourth Avenue, Louisville, Ky.

WEAK KIDNEYS AND BLADDER TROUBLE.

Had To Pass Water Very Often Day And Night.

Cured by the Great Kidney Remedy, Swamp-Root.

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



A. H. NOONKEY.

DR. KILMER & CO., Binghamton, N. Y. About two years ago I had a very severe case of kidney and bladder trouble. The pain in the small of my back was so severe that I could not stand it to stay in one position more than a moment or two, and was obliged to pass water very often day and night. I tried medicines and doctors without getting relief. Noticing an advertisement in the TORREX SPRING JOURNAL, of

Sample Bottle of Swamp-Root Free by Mail.

EDITORIAL NOTE—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all readers of the "Western Recorder" who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in the Louisville "Western Recorder" when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular five-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.

ORDINATION.

Pursuant to the call of Burlington Baptist church, a majority of the churches in North Bend Association sent up representatives Wednesday, November 12, to sit in council as to the ordination of Bro. D. E. Lowell to the deaconship.

After listening to an able sermon from Dr. J. A. Kirtley, the examination of the candidate was conducted by Bro. B. F. Swindler. After prayer and the laying on of hands by the ministry, Bro. W. B. Hall delivered a charge to the church, and Dr. C. W. Daniel a charge to the candidate. We are confidently expecting Bro. Lowell to "use well the office of deacon, purchase to himself a good degree and great boldness in the faith which is in Christ Jesus."

A pleasing feature of the occasion was the presentation by Bro. Swindler, in behalf of the committee, to Dr. J. A. Kirtley an engraved copy of the resolution passed at the last session of North Bend Association in making him moderator emeritus during his remaining years. In accepting, Dr. Kirtley, in a few words, feelingly expressed his appreciation of the honor conferred upon him by his brethren.

After an elaborate spread in the rotunda of the elegant Court House, the congregation assembled to listen to an old-time Holy Ghost, Baptist sermon by Dr. C.

Swamp-Root I determined to give it a trial and bought a bottle. By the time I had finished the first bottle the pain had entirely disappeared from my back. The pain and frequent desire to pass water ceased. However, I continued to take the medicine, feeling about six bottles in all. That was over a year ago and I have had no return of the trouble since.

A. H. Noonkey.

Chief Engineer, State Capitol Building, Jan 2nd, 1902. Topoka, Kan.

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

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

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

W. Daniel upon "Salvation by grace and rewards for Christian service." Thus ended another glorious day among North Bend Baptists. More anon. J. L. FROBLES.

PERFECTION is not sinlessness, but the loyalty of the soul by faith to Christ when all is said and done. The final judgment is, whether, having done all, we stand—stand at the end, stand as a whole.—P. T. FRENCH

PARKER'S HAIR BALSAM. Cleanses and keeps the hair from becoming thin and falling out. Never fails to restore Gray Hair to its youthful color. Contains no alcohol or other injurious ingredients.

SEWING MACHINES AT WHOLESALE PRICES. GENUINE SINGER, DOMESTIC, WHITE AND STANDARD. \$29.00. All Drop-Head and latest improved. Brand new, with all attachments, and warranted satisfactory or money refunded. The EXCELSIOR machine, \$18.00 to \$17.00. We pay the freight. Send for circulars. Whyne Mfg. Co., LOUISVILLE, KY. Reference: Western Recorder.

ONLY TO-DAY.

BY HENRY BURTON.

Only to-day is mine,
And that I owe to Thee;
Help me to make it thine,
As pure as it may be;

What if I cannot tell
The cares the day may bring?
I know that I shall dwell
Beneath thy sheltering wing;

What shall I ask to-day?
Naught but thine own sweet will;
The windings of the way
Lead to thy holy hill;

Give me thyself to-day,
I dare not walk alone;
Speak to me by the way,
And "all things" are my own;

OUR PULPIT.

CHURCH GROWTH.

BY W. H. FELIX, D.D.

Sermon Preached at the Dedication
of Walnut-Street Baptist
Church.

"From whom the whole body fully
joined together and compacted by
that which every joint supplieth ac-

The subject of growth is an inter-
esting study whether in the
natural or spiritual world. It is
a law, and so pervasive that it
has been regarded by some as an
essential feature of all things.

creation of a world or the growing
of the green herb. The work of
creation was a progressive work,

Does not everything in nature,
sun, moon and stars, earth and
sky, and air, and light, so far as
the purposes of this world are

You are familiar with the
growth of man from helpless in-
fancy to full grown manhood.
The work of redemption is
marked by the same feature of
progress. The plan of salvation

You Save Money
at Bacon's.

Black Dress Goods.

We show all the new weaves in Etamines. We have
them ranging in price from 50c to \$1 50 per yard;
special in 46 inch Etamine, worth 85c, per yard..... 65c

50 inch All wool Sponged and Shrank Ochevit. the
correct fabric for tailor suits, heavy and durable,
worth \$1 00 a yard, our price per yard..... 75c

All-wool Pinella, 44 inches wide, worth 90c a yard,
nice satin finish, a beauty for coat suits; our price per
yard..... 85c

58-inch Camel's Hair Zibeline, all wool, extra heavy
weight for coat suits, and separate skirts without
lining, worth \$1 50 per yd., our price per yd..... \$1.00

Dress Goods and Silks.

Mixed Suitings, all-wool, in tan, red and blue
mixtures, 44 inches wide, per yard..... 50c

All-wool Hairline Stripes Homespuns, in color,
gray, dark navy and black, 50 in. wide, per yd..... 75c

Cream Bedford Cord, all wool, suitable for waists,
40 inches wide, per yd..... 75c

Just received a lot of light colored Satin Duches, all
silk, in cream, pure white, light blue and rose pink,
21 inches wide, per yard..... 85c

We have a special material called "Corsica Satin," used
for coat linings, dress linings. This material is all
silk, 24 inches wide, per yard..... 75c

Corset Department.

R. & G. Deep-hip Corset, straight front, made of good
quality jeans, narrow-stayed, supporter tabs, per-
fect fitting..... \$1.00

Warner's Rust-proof Deep-hip Corsets, made of very
fine coutille, very elaborately trimmed, silk
floored, supporter tabs, perfect fitting..... \$2.50

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Is under the supervision of one of the Firm, each
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-In fact it is as safe as shopping in
person from our counters.

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Market Street, bet. Third and Fourth, Louisville.

J. BACON & SONS.



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Ladies' Heavy Bleached Floor-
lined extra size Vests, crocheted neck
and front, covered seams, French-
made Pants to match, worth \$2.50
for..... 25c

Ladies' extra fine Foster Cotton
Ribbed Corset Covers, high neck and
long sleeves, very beautifully
finished, worth 75c. for..... 39c

Ladies' All-wool Natural Gray
Ribbed Vests, fancy crocheted neck
and silk front. Face to match;
worth 75c; for..... 59c

Ladies' Extra Heavy and Extra
Fine Foster Cotton Union Suits; bet-
ton down the front; worth \$1.50;
for..... 79c

Ladies' Extra Fine Natural Gray
All-wool Cashmere Union Suits; very
highly finished; worth \$1.50;
for..... \$1.50

Ladies' Hosiery.

Ladies' Extra-heavy Foot-black
Triple Floor-lined Hosiery, double sole,
heels and toes, plain or ribbed;
worth 75c; for..... 59c

Ladies' Extra Fine All-wool Foot-
black Cashmere Hosiery, double sole,
heels and toes, worth the for \$1.00
No. 2 pairs for..... \$1.00

Kid Gloves.

\$1.00 For a splendid 1-stap French
Kid Glove, in black, white or
color; fitted to the hand.
\$.25 For the celebrated Black
Foster Hook, Glass Kid Glove

statue of the fullness of Christ."
"The path of the just is as the
shining light, that shineth more
and more unto the perfect day."
God, then, seems to be working
in nature, in providence, in
grace, everywhere upon the prin-
ciple of growth, enlargement, de-
velopment. To the growth of all
living things conditions are at-
tached, and these conditions vary
according to the nature of that
which is to grow. Plants must
have soil, water and air. Ani-
mals must have suitable food by
which nourishment is given to
every part and secures growth.
If we wish to grow either plants
or animals we must conform to
these conditions. Cultivation
and fostering care secures the
best, the quickest and healthiest
growth, and hence the necessity
of understanding the conditions
of growth and the part human
agency is to take in it. The
growth of grace in the heart, the
growth of the church of Jesus
Christ in the world, though a di-
vine work, is largely conditioned
upon human effort, and hence we
should acquaint ourselves with
the best means of securing it.
Now to the subject of Church

has taken centuries of sunshine,
and storm, and tempest, to de-
velop, once existed in the em-
bryo, so the church may be said
to have had its embryonic state
in the person of Jesus Christ, and
that, too, with all its possibilities
and perfection. From him has
grown, and is now growing, the
body called the church. Nine-
teen hundred years ago it was an
infant, containing all the possi-
bilities of the future. It had
then committed to it a great
work to accomplish which it has
struggled, and is now struggling
with a deathless energy to ful-
fill. Its mission was to subdue
the earth unto Christ, and make
of it a fitting abode for the dwell-
ing of peace and righteousness.
He who was its head and support,
and to whom all power in heaven
and earth was committed, sent it
forth with this commission, "Go
disciple all nations." The suc-
cess which it has had in the work
has been its growth. The Ap-
ostle represents the growth of the
church under another figure,
"And are built upon the founda-
tion of the apostles and prophets,
Jesus Christ himself being the
chief corner stone, in whom all

the building fitly framed together growth unto a holy temple in the Lord." Now let us consider the conditions by which this growth has been secured, that which will secure the quickest growth. There are thousands of local organizations called churches, and the aggregation of these compose the body of Christ, which is called the church. "And he is the head of the body, the church," "for his body's sake, which is the church." We may, therefore, narrow the subject down to a simple local church for that which will best secure the growth of each local church will best promote the growth of the whole body.

First.—To secure the growth of a local church, there must be a living connection with a living head. A church is a peculiar institution. It is not a mere institution, though it is an institution; it is not a mere assembly, though it is an assembly; it is not a mere Society, though it is a Society; it is not a mere organization, though it is an organization. It is a body growing out of a living head and actuated by a divine spirit. Christ is the head of the church, and the Source of its life. There are those who worship a dead Christ only, but a dead Christ cannot be the Source of life. We worship not only a Christ who died, but a Christ who lives, and who is a life giver. The apostle says, "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." "From whom the whole body fitly joined together, &c." Let us look at the analogy here suggested. It is not necessary to be an anatomist to know that the head is the most important part of the body. It is the seat of all sensation, and it is more than any other part connected with life and its various functions. From this great source and centre of vital power the other organs draw all their energy. Paralyze those nerves which connect them with the brain and their powers are gone, their functions cease, the eye has no sight, the ear no hearing, the lips no voice, the tongue tastes neither sweetness in honey nor bitterness in wormwood, the strong arm of labor hangs powerless by the side, nor is there power to lift a foot, though it be for the saving of life. The whole machinery of the body ceases to act. You may sever the hands, the feet, the arms and the legs from the body, and it lives; but if you sever the head, instantly it dies. Just such an intimate relation does Christ sustain to the church. Each member of the body draws life and performs its functions by virtue of union with him. Members may be severed and the body lives, but if Christ be severed from the church it instantly dies. Now, as growth is based upon life, we see the condition of growth in a church, not only as to the body, but every member of it, so that in order to growth there must be life. It would seem useless to say this, but there are those who are seeking growth in the spiritual life when there is no spiritual life to grow. Such are they who think that the whole of religion consists in conformity to certain forms and ceremonies, it does not matter how they live, so they have said their prayers, outwardly confessed their sins, and have been formally baptized. Such are they also who suppose that it is sufficient if they live in conformity to a set of rules of their own making. This is reversing the law of growth.

