

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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DR. MAO LARKIN is old in years, but he has lost none of the fire of his youth. He made a speech at a great popular demonstration against the Education bill. He set forth the outrageous features of the bill in clear and eloquent words, and closed with these words: "The lesson for this day and this hour is *Resist*."

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

SIN J. W. DAWSON was a geologist whose high rank among scientists no man of any knowledge will deny. This is his opinion of evolution: "The evolutionist doctrine is itself one of the strangest phenomena of humanity. That in our day a system destitute of any shadow of proof, and supported merely by vague analogies and figures of speech, and by the arbitrary and artificial coherence of its own parts, should be accepted as a philosophy and should find able adherents, is surpassingly strange."

THE medical men in the city hospital in Chicago became worn out with the number of cases of delirium tremens brought to them. One of the physicians went to a saloon on the levee and bought some whiskey. He found it would scorch raw beef the instant that it touched the meat, and he made a public statement saying the men who sold such whiskey ought to be in the penitentiary. For our part we think the riler the whiskey is the better; we wish it was all so vile it could not be drunk. If it was as deadly a poison as pranic acid, men would let it alone.

DR. J. J. POETZ, in the *Religious Herald*, quotes from an editorial in the *Examiner*, written by Dr. Bright. The *Examiner* had been asked if a church in New York had done right to refuse to receive immersed Congregationalists and Methodists without baptism. The *Examiner* replied: "It is difficult to see how any other rule could consistently be pursued. If a baptism administered by an unbaptized clergyman, and not infrequently a man-shelf, is to be accepted by Baptist churches as a becoming and valid observance of a great ordinance, why not go one step further in the line of consistency and invite unbaptized Pedobaptist clergymen to administer the Lord's Supper in Baptist churches? Baptism is as much an institution of Christ as the Supper is, and I did not hesitate to have a rebaptism at Ephesus when he found disciples there who had been irregularly baptized."

"Behold the Man!"

BY MYRTON.

At last the Jews, in their insane hatred, had accomplished their diabolical purpose. Jesus the Christ had been betrayed into their hands for thirty pieces of silver by Judas Iscariot, one of his apostles. There was a strange and illegal gathering at midnight of the Sanhedrim, which in haste unjustly condemned him, and as they had no authority to inflict death upon their victim, they thrust him over to the Roman authorities. He was immediately given into the hands of the rough Roman soldiers, who, believing him to be a criminal, proceeded to heap indignities of every kind upon him. They put upon his shoulders an old cast-off robe of purple; press upon his brow a crown of thorns; place in his hand a reed as a sceptre, and toying in mockery before him, cried: "Hail, King of the Jews," and "smote him with their hands." He is taken before Pilate, the Roman governor. Convinced of his innocence, Pilate stood before the crowd without and said: "I find no fault in him." But they cry out in anger against him, and Pilate again goes within and converses with Jesus. His conviction is deepened that he is innocent. Then he makes a last effort to release him. He brings him out bleeding, clothed in the old robe, and crowned with thorns, and pointing to him, says, "Behold the man!" All in vain. "Crucify him, crucify him!" is the wild and frenzied cry of the mad mob. Nothing could touch their hard hearts, and the suffering Christ is led away to die. What a picture for the ages to gaze upon! In this paper I desire to call the earnest attention of my readers to this man, and win their love and service to him, for he is worthy.

"Behold the man!" in his spotless innocence and beautiful character. This is the only man since the fall of Adam who is without a flaw in his character. Pilate said, "I find no fault in him." As the sinner descends to earth and mingles with its filth and yet returns again pure, so he came to earth and mingled with all classes of men, and yet returned to heaven as pure as when he came. Even his bitterest enemies could find no sin or defect in him. As the embodiment of Christianity, he shows its perfect truth and value. No other system can point to such a perfect Founder. Intelligent skeptics are compelled to bear testimony to the beauty of his character as revealed in his words and acts. Many agree with Rousseau, the French skeptic, when he wrote these words of eulogy in regard to him: "What sweetness, what purity in his manner! What an affecting gratefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where is the philosopher, who could so live and so die, without weakness and without ostentation? When Plato describes his imaginary good man, loaded with all the punishments of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ; the resemblance was so striking that all the fathers perceived it. What prepossession, what blindness must it be to compare the son of Sophroniscus to the Son of Mary! What an infinite disproportion there is between them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates,

with all his wisdom, was anything more than a mere sophist. He invented, it is said, the theory of morals. Others, however, had before put them into practice; he had only to say, therefore, what they had done, and reduce their examples to precepts. Aristides had been just before Socrates defined justice; Leonidas had given up his life for his country before Socrates declared patriotism a duty. The Spartans were a sober people before Socrates recommended sobriety. Before he had even defined virtue, Greece abounded in virtuous men. But where could Jesus learn, among his contemporaries, that pure and sublime morality, of which he only has given us both precept and example? The greatest wisdom was made known among the most bigoted fanaticism, and the simplicity of the most heroic virtues did honor to the vilest people on earth. The death of Socrates, peacefully philosophizing among friends, appears the most agreeable that one could wish; that of Jesus, expiring in agonies, abused, insulted and scourged by a whole nation, is the most horrible that one could fear. Socrates, indeed, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, amidst excruciating tortures, prayed for his meretricious tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. The inventor (of such a character) would be a more astonishing character than the hero." Thus has he impressed the minds of all intelligent, thinking persons, yet behold him here as if the curse of mankind, standing in the shadow of the cross!

Again, "Behold the man!" in his wonderful beneficence. He was not only innocent, this is a negative virtue, but he was active in daily life. The Gospel writers describe him as "going about doing good." For more than three years this man gave himself day and night to the work of doing good to mankind. No ill treatment could dampen his ardor nor any weariness of the flesh cause him to cease his labors of love. In his enthusiasm he exclaimed, "It is my meat and my drink: to do the will of my Father in heaven." No man before or since ever crowded so many good deeds into three years of life. Surely this man is the embodiment of all goodness, notwithstanding his bad condition as seen here.

"Behold the man!" in his tenderness and sympathy. Standing before the howling mob he opened not his mouth to complain or upbraid them. No case of suffering ever came before him but called forth his active sympathy. At the grave of Lazarus he wept in sympathy with the sorrowing sisters, and then restored their brother to life again. Looking upon the weary, toiling masses in tender mercy, he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Multitudes of the devil-possessed he relieved and the sick he healed. On the cross, almost in the agonies of death, he breathed out the very spirit of divine compassion, praying: "Father, forgive them, they know not what they do." No human heart ever beat with the tender love of this man. Surely his was the compassion of a God!

"Behold the man!" as the great substitute of man. All that he is bearing and suffering now was justly due to sinning man. They had violated the law of God, and were guilty of sinning before him. He was standing voluntarily in the place of guilty man. He was by his own will and the consent of his Father bearing the sins of the whole world. Surely, no one knowing this man's life and seeing him standing thus, could deny or doubt the truth of the doctrine of sacrificial vicari-

ous atonement. Truly his "blood cleanses from all sin." Surely, if he had not been a substitute, a legion of angels would have rushed to his rescue! O sinner, behold the position you would be in but for God's love; "God so loved the world," &c.

Once more, "Behold the man!" as the future Judge of mankind. This man, standing thus before us, will some time have the multitudes of earth gathered before him. God has revealed his purpose to "judge the world by the man Christ Jesus." To Caiaphas, the high priest, Jesus said, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Paul, in his great speech on Mar's Hill, said: "And the times of this ignorance God winked at; but now he commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Then he will not appear as now we behold him, but in the glory of his Father. In view of what he has done in their behalf the rejecter or neglecter will stand appalled! The cry then will be: "Rocks and mountains fall upon us and hide us from him that sits upon the throne."

Reader, behold him and fall at his feet, submit to his claims if you would be forever happy.

O sacred Head, now wounded.
With grief and shame weighed down.
How scornfully surrounded
With thorns, thine only Crown;
O sacred Head, what glory.
What bliss, all now was thine!
Yet, though despised and scorned,
I joy to call Thee mine.

"God is light." That is positive. He is all that light implies, and involves, and effects. Light stands with all men for intelligence, and holiness, and truth. It speaks, to the scientist at least, of power. To all eyes it symbolizes happiness. As to its ubiquity and glory also, it sets forth the great and glorious God. A better, fuller definition could not be. The all-pervading light, the source of light, and health, and charm, and blessing, and benefit with unbiased benevolence, and conquering and unwholesome influence, is a fair, if faint, emblem of Israel's good and gracious God. What we know as the light is the best comparison we have to the incomparable Jehovah; yet when we have reverently contemplated him under that image, we remember that the Holy Ghost saith not that he is like the light, but that "God is light." He is the source and centre of all that light typifies. With him are the treasures of wisdom. God sitteth upon the throne of his holiness. A God of truth and without iniquity, just and right is he. He is the happy as well as the holy Lord God. He has set his glory above the heavens, and the whole earth shall yet be filled with it.

Agreeably with this doctrine, we note the suggestive fact that God has seen fit to reveal himself as light. The fiery pillar and the bright Shekinah declare that "God is light." The illumined face of Moses and the glittering garments of the transfigured Saviour say, "God is light." The light above the brightness of the sun that fell Saul of tarsus to the ground, and the dazzling glory of him who walked among the golden candlesticks, repeat the truth that "God is light." Moreover, it is written of the city where God doth dwell, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light."