Growth does not commence outwardly and work inwardly, but it commences inwardly and works outwardly. Now, to take these forms and ceremonies, or laws, and expect growth is as foolish as to take the cornstalks of last year and set them out and expect them to grow. All true growth proceeds from life, and life in the Kingdom of God begins by a birth. "Except a man be born from above he cannot enter into the Kingdom of God." The child must first be born before it can grow; so with a child of God there must be a personal, living connection with the head as the Source of life and development. The first thing to be done is to establish this living connection, and the life follows. Nothing, my brethren, can take the place of this, and no true growth can be secured when it is ignored. Without this, all other means and measures are but mere galvanism to a dead body; there may be some movements of the body, but there is no glow upon the cheeks, no fire in the eye, no warmth in the body, no blood in the veins, no breath in the nostrils. You may have the most approved machinery of church work, you may have eloquence in the pulpit, elegance and wealth in the pew, the most artistic and refined singing, the most elaborate ritual, the most beautiful and costly building, but it will all be mere galvanism upon a dead body if there be no living connection with Christ as the living head. Numbers may be added, but they will be mere encumbrances upon the body, producing sickness, poverty and death, rather than a healthy and vigorous growth. Suppose one should attempt to grow a tree. Let him gather his material and workman. He finds a living root, he builds a trunk, and then with tenon and mortise he fits in the limbs and their branches, until it increases under his labors, but would there be any growth there, any life? The sunshine, and the rain, and the dew might fall upon it, but no green, living foliage would ever clothe the framework. There is no living connection with life. Just such folly are those guilty of who seek the growth of a church and ignore the vital connection to be formed necessary to its growth. They have only the framework raised out of dead materials. It becomes then a vital question, how shall this living connection be formed? No legislative enactments can establish this union. The decrees of Kings and Emperors, the votes of parliaments and congresses, can never put us into Christ. Natural birth can not ally us to the Son of God, if so, then are all the children of God, and the new, spiritual birth is a mere myth and a useless thing. The vote of the church itself is powerless to effect the necessary connection. More is needed than simply to bring oneself in contact with ordinances, to read the Bible, to repair on Sabbath to church, to sit down in communion at the Lord's table. Not one, nor all of these combined, can put life into the body or a dead soul. Naught but a personal faith in the Lord Jesus Christ can ever make living members of the head. Faith is everywhere in Scripture recognized as the uniting bond between Christ and his people. Spiritual life is not a thing to be inherited, to be handed down from parent to child, but it is the work of the Holy Spirit upon the heart, resulting in a personal, conscious faith in Christ, which establishes a living connection with him at the head, so says the

You, Dear Reader, Threatened with Consumption, Lung Trouble or Catarrh, try this Philosophical and SUCCESSFUL CURE. It will SAVE YOUR LIFE as it has thousands of others.—Dr. Slocum.

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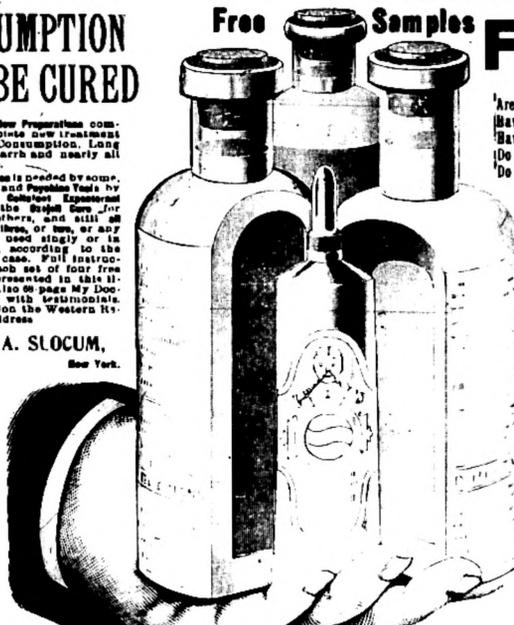
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Many of the ailments of women and delicate children are speedily relieved and cured by these Flesh-Forming Remedies.



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- Have you kidney trouble?

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Please send your name and full address to DR. T. A. SLOCUM, 30 PINE ST., NEW YORK, and the Four Free Preparations will be sent once forwarded to you with full directions for use. Please mention the Western Recorder when writing.

EDITOR'S NOTE.—The New Slocum System of Treatment for the Cure of Tuberculosis, Consumption, Lung Troubles, Bronchitis, Asthma, Catarrh, General Debility, Anemia, Rindown System, Kidney Troubles, and nearly all the ills of life, is medicine reduced to an exact science by the World's foremost Specialist. By the timely use of these remedies thousands of apparently hopeless cases have been permanently cured. By special arrangement, all our readers who may be afflicted will be supplied with ALL FOUR FREE REMEDIES. We absolutely guarantee this generous offer. When writing the Doctor, please give express and postoffice address, and tell him you read this announcement in the Western Recorder.

Word of God. "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life." "But these are written that ye might believe that Jesus is the Christ the Son of God, and that believing, ye might have life through his name." "I am crucified with Christ, nevertheless, I live, yet not I, but Christ liveth in me and the life which I now live in the flesh, I live by the faith of the Son of God." "He that hath the Son hath life, and he that hath not the Son of God hath not life." There will readily occur, perhaps, to your minds those passages of Scripture which represent Christ as our life, and in connection with these, those which speak of receiving Christ by faith. My brethren, never let us overlook this fact. A body separated from Christ is not a church, no matter what its pretensions may be. Let us everywhere, and in every way, and under all circumstances, insist upon a personal faith in the Lord Jesus Christ as an indispensable requirement for membership in a church. Let us never substitute for this, nor endeavor to supplement it. Let us never throw between the Saviour and he who would seek him nought but this, "Believe on the Lord Jesus Christ, and thou shalt be saved," and let us never demand less. If one covers himself beforehand with preparations in order that he may be somewhat more worthy of acceptance, and consequently somewhat less indebted to his forgiving love, he loses all. If any rag of self-righteousness comes between a sinner and the Saviour, it will keep them sepa-

rate. Naked and bleeding must the branch be laid upon the naked and bleeding tree in the process of engrafting. If any covering were first wrapped round it, the branch would never draw life, the tree would never give it. So the soul must be stricken through with the consciousness of guilt, and naked of goodness, must by faith cleave unto Christ for life and heaven. Any work by way of recommending will be a non-conductor through which the warm current of life from Christ will not pass into the dead root. We want a living church; the wants of the world demand it. Every member must be a living branch, or the church will be sickly and inefficient. Brethren, insist on the new birth, a change of heart, and a consequent change of life, a personal faith in Jesus Christ as a qualification for church membership. Let not a desire for numbers lead you to receive into the church such as give no evidence of life. They will only encumber you, they will make you weak and sickly. They will stop the free flow of the currag of life through the body. Better be a few and all living, than many and some of them dead. The growth of the church will be slow and stunted with such dead and useless material. In order, then, to the healthy growth of the church, there must be a living connection with a living head.

Secondly.—In order to the healthy growth of the church, there must be a fitting, an appropriate organization. "From whom the whole body fitly joined together and compacted by that which every joint supplieth."

There must not only be union with the head, but there must be union among the members, and an inter-adaptation of the component parts; in other words, there must be organization. In the human body the organization is complete, and by means of it life is conveyed to every part. It is admirably arranged for growth and vigor. There are various members composing it, and some enjoy a more honorable and exalted position than others. Paul says, "For the body is not one member, but many." "But now hath God set the members every one of them in the body as it hath pleased him, and if they were all one member where were the body, but now are they many members, yet but one body, and the eye cannot see to the hand, I have no need of thee, nor again the head to the foot, I have no need of thee." And how fitting this organization seems to be. "The foot is in its proper place. It should not be where the head or the hand is. The eye is in its proper place. It should not be in the hand or in the heel. The mouth, the tongue, the teeth, the lungs, the heart, are in their proper places." The apostle shows us there is a corresponding adaptation and propriety in the organization of the church. "Now ye are the body of Christ and God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healing, helps, government, diversities of tongue."

[Concluded next week.]

EDITORIAL

The largest church within the bounds of the Southern Baptist Convention—Walnut-st. church, of this city—on last Sunday dedicated the finest house of worship belonging to any church in the Convention. This, aside from other considerations, lent a special interest to the dedication, an account of which we publish elsewhere. There were three shadows over the otherwise perfectly joyous occasion. Dr. W. H. Felix, who was to have preached the dedication sermon, was prevented from doing so by the death of his daughter, Mrs. Josephine Cummings, of Covington, only two days before. Another shadow was the bereavement of Deacon and Mrs. George E. Hayes by the death of their little boy last Saturday. The third was the death, ten days before, of Mrs. Ellen Mitchell, one of the oldest members, who was present at the dedication of the old edifice at Fourth and Walnut streets. She looked forward with great interest and fond hope to this dedication, and had it occurred at the time first appointed—October 12—the would have been present, but she was called home ten days before the occasion.

Dr. Felix had furnished us the manuscript of his sermon for publication, and we have part of it in this week's paper, and the rest will appear next week. Though it was not delivered as expected, yet its publication will do good. Dr. Gray proved a fine substitute. The reader will find on pages 4 and 5 an account of the dedication, with a picture of the church.

It had been hoped that the day would be fair, but it was much better that it rained. Every available seat was taken, extra benches and chairs having been provided, while more than a hundred people stood, and many went away because unable to get seats. Had the day been fair the crush would have been unmanageable. It is well it rained.

The balance needed (\$4,000) to pay for the property, furnishings, &c. (the entire expense being over \$140,000), was raised with a promptness, a heartiness and an enthusiasm the writer never saw surpassed. More was subscribed than was asked for, though it all will be used, and but for a brother's calling out that it was all raised, still more would have been subscribed.

Gov. Eagle was to have led in the dedicatory prayer, but an imperative call to Arkansas prevented. It was fitting that the President of the Southern Baptist Convention should offer the prayer of dedication for the handsomest house of worship in the limits of the Convention. In his absence the next in order would have been the moderator of the General Association of Kentucky; but since that position is held by the pastor of Walnut street, he passed the function over to the moderator of Long Run Association.

While the collection was being taken, a messenger handed the pastor the following telegram: "Lake City, Fla.: T. T. Eaton, D.D., Walnut-street Baptist church, Louisville, Ky.—Deuteronomy 1st chapter, 11th verse, with all my heart. Thomas S. Hubert."

The chimes surpass all expectations, and excite the greatest enthusiasm. The organ does the same, the antiphonal feature

being of special interest. The choicest are perfect and all the appointments complete. There were many visitors from outside the city, and the dedication was in every way a noble occasion. The galleries and all the seats were filled—with chairs in the aisle, both at 8 p. m. and at 7:30 p. m. Everybody is delighted, and the belief is general that this grand old church enters upon a new era of prosperity and service. Dr. Compton takes hold well in the meeting, and it is hoped that the interest awakened by the new edifice, its appointments and its dedication, will be directed into spiritual channels, and that many souls will be blessed. The pastor of the church feels that Sunday was the greatest day of his life, and the fact that it was his birthday added an element of interest to him.

Dr. HENRY VAN DYKE, who recently resigned the pastorate of the Brick church of New York, delivered the charge to his successor, Dr. Richards, at the latter's installation. He spoke of three great heresies which he styled "the heresy of Herod, who lived for pleasure and glory; the heresy of Judas, who sold his Lord for gold; the heresy of Cain, who slew his brother for hate—the heresy of worldliness, the heresy of avarice, the heresy of hate."

While this is quite striking in the way it is put, these things are not heresies, but sins. A heresy is a wrong doctrine, but these are wrong practices. Nobody holds to the doctrine that worldliness or avarice or hate is the proper thing. Everybody condemns these things in theory, however they may adhere to them in practice. They are sins, and not heresies.

It is of great importance, especially in these days of laxity, for us all to be zealous against heresies of all sorts, but it is also of the highest importance that we be zealous against sins of all sorts. And as a rule wrong doctrine and wrong practice go together, while sound doctrine and sound practice go together also. Right thinking is the basis of right acting, and wrong faith inevitably produces wrong works.

We used to think that a man could be sound in the faith and be a bad man, but we have given up that view. No bad man is sound in the faith, however glibly he may recite certain denominational shibboleths. "Show me thy faith without thy works, and I will show you my faith by my works." Works always correspond to faith.

A passage often quoted by those who hold that one may be a bad man and at the same time be sound in faith is (Rom. 1:18): "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." But that does not mean that those men believe the truth, and are bad men. The meaning is that wicked men hold down the truth in their unrighteousness and prevent its having free course to run and be glorified. Unrighteousness hinders the progress of the truth.

Orthodoxy is not simply a matter of theory, as some seem to fancy; it is vital to character and to destiny. The Holy Spirit says (2 Thes. 3:12): "That they all might be damned who believe not the truth, but had pleasure in unrighteousness." And it is over true that those who have "pleasure in unrighteousness" will "believe not the truth." There is an essential connection between believing a lie and being damned. Men cannot be

saved without the truth. Character cannot be built up without the truth. Christians cannot be sanctified without the truth. Truth is the only basis of right character. To be lost to truth is to be damned.

When in Bowling Green recently the writer observed a letter framed and hung on the wall of the residence of the Hon. B. F. Proctor. Inspection showed the letter to be from Henry Clay to Dr. J. M. Pendleton, Mrs. Proctor's father. Dr. P. and Mr. Clay were warm personal friends. Their views on many questions coincided, and each greatly admired the other.

This letter shows that Henry Clay was a man of deep religious feeling and of profound reverence for Christianity, showing that the lessons of his Baptist preacher-father had not been lost upon him. The letter evidently was in reply to one received from Dr. Pendleton. We wish we had that also, so we could publish them both together. Here is the letter—it speaks for itself:

ASHLAND, 29th Nov., 1844.

MY DEAR SIR:
My feelings prompt me to offer you my cordial acknowledgments for your friendly letter of the 21st inst. I entertain sentiments of liveliest gratitude for the kind interest you have taken and continue to cherish in me, and I am greatly obliged by the desire you manifest that I should seek in the resources of religion, consolation for all the vexations and disappointments of life. I hope you will continue your efforts for me, since I count that I am altogether unworthy of them. I have long been fully convinced of the paramount importance of the Christian religion. I have for many years favorably sought its blessings. I shall persevere in seeking them, and I hope ultimately to obtain a firm faith and confidence in its promises. There is nothing for which I feel so anxious. May God, in his infinite mercy, grant what I so ardently desire!
Should you pass this way at any time I shall be most happy to see you. Meanwhile accept my thanks and my wishes for your happiness here and hereafter.
Your friend and obedient servant,
H. CLAY.
The Rev'd. Jas. Madison Pendleton.

A MAN who occupied the position of pastor of a Baptist church in Missouri, and who declared himself a "progressive thinker," has retired at the early age of thirty-four, and declares that the Bible "is no more inspired than Homer, Shakespeare and Emerson in their loftiest flights," and that he does not believe in the supernatural. In plain English he is simply an infidel. He spoke of two courses being open to him, viz.: "There are two methods advocated to-day for the progressive thinker. One is to teach in the churches, as we already have, scientific and philosophical investigation in their relation to religion, and thus gradually educate them out of orthodoxy. The other is to leave the orthodox churches and teach mankind regardless of creeds, dogmas and traditions."

Those "progressive thinkers" who advocate a man's using a position to destroy the faith that position was established to maintain, are utterly wanting in a sense of honor, and alas! that we should have any such in the Baptist ministry. [But Judas Iscariot was a Baptist preacher, and ever since his day there have been bad Baptist preachers, and will be till the millennium. But in these days it behooves our churches to be especially careful as to the men they call as pastors.]

An Iowa family recently emigrated to Oklahoma. The family consists of 16 sons, 2 daughters, and grandchildren enough to nearly fill a car.

FLIES are being studied as never before. Last year it was mosquitoes, but now it is flies. George R. Theobald, of London, has a collection of 10,000 of these animals, and their varieties and habits are wonderful. While we have in this country some variety of fly and some lively specimens of the tribe, yet what we have is nothing to what is found in some other countries. For example, the chief flea is the *Hystrichopylla talpae*, and it is one-fifth of an inch long. He even has smaller flies on him, and herein man has some revenge.

A scientific observer says: "The flea affords more diverse material for the collector than does any other living creature." We expect to have books written on flies after their names. As yet, however, the useful function of flies in the economy of nature has not been pointed out. We hope it will be found out that flies perform some higher service than proving means of discipline for men.

"THE WESTERN RECORDER tells of a man in Quincy, Ill., who got mad, kicked at a cat, slipped and broke his neck, and adds: 'He was not a reader of the Recorder.' If he had been, would the cat's neck have been broken also?"—*The Baptist*. We think if he had been a reader of the Recorder he would not have kicked at the cat at all, but would to-day be alive and well, sitting in an arm chair, reading our last issue. *The Baptist and Recorder* says that man was not one of its readers. If any of our readers have done any business in the cat-kicking line, we have never heard of it.

"ELIJAH II," alias Alexander Dowie, seems to be in financial straits. He has issued a call to all his followers to lend him money, asking for loans as small as \$5. He says: "I lovingly direct you, as God's minister and your general overseer, to come immediately to our help by making immediate investments or immediate advances to the fullest extent of your power." Yet, even this will not open the eyes of many of his followers. Mrs. Eddy's selling spoons for four times their value did not open the eyes of many Christian (?) Scientists (?). Look out for the prophets who get large profits out of their followers.

A SECTION of the Educational Committee visited Georgetown College last week. Dr. W. H. Felix, B. F. Swindler and the writer were the members. Dr. Felix was called off by the critical illness of his daughter, Mrs. Cummings, who died Thursday night. Friday morning at Chapel, the faculty and students unanimously passed a rising vote of sympathy.

The visitors were very well pleased with what they saw. The College is in fine condition, and hence ought to have \$200,000 more endowment. We will have more to say of this next week.

PRESIDENT ROOSEVELT has followed the time honored custom of his predecessors, and has issued a proclamation calling upon all the people to gather in their usual places of worship to give thanks to God, on Thursday, November 27th. This day is far more generally observed than formerly. At one time its observance was chiefly in New England. The Roman Catholics have not yet given, so far as we know, any formal recognition of thanksgiving day.

Editorial Varieties

"Was her marriage a happy one?" "Yes; she got 16 presents."

"Uncle Jo" Donaldson, a Negro in Gainesville, Ga., is said to be 110 years old. And the most remarkable thing about him is that he does not claim to have seen George Washington.

It was a graceful thing in the McFerran Memorial church to adjourn their meeting Sunday morning, that all might attend the dedication at Walnut St. The courtesy is most highly appreciated.

It was an interesting feature of the dedication of Walnut St. church's new edifice that those who were present at the dedication of the old edifice at 4th and Walnut in 1844 were given special seats.

We had a very pleasant visit last week from the Hon. B. F. Proctor, of Bowling Green. He is in the very front rank of the legal profession of the country, and is all the better for being a zealous Baptist.

At a banquet in Mecklenburg, Germany, a humorous poem was read ridiculing a certain man. The man brought suit for damages against the author of the poem, the man who read it, and also against those who laughed at it and applauded it.

It was a matter of great regret that Gov. Bagley, President of the Southern Baptist Convention, was prevented from being present at the dedication, and from taking his part in the programme. There was a peculiar fitness in his leading in the dedicatory prayer.

There is a movement among the Roman Catholic priests in Italy in favor of priests' marrying. They cite the fact that already the Pope's marriage to the priestess of 5,000,000 Rome was a violation of Oriental ritual. Why should priests of 'Oriental rite' have privileges denied to others?

A young couple in Philadelphia decided to get married on Friday because it was believed to be an unlucky day. If their marriage proved to be a happy one, it would be all the same, while if it proved to be an unhappy one they would have something to get the blame on without laying it on each other.

A lady said: "When I get to thinking about my husband's meanness, I get madder and madder at him the more I think of it. But when I get to thinking about my own meanness, I like my husband a great deal better." It is a much more wholesome exercise to think of our own meanness than to think of that of others.

A great many ministers of other denominations have for weeks past been coming to see the new Methodist church, and they have uniformly expressed the most enthusiastic admiration. The pastor has been at special pains to show the visiting Episcopalian ministers the new sanctuary, and to explain to them its use.

Fifty years ago the wealth of the United States was \$207 per capita; now it is \$1,386. If the wealth of the country were equally divided between the people, each man, woman and child would have \$118. Unless you have as many times that much as we are members of your family, you are below the average. But the great majority of the people are below the average, while enormous fortunes in the hands of a few, bring up that average.

The *Christian Guide* advises all the Disciple preachers who desire titles to join other denominations. Still, still only a few of our preachers reject them who bestowed. If the title-carrying Disciple preachers all come to the Baptists, we can by no means promise to make D. D.'s, or Ph. D.'s, or LL.D.'s of them all. We will call them W. D. M.'s however.

The complaint is made that Seth Low and his city government in New York have signally failed to work the reforms promised before the election. This is just as we expected and as we said. What reform can be expected from men who promise the Sunday saloons, theatres, &c., in advance that they will not be obliged to obey the law, in return for their support.

It is claimed that a Dowieite preacher has seen a vision, and was informed thereby that the next war soon comes to the earth, and that he would strike the world at Zion City, where the Dowieites have their headquarters. We remember what our Lord said about those who cried "to here" and "to there" in regard to His coming, and we gladly carry out His directions in the matter, viz., believe them not.