The best recreation is to do good, and all Christian customs tend to temperance.—William Penn.

Continual Church Growth.

BY A. L. VAIL, D.D.

II.

We can reach our best conclusion only by examining the material and the design of the church. What it is made of, how put together, what it purposes to do—these will, in connection with what we have already seen, enable us to conclude how it probably should be expected to grow.

a. Material.—The church being composed of human beings, we should expect to find the laws of human growth operating in it. But a human being is composed of two orders of life distinguished from each other along the line of this inquiry. In our analogy to be with the lower or the higher of these two? Manifestly with the higher. Our physical natures are not religious; therefore the laws of the physical, even as appearing in man, are not to guide us here in so far as they diverge from those of our mental constitution. But what did we find to be the law in the intellectual life? Continuity in the highest degree. We observed that but for disease and neglect the increase in mental possessions, the growth in accumulations from without, would be substantially continuous, in a high degree continual, with variations, indeed, but such as do not affect the law. In the light, then, of analogy, in view merely of the organism, we are authorized to expect the church to add to its numbers continually.

b. Design.—The design of the church must be taken into the account, either as modifying or confirming the suggestions of the material of which it is composed; as it was noticed that, with the same material, method in the vegetable world was modified by design, it being in one case of a development necessarily completed between two winters, and in another of a development extending through a series of years.

What, then, is the purpose in sustaining a church? It is two-fold; first, the improvement of the spiritual life of those already in it; second, through the efforts of these the bringing in of others. As for the first, I think we easily agree that it should go on in some aspect of it always. The law here must be the same as that for individual Christians; for the church, being composed of them, necessarily knows as its own all their losses and gains. Sometimes the individual Christians add most the development of meditation, at other times of action, but both together in every brief period; otherwise, he will speedily become unbalanced.

But how about the second part of the purpose, the one we have immediately under consideration? Grant that a church should grow continually all around in every short period, does it follow that it needs to be adding fresh material to itself all the time? May it not do the internal work better for a time, a long time, by neglecting the external? Is it always, like the individual, in peril of becoming unbalanced, or may it disregard the law of the individual without harm? If a group of members have come in from the world at one time, may it not be profitable for all to suspend all concern for more additions until this group is developed in Christian grace, the church for a time, a long time, spending all its energies in Christian nurture? This problem has two sides, and raises many questions. The opinion may be easily entertained that it is best to do only one thing at a time until it is done, and then go on to the next. The application of this principle, however, involves the question, What are the limits of the principle? Where are the boundaries of Christian nurture? Can a convert be truly, thoroughly developed without development in the very thing we are suggesting to leave undone?

These questions at once widen our reflections and narrow our procedure, because the impulses of the new life and the teachings of the Bible agree that to go out after others and bring them into the new-found experience and fellowship is of the essence of the Christian life and duty from the start. Hence, this is one of the things in which, from the first, every disciple needs training; in fact, so marked is this that the common effect of suspend-

ing the outward activity, even for a short time, is permanent paralysis in relation to it. It is highly important that the convert be taught the truths of Scripture, that he appreciate and enter on the work of edifying the church, in however simple and humble a manner; these and other things are important, vital, but second to none of them is the going out after the lost in the fellowship of the cross; therefore, if converts are symmetrically trained from the start, other converts will come from the start as the natural consequence of the training, whether desired or not. If we are getting the right view, there seems to be a necessity for continual church growth at this point in the fundamental needs of Christian culture itself.

And are we not drawn by these reflections to an applicable teaching of analogy? Take an analogous case and apply the conclusion to this one. View now the whole church in its unity as a teacher, and raise the question: Will any teacher teach better who deals in only one grade, or who, in his teaching, deals in the whole range of a science from primary principles to ultimate applications? The latter ordinarily, because he is brought constantly into living, teaching contact with the whole range of the science, and is, therefore, more accurate, distinct and vigorous in each part than he would otherwise be. In this view it is to the advantage of the church, as a teacher merely, to have its school a graded one. It cannot live its best life without "babes" all the time. Analogy indicates that a church is on the way to dry rot when it permits a young people's meeting, or anything else, to remove its fresh acquisitions from its regular worship.

II.—SCRIPTURES.

Although analogy is impressively suggestive, it is not conclusive and cannot be. The Bible only is authoritative, so far as it attempts to teach. This it does not do directly and specifically. But some passages appear that, in the principles and methods of church life revealed and enjoined, distinctly involve some things of value to us now.

We need to remember that the New Testament is especially the book of the inner life of the church, almost entirely so after the Gospels. It seldom gets far enough away from this internal life to touch the problem of the ingathering of those whose training, growth, is the first consideration after they are in the church. It everywhere assumes that the work of winning men to Christ will be done by the disciples, but that it requires very little regulation, best left to its own impulses where the church up to that point is walking in the way of the Lord. Naturally speaking, many more souls might have been saved if Christians had always adhered to the simplicity of the New Testament, both in organization and spontaneity of activity, instead of depending on complicated machineries and hierarchical manipulations.

While a natural connection may frequently be seen, although not distinctly expressed, between counsels for the church's internal development and right views of the discipling of the world, there are a few instances of instruction bearing more distinctly on the question of the continuance of conversions and additions.

1. We turn first to the "Great Commission." As Christ was departing he gave command to his people about what they must do and how it should be done. "And Jesus came and spoke to them, saying, 'All authority was given to me in heaven and on earth; go therefore and make disciples of all nations, baptizing them and teaching them whatever I have commanded. And, lo, I am with you always to the end of the age.'" Always, how and for what? With all authority and for this whole enterprise, the first feature of which, on which all else waits, is making disciples out of worldlings. How essential, then, should the discipling be? As much so as the presence. Do not the whole authorization and the entire promise connect with the first link in the chain? So then, when Christ's people faithfully execute this great command, are they not justified in expecting the continual additions of converts as surely as the continual presence of Christ, and

are they not required to secure this result as much as they are required to teach the "all things" to those who have been brought into the Christian fellowship? It seems so with a seeming rising to a certainty and command.

2. In 1 Cor. 14:28-35, Paul writes to the church in Corinth concerning the conviction and conversion of the unbelievers who attend its meetings. He tells how those meetings shall be conducted in order to improve such attendants intellectually and spiritually. He says, "If then the whole church is come together in one place, and all speak with tongues [that is miraculously and beyond the understanding of the hearers] and there come in those who are unlearned and unbelievers, will they not say that ye are mad? But if all prophecy [that is, speak intelligibly about the things of the kingdom and its experience] and there come in one that is an unbeliever or unlearned [in these things], he is convicted by all, he is judged by all. The secrets of his heart are made manifest; and so falling on his face he will worship God, reporting that God is in truth among you." This reveals the apostle's understanding of the relation of the regular church meeting to the conviction of sinners, with the evident implication that this result should be expected all along when the saints meet unanimously and speak naturally of the Gospel in its relation to themselves; when that is done those who are ignorant and obtuse will be instructed and convicted.

And observe that this meeting, which is to bear such fruit all the time, is what we would call a "prayer meeting." The writer here assumes, what is confirmed by the Scriptures and history, from the demonic of Gadara to the present time, that the unofficial, spontaneous recital of the personal experience of the grace of God is the best kind of preaching to produce the conviction of sinners. The world does not hear much of it now, in meeting or elsewhere, and therein, perhaps, is some explanation of the perplexing impotency of the church in its relation to the world.

III.—HISTORY.

What is the testimony of history? Has the experience of the churches throughout the past sustained the conclusions we have now reached, or has it not rather contradicted them? Our answer will depend on our point of view and method of observation. Superficially or partially reviewed; no doubt the testimony of history is against us, but viewed deeply and thoroughly the result may be otherwise.

Evidently the work of ingathering has been exceedingly irregular, apparently lawless, during much of the past and over wide areas of life bearing the Christian name. For a time after Pentecost a continual wave of salvation rolled on, through Jerusalem, Samaria, Antioch, Corinth, Rome. Converts were added daily or frequently, the Word being charged with perennial power. The miraculous power of the Master in physical things was duplicated in spiritual things through the disciples, their healing touch continually contained its cunning, and wherever the garment of the Kingdom trailed, its fringes bore the miracle potency. But fringes bore the miracle potency. But soon the "dark ages" came, in which the glory of Zion for a long time departed. The Reformation responded with a mighty movement back toward the New Testament. The history of the denominations of the Reformation period and those springing from them has been as irregular as the foot hills of a mountain range. Their individual churches have in the main exhibited the same appearance. They have had marvelous revival periods separated by equally marvelous fainting fits. So universal has this been that the temptation is strong to regard it as the divine method and necessary. But the inquiry presses: Have not these lapses of saving effectiveness been the falling away from the divine plan rather than the working out of it, the product of the method of Satan rather than that of God?