We take great pleasure in informing the *Journal and Messenger* that John the Baptist was the first Baptist. The facts are given in Matthew 21:17, Mark 11:11, Luke 13:10, John 1:9-10. It is true that others had the Baptist spirit before John, and were Baptists so far as they had light, but John was the first real Baptist. For example, Abraham had the Baptist spirit, so Prof. Young has shown. And the fact that the Federalist spirit he would have argued that it was not necessary to say Isaac, that a drop or two of blood shed would do as well, and so he would have strangled Isaac's forehead till it bled a drop or two. But being a Baptist in spirit, he felt that he must do exactly what God said.

AMONG THE Churches

LOUISVILLE.

Walnut-street (Third and St. Catherine)—Dedication day. A great day. Bro. B. D. Gray preached on "The reign of sin and of grace." Bro. W. E. Powers led in the dedicatory prayer. Pastor Eaton took collection to get the \$4,000 needed, and went beyond that amount. Bro. Powers, Weaver and Eager spoke at the afternoon meeting, and Bro. T. N. Compton preached at night on "The power of the Gospel." Full report published elsewhere. Ten received by letter, three for baptism and two baptized. Bro. Compton preaches daily at 8 and 7:30 P. M.

Broadway—Pastor Jones preached. The question of moving to a more eligible location and establishing an institutional church is being considered.

Chestnut-street—Pastor Weaver discussed "Christ's terms of discipleship," and "Condition and end of the wicked."

McFerran Memorial—Morning meeting adjourned to meet with Walnut-street. At night Pastor Hamilton preached on "The young man in business."

Twenty-second and Walnut—Pastor Dement discussed "Prayer and revivals," and "The day of wrath." Thirteen received by letter and 31 for baptism and baptized. Meeting closed with 81 additions.

East Mead—Bro. M. L. Blankenship spoke on "The life purpose," and on "The Great Physician."

Franklin-street—Pastor Jenkins' topics were, "Faith," and "The open door." Two received by letter. Bro. Paul Price begins to aid in a meeting next Sunday morning.

German—Pastor Jensen's themes were "The burning heart," and "A convenient season."

Highlands—Pastor Dawes' themes were, "Prayer," and "Baalim." Four received by letter, two for baptism and twelve baptized. Meeting closed with 38 additions. Pastor preached 18 sermons on sin.

Logan-street—Pastor Trille spoke about "Living neighbors," and "Repentance."

Parkland—Pastor Taylor preached on "The prayer of faith," and on "Sins punished in this life." Two joined by letter.

Third-ave.—Bro. J. W. T. Givens preached on "The new birth," and on "The prodigal's welcome." Eight received for baptism and two by letter.

Twenty-sixth and Market—Pastor Reed's topics were, "Our brother's keeper," and "Christ the way."

Thirty-sixth and Grand—Pastor Ross preached.

Pewee Valley—Pastor Bennett spoke on "The price of discipleship." Two baptized.

Cropper—Pastor Sims' subjects were, "Christ the light," and "Christ's supplying all our needs." One joined by letter, good lady has bought \$10 worth of Bibles for free distribution.

Jaffersonville (Ind.)—Pastor McFarland discussed "The remedy for care," and "The need of the hour." One joined by letter.

Jeffersontown—Bro. E. L. Craig preached on "Giving," and on "A Baptist and an infidel." Two received for baptism and four by letter. Meetings continue.

Hope Mission—Pastor Bruce reports good work. He remarried a divorced couple.

Bro. B. D. Gray, W. E. Powers, Edmund Harrison, J. B. Moody and Geo. H. Cox were present at the Pastors' Conference, and favored the meeting with remarks.

It was decided to have the union Thanksgiving meeting at Walnut-street (Third and St. Catherine st.) on November 27, at 11 A. M. Special prayer was offered for the meetings in progress.

MINISTRY NOTES.

Pastor Chas. Anderson, of Bardonia, Ky., took dinner with us one day last week.

G. T. Lumpkin, of Virginia, has been assisting Pastor Woodward at a meeting at Culbertson-ave., New Albany, resulting in five additions.

On account of the prevalence of smallpox at Junction, Ohio, Pastor W. P. Stuart did not fill his appointment last Saturday and Sunday.

E. B. Atwood, of Kentucky, and W. E. Glass, of Texas, have been chosen by the student body to represent the Seminary at the Y. M. C. A. Convention to be held in Dayton, O., November 31-28.

Mid-week prayer-meeting was led by A. D. Cooper, of Missouri.

E. Lee Smith has retired from the Seminary until the spring term on account of ill health.

T. C. Buchanan recently held a good meeting at Crofton, Ky.

Pastor H. E. Allen of "Third-ave.," and Rev. John W. T. Givens, who has been assisting him in a meeting, recently visited us, and each gave us a short talk.

The Systematic Theology classes enjoying a rest this week while Dr. Mullins is in Washington, D. C.

Dr. Sampy reports a very pleasant time while at the Texas and Arkansas conventions, also at Quachita College, where he gave five lectures.

J. B. Wakem and G. L. James have been on the sick list for a few days.

Chas. A. Martin supplied at Bedford, Ind., last Sunday.

J. P. Sorngs has been chosen by Broadway Baptist church to regularly lead the Wednesday evening prayer-meeting.

Mr. Courtney E. Fenn, missionary of the student volunteer movement, addressed the students of the Presbyterian and Baptist Seminaries last Tuesday in the chapel of Norton Hall at 2:30 P. M. He also led the Monday evening missionary society. Subject: "The choice of life work."

The family of late Dr. Hiram Woods of Baltimore have remembered the library by sending two boxes of theological books.

During his recent visit to Louisville Dr. Lansing Barrows visited the library and made valuable suggestions as to the collection of historical material. He is a genius in this direction.

HENRY C. McGINN.

THE STATE.

Pastor Bowen, of Sand Hill, has been aided in a meeting by Bro. J. A. Taylor. Five received for baptism and one joined by letter at last accounts.

Pastor Swindler, of Covington, was aided in a meeting by Bro. J. A. Bennett. Seven additions, with others to follow.

Pastor Lewis baptized one in New Haven Sunday week. No protracted meeting.

Bro. J. R. Harrington has become pastor of Mt. Carmel. The prospects are good. We hope he will be greatly blessed.

Pastor O. D. McManus writes from Smithland: "We just closed a ten days' meeting in which Bro. G. W. Ferriman, of Paducah, did the preaching. His exposition was powerful, and I believe his calm earnestness and childlike faith were also factors used by the Spirit. He is an effective preacher, a helpful man of God. Our church and community are awakened and acting as never before. So far we have had ten additions, three of them for baptism. The church is no doubt in a live, healthy condition, and a prosperous life is expected."

Pastor A. B. Gardner writes: "I have just closed a meeting of fourteen days with my church at Salem, in Butler county. The visible results were fifteen professions, seventeen additions to the church by baptism, three by letter, one restored, and the church much revived and encouraged. Praise the Lord! This is a good church, located in the best bend of Green river, with good prospects and great possibilities. I am expecting them to do great things for the Master."

Pastor E. H. Maddox writes: "Our meeting at Bethel, Henderson county, resulted in thirty additions, twenty-five of whom were baptized, and one awaits baptism. The conversions were large and attentive. Our guests at Zion, Daviess county, who were led by letter by baptism, were Bro. Ole P. Maddox, of Springfield, Tenn., did the preaching in both meetings, and convinced the people of his ability."

Pastor J. S. Norris writes: "Cane Run church has just closed a very successful meeting. Fifteen additions were led by letter, 12 by baptism. Pastor did the preaching."

Pastor W. B. Ryland writes: "Bro. W. L. Peyton, of Hopkinsville, came October 27th to Spring Valley Baptist church, Logan county, and preached twelve days, to the great delight and edification of the saints. I have not heard for many years, although in a revival of God's people. It was a feast of faith things, and their cup of

joy often ran over. Only two were baptized at the regular meeting, though many were for prayer and several backsliders returned to the ways of the Lord. Bro. Peyton is a tender and winning preacher, a faithful and able minister of the New Testament. He is a firm believer in the positions of both pastor and people. Their prayer to God is that he may be if possible, a hapier servant of our King and a better preacher of his Gospel every day he lives, and that days may multiply into many long years of honored and successful service."

Pastor E. B. English writes: "We commenced a series of meetings at New Bethel church (four miles from Hardinsburg) on Sunday, October 5th. Bro. J. T. Lewis was with us, and did the preaching. The Christian people, who were and rejected from the time of the first pastor, and the preacher in Kentucky is held in higher esteem than he. He is a practical, common-sense, God-fearing man and efficient preacher and pastor. May he have a life tenure on the affection of his people."

Pastor C. J. Bolton writes from Orel: "I have recently closed a meeting with Salem church, of which I am pastor. We had a glorious meeting. The church has been greatly revived. I have baptized four young men and two young ladies as a result of the work among the unconverted. We are expecting others to follow. Bro. Charles S. Leonard greatly aided in the work."

Bro. M. N. McCall writes from Wilmore: "On Sunday night, the 15th, aided by Bro. O. O. Green, of Versailles, we ordained two deacons. On Thursday evening before our people were shamefully entertained by Bro. G. P. E. of church and of Hall, Louisville, who captivated the large audience by his dramatic, pathetic and humorous readings."

Pastor McGoethlin, of Midway, was aided in a meeting by Bro. W. W. Hamilton. There were 52 additions at last accounts.

Pastor Hunt, of Sonora, was helped in a meeting by Bro. J. P. Jenkins. Nine additions. There was some shouting, and a convert told his own experience.

Bro. J. G. Bow writes from Paducah under date of November 8: "We had a good meeting at Paducah, Second church. Pastor W. H. Robinson is doing a fine work. There were twenty-three additions, all grown people, twenty-one new families added, about 450 provided for constant expenses. The number of contributions adopted, Sunday-school almost doubled, six new teachers."

THE VALUE OF CHARCOAL.

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

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

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

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and cures eczema as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powder of Willough charcoal, and other harmless ingredients in a tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

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

A. B. F. physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath. It is not a drug, and also because the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I can not afford more and better value in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

ers secured, arrangements made for teaching and furnishing two extra rooms for the children of the Sunday school. The field is large, the material plentiful, the work hopeful, the outlook bright."

Pastor A. Mobley writes: "The church at Eubanks, Pinalak county, closed a good meeting November 7th. The pastor, W. K. Davidson, was aided by W. S. Taylor and the writer. Five baptized, one received by letter."

Bro. Samuel C. Humphreys writes: "Have just closed a meeting of about two weeks with Pastor Hagan, of Hodgenville, at Nolin church. These brethren and sisters are a noble band of well-to-do people in one of the most fertile sections of Kentucky. The church was revived and 52 added to the membership. Pastor Hagan ministers to Hodgenville, Balford and Nolin churches, and a preacher in Kentucky is held in higher esteem than he. He is a practical, common-sense, God-fearing man and efficient preacher and pastor. May he have a life tenure on the affection of his people."

Pastor C. J. Bolton writes from Orel: "I have recently closed a meeting with Salem church, of which I am pastor. We had a glorious meeting. The church has been greatly revived. I have baptized four young men and two young ladies as a result of the work among the unconverted. We are expecting others to follow. Bro. Charles S. Leonard greatly aided in the work."