As has been noted, a wave of almost unbroken salvation rolled out from Pentecost, on and on, until it broke with the roar of a multitude of voices against the palaces of the Caesars, until the beasts of Rome were unshaken to devour its thronging converts. But on still it rode,

over dungeon, rack and the appalling torture of the amphitheatre, until—what? It compromised with heathenism, fell before the seductions of its own conquests, allied itself with the world, lost the truth and lost out its life, ceased to hold such meetings as Paul tells of in Corinth, at which the unbelieving fell down and worshiped God, and then what? The unbelieving ceased to fall down and worship God. That is all, but that is enough. However, during those dark centuries, protestants against Rome's errors repeatedly arose, of whom we know not much, but enough to show that as they preached the primitive truth in the primitive way they had the original continuance of conversions. That is all, but that is enough. And what was the "Reformation"? Only the flooding to the surface of that same stream of spiritual life, hitherto more hidden but never wholly lost. The resultant sects kept enough of Rome's errors to insure in them a repetition of the former experience. And so all the way, in the history of every congregation, the protracted declines and spasms of rallying have not manifested the order of God, but the disorder of sin. What is a "revival"? It is for the most part a struggle of the church to rise from the depressions of its own worldliness and to escape from the snares of the devil. The conviction is neither hasty nor uncharitable, it is careful and just, the conviction that, whether in the single church or the wider field of the denomination, the nation or the age, the failure to gather harvests of converts with a large measure of regularity, and in rapid succession, has resulted from a failure to honor God, to honor him in works, in faith and in character.

And be it remembered that any departure, in practice or doctrine or spirit, from the mind of Christ, is, just so far as it goes, destructive of the conditions of prosperity in every particular, this one pre-eminently. Therefore if church history, experience, fails to harmonize, and so far as it fails to harmonize with those conclusions toward which all the other evidences tend, the explanation is to be found in those evils that have paralyzed the spiritual power of the people of God, and caused them to fall short of those attainments in conquest to which they were appointed, and in the failure to reach which they have discredited themselves and dishonored their Lord.

Deceitfulness of Covetousness.

XAVIER has left on record a marvelous statement: "I have had many people resort to me for confession. The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear; but no one person has ever confessed to me the sin of covetousness." Bishop Wilmer says: "One man only has ever expressed to me the fear lest he should become covetous; and it is a suggestive fact that he was the most generous man that I have ever known. We used to talk this matter over frequently. He would say: 'I have noticed that covetousness is the prevailing disease of old people; I fear it for myself as I get older; and I know of but one remedy—giving, giving, giving!'"

When there is seen to be an opportunity for usefulness in the church, and at the same time you feel you are not disqualified from personally entering the open door, step forward at once and volunteer. Take hold cheerfully of the piece of work. You will encourage others and benefit yourself in the reacting of your willingness and energy upon your own character. Don't cheat yourself by stopping at the half-way house of good intentions. Good purposes are all very well, so far as they go; but the trouble is that by themselves they don't go very far. Unless followed by acts, they are worth little more than the paper on which bankrupts promise to pay are written. Be up and doing. It is not enough to be actively and complacently looking on.—The Norwegian.

Questions Answered.

BY REV. H. L. ...

"A brother in good standing moved out of our county and did not pay his poll tax. He has sent back for his church letter. Should we grant it?" This question gives me great pleasure. It shows there is one church which thinks that such commands as "owe no man anything," "provide things honest in the sight of all men," "render unto Caesar the things that are Caesar's," are meant to be obeyed. No, I would not send him a letter, but would write to him calling his attention to the fact that he owed for his poll-tax, and asking him the reason for not paying it. If he is a good and honest man, he will immediately send of the money for the proper officer, and his receipt to the church, with a regret that he had neglected the matter before. Then, of course, his letter should be granted.

It is possible, of course, that he is too poor to pay it. If he says so frankly, and promises to pay it as soon as he possibly can, and his previous record makes it probable he will keep his word, his letter might be granted him.

"A church divides on doctrinal questions. The majority retain church records, &c., but is refused admission into the Association. The minority is seated, and rightfully so. A brother who moved away before the division presents himself as a candidate for membership in another church, stating that his name is on the church-books, but that he had been present he would have gone with the minority. In what way should he be received?" If he brought a letter given when he moved away, and before the church divided, I would advise that he be received on that letter, as the states that he belongs, and conveyance to them and to the Association requires this. It is not probable he will have the slightest objection to doing this. If he does object, there is evidently some other motive which he has not frankly told, and it would be well to decline to receive him.

"I feel that I will know better what to think of that picture of Lydia after I have heard what you think of it. I do not mean that I will agree with you, but you have a way of showing all sides of a question so that I feel I understand it." Now who could resist answering promptly a question put in that way, even though I think answering it a waste of time and space?

I have not seen the picture, as I have the Quarterly of the Southern Board, and the picture was not in that Quarterly, as was charged at first. But I am sure that it is hanging in front of Paul, and that the baby is in the arms of a woman who is standing at the side of the Apostle. In those days, when all women married and had children, it is hardly possible that a group of women would be gathered without a child with them. The artist ought to have had more children, and not that one baby. That Lydia had no little children, is evident from two facts. The Bible calls her household brethren who could be comforted by the Apostle's words. And Lydia was a traveling merchant living in Thyatira, and in those days that means she was a widow, and too old to have little children.

What I am sorry for is that in the "wall" picture Lydia did not have an infant in her arms as she knelt before Paul, and that Paul was not kneeling Lydia, and the child from a bowl in his hands. For an indubitably opposed, as our Baptist forefathers have always been, as any images and pictures in the places set apart for the worship of God. And I wish all wall pictures were so outrageous that they would not be tolerated on the walls of any Baptist Sunday-school. As for that special picture of Lydia, a Presbyterian preacher could point out to the children that Lydia was kneeling to be baptized herself as soon as a bowl could be brought to get water out of the river, and that the nurse was holding Lydia's baby to be baptized. The mother and the children would go out carrying the impression in their minds that the picture represented the true scene.

This is the trouble with showing children any pictures of the Bible stories. The writers are inspired, but the painters are not. And the children are sure to mix in their minds what the pictures represent with what the Bible says. There is danger the picture will make a more vivid impression and a more lasting one than the words of the Scriptures.

I hold all pictures of the Lord in utter abomination. If the Holy Spirit had desired us to know how he looked, an authentic picture of him would be in our hands. From the beginning, spiritual malignity has had to fight to often a losing battle against the cravings of human nature for things which can be seen and handled. Give our children images and pictures of the Lord, and they will think of him, even in their prayers, as the pictures represented Him, and not as the living God in Heaven. And that is worshipping a picture.

inspired, there is great danger they may not correctly represent the Bible narrative. The pictures which can be painted are those which give the true setting of the narrative. As for example, pictures of Jerusalem, of the ford where the Israelites crossed, of Solomon's temple, &c., &c.

I am delighted that something has occurred to call attention to the pictures in Bible wall pictures will be banished forever as a result of the stir. But I must say that I fear the objection to a baby in the arms of one of the women present when Paul was preaching, is straining at a gnat when a camel has been frequently swallowed. For years our children have been given pictures in which our Lord was represented with long hair. Why have there been so few protests against that blasphemous insult to him?

Let me give a conversation between a grandfather and his little grandchild, and see if you find it strange that a godly old Christian was angry that he had been for years?

"Grandpa, you are good. Why don't you wear your hair long like the Lord Jesus Christ did?"

"Oh no! The Lord did not wear his hair long. Paul says long hair is a shame to any man, and the Lord Jesus Christ would not do a shameful thing."

"Paul did not know, Grandpa." Triumphantly producing a colored card—"Here is a picture my Sunday-school teacher gave me, and the Lord is sitting with children in his lap, and his hair is long, and it would not be so in the picture if it was not true."

The child's idea evidently was that the pictures were all like photographs. After the grandfather had explained to the child that inspired, his words were the words of the Holy Spirit, and that to make pictures of the Lord with long hair was to accuse him of doing a shameful thing, and such pictures were wicked, with quivering lip "Grandpa, what shall we do? Where shall we give the pictures that make a shame of the Lord Jesus Christ?"

A Call for Holier Living.

Parity of heart and life is needed at all times; but now, when there is a tendency in so many places to lower the standard of rectitude, to tone down God's moral code, to ignore high principle, to cast aside the demands of inspiration as a rule of faith and practice, and to live independent of home and church convictions and influences, there is certainly an increasing call for a holier living. Holiness gives force, beauty and permanence to the spirit which we manifest, to the words which we speak, and to the actions which we perform. A holy character carries weight everywhere. Possessed of it, we multiply our power in the community, in the family and in the church. If we felt more our responsibility and lived more in our position as burning and shining lights for our Lord, his religion would be far more potent than it is, and the resultant benefits would be far greater than they are.

As a model, our Lord may stand far in advance of us, but we should never lose sight of him as the object of our inspiration and conformation. He was pure in aim, in speech, in conduct and in words. In his day no one could find in him the least defect. Accusations were made against him, but time soon exploded them, and they fell harmless by his side. Passing ages have vindicated him as the perfect man. His enemies admit his inherent and external purity. Friends magnify and extol it. Upon it his church is founded. By it its followers shape their life, and unto it, as a final accomplishment, are they to come in order to their highest spiritual and eternal blessedness.