OTHER STATES.

Pastor Leonard L. Kyles writes from Brownsville, Ky. Please change my paper from Rich Hill, Mo., to this place. I have accepted the work here, and we are planning to build a new house of worship. Success to the WESTERN RECORDER."

Pastor E. L. Wesson writes: "Please change my paper from Sardis, Miss., to Marshall, Ky. I will take charge of the Baptist church there November 16."

Bro. T. F. Medlin writes from Nacoma, Texas: "I have resigned my work here and start to New Mexico to-day. In that desolate mission field I go to Fortales. May God bless you in your work to honor him."

Pastor O. J. Halley writes from Texarkana, Ark.: "Bro. Fred Hale has just closed a meeting of great value and power with the First church here. This is the second meeting with an addition in a year. It is his second since his recovery, and for thirteen days he labored, speaking from one to four times a day. I never heard him speak with more force, clearness or power than while here. It was a most inspiring and gratifying that he has so splendidly revived. There were 21 additions, 12 for baptism, and among these six men, heads of families. He is gone to Somerset, Ky., for a two weeks' meeting."

The church at Malberry, Tenn., closed their meeting with 23 additions by experience and baptism and two by letter.

New Bethel church, Tenn., held a meeting of days. Church much revived and 12 added to the membership.

The church at Maxwell, Tenn., held a meeting in which Bro. R. A. Kinbrough, of Shelbyville, did the preaching, resulting in 17 additions by baptism.

Bro. W. F. Fisher, Portsmouth, Va., assisted Bro. G. C. Smith in a meeting at Black Creek, Va., resulting in 48 additions to the church, 38 by baptism and two re-adopted.

The church at Millfield, Va., has had a season of refreshing; 26 were added to the church. Their new house of worship is completed.

Mr. SHELBY VAN NATTA TIMBERLAKE died recently of typhoid fever, in Chicago. He was a very fine young man. He was a grandson of the late Shelby Van Natta, Esq., of Shelbyville, and was well known in Kentucky. He was only 33 years of age, and leaves a widow and three children. We tender our condolences to the bereaved.

DR. LANSING BRIDGERS was in this city Tuesday of last week to marry his niece, Miss Louise Reichert, to the Rev. Geo. W. Clark, pastor of Southgate-street Baptist church. Here is another gifted preacher in-law of Walnut street church. The pastor assisted the ceremony.

We acknowledge an invitation to the marriage of the Rev. Charles James Bolton to Miss Mary Eugenia Brashear, Wednesday, November 27th, at noon in Knob Creek church, Bullitt county. We extend our congratulations.

WHITE'S RUN ASSOCIATION'S MISSIONARY MEETING.

The Executive Board of White's Run Association has provided for a missionary meeting for each fifth Sunday in the year. The next one will be held with the church, at Ghent on the 29th and 30th inst. An interesting programme is being prepared, and the brethren in the association are urged to come. Dr. W. P. Harvey, of the Recorder, has consented to be present and will preach at 11 A. M. and 7 P. M. on Sunday, November 30th.

HUGH F. HARVEY, Ghent, Ky., November 13, 1902.

MARRIAGES.

At Shelbyville, Ky., October 29th, Miss Mary Ryan of Croppa, Ky., to Mr. Geo. Smost, of Pleasureville, Ky., Rev. Earle D. Sims officiating.

At Cooper, Ky., October 30th, Miss Lulu Jones of Croppa, Ky., to Mr. T. J. Poole, of Heart county, Ky., Rev. Earle D. Sims officiating.

DEAR READER—We have just had one of the best meetings I have ever known. Bro. R. L. Baker began preaching on the night of October 25, and continued till November 15. His preaching forced its way to the start. The large crowds that came showed how eager were the people to hear the truth as it is in Christ Jesus, and also vindicated the fact that the Gospel preached in its purity draws and holds the masses. There were 22 conversions—20 by baptism, one by letter and one restored. The meeting was a great blessing to God's children in strengthening their faith in God and their confidence in his Word.

To say that Bro. Baker is a strong preacher puts it mildly. He places great stress upon the doctrine of sin, on need of a Saviour and the all-sufficiency of that Saviour. As you listen you realize that the understandings of sin, and to see the things that lead to the wrath of God upon the sinners' head; and yet the love of God pours forth as gentle and warm as the glow of a mid-summer's sun. Clear, pointed, cutting, terrible—the preaching forces its way to the heart and leaves it in sorrow for the sins or happy in the consciousness of an eternal salvation. How our town was stirred! Even those who could not attend a single service were so much affected that they were at the ringing of the bell they sought a secret place and poured out their souls in prayer for the meeting. I never saw a meeting in which God and his Word were more highly honored and glorified than in this prominent. Thank God for consecrated talent! Thank him for this meeting! The good done eternally shall tell.

A. S. PERKEY.

NOTICE.

Will those brethren who pledged money for the benevolent and their churches for the benefit of the Church Building Fund to be used for the Shrewsbury Baptist church please remit to me at once? I wish to collect this amount, as the church is in need. Your brother—

Treasurer Goshen Mission Board, Caneyville, Ky.

WHY DO YOU HESITATE?

The common use of violent cathartics is a habit destructive of health and creates a necessity for larger and more frequent doses.

A trial bottle of Vernal Baw Palmistto Berry Wine will be sent free and prepaid to any reader of this publication who will send it and writes for it. One small dose a day quickly cures the most stubborn case of constipation or the most distressing as much trouble, to stay cured, its influence upon the liver, kidneys and bladder, will be felt more than it restores those organs to a condition of health, so that they perform their functions perfectly and painlessly. Perfect health and vigor is soon established by a little of this wonderful and safe medicine.

Any reader of the WESTERN RECORDER may prove this remarkable remedy without expense by writing to Vernal Baw Palmistto Company, Buffalo, N. Y. They will send a bottle free to all who need it and write for it. It quickly and permanently cures indigestion, constipation, flatulence, catarrh of stomach, bowels and bladder, and all stomach, liver, kidney and urinary troubles caused by inflammation, congestion or catarrh. Why hesitate? Write immediately for one bottle. You will receive it promptly, free and prepaid.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

LITTLE WOMEN.

In a little prettier stone what splendor meets the eyes... In a little lamp of sugar how much of sweet-ness lies!...

A COLLEGE TRAGEDY.

BY EVANGELINE MARSH.

CHAPTER I.

"I came up to ask you to correct this problem for me, Wyndham, and not finding you, took possession of an all your room..."

ness, for just a little of the strong wine and spirits that sent those other young men reeling top-heavy to bed..."

Most of it had been expended at the grammar school he attended, but the winning of a large scholarship enabled him to go up to Trinity College..."

Graham stared at him in helpless dismay, taking note for the first time of the pitiful glare in the slight figure and his own pallid cheeks..."

unusual attention was a great luxury to him, and Graham thoughtfully studied the white classical face resting against his..."

WHAT CAUSES DEAFNESS.

The Principal Cause is Curable but Generally Overlooked.

Many things may cause deafness, but very often it is due to a simple cause. Some people inherit deafness.



Acute diseases like scarlet fever sometimes cause deafness. But by far the most common cause of loss of hearing is catarrh of the head and throat.

A prominent specialist on ear troubles gives as his opinion that nine out of ten cases of deafness is traced to throat catarrh; this is probably overlooked, but it is certain that more than half of all cases of poor hearing were caused by catarrh.

Stuart's Catarrh Tablets is a whole-some combination of Blood root, Guaiacum, Eucalyptol and similar ingredients, which cure catarrh and relieve the deafness by acting upon the blood and mucous membranes of the nose and throat.

don't you know?" Of course, Raymond could easily see through the little snarling, but he accepted the loan as graciously as it was offered.

"It is Mr. Wyndham, is it not?" he enquired, his keen, grey eyes watching the delicate face, with its large, dark-stroled eyes and the pink color coming and going in it.

"Mr. Graham evidently meant to have a look at you; you are quite a hero of his, it seems, and he thought you had got a little blue par. The hot weather and busy combine is enough to injure a man's eyes."

"Ah, you wear the right thing to wear in this weather," he said gaily. "If I could do anything for you, often as I should like to, it would be full of holes, for I cannot indure in a new one every few months. Now, I am not going to bother you; I suppose you have worked all you feel able to do."

"The doctor looked into the brave, fearless eyes, reading there evidence of a soul trying to do or suffer heroically. "If there is more than that, no matter what, will you tell me? I should prefer to know."

Some one asks a contemporary as to the name of the author of the old saying that "a fishing line is an apparatus with a worm at one end and a fool at the other."

A Quart Baby.

Now and again there is an item in the newspapers concerning the birth of a puny baby so small that a quart cup holds it comfortably.



"Favorite Prescription" accomplishes these results by tranquillizing the nerves, promoting a healthy appetite, and giving refreshing sleep. It increases physical vigor and gives greater muscular elasticity...

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Arrive Philadelphia	12:00 pm
Arrive New York	1:00 pm
Arrive Boston	7:00 pm
Arrive Providence	7:00 pm
Arrive Richmond, Va.	11:00 am
Arrive Old Point Comfort	11:00 am
Arrive Norfolk	11:00 am
Returning arrives in Louisville	10:00 pm

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Leave Louisville	8:00 am
Arrive Washington	10:00 am
Arrive Baltimore	11:00 am
Arrive Philadelphia	12:00 pm
Arrive New York	1:00 pm
Arrive Boston	7:00 pm
Arrive Providence	7:00 pm
Arrive Old Point Comfort	11:00 am
Arrive Norfolk	11:00 am
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Arrive Lexington	10:00 am
Arrive Lexington	10:00 am
Arrive Lexington	10:00 am
Arrive Lexington	10:00 am

WHO WERE YOUR ANCESTORS?

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Just the thing needed in every home. It will make a fine holiday present. Beautiful design; choice selections; Marriage Certificates; blank pages for family history from the Great Grandparents down also for children's sayings; Record of Funeral Services, etc. etc. No large sums. Nothing else like it. A beautiful lasting gift.

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DALLAS, TEXAS.

Children's Corner.

"TOM" AND HIS FAMILY.

Tom is a Dominic rooster. Last winter his feet were frozen. After a short time the legs came off just below the knees, and the stubs healed over nicely. At first we intended to kill him and end his helpless sufferings; but every one was "chicken-hearted" about it. So he lived until a neighbor boy, Dan, asked for him for a pet.

It is entertaining to see Tom get about. Having no toes, he cannot well balance himself, yet, in a way, he is quite expert at it. Usually he sits flat on the ground, and we teased Dan that, as Tom was good for nothing else, eggs should be put under him, that he might hatch them. Tom has refused that slander. When Tom wants to make a journey he spreads both wings, as a sort of combined balance pole, sail and rudder. Then, with his stub-legs thumping the ground, away he goes—somewhere. The rudder part is uncertain, and often he will spin circle a top or run in a small circle several times before he can stop at equilibrium. It is very comical to see him. He crows as cheerily as any rooster. He cannot defend himself, and other roosters have to be kept away from him.

The thing that distinguishes Tom and entitles him to a biography is his interest in and care for the little chicks. When a member of one flock gets to the wrong coop Tom proceeds to see it safely home. Getting his wings and stubs in motion, he first makes for the wanderer, which he seizes by the neck with his bill. Then he starts on the uncertain trip to the home coop. Sometimes the course is straight, and sometimes it is zigzag or roundabout. But with the chick dangling and squawking he perseveres until he reaches the right place. It is a laughable performance, though the chick appears not to see the fun in it. The mistress regards Tom's attentions in that way as cruel, if well meant, and switches him for it. Then he flutters away with a crestfallen air, and creeps under a shed. From that safe retreat he sends forth his defiant chanticleer.

A mother hen died and Tom took her unprotected brood literally under his wing. He cannot lead them about through the day, but at night he gathers them in the little box and covers them with his feathers. They accept it in a matter-of-fact way. Whether Tom will yet take to hatching his own brood remains to be seen.

Altogether we think Tom is an unusual specimen of his race and a citizen of mark. He takes a philosophical and sensible view of life. Though handicapped, he makes the very best out of every-

thing. He seems as happy as if he had two good feet.—Christian Advocate.

HOW COWSLIP SAVED HIM.

In the Highlands of Scotland it is a kindly custom to give names to the cows as well as other animals. A Scotch lad had three to care for, and all three had names. The red cow was Cowslip, the dun was Bell, and the black was Meadow Sweats.

The cows knew their names like three children, and would come when called.

"One day," the boy tells us, "I was not with them, but had been given a holiday and gone up on the side of the hill. I limbed until I was so high that I got dazed, and lost my footing upon the rocks, and came tumbling down and snapped my ankle, so I could not move.

"I was very lonesome there. It seemed to me that it was hours that I lay there, hitching along among the bracken. I thought how night would come and nobody would know where I was. I could not move, for the anguish of my foot. It was no use to call, for there was naught in sight save the crags, skirting against the sky. My heart was fit to break, for I was but a lad, and mother looked to me for bread. I thought I would never see home again.

After a while I spied a cow beneath, grazing on a slip of turf just between the rift and the hills. She was a good long way below, but I knew her. It was Cowslip.

"I shouted as loud as I could, 'Cowslip! Cowslip!' When she heard her name she left off grazing and listened.

"I called again and again. What did she do? She just came toiling up and up—till she reached me. Those hill cattle are rare climbers.

"She made a great ado over me; licked me with her rough, warm tongue, and was as pleased and as pitiful, as though I were her own. Then, like a Christian, she set up a moan and moaned—so long and so loud that they heard her in the vale below.

"To hear a cow moaning like that they knew meant that she was in trouble. So they came a-searching and seeking. They could see her red and white body, though they could not see me. So they found me, and it was Cowslip saved my life."—Ex.

A WELL-KNOWN judge on a Virginia circuit was recently reminded very forcibly of his approaching baldness by one of his rural acquaintances. "Judge," drawled the farmer, "it won't be so very long fo' you'll hev to tie a string around yer head to tell how far up to wash yer face."

Liza is a pure flame, and we live by an invisible sun in us.

For Distress After Eating Take **Worster's Acid Phosphate**. It relieves immediately by stimulating the secretion of the digestive fluids. Makes the digestion natural and easy.

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\$1.50 New Zibelines in the favorite blues and browns, as well as the other popular shades—soft, silky texture, which will readily appeal to every stylish dresser.

75c SPECIAL PURCHASE—Snowflake Suiting and Venetian Cloth. Ten pieces of attractive Snowflake Suiting, full 50 inches wide and worth \$1.25. Our price 75 cents.

95c 50-inch Mixed Venetian Suiting, a very durable fabric; wholesale price is \$1.25; our price 95c.

50c New arrivals in our wonderful 50-cent line. Scarcely a day passes but what we endeavor to add new fabrics to the already popular department. Zibelines and Basket Snowflakes have just arrived.

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50c New idea in Shirt Waist Stocks.

\$1.00 Assorted Stocks in Little Minister effects.

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SUNDAY-SCHOOL LESSON.

SUNDAY NOV. 30.

GIDEON AND THE THREE HUNDRED.

Judges 7:1-8.

MOTTO TEXT.—"It is better to trust in the Lord than to put confidence in man."—Pa. 118:8.

There is no lesson which is more needed by the churches to-day than the lesson to be learned from the sifting of Gideon's army, and plainly declared in the grand motto text. Three times before had Israel apostatized and been given over by God into the hands of their enemies and upon their repentance, been rescued by appointed judges. This present apostasy had been a very stubborn one. For seven years the Midianites had cruelly oppressed them (Judges 6:2-6), and they, at last, cried to the Lord their God. Teachers must guard their scholars from the danger of thinking there was any merit in this repentance, or that any sorrow for sin or turning from wickedness deserves anything from God's hands. His mercy is utterly understood, and is due to his own loving kindness, and to no merit in any deed of all his creatures.

"*Then Jerubbaal.*"—So called by his father when Gideon threw down and destroyed the altar of Baal. The name means "let Baal plead," that is, if Baal is god let him defend his own altar. Gideon is one of the noblest characters in the Bible. He was the youngest son of an obscure family of the tribe of Manasseh, but he was prayerful and thoughtful. His familiarity with the sacred history of his race was shown in his talk with the angel. He was brave, and wise, and pious, and earnest. He was cautious also, as was right. He was very careful to make doubly sure of his call to the work. It is a pity more do not exhibit his cautiousness; there are too many who are given to running before they are sent.

"*And pitched beside the well of Harod.*"—Two of David's mighty men are called Harodites, but whether with any reference to this well, we do not know. It is not mentioned elsewhere in Scripture unless it is identical with the foundation which is in Jezreel (1 Sam. 29:1), which is upon Mt. Gilboa, and is now called the Spring of Goliath. The vast hosts of the Midianites and their allies, numbering 185,000 men, were camped in the valley of Jezreel by the hill of Moreh.

"*And the Lord said unto Gideon, The people that are with thee are too many.*"—Gideon had 32,000 and his enemies 185,000, and yet God says that the people are too many! Verily, God's thoughts are not as man's thoughts, nor are our ways his ways. The great point which was of vastly greater importance than winning a victory, was to make Israel feel and acknowledge their dependence upon God. Obedience to him was the one thing necessary to their safety. Pride and self-assertion have always been besetting sins with our race. God gives his reason to Gideon—"lest Israel vaunt themselves against me." The folly, as well as the wickedness of human nature, is shown in these words. Men will

rely upon numbers rather than upon God, and will contend that their good deeds had at least something to do in their salvation.

"*Whoever is fearful and afraid.*"—This was the law for their armies when going into battle, as given by Moses (Deut. 20:8). Cowards weaken an army, and the greater their number, the greater harm they do. Unconverted people do still greater harm to the churches. Numbers are a positive injury to a church unless they are regenerated. When the churches come to believe that great truth they will be more careful in their admission of members. "*From Mount Gilead.*"—The district called Gilead was on the other side of the Jordan, but there was a hill also called by that name on the west side. This is evident from Judges 12:4, where we read, "Gilead was between Ephraim and Manasse," and we know Ephraim had no territory beyond the Jordan.

"*And there returned of the people twenty and two thousand.*"—These figures are astounding; that 22,000 men, gathered to fight for their homes, should be willing to write themselves down towards this. But if they were fearful and afraid, it was right for them to go. God has no use for cowards in his army—he appoints them their portion in the lake of fire as we are told in Revelation. Other sins men sometimes can be found not only to excuse, but to justify and admire, but cowardice is blasted with the fiercest contempt of all intelligent beings in heaven, earth and hell. These men were the most pitiful of all cowards in that they were neither moral-

NEW COFFEE

For the U. S. Army.

Some soldiers are badly affected by coffee drinking. The Hospital Steward in one of the Army Post in the West, says: "Though in the medical service of the Army, I suffered agony for two years from a case of chronic gastric indigestion, and now that I am free from all the tortures attendant upon it, I attribute it to the good effects of Postum Food Coffee, both as a food and as a beverage.

I used medicinal and mechanical means to relieve myself during those two years, and even though I had left off the use of coffee, I did not find myself in any measure free until I had commenced using Postum.

Being in charge of a detachment of the Hospital Corps, U. S. A., I, of course, had supervision of the mess, and by degrees I have initiated into using Postum, every member of the mess, some of whom were formerly very loud in their denunciation of anything 'manufactured.' And, going still further, I have supplied it to our patients in lieu of coffee; none have found fault, while many have praised it highly, and when returned to duty, have continued the use of it when it was possible, for a soldier has an extremely hard time in trying to choose his own food.

For the past eight months, not a grain of coffee has been used in this Hospital, and thanks to a cook who prepares Postum just right—there is a brilliant prospect of coffee taking a permanent seat in the back-ground.

One who has passed through the horrors of indigestion as I have, shudders as he looks back upon his sufferings and when cognizant of the cause, will shun coffee as he would a rattlesnake. Name given by Postum Co., Battle Creek, Mich.

ly nor physically brave. One would think they would have been ashamed to have so openly declared themselves poltroons.

But their cowardice makes the calm courage of Gideon and the ten thousand all the more conspicuous. The enemy already outnumbered them so heavily, and now two-thirds of their own army slink away to their own homes. If anything could have daunted the brave men left, the departure of so many thousand would have started a panic among them. But they closed up their ranks so terribly depleted, and stood ready to follow Gilead into battle against an enemy who outnumbered them thirteen to one. An enemy, too, with superior arms and discipline, who had ruled them for many years.

"*And the Lord said unto Gideon, The people are yet too many.*"—No wonder Gideon's name is in the bead-roll of heroes of faith given us in Hebrews. What a marvelous faith and courage the man had! He does not murmur nor remonstrate, but is willing God should reduce the army at his own good pleasure. For he knew that one with God directing and choosing, was stronger than all the human race without God. "*So he brought down the people unto the water.*"—in prompt soldierly obedience, without question or demur. "*Every one that lapped of the water with his tongue, as a dog lapped, him shall thou set by himself.*"—It seemed a strange way to divide the people, but it was God's to choose his own plan, and Gideon obeyed. He divided the people thus, and three hundred were found in one number and 9,700 in the other.

There has been very much wild and senseless speculation in regard to God's reasons for this basis of division, but most of them are uncalculated for insults to the brave men who were sent back to their tents, not to their homes, and who did good service after the battle was over. The reason for his choice is not given, but the most probable one is that God knew the small number who would lap, and he wished to see that number, that the battle might be evidently and unquestionably won by his power alone. The reason given, that those who bowed down upon their knees to drink showed they were accustomed to kneeling in the temples of idols, seems to us the silliest of all. For those who lapped must have gotten down on one knee at least in order to reach the water with their hands, even if they took the water up into their hands to lap it with their tongues.

"*By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand.*"—This promise was all sufficient to God's brave servant. He sent the others away to their tents. If the churches to-day only had Gideon's faith in God's power and his truthfulness, they too might win as glorious victories. But they must enforce discipline in the case of those who walk disorderly, as the Lord has commanded them to do, and they must set themselves resolutely to the work of sifting candidates for baptism so, as far as in them lies and aided by the spirit, to keep the unconverted out of the church.

"*So the people took victims in their hand, and their trumpets.*"—The three hundred took their rations from the common provisions.