True, they cannot reach it by a leap, or by a spasmodic effort, but daily are they to make it the object of their pursuit and the goal of their attainment. Progress toward its realization must be growingly marked and manifest. Each day the soul must increase in its personal fitness for good, redounds to individual profit, and glorifies the King of Heaven.—Selected.

A few years since God gave to us a beautiful boy. How we dreamed and planned for his future. But alas! diphtheria, that dread malady, marked our darling for its prey. On came the insidious conqueror, and we saw our angel fall into the last sleep. In that dark hour there came to us one like unto the Son of God, and he said a voice sweeter than all the music of earth. "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die." A new spiritual vision came to me. I opened my eyes, and I heard a voice saying, "Open ye the gates. A Jew from the East is here to pass the portals." I looked and saw my child robed in the morning light, accompanied by a thousand shining messengers of the sky, go sweeping through the pearly gates.—Ray Palmer.

A NOTED preacher thus speaks of the Gospel's great demonstration: "The evidence of evidence, the proof irrefragable, invariably accepted of the Christ, is the internal proof. There is a doctor who may have all kinds of certificates. What are they to one who can say, 'He cured me?' What do I care for the certificates, if, through the grace of God, I am cured by the Christ? Is there a man than I was before? I argued from the cure to the doctor, not from the doctor to the cure."

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.

MY DOGS IN THE NORTHLAND. By Ezerion R. Young, Chicago and New York: Fleming H. Revell Co.

Nansen, Greely, Rae, Peary and a host of other Arctic explorers have all paid tribute to the courage and endurance of Northern dogs. The account that Dr. Young, in the present book, has given of his four-footed helpers in the Northland is full of local color. The dogs he describes are those of high intelligence, and one realizes that they are part and parcel of the land of ice, of snowshoes and of the long Eskimo winters. The Eskimo dog, in spite of his great value to man has one great fault. He will steal. This falling goes with him from puppyhood to old age, and for this reason the St. Bernard was greatly preferred by Dr. Young, the missionary. Jack, Onfy, Voyageur, River, Klmo, Mott, Casar and Kivona pass successively across the stage, and interesting portions of their individual life history are boldly sketched. It makes one feel as if to think that all of the dogs described are now dead, but their individuality will live a while in memory through these vivid pages. The environment of snow and ice and blizzard well serves to heighten the interest of the narrative, and the book is a desirable addition to the growing literature relating to the far North.

THE BOY, How to Help Him Succeed. By N. C. Fowler Jr. Boston: Oakwood Publishing Co., 29 Pemberton Square. Price, \$1.25 postpaid.

Mr. Fowler has a very large acquaintance with the men who have succeeded in life, and to them he has given the facts which he has learned from them. One chapter of the book contains a recapitulation of the facts and opinions presented by 819 men of marked success in different walks of life.

There is, and can be, but one successful career to be followed in the only thing which can be rightly called success, and which takes into view not merely time, but eternity. And that is a career which has for its motto, "Do justly, love mercy and walk humbly with thy God." But, starting with this, and standing on it firmly, there are many suggestions which are valuable. This book covers a wide range, these being some of the topics. Starting of the boy; the boy at school; good and bad scholars; small education; college or business; social advantages; employer and employee; at home or away; honesty; courage; politeness; self-respect and self-conceit; the farm; health, exercise, &c., &c.

SOO THAH. By Alonso Bunker, D.D. Fully illustrated. 12mo, pp. 280. Chicago and New York: Fleming H. Revell Co. Price, \$1 net.

This is an oriental romance, a miraculous story from the Orient, and most interesting withal. When Soo Thah was born he was put into a bamboo basket, swung from the rafters by the house by ropes made from the bark of a tree. The house was in a village on a mountain-top in Burmah. It was the baby grew to be a man who became a mighty factor in the making of a people. This is history, and in the best sense it is also an oriental romance, for it presents a marvelous result in oriental colors. Here we may study the actual process by which almost literally a nation is being born in a day. The uprising of these wilder Hill-tribes, largely through Soo Thah's personal efforts, is a monumental chapter in the world's volume of neglected history. For centuries the Kachins have held a remnant of Jehovah worship and have looked for a coming Deliverer. Out of this tradition came their miraculously sudden and easy delivery to Christianity. The book is full of interest both for the youthful reader and for the student of comparative religion and of primitive life.

UNDER CALVIN'S SPILL. By Deborah Alwick. 12mo, 365 pp. New York and Chicago: Fleming H. Revell Co.

This is one of the books which we sometimes get which we wish we had power to make everybody buy. In view of the alarming increase in the political power of the Catholics in this country, owing to their voting now as a unit, it will do great good to have the people, especially the young, know of an interesting story as to what the Catholics have always done when they dared.

Calvin has been persecuted through every generation almost as much as Paul has been. We are glad to have his true character, showing his winning and tender personality shown in this in this book.

We are glad that this is a most interesting story, for any one who reads it is sure to be eager to have all his friends read it.

IN TIME WITH THE STARS. Stories for Children.

By Thomas K. Beecher. 12mo, 166 pp. Price, 75c net.

These stories are really parables, conveying in a most attractive way the best of lessons. The story from which the book takes its name is about the watch of Dr. Beecher. Sitting in his study he heard a voice from the watch crying, "Let me out." The works were tired of work and anxious to see the world. Their rebellion is well told, and his success at least in bringing them into readiness to work on by telling them that "they kept step with the stars." There is no moral drawn by the author—it is a story plain and simple. But the dullest child will find in it many a lesson he will not forget. The stories are all of a similar nature—less on tonight by parable.

ROLICKING RHYMES. By Amos R. Wells. Illustrated by L. J. Bridgman. Fleming H. Revell Co.: New York and Chicago.

Many are at a loss when Christmas comes, to know what books to get for their children. It is difficult to make the book and the age of the child "just fit." This volume of Rollicking Rhymes will be a blessing. Because the pictures will interest the children who cannot read and the rhymes will interest everybody else. There is a shrewd wisdom and many good hits which the elders will enjoy as well as the children. Wherever we have dipped into the book we have said "good."

MAGAZINES.

Good Housekeeping for December has the following contents: Colonial Cookery; A Christmas Play; Child Portraits; Our Indian Cousins; To My Old Calendar; The Star; Good Furniture; The Mother; The Cry in the Kitchen; The Christmas Fellowship of Miss Bab; An Appeal to the Christmas Star; A Bachelor's Housekeeping; Globes and Tumblers; The Higher Life; The Dearest Age; The Two Rooms The Phelps Publishing Company, Springfield, Mass.

The Christmas number (December) of The Indicator is also the Thirtieth Anniversary Number. To do justice to this number devoted for beauty and utility touches the highest mark, it would be necessary to print the entire list of contents. It is sufficient to state that in it the best modern writers and artists are generously represented. The book contains over 250 pages, with 84 full-page illustrations, of which 20 are in two or more colors. The magnitude of this December number, for which 728 tons of paper and six tons of ink have been used, may be understood from the fact that it presses running 24 hours a day, and that it is necessary to print it; the blank alone of the edition of 916,000 copies representing 20,000,000 sections which had to be gathered individually by human hands.

The Blood of Christ.

An old herdsman in England was taken to a London hospital to die. His grandchild would go and read to him. One day he was reading in the first chapter of the First Epistle of John, and came to the words, "And the blood of Jesus Christ, His Son, cleanseth us from all sin." The old man raised himself up and clasped the little girl, saying, with great earnestness:

"Is that there, my dear?"
"Yes, grandpa."
"Then read it to me again; I never heard it before."

"I've read it again."
"You are quite sure that is there?"
"Yes, quite sure, grandpa."
"Then take my hand and lay my finger on the passage, for I want to feel it."

She took the old blind man's hand and placed his bony finger on the verse, when he said:

"Now, read it to me again."
With a soft, sweet voice he read: "And the blood of Jesus Christ, His Son, cleanseth us from all sin."
"You are quite sure that is there?"

"Yes, quite sure, grandpa."
"Then, if any one should ask how I died, tell them I died in the faith of these words: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'—Sel.

The strength of God is very gentle. He does not make a great noise in lifting the stone or in ascending the stars in their courses. The sunshine is one of his greatest treasures of power. He turns the heart of stallow sinners by the touch of infant fingers, or by the memory of a pious mother's spiritual beauty and fidelity. By loving invitations, tender encouragement, and manifold exercises of patience and sympathy he encourages the penitence and faith of sinful and weak human hearts. His children should seek more of his gentleness. We are too easily tempted to bluster and violence. We forget that gentleness is greatness as well as goodness. If we would do brave deeds, let us seek to be filled with divine gentleness.—Northern Christian Advocate.

SOMETIMES the harvest is white and garnered before the harvest months are fulfilled. Sometimes it stands unreeped long after we would imagine it should be sheared. Thank God that the reapers are the angels, and not our own short-sighted selves, and that not even angels may reap unseasonably.—C. G. Rossett

SUNDAY-SCHOOL LESSON.

SUNDAY, DEC. 7.

RUTH AND NAOMI.

Ruth 1:16-22.

Motto Text—"Be kindly affectioned to one another."—Rm 12:10.

Coming after the wars and tumults and bloodshed of the book of Judges, the tender and beautiful story in this short book is all the more striking.

The story which precedes the lesson can be briefly told. There was a famine in the land, no doubt in some of the times of Israel's apostasy.

The greater part of the attention and comment on this story is given to Ruth's character. It is, indeed, a beautiful character, and worthy of all commendation.

Her two daughters-in-law resolved to go with her. Nothing shows alike the beauty and strength of Naomi's character more plainly than the love with which she had inspired these two young women.

"Where thou lodgest, I will lodge."—She answers all the objections which Naomi might have made by covering all the points in her earnest pledge.

Aching Joints

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

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

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

Hood's Sarsaparilla and Pills

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

the happiness and the good of the one loved, and not of its own enjoyment. Those who cannot bear to be separated from their loved ones when business or interest or the pleasure of those loved ones calls them away for a while, should compare their love with that of Naomi for her daughters-in-law.

For this was to be a lasting separation from the two whom she most tenderly loved in this world. She needed their care in the infirmities of age which were coming upon her, and she needed their help to keep her from starvation. Yet, because it was best and promised most for their happiness, in her grand unselfish devotion she urged their return.

"Entreat me not to leave thee"—Here is love worthy of that of Naomi. She sees through Naomi's unselfish tenderness, perceives what she is to the desolate heart of the lonely woman, and meets her unselfishness with an equal one.

Read traveling is rather hard on salesmen. Irregular hours, indifferent hotels and badly cooked food play smash with their digestion.

"Where thou lodgest, I will lodge."—She answers all the objections which Naomi might have made by covering all the points in her earnest pledge.

"The Lord do so to me, and more also, if I ought but death part thee and me."—Ruth closes with this solemn oath in the name of Jehovah. She has chosen deliberately and freely, and her choice is irrevocable.

"When she saw that she was steadfastly minded to go with her, then she left speaking unto her." And so will those who are urging us to any course, good or bad. When we are tempted to do wrong it is because the tempter sees signs of yielding in us that they keep up their temptations.

"So they two went."—Naomi was not utterly desolate while she had such love as Ruth's, nor could Ruth be unhappy while she had such unselfish love as Naomi's to bless her life. They were poor, and traveled on foot from Moab to Bethlehem, but they loved each other, and they were together.

"And they came to Bethlehem in the beginning of barley harvest."—This was the first of the harvests. It introduces well the story of Ruth's labors for their support, as found in the succeeding chapter. How grandly God rewarded the devotion of Ruth to her mother-in-law in making her the ancestress of David and of David's greater son.

"And they said, is this Naomi?"—They could not believe the evidence of their eyes, so changed was their old townsman in ten years. The Hebrew word is feminine, showing it was the women who were roused and curious, and who asked this question.

SALESMEN'S TRIALS.

And Food is One of Them.

Read traveling is rather hard on salesmen. Irregular hours, indifferent hotels and badly cooked food play smash with their digestion.

An old Philadelphia traveler tells how he got the start of his troubles by using Grape-Nuts. "For years I was troubled with a bad stomach, which gave me constant headaches and pains all through my body, caused by eating improper food.

I commenced to feel better in a short time after using the food; my indigestion left me; stomach regained its tone so that I could eat anything, and headaches stopped. I have gained in weight, and have a better complexion than I had for years.

determine the spirit in which Naomi uttered the words in this verse, nor to know to what extent she charged God foolishly. If she acknowledged, as from her character we would suppose, that God's judgments had not been so severe as she deserved, then she was not finding fault with God, but only stating a fact in regard to his dealings with her and hers.

"I went out full, and the Lord hath brought me home again empty."—Naomi's grand unselfishness shows itself in these words. She takes all the blame of going upon herself, casting none upon her dead husband. And she sees God's hand in everything which has happened to her.

TEXAS BAPTIST GENERAL CONVENTION.

The 64th session of the General Convention of Texas is now a matter of history.

The Convention convened with the First Baptist church of Waco November 7 at 10 A. M. Dr. R. J. Willingham lead in the opening prayer.

The Convention was organized by electing Dr. R. O. Buckner President, and G. W. Carroll, J. O. Baskett and W. B. Denson as Vice-Presidents. A. E. Baten and F. M. McConnell were elected Recording Secretaries.

Dr. B. H. Carroll delivered the address of welcome. He put emphasis on the fact that the individuals of the Convention were welcomed by the church and people of Waco not because of the character of the individual, but because of their relation to Jesus Christ and the things held dear by Christ.

A. B. Ingram, of Gainesville, was invited by the President to respond to the address of welcome, and in most fitting words and sentiments expressed his hearty appreciation of the Convention for the welcome extended.

The Convention then entered heartily and enthusiastically into the work before it. There are a number of things that mark the Convention as a great Convention.

1. The board of directors made the greatest report ever made by any state board of directors of any religious denomination in the South. The report was read in the most earnest manner by George W. Truett. It set forth the fact that during the year more than 250 missionaries had been operating in the state of Texas under the direction of the board, and that 8 858 fields had been occupied, 36,000 sermons and addresses delivered, with the result of 3,864 baptisms.

2. The Convention was a remarkable Convention in the welcome extended to the visiting brethren from a distance. The following visiting brethren were early in the afternoon Friday

called to the platform and introduced by the President: Drs. W. P. Harvey, R. J. Willingham, I. J. Van Ness, F. O. McConnell, J. N. Prestridge, A. J. S. Thomas, A. J. Rowland, J. R. Simpy. The greater part of the afternoon was spent in hearing the words of joy expressed by these brethren that they were permitted to be at the Convention. It was evident to all that the Convention was glad to have them, and they were glad to be had.

8. At the evening service Friday Dr. Carroll read the report of the Education Commission, and J. M. Carroll addressed the Convention in the interest of endowment for Baylor University. After the address the Convention pledged \$62,000 for the endowment fund. This collection alone would have entitled the Convention to be called the Convention of the great collection. But in addition to this collection there was one for Buckner's Orphans' Home amounting to more than \$16,000, a collection for debt on colleges amounting to \$6,000 or more, one of \$1,000 or more to finish paying for monument in mem'ry of Dr. R. O. Barleson, a collection for ministerial education amounting to \$2,800. There has much been said and written about crop failure and hard times in Texas, but no one would have dreamed that Texas Baptists knew of these reports if he had watched their enthusiastic giving during this Convention.

4. It was a Convention of great sermons. Without special mention of the sermons of the brethren who filled the many pulpits of Waco both morning and night on Sunday, the Convention may be called the Convention of great sermons. There were two sermons worthy of special mention. The Convention sermon was delivered by Bro. Jeff D. Ray, the popular and inspiring pastor of the First church of Corsicana. The text chosen was Rom 8:24. The sermon was remarkable for its clearness, its Scripturalness, the earnestness with which it was delivered and its effect upon the audience of more than 8,000 people who heard it. God greatly blessed and used the speaker for his glory. The second great sermon was the one delivered on Sunday morning by Dr. F. O. McConnell on "The interest of the angels in the plan of redemption." For more than one hour the preacher spoke and the people listened as if conscious of the living presence of God and the ministering and enquiring presence of angels.

5. The Convention was great in numbers. There were present near 2 000 delegates, and perhaps an equal number of visitors. The Baptists fairly took possession of Waco for the time.

6. It was a great Convention in harmony. There was not a debate, nor was there a dissenting vote cast during the Convention. This harmony was the evi-

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If you suffer from Rheumatism, Pain, Falling Back, Stiffness, Stomach, or Vertigo, have all these troubles, or any of them, or any other people that are afflicted, my New Treatment will immediately relieve and PERMANENTLY CURE them, and all need are bound to do so to need for my FREE TREATMENT and try it. It has CURED thousands where everything else failed. Will be sent in plain postage, absolutely free, copies sent to you. Send me your name, address, and all need are bound to do so to need for my FREE TREATMENT by mail. Please give name, AGE and full address. All correspondence confidentially. A. H. MAY, M. D., 64 Pine Street, New York City.

dant outcome of the great purpose which had awayed and actuated the hearts of the people during the year of great work. The host had worked in harmony during the year, and when they assembled in Convention they sang, prayed, listened, spoke, gave, praised God, voted and worshiped in harmony.

7. It was a great Convention in enthusiastic plans and purposes for another year's work. There was not one note of retrenchment sounded during the whole Convention. Every heart throbbled with a desire to do larger things, and every voice was raised for advancement. The key note was sounded in the report on Co-operation. You could not look into the faces of the members of the Convention or listen to their conversation in or out of the Convention without being impressed that each and every one of them felt that God had called them to work, and that they were determined to do it, and to do it on a larger scale than ever before.

8. It was a Convention of great spiritual power. The brethren had evidently been praying, for when they came together the presence of the Spirit was evident to all. Many times the spiritual fervor was high and shouts of joy were occasionally heard. On account of the presence of the Spirit the Convention was marked by the conversion and public profession of some.

9. Much might be said about many reports that were read and the speeches made to them, but it would only consume time and space. I shall only call attention to one other respect in which the Convention might be considered great. It was a great Convention for the information imparted.

Drs. F. O. McConnell, R. J. Willingham, I. J. Van Ness, A. J. Rowland and G. B. Gumbrell, all spoke on their special work and put emphasis on the work yet to be done in their respective fields. No man who heard them can restrain the desire to do personally more to increase their ability to perform more for the glory of God in the fields they occupy in his vineyard.