"*And the host of Midian was beneath him in the valley.*"—It would be interesting to know

LOOK OUT FOR CATARRH



When the cold wave flag is up, freezing weather is on the way. Winter is here in earnest, and with it all the miserable symptoms of Catarrh follow. Minding headaches and neuralgia, thick mucous discharges from the nose and throat, a hacking cough and pain in the chest, bad taste in the mouth, fetid breath, nausea and all that makes Catarrh the most sickening and disgusting of all complaints. It causes a feeling of personal delicacy and mortification that keeps one nervous and anxious while in the company of others.

In spite of all efforts to prevent it, the filthy secretions and mucous matter find their way into the Stomach and are distributed by the blood to every nook and corner of the system; the Stomach and Kidneys, in fact every organ and part of the body, become infected with the catarrhal poison. This disease is rarely, if ever, even in its earliest stages, a purely local disease or simple inflammation of the nose and throat, and this is why sprays, washes, powders and the various inhaling mixtures fail to cure. Heredity is sometimes back of it—parents have it and so do their children.

In the treatment of Catarrh, anti-septic and soothing washes are good for cleansing purposes or clearing the head and throat, but this is the extent of their usefulness. To cure Catarrh permanently, the blood must be purified and the system relieved of its load of foul secretions, and the remedy to accomplish this is S. S. S. which has no equal as a blood purifier. It restores the blood to a natural, healthy state and the catarrhal poison and effete matter are carried out of the system through the proper channels. S. S. S. restores to the blood all its good qualities, and when rich, pure blood reaches the inflamed membrane and is carried through the circulation to all the Catarrh infected portions of the body, they soon heal, the mucous discharges cease and the patient is relieved of the most offensive and humiliating of all complaints.

S. S. S. is a vegetable remedy and contains nothing that could injure the most delicate constitution. It cures Catarrh in its most aggravated forms, and cases apparently incurable and hopeless. Write us if you have Catarrh, and our physicians will advise you without charge.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

what were Gideon's feelings, as with his handful of men, he looked down upon the hosts in the valley.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of Salem Association, to be held at Salem church, November 28, 29 and 30:

FRIDAY, 10 O'CLOCK
Devotional exercises—E. English.

Circumcision, its relation to the Jews and to the Christians—D. F. Shacklett.

Is faith the gift of God or the act of the creature?—J. T. Bowden.

Do the Scriptures teach the forgiveness of sins prior to the death of Christ?—T. J. Davall.

The need of impressing the importance of more systematic giving in our churches—J. M. Lewis.

How God has exemplified his fidelity to his promises—J. S. Willitt and J. O. Argabright.

The importance of greater activity on the part of the young Christians—B. Z. Kennedy.

The relation of interest and activity in the cases of Christ—J. W. Hickerson and E. English.

Sermon on mission—J. M. Lewis.

SUNDAY MORNING, 9:30 O'CLOCK
Why are church members in general so negligent in Sunday-school work?—O. M. Beckman.

Sunday-school lesson and model instruction by the superintendent—Gas Neufus.

Reciprocal duties of pastor and church—J. W. Downey.

The Christian's foretaste of heaven—W. H. Bruner.

General discussion by the body. J. J. Willitt, W. H. Bruner,

Manchester, Va., March 6, 1901.
Gentlemen:—I had all the symptoms that accompany this disease, such as mucus dropping in the throat, a constant desire to hawk and spit, feeling of dryness in the throat, cough and spitting upon rising in the morning, scabs forming in the nose, which required much effort to blow out, sometimes causing the nose to bleed and leaving me with a sick headache. I had thus suffered for five years.

I commenced to take S. S. S. and after I had taken three large bottles, I noticed a change for the better. Thus encouraged, I continued to take it and in a short while, was entirely cured. JUDSON A. BELLAM.

Main and Vine Sts., Richmond, Va.
I commenced to take S. S. S. and after I had taken three large bottles, I noticed a change for the better. Thus encouraged, I continued to take it and in a short while, was entirely cured. JUDSON A. BELLAM.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

DEAR RECORDER:
Permit me again to call attention of the brotherhood to the coming B. Y. P. U. Convention at Dayton, Ky., November 19-21 next.

Preparations are being made for a great meeting, and many are looking forward joyfully to a season of spiritual power. These annual conventions are no longer an experiment. They are doing great good. They do not represent an organization built up outside of the regular missionary organizations of Baptist churches. Each convention is a gathering of workers interested in a better training for young Baptists.

The subjects to be presented will constitute a study of the wealth of spiritual truth and power inherent in the distinctive principles of Baptists. Some of the ablest speakers of this and other States will handle the various topics.

We are hoping for a large representation of pastors and workers and young people. We believe this meeting will prove a great blessing, as have all the others. An opportunity is afforded in such a meeting as this for exclusive devotion to great and stirring subjects which is not possible in our regular meetings, where so much detail business must be taken care of.

M. B. ADAMS,
Prest Ky. B. Y. P. U.

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THE FARM

CENTURY FARM FARM.

Corn is hugging \$2 per barrel, delivered, in Boyle county.
Ben Gaines sold to Sidney Dunbar a mare mule colt for \$82 50.—Interior Journal.

In Mercer county, Ben Sanders sold 47 1,400-pound cattle at \$6.25 to Adam Carpenter, and 150 to a Chicago buyer at \$7 to \$7. W. K. Oardwell sold in field 400 barrels of corn at \$8.

Geo. F. Keene has bought from E. J. Doss 23 1/2 acres of hemp in the shock for \$19 50 per acre. This gives Mr. Keene, with his own crop, over 90 acres of as good hemp as there is in the State.—Shelby Sentinel.

Reports from the wheat crop are to the effect that it is doing unusually well at this season of the year. Fly has appeared in some localities, but not sufficiently to do damage. An unusually large acreage was planted.

Moore & Gallagher are feeding on the Moore place, on the Lexington pike, a load of cotton mules. These mules are all four years old, and all mares from 14 1/2 to 16 1/2 hands high. This stock is well broke and feeding nicely.—Harrodsburg Herald.

There was a good court day crowd in Richmond, and a great deal of trading. Norris Bros. Stock Yards reported 1,000 cattle on the market, selling at from 2 1/2 to 4 1/2 cents. Market slow. Madison county yards reported 1,500 head at yards, with prices not good.—Register.

(Messrs. Neal & Jeffries, of Frankfort, last week purchased of W. O. Rogers and S. B. Boitum 180 head of cattle at an average of \$45 per head.... R. N. Ruliff has sold to T. F. Danoon, of Woodford county, 29 yearling sugar males. The price paid was \$115 each.—Danville Advocate.

A great deal of corn is being delivered in Lexington from this county and near by counties. As to whether the price of the grain will advance or decrease, there is some difference of opinion. Some think it will go to at least \$2.50 a barrel in a month, while others think it will immediately fall to \$1 50 a barrel. It is now selling at \$1.75 to \$2 a barrel.—Lexington Observer.

There was a good crowd in Harrodsburg Monday week, but little trading was done and prices ranged low. Three hundred head of cattle were on the market, some of which changed hands at from 2 1/2 to 4 1/2. M. J. Farris bought 87 head at from 2 1/2 to 3 1/2. Jake Hagnely bought 30 head of Washington county cattle at \$4 40. M. K. Alexander, of Barkersville, sold 100 head to Barnes & Carpenter at \$8 85. Mack Cecil sold 44 head to Barnes & Carpenter at \$8 75.

Hubble & Subanks bought of Henson Bros., of Knoxville, three jacks for \$1,200.... S. T. Harris delivered to Wall last week 57 1,440-pound cattle at 6c. T. J. Hill delivered to same 30 1,331-pounders at 5 1/2.... J. E. Wright bought of Capt. B. F. Powell a three-year-old jack for \$300. Mr. Wright took a car load of jacks West Friday week.... Wm. Corneat sold to A. K. Walker a middle mare for \$150.... Frye & Allen bought last week a lot of 300-pound hogs at 5 1/2.... E. F. Woods sold to B. F. Saunders & Co. 20 1,357-pound cattle at 5 1/2.—Interior Journal.

PICKLE RECIPES.

BY JOSEPHINE GREENIER.

The old-fashioned art of pickle-making has been somewhat neglected of late years on the ground that when one can buy excellent—though expensive—pickles already put up, it is folly on the part of the housewife to make them herself. We are beginning to think, however, that this is somewhat of a mistake. In many of the pickles on the market it is at least suspected that the vinegar used is largely an acid which is most injurious to the stomach. Besides, some of the pickles are far too sweet and others as much too sour, and beyond all this, the price of a dozen jars of fancy pickles from a good grocery is almost equal to that of a closetful of those made at home of a greater variety and a more certain wholesomeness.

In preparing for pickling, get a scale which is easily handled and reliable; see that your brass kettle, if you use one, is well scoured with salt and vinegar, as bright as it can be made, and do not regret it if you have one lined with porcelain in its stead, for it will do quite as well, if not better. Get a quantity of the best cider vinegar, not the white-wine variety; have at hand plenty of brown and white sugar, salt, spices whole and ground, turmeric, peppercorns, mustard seed, and dry mustard; and be sure that your fruits and vegetables are firm and fresh; if they are stale or wilted the pickles will be soft and will not keep.

CHILI SAUCE.

(Especially nice with roast beef.)
Scald, skin and cut up fifty ripe tomatoes; chop and add twelve green peppers and nine large white onions, with half a pound of brown sugar, four tablespoonfuls of salt, nine level teaspoonfuls each of ground cloves, allspice and ginger, and half a gallon of vinegar. Boil gently, stirring and crushing all to a paste, for at least an hour, and longer if it is thin at that time, and then bottle tightly, covering the tops of the bottles with sealing wax.

CROW CHOW.

Cut up and mix together a half-peck of green tomatoes, fifteen onions, twenty-five medium-sized cucumbers and two cabbages. Put this in layers in a crock with layers of salt between, and let it stand overnight. Then drain off the brine and throw it away, and cover the pickle with vinegar and water, half and half, and let it again stand overnight. The next day drain off this mixture and pour over it a gallon and a half of scalding-hot vinegar which has just been boiled for three minutes with a pint of grated horseradish, a half-pound of mustard seed, an ounce of celery seed, and a half-cupful each of pepper, turmeric, ground cinnamon, and four pounds of sugar. Let this stand till perfectly cold, and then mix all thoroughly with half a pound of ground mustard and a cupful of salad oil, and put in jars at once. This is an excellent garnish for cold meats.

TOMATO CATSUP.

Select ripe, firm tomatoes; scald, peel, cut in bits and heat; then press through a sieve and measure, and to every gallon add one pint of vinegar, four tablespoonfuls of salt, two of pepper, and two of dry mustard, with one tablespoonful of red pepper, and one cup of brown sugar. Boil till thick, bottle and seal.

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leaving short stems on them. Lay them in a weak brine for two days, and then in fresh water one day. Put in jars and turn over them boiling vinegar which has been heated with a slice of onion, a few bay-leaves, and a small cup of spices tied in a bag. Seal and put away for a month before using. These may be chopped and put between bread and butter for nice pickle sandwiches in winter.