This writer never had the privilege of attending a convention before that so fired his heart.

The Convention closed Monday night, November 10, at 10:30 o'clock.
J. W. GILLON,
Fort Worth, Texas.

OVER IN VIRGINIA.

The General Association of the State has just closed a harmonious and profitable meeting, held with the Norfolk Baptists in the house of the Freemason-street church. There were about 400 messengers in attendance, rather more than usual, and they departed uttering words of high praise for the hospitality of the saints in this vicinity. Except in the vice-presidency the officers of last year were re-elected, and all by acclamation. The new vice-presidents were Rev. O. T. Herndon, Mr. H. L. Schmels, Dr. A. B. Donaway and Dr. W. F. Fisher, the last two being members of the Norfolk Ministers' Conference.

For benevolent work the year's contributions surpassed all previous records, reaching the creditable sum of about \$110,000, of which, in round numbers, \$29,000 was for State evangelization, \$27,000 for Foreign Missions, \$21,000 for the Orphanage, \$90,000 for education, \$14,000 for Home Missions.

The theme which excited the deepest interest was the report of the educational commis-

sion appointed a year ago to consider the needs of our Baptist schools, and to devise some way of bringing them into orderly relation and furnishing them with better facilities for doing their work. This report had the right of way, and received more attention than any other matter before the body. After much discussion the commission was continued, with instructions to press the effort to relieve the present necessities of the Virginia Institute at Bristol, to plan for the raising of \$250,000 additional endowment for our schools, and to draft a charter and plan of work for submission to the next meeting of the association. On presenting the report Dr. T. B. Thames delivered an address of great power.

The visiting brother was not numerous in evidence. Dr. R. G. S.ymour represented the American Baptist Publication Society in an informal and fraternal address. Dr. Cerver spoke of the educational work of the seminary, and Dr. John H. Eger asked to be put in communication with helpless "old maids" or other persons who might have money to will to the school of the prophets. Dr. Lansing Barrows presented the claims of the Sunday-school Board in a bright and breezy speech, and on Sunday morning delivered a massive, ornate and uplifting sermon from the Freemason-street pulpit.

A pleasant incident occurred in connection with the report of the Education Board. It was Bro. J. Taylor Elyson's twenty-seventh report. At the close of the reading Dr. R. H. Pitt arose to a question of personal privilege, and on behalf of many ministers who had studied in Richmond College since Mr. Elyson's connection with the board presented him with a handsome silver bowl as a slight token of their esteem. Mr. Elyson was taken entirely by surprise, and was deeply moved. He said that in all his public life of some thirty years he had never been so deeply touched, and declared that he could speak no word that would adequately express his emotion. Through all these years Bro. Elyson has served the board and the denomination without salary.

A TUG OF WAR.

Coffee Puts Up a Strong Fight.

Among the best of judges of good things in the food line, is the groceryman or his wife. They know why many of their customers purchase certain foods.

The wife of a groceryman in Carthage, New York, says:—"I have always been a lover of coffee, and therefore drank a great deal of it. About a year and a half ago, I became convinced that it was the cause of my headaches and torpid liver, and resolved to give it up, although the resolution caused me no small struggle, but Postum came to the rescue. From that time on, coffee has never found a place on our table, except for company, and then we always feel a dull headache throughout the day for having indulged.

When I gave up coffee and commenced the use of Postum I was an habitual sufferer from headache. I now find myself entirely free from it, and what is more, have regained my clear complexion which I had supposed was gone forever.

I never lose an opportunity to speak in favor of Postum, and have induced many families to give it a trial, and they are invariably pleased with it." Name given by Postum Co., Battle Creek, Mich.

Two public collections were taken during the meeting, one of \$8,000 for the new Orphanage building, another of \$1,000 for the Blackburg church. Of these sums Freemason-street people contributed quite largely.

By common consent Dr. R. B. Garrett's address on Foreign Missions was set in the first rank of speeches before the body, and many gave it the first place in that rank. Garrett is doing a great work among us, and will dedicate a handsome new church before long.

Dr. A. E. Dickinson was taken ill during the meeting, but at last accounts was doing well.

The next meeting will be held in Staunton.
J. J. TAYLOR,
Norfolk, Va.

LOUISIANA LETTER.

The Louisiana Association has concluded a pleasant, profitable and harmonious session. The same was held with the church at Cheneyville.

This is the oldest association in the State, being organized at this same church (Beulah) in Cheneyville, October 31, 1818.

The first church organized in the State, on November 13, 1812, Calvary by name, is a member of this body.

There are twenty-five churches in this association, and all were represented except two.

Preachers present: Thirteen of the association and five visitors. All the pastors were in attendance save one.

This association takes in E. O. Ware, corresponding secretary of our State Mission Board.

Total increase for the year 207, 140 by baptism, and the decrease for the year 162; present membership 1,787. Aggregate contributions nearly \$10,000. Two years ago the same was little more than \$6,000.

The report on education recommended a hearty co-operation in raising \$25,000 endowment for the male college of the State, now located at Mt. Lebanon.

Louisiana Baptists are a coming people. Already we are undertaking larger things for our Master's cause. State Mission work is planned on a little more than \$18,000 basis. A home for our orphans is to be built at Lake Charles, at a cost of about \$12,000. A \$10,000 stock company for our paper is being projected, \$6,000 is already subscribed, and the effort to raise for the endowment \$25,000.

Compare this with our doing a few years ago, and the results will abundantly bear out the above statement.

Seeing these indications of a forward movement in our Lord's work in Louisiana is cause for rejoicing, and also devout gratitude to Almighty God.

J. S. CAMPBELL.

On the 8th of this month I closed a splendid meeting with Emmanuel church, in Orttenden county. We had eight conversions, twelve additions by experience and baptism, and one sister placed herself under the watch care of the church. The church was strengthened very much spiritually. Meeting continued two weeks. Bro. O. J. Cole, of Trigg county, did the preaching, and everybody was highly pleased with him. On the fourth Sunday in October I closed two weeks' meeting with Salem church, Livingston county. I was assisted here by my father-in-law, E. B. Blackburn. Results: Five professions of faith in Christ, three additions by letter, one by restoration, one by baptism. To God be the glory.
U. G. HUGHES, Pastor.

KIDNEY TROUBLE, LAME BACK AND RHEUMATISM CURED BY SWAMP-ROOT.

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

Among the many famous cures of Swamp Root investigated by the Western R. 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.



T. F. McHUGH,
Tacoma, Wash., Nov. 19th, 1901.
DR. KILMER & CO., Birmingham, N. Y.
GENTLEMEN: I give the great pleasure to add my testimonial to that of hundreds of others regarding the wonderful curative properties of Swamp Root. I had a lame back three years ago before leaving North Dakota for the coast. Soon after my arrival in the Puget Sound country it became very much worse. I felt certain that the coast climate had given me acute rheumatism and came to the conclusion that I could not live in this climate. Later I became convinced that what I really had was kidney trouble, and that the rheumatism was due to my kidney trouble. The lameness in my back increased rapidly and I had other symptoms which indicated that I would soon be prostrated unless I obtained relief quickly. Noticing your offer of a sample bottle of Swamp Root I had a friend write for one and began taking it immediately. Within three weeks the lameness in my back began to disappear. During that fall and winter I took three one-dollar bottles of Swamp Root with the result that I became completely cured. I no longer have pain in my back and can exercise vigorously without feeling any bad effects. I have recommended Swamp Root to several of my acquaintances who were similarly afflicted, and without exception they have been greatly benefited by its use.

Yours very truly,
T. F. McHugh
701 N. 1st, South

Lame back is only one symptom of kidney trouble—one of many and is Nature's timely warning to show you that the track of health is not clear.

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

The great kidney remedy, Dr. Kilmer's Swamp-Root, is used in the leading hospitals, recommended by physicians in their private practice, and is taken by thousands themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

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., Birmingham, N. Y.

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

On November 12th we closed a meeting of sixteen days at Clay, Ky. The pastor was assisted by Bro. Gordon W. Hill, of Louisville. Bro. Hill proved himself to be an active, earnest and congenial co-worker, and his labors while among us were highly appreciated by both pastor and people. The visible results were small, but we feel sure that the seed sown cannot fail in the Lord's own time to bring a harvest. There were two additions by baptism and one by restoration. Clay church has some faithful and zealous workers, a fine field to develop, and by the help of the Lord we hope to accomplish great things in the future. Pray for us, that we may behave ourselves in such a way that the Spirit can work through us, and crown our efforts with success.
E. S. JORDAN, Pastor.

PASTOR FOSTER, of Clifton Baptist church, knows how to bring things to pass. He commenced as pastor of a Mission four years ago, renting a small store room, with 115 members; there are now 231 members. He has built a church at a cost of \$10,000. There is some incumbrance, but it will be liquidated. Last Thursday night the pastor had a social for men only. Refreshments were served and speeches were made. There were thirty-three present, and at the close there was a spontaneous

collection taken, amounting to \$500. H.

A. O. LESLIE, M.D., of Snyder, Texas, called at our office last week. He is attending the Louisville Medical College, taking a special course in surgery. His father is the Rev. N. M. Leslie, now in his seventy-fourth year, and he has been a subscriber to the WESTERN RECORDER for over twenty years. H.

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NOT FROM JERUSALEM ALONE.

BY HORATIUS BONAR.

Not from Jerusalem alone
To heaven the path ascends;
As near, as sure, as straight the way
That leads to the celestial day,
From farthest realms extends—
Frigid or torrid zone.

From the balm-breathing, sun-loved
lales
Of the bright southern sea,
From the dead north's cloud-shad-
owed pole,
We gather to one glad some goal—
One common home in these,
City of sun and smiles!

The cold rough billow hinders none,
Nor helps the calm, fair main;
The brown rock of Norwegian gloom,
The verdure of Arabian bloom,
The sands of Mirralim's plain
Or peaks of Lebanon.

As from the green lands of the vine,
So from the snow-wastes pale,
We find the ever-open road
To the dear city of our God—
From Russian steppe, or Burman
vale,
Or terraced Palestine.

Not from swift Jordan's sacred
stream
Alone we mount above;
Indus or Danube, Thames or Rhone—
Rivers unnamed and unknown,
From each the home of love
Beckons with heavenly gleam.

Not from Jerusalem alone
The church ascends to God;
Strangers of every tongue and clime;
Pilgrims of every land and time,
Through the well-trodden road
That leads up to the throne.

OUR PULPIT.

CHURCH GROWTH.

BY W. H. FELLIX, D.D.

(Conclusion.)

Now, as in the human body there are certain channels through which the vital influences flow from the head to the members, and which are necessary to its communication, so also, there are divinely appointed means for the distribution of vitality, from Christ to the several members of the body: What these channels of divine influences are by which the church is sustained and carried forward is clearly stated by the divine writer. "And he gave some apostles and some prophets and some evangelists, and some pastors, and teachers, for the perfecting of the saints." Thus has God organized the church, uniting the members by appropriate bonds, and placing each in the body as it hath pleased him. This is God's way of securing the growth of the church. Would you seek the growth of this church, organization is just as essential. There must be a coming together of the members, there must be a union of hearts, there must be a proper regard paid to the adjustment of the various members, then will the vital influence from the head flow freely through all the parts of the body. As in the human body, organization is necessary to the conveyance of life from the head, so does organization answer the same purpose in a church. True, all the members draw life and nourishment from Christ, but there are veins, and arteries, through which it flows. Hence, the necessity of the living ministry, teaching, ordinances, prayers and Christian work. These are the channels through which God is pleased to send the warm currents of spiritual life throughout the body. Hence, do we speak of these as instrumentalities, as means of grace, of life and of salvation. No church can thrive, and prosper, without the ministry, without

ordinance, without the means of grace, because God has chosen through these to communicate life and growth. It is through these means that God brings the dead to life, and adds living members to the body. Let us not be misunderstood. In contending for organization, we do not thereby contend for an ecclesiastical hierarchy. There are no privileged classes in the church of God. There are diversities of gifts, there are differences of abilities and adaptation, but all are brethren, all are priests of God. There are large arteries and small veins in the human body, but each is simply a channel. There are large and small channels in the church, but each is simply a channel. Nor are there any special depositaries of divine grace in the church of God from which is doled out the measure of each part according to the will of the depository, but all offices and gifts are simply channels through which divine grace flows from the one great depository, Jesus Christ. Hence, we have no popes, no cardinals, no bishops, no priests, with whom is deposited the grace of life eternal. Each member of the church of God is a channel of divine influence according to ability and opportunity. Organization does not mean ecclesiasticism. Disorganize the body and ere how soon it would cease to be. Not only does organization furnish channels through which is conveyed life from the head, but it is essential to the fulfillment of the mission of the church. Units may be powerless, but co-operative units are powerful. Union, combination, is power. The most attenuated thread, when sufficiently multiplied, will form the strongest cable. A single drop of water is a weak and powerless thing, but it was a combination of drops that deluged the world. An army scattered all over the country, and acting singly and independently, would never drive back an invading foe, but when united and organized, it wields a combined power, then it marches victorious. Thus forces which acting singly, and without organizations, are utterly impotent, when combined and organized, are resistless in their energies, mighty in power. Christian effort must be organized if it would make itself felt most powerfully. In seeking the prosperity of this church, brethren, do not overlook the value of organization. Look well to the support of the ministry, seek the maintenance of the public worship of God, keep inviolate the ordinances of the Lord's house, make a judicious and proper disposition of the members according to their ability; put official responsibilities upon those who are the most suitable to discharge them, seek a proper adjustment of the relation of all, put not the small veins, useful in their place, where the large arteries should be, if you do there is sure to be a stoppage in the flow of nourishment and life to the body. Let us not be afraid of organization. Many churches are withering and dying for the want of it. Incompetent men, loving honors and display, will seek to rule when they ought to obey. Look well, then, to the proper adjustment of the members of the body.

Thirdly.—In order to the healthy growth of a church there must be a vigorous exercise of all the members of the body. "According to the effectual working in the measure of every part." Church growth grasps every contribution of service from any and all quarters. One of the greatest ob-

stacles in the way of the growth of the church is that so many Christian people insist on doing nothing, and, hence, the burdens of the Lord's cause fall upon the few. We desire to throw an emphasis upon the word all. Strenuously does the apostle insist on the importance of not overlooking the feeble members of the body and of upholding their rights to due consideration on the mere score of membership. Subordinate they may be, but superfluous they are not. "Nay much more those members of the body which seem to be weak feeble are necessary." It is too true that thousands of church members are fit only to be counted, but yet to be counted is not to be ignored. There is something in numbers if only they be genuine members of the body. Human society, it has been said, is a vast and intricate machine, composed of innumerable wheels and pulleys. Some with great and obvious effect, others with little or no assignable results, but if the object ultimately produced by the combined efforts of all is, in itself, a good one, it is not to be denied that whatever is essential to that production is good also. Human society is thus regarded as a body corporate, made up of different members, each of which has its own special function. If all these functions are properly discharged the whole body is in a healthy condition, and thence it follows that whoever contributes to the full and proper discharge of these functions, or any one of them, is contributing to the general good of the whole body. So that a person occupied in them is doing good in the strictest sense of the term. The same may be said of a church which is a little society in itself. Brethren, let me speak a word of cheer to those who feel that God has given them but one talent, for I am persuaded that in the combined use of these lie the true energies of a church, since the great bulk of our members insist on putting themselves in the one talent class, and it may be justly so. The great machine of Christian effort runs heavily and slowly, because some of the little wheels refuse to do their work merely because they are little wheels. Take the little pointers from the face of your watch, they are little things and insignificant when compared with the beautiful and useful works within, but when you have done it, your watch will never tell you the time. Little they are, but indispensable. Thousands of soldiers have won famous victories upon the battlefield whose praise has never been heralded, and to whom no monumental pile has been raised, and of whom it can be said only that their brave hearts kept the ranks unbroken to gain the day. More than this, there are many who, if they would only serve in their own way, might have applied to them those significant words of Milton, "They also serve who only stand and wait." John Newton once said "that if two angels came down from heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employment." O that we could arouse the Simpson energies of the church which lie sleeping in the hosts, hiding themselves behind their own conceived littleness! O for some word sounded down the line which would rally for the conflict those loitering by the way! O for some trumpet whose blasts would awaken us by an inspiration from the Almighty

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the ceaseless activities of every member whose strokes for the Master's cause, though light and scarcely perceptible, by their combined energy would call forth a wall of despair from the ranks of the foe! Brethren, inactivity is death. Awake, awake, and let every member stand at his post, then would the church arise in her majesty and win for her Lord priceless victories. Do I hear the question upon your lips, "What can I do?" Men of judgment and authority, counsel and devise for the church, lead her forth to other work. Men of wealth, contribute your gold and silver and fill up her treasury. Men of patience and aptness to teach, take your places in the work. Ye who suffer, suffer in the name of Jesus. But what shall be done with the poor, those who have neither wealth, nor counsel, nor ability, whose lives are spent in a hard struggle for the necessities of existence? Have they no place to fill, is there no work for them? Yes, come along, ye poor, fill up the ranks, be vigilant sentinels upon the walls of Zion to announce the approach of the enemy; give us your sympathy and beautiful Christian lives. If you cannot preach, if you cannot teach, you can cheer those who do. Take your place in the house of God and never let the enemy see it vacant, and plead for the cause by a life of sweet and earnest devotion. There is something, and more than enough, for all to do. If you do this, brethren, your church is bound to grow; if each one will use the strength which God gives, there is not adverse power enough to hold it back. "According to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love. Thank God, no one is debared from a part in this service. The poorest and the most simple may shine as stars in the kingdom of glory. If I cannot preach, if I cannot sing, if I cannot give, I may live for God.