MUSHROOM CATSUP.
Use large, fresh mushrooms and wipe, but do not wash them. Put them in an earthen jar with alternate layers of salt, and stand in a warm place for twenty-four hours, and then press them through a thin, strong cloth. Put this juice over the fire with half an ounce of peppercorns to each pint, and simmer slowly for forty minutes. Then measure again, and to each pint add a quarter of an ounce each of allspice, green ginger-root cut in bits, and whole cloves, with one blade of mace. Boil fifteen minutes, strain through a cloth, and seal.

PICCALILLO.
Chop a peck of green tomatoes, mix with a cup of salt, and let them stand all night. The next day pour off the brine and throw it away, and mix in the pickle one large head of celery and six small onions chopped fine, and a head of cauliflower picked up into flowerets, with two quarts of vinegar, a few slices of horseradish, two cups brown sugar, one tablespoonful each of ground cinnamon, allspice and dry mustard, and one teaspoonful of white pepper. Cook slowly all day.

PICKLED WALNUTS.

Take the walnuts when they are well filled out, but tender. Pierce each one with a strong needle three or four times and lay them in a brine which completely dissolves its salt, changing it for fresh every day for nine days; then spread the nuts in the air till they become black. Put them in crocks and pour over them this mixture, boiling hot: A gallon of vinegar, an ounce each of ginger-root, allspice, mace, and whole cloves, and add five ounces of peppercorns, boiled all together for ten minutes. Cover, pressing the nuts under the vinegar with a plate, and let them stand six weeks before using.—Harper's Bazar.

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Items of Interest.

NEWS FROM THE WORLD OVER.

The State Board of Health held their annual meeting at New Haven. They passed resolutions calling upon California to force San Francisco to stamp out the plague. The Marine Hospital Service reports since February six deaths from plague in San Francisco also. Hearings were reported as fatal. This will be news to the public generally, for very little has been said in any of the papers except the medical journals. There have been alarming words of warning for two years, but they seem to have fallen on deaf ears.

The revolution in Venezuela is over. The insurgents had used up their ammunition and could get no more and retreated to their homes. That leaves only one revolution going on in South America at this writing. The insurgents in Venezuela had had the best of it, as a general thing, but their ammunition gave out, and the government's troops were supplied with it.

Some of the papers have assumed that the last days of the Roman republic are upon us, in that the people are no longer avowedly, but the army, and nothing more be said against the army by the people. Fortunately for us, the fact that the highest generals do not share this view, proves we are not yet in the depths of Roman decadence. Gen. Miles, Commander-in-Chief, denounced the strikers in the Philippines, the Judge Advocate General has no words to say in his report in regard to the fact that one out of every twenty of the soldiers was a convicted offender, chiefly for desertion and theft. And now General Davis, now commanding in the Philippines, is equally as severe. What will the Jingo papers do with these general?

The London Daily News says that the truth in regard to British atrocities in the Hainle Dutch Republic is generally known. It says that during the war it was denied that the natives were armed against the Boers, and now official reports are made telling how well the natives are behaving in restoring the arms given them, and saying that thousands of them have been delivered to the officials. It says also that the English officers burned large numbers of the Boer churches, although England had signed the Hague articles which forbid the destruction of churches.

Lord Methuen burned Delarey's house, and turned his wife and children out on the cold, where they wandered homeless for months. Yet when Delarey captured Methuen, he cared for his eyes and returned him to the British line. Now Methuen, in a speech in England, shows how much of a gentleman a British Lord can be by comparing Delarey to Judas!

Lord Methuen, president, and Rev. W. Carlisle, secretary, of the Church Army in London, have issued an appeal to the public for aid in their relief work. Bad trade and general distress seem inevitable. The number of homeless men and women are worse than a year ago, and it is below the average for this period in the last ten years. Rates of wages are everywhere tumbling down. Hard times are also pressing on small traders, causing many bankruptcy returns. Both coal and bread are higher than they were last year, and the outlook for the coming winter is most gloomy for the poor classes of London.

New York Zoological Park has a magnificent fountain, 50 feet in height, presented by John D. Rockefeller. Against the side of the circular basin, which is 50 feet in diameter, are four mermaids supporting figures of infants each in a different attitude, and on the basin which are resting on the rim of the basin. On a base of basalt rock in the center of the basin the dragons supporting an urn on which, resting on a column, is a cross, the top figure. The fountain stands between the monkey house and the tropical mammal building, near the sea lion pool and carolus yard.

Many of the children of the public schools in New York City are suffering from a contagious disease known as trachoma. Dr. Lester, Commissioner of Health, says, trachoma is a granulation of the eyelids, and that in process of granulation pus forms which is a deadly contagious, and is communicated from one child to another by means of towels or handkerchiefs. Many of the children require immediate operations to save their eyes.

We begin to hope that the Journal and Messenger may yet see some good in Landmark hospital, since it has changed enough to write this about Southern slaveholders: "Many of us at the North overlooked the fact that the negro race had received a valuable education in slavery." The great majority of slaveholders in the South were managing their slaves as well as they could. A slaveholder was at the head of a miniature government, practically an absolute ruler; but the majority of slaveholders used their power for good order and morality, and provided conditions of considerable comfort and happiness."

REV. DR. E. B. POLLARD, pastor of our church at Georgetown, is treating the saints to old-fashioned Baptist doctrines. Those we heard talk said they liked it. As to whether Baptist doctrines ought to be preached depends on whether or not we accept the Bible as the inspired Word of God. If we do, there is no other alternative; if we do not, it makes no difference whether anything is preached or not. The Bible is the only infallible standard, or it is no more than several other books that might be mentioned; and that is what is the matter with men who do not preach Baptist doctrines and with people who do not like to hear Baptist doctrines preached. They have lost faith in the Bible as the inspired Word of God. H.

ONLY holy lives can win the way to holiness and heaviness. The hands that are given to Christ must not do sinful things; after engaging in his holy work. The lips that speak his name must not speak wrong words. The feet that run his errands to-day must not walk in the paths of evil to-morrow. The heart that throbs with love at his table must not afterward be thrilled with feelings of passion and hate. If we would be vessels meet for the Master's use, we must have clean hands and pure hearts.—J. R. Miller, D. D.

Of all the lessons that humanity has to learn in life's school, the best is to learn to wait. Not to wait with fo'd hands, that claim life's prizes without previous effort, but, having struggled and crowded the slow years with trial, seeing no result such as effort seem'd to warrant—nay, perhaps disaster instead—to stand firm at such a crisis of existence, to preserve one's poise and self-respect, not to lose hold or relax effort, is greatness, whether achieved by man or woman.—Oram's Magazine.

CHARACTER is not determined by a single act, but by habitual conduct. It is a fabric made up of thousands of threads and put together by uncounted stitches. Some characters are stoutly sewed; others are only basted. A Christian ought not only to have his spiritual garments well sewed, but kept clean; in fact, as a representative of Jesus Christ, he ought to present such an attractive apparel before the world that others should say to him: "Where did you get this? I want one just like it."—T. L. Caylor.

A CURE FOR THE TOBACCO HABIT.

Mrs. M. Hall, 4075 Eleventh street, Des Moines, Ia., has discovered a harmless remedy for the tobacco habit. Her husband was cured in ten days after using tobacco for over thirty years. The remedy is available. Can be used by any druggist. Mrs. Hall will gladly send prescription to any one enclosing stamped envelope.

DREADING THE FACE OF LOVE.

"Rocks and mountains fall on us, and hide us from the face of him that sitteth on the throne." It is a picture of men dreading the face of Christ. It is a picture of men crying for annihilation rather than look upon his face. What is the matter with that face? It was the most beautiful, the most winning, the most sympathetic face that the sun ever shone upon. Yet here are men preferring oblivion to a sight of it.

A man sins against his wife. What, then, is the face he most dreads to see? It is the loving, trusting face of the woman to whom he pledged himself to cleave till death. What is the matter with her face? A young man sins against his mother. He sins against her prayers and tears. He is in the saloon taking his first glass. What is the last face on earth he would have look in at that saloon door? It is the face of his mother. Any face but that. What is the matter with that face? It is the sweetest and loveliest face in the world. There is nothing the matter with the face. The trouble is with him. A guilty conscience makes the face of love terrible. That is what was the matter with these men fleeing from the face of him that sat on the throne. Will you dread or welcome the face of Christ?—BERRY ALFORD PORTER, in the Standard.

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THE MARKETS.

LIVE STOCK.
Report for week ending Nov. 15.

CATTLE.

Extra good export steers, 1,200 lbs and up	5 25 5 50
Light shipping, 1,200 to 1,400 lbs.	4 75 5 00
Best butchers	4 10 4 40
Fair to good butchers	3 75 4 00
Common to medium butchers	3 00 3 25
This, rough steers, poor cows and cowboys	1 50 2 00
Good to extra cows	3 50 4 00
Common to medium cows	2 75 3 00
Feeders	2 00 2 25
Stockers	2 00 2 25
Hulls	2 00 2 25
Wool Calves	1 00 1 25
Milk cows—Choice	4 00 4 25
Fair to good	3 00 3 25

HOGS.

Choice packing and butchers, 200 to 300 lbs.	6 00
Fair to good packing, 150 to 200 lbs.	5 10
Good to extra light, 120 to 150 lbs.	5 00
Pigs, 90 to 120 lbs.	5 25
Pigs, 60 to 90 lbs.	5 00
Hoghs, 120 to 150 lbs.	5 00 5 25

SHEEP AND LAMBS.

Good to extra shipping shorn	7 00 7 50
Fair to good	5 00 5 50
Common to medium	4 00 4 50
Wool	1 00 1 25
Wags and cowboys, per head	1 00 1 25
Best butcher lambs	4 00 4 25
Fair to good butcher lambs	3 00 3 25
Tall-wools	2 00 2 25

LEAF TOBACCO.

Report for week ending Nov. 15.

SALES WITH OBTAINMENTS.

Following were the sales for the week and year to November 15, with comparisons:

	Week.	Year.
Year 1902	1,000	104,800
Year 1901	1,100	107,100
Year 1900	1,200	107,200
Year 1899	1,300	107,300

SALES.

Total sales of new crop	100,000	100,000	100,000
Total sales of old crop	110,000	110,000	110,000
Total sales of new crop, original intention	110,000	110,000	110,000

RECEIPTS.

Receipts this week	200	200	200
Receipts, Jan. 1 to date 1902	100	100	100

EXPENDITURES.

Trunk, green or mixed 100 lbs	2 00 2 25
Trunk, second	1 50 1 75
Common bags	1 00 1 25
Medium bags	1 50 1 75
Good bags	2 00 2 25
Common lead, short	1 00 1 25
Common lead	1 50 1 75
Medium lead	2 00 2 25
Good lead	2 50 2 75
Pine and substation	2 00 2 25

BASE—SEE ORDER.

Trunk, green mixed	1 75 2 00
Trunk, second	1 25 1 50
Common bags	1 00 1 25
Medium bags	1 50 1 75
Good bags	2 00 2 25
Common lead, short	1 00 1 25
Common lead	1 50 1 75
Medium lead	2 00 2 25
Good lead	2 50 2 75
Pine and substation	2 00 2 25

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No. 3. Rose Gold Flower ring, for ladies. \$10.00

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