Again, one more element in church growth is love. Love to God, love to the brethren, love to the world. The success of a church depends upon the spirit that pervades it. The apostle puts this peculiarly, "Make increase of the body unto the building up of itself in love." Love is the thing for which all other things exist, and, at the same time, it is the element in which all things consist. The sun pours its golden light and summer heat into the flower and, at the same time, the flower, by its peculiar organization, it builds itself up in the sun's light and heat. The flower pumps from the soil its nourishment by the aid of light and heat, and, at the same time, it is weaving into itself the light and heat which gives it beauty and enchantment, therefore, the

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light and heat have embodied themselves in the flower. By love the church grows, and in growing incarnates love. Some men say, wealth is power, and some say that knowledge is power. Above them all, I would say love is power. Wealth cannot purchase, talent cannot refute, knowledge cannot overreach, authority cannot lessen, love; they all, like one of old, tremble at its presence.

Fling it in the most tremendous billows of popular conviction, cast it into the seven-fold headed

furnace of the tyrant's wrath, it mounts aloft in the ark upon the summit of the deluge, it walks with the Son of God untouched through the conflagration. It is the ministering spirit which sheds on the world that bright and indestructible principle of life, light and glory, which is given of God to animate, to illumine, and to inspire the immortal soul, and which, like himself, is "the same yesterday, today and forever." When wealth, and talent, and knowledge, and authority, when earth, and heaven itself shall have passed away, love shall rise like the angel of Manoa's sacrifice, upon the flame of Nature's funeral pyre, and ascend to its source, its heaven and its home, in the bosom of the Holy God. And because love is such a power when it becomes incarnate in the church, it makes the church a power, and because it is indestructible, the church is indestructible, and because it has heaven for its home, it must bring the church into its heavenly home. "Building up itself in love," its light is awakening, its warmth is vivifying, its touch is molding, its glory is inspiring. Built up in love, what a thing of beauty the church would be! Built up in love, what a thing of power it must become! And this is the aim of all church life, of all church organization, of all Christian effort, to build such a fair palace as this on the earth. Have we not forgotten the latter part of this text? We may have life, we may have organization, we may have Christian effort, but to what end? Increase? But what kind of increase? Is it an increase unto the building up in love? We may have increase in wealth, increase in numbers, increase in labors, but we may have no increase in the building up of love; if so, we are shorn of our strength. We labor to get the rich, and they ought to be saved; we labor to get numbers, and we ought to have numbers; we strive to have the most approved machinery of Christian works, and we should have it; but if we are not building up in love we are poor, and lean, and miserable, and blind. If we are building up in love, then we do show forth the excellencies of him who died to redeem a fallen world. Every virtue thrives in the atmosphere of love. Listen to Paul in his estimate of love in his church. "Though I speak with the tongues of men, and of angels, and have not love, I am become a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and all knowledge, and though I have all faith so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love suffereth long, and is kind, love envieth not, love vaunteth not itself, is not puffed up, does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things; love never faileth, but whether there be prophecies, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall banish. And now abideth faith, hope, love, these three, but the greatest of these is love." Here is the church built up in love, and no fairer picture ever dawned upon the world. Here is love incarnated, Christ was; love incarnate, and

here is the church grown up into him. This is the ideal towards which every church is to strive. This is the spirit which is to lead it forth to the accomplishment of its mission, and naught but this will ever make it victorious. Bishop Simpson beautifully sets forth the mission of the church in these words: "The church must grope her way into the alleys and courts, and gutters of the city, and up the broken staircase, and into the bare rooms, and beside the loathsome sufferer. She must go down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting room with the merchant. Like the air, the church must press equally on all the surfaces of society, like the sea flow into every nook of the shore line of humanity, and like the sun shine on things foul and low, as well as fair and high, for she was organized, commissioned and equipped for the moral renovation of the world."

What but love will ever enable her to accomplish this varied and wide sweeping work, and what but love will so garrison and beautify and glorify her existence. And now, brethren, you have erected this magnificent, peerless structure as a home for the church of God in this beautiful city. Its foundations are deep, its walls are massive, its rooms are many and spacious, its decorations are exquisite, its towers are shapely and significant, its silvery chimes are musical and reminding, and the whole a marvel of skill and beauty, but remember there is going on within, the building of a temple whose foundation was laid and cemented with the richest blood ever shed, whose superstructure is garlanded with stones more lustrous than the stars, and every view of which flashes the gem of Calvary, redeeming love. From what has been going on for several months in connection with this building, learn a lesson. Be just as vigilant, unswerving, as obedient in building the spiritual temple as the workmen have been in erecting this structure of stone. My mind reverts to the old building, whose history is embalmed in the memories of thousands scattered all over this vast continent. There is nothing left of the old building save its undying memories. It has shared the fate of all things earthly, but the church which it sheltered has survived, and its history and work abides. The statistics of the old, running through more than half a century, would indeed be an honorable record, enough to justify a commendable pride and joy and thanksgiving.

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Extra heavy quality All-wool Canvas Cloth for coat suits and separate skirts; this cloth is an imported one and "Cravenette" finish; 52 inches wide; worth \$1.15; per yard **\$1.15**

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Just received, a lot of that bright royal blue Mohair, suitable for waists or suits, 45 in. wide, per yard **50c**

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Halls Twill Dress Goods, suitable for coat suits, in rich colorings, dark wine, rosea, gray, huster's green and garnet, 45 inches wide, at, per yard **95c**

New Silks.

Beautiful quality of Colored Taffetine—has a gloss and finish of taffeta; in all colors, navy blue, rosea, brown, red, white, light blue, pink and black, 19 inches wide, at per yard **35c**

Washable Silks and Moore Velours, in solid colorings, old rose, turquoise, rosea, helio, tea-green, pink, light blue, cream, white and black, 19 inches wide, at, per yard **65c**

We have a beautiful quality of Washable Silk, in blue and white check, 19 inches wide, at, per yard **65c**

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J. Bacon and Sons,
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But figures, and facts, days, and months, and years, while they may hold in solution, cannot set forth the work which has been done. Who can calculate the efficacy of a single prayer, much less the hundreds which have been spoken and silently breathed into the ear of God from that place? Who can estimate the power of a single charity, which is but the representative of hundreds which have gone forth from that place like a refreshing stream to gladden and restore? Who can gather up and solidify, so as to be weighed and measured, a single groan which has gone from anxious and care-smitten hearts in sympathy for suffering humanity? From the labors of pastors down to the humblest fidelity of the humblest member, there has gone forth an influence for good which can never be tabulated or crystallized. You may write your history, and array your figures, which may be sufficient to cheer and encourage you to persevere, but remember that the invisible and unwritten history on human hearts will exceed by a thousand fold, and every stroke which was made for good

Dress Goods Sale at Bacon's.

Black Fabrics.

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immediately become the mother of a numerous progeny, and while you may keep the mother, her children and grandchildren and great-grandchildren, you will never know. The church upon her mission has frequented too many highways and threaded too many alleys and avenues for you to keep track of her. In the accomplishment of her mission she has exerted an influence as subtle as the air, as soft and renewing as the balmy breeze. You cannot gather it up in form and substance so as to be seen and known. As well might you attempt to gather up a voice spoken in the air. The sounds may be heard, but the influence is invisible, and like the fattening workers that come down from heaven upon the earth, disappearing, but yet betraying their existence by the fruitfulness which they produce. But more, the church has stood like a bulwark against the invading tide of evil and false doctrine. We reverence her for her fidelity to the truth: the fires of persecution through which she has passed have made her more precious in our eyes. The Baptists of this city, and State, and



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Our Cloth department is one of the best selected Cloths in the market, comprising all those new wools weaves in both plain and novel effects.

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country owe her a debt of gratitude beyond calculation. All lovers of the truth will cheerfully give her this meed of praise. Such has been your honorable and blessed history in the past, but you come to-day to a higher altitude with your gathered strength from which to have more blessed visions, and from which to send out a diviner light upon this city and the world. Speaking after the manner of men, we believe you worthy of this beautiful home and its added responsibilities. In the name of God we hail for you this auspicious hour. May the glory of this latter house exceed that of the former. May your future be as bright and glorious as an unclouded sky, and at last may each one of you, together with the sainted dead which have gone out from you, be found shouting hosannas in that temple not made with hands eternal in the heavens.

Those whom God calls to a kingdom, he calls to sufferings on the way to it.—Archbishop Leighton.

SUBSCRIBE FOR THE RECORDER.

EDITORIAL.

We recently had occasion to comment on the views of the Atonement held by the Rev. Dr. W. R. L. Smith, on account of the claim that the Western Recorder had been unfair to him.

It always gives us great pleasure to note a man's progress towards orthodoxy, and in a recent article from Dr. Smith, we are glad to note some progress by him toward the truth about the Atonement.

This is a decided improvement upon anything in that Baptist Congress address, but that Dr. Smith still falls short of the orthodox position, is indicated by other things in this article.

Now without imputation there can be no justification. Man needs to have his sins provided for, but he also needs a perfect righteousness in order to be justified in God's sight.

The point to which we would direct special attention is the sweeping away of all "analogue" drawn from court-rooms and governmental order.

We referred last week to the visit of the section of the General Association Educational Committee to Georgetown College.

We have often said that the point of departure of heresy in regard to the guilt of sin; and the more we think of it, the more we are convinced of the fact to deny hell, is to deny the guilt of sin.

sinners must have a sense of the guilt of sin; so it is necessary for orthodoxy that a man should believe in the guilt of sin.

The attempt to make it appear that Dr. Harvey, by attending the recent session of the newly formed General Association in Arkansas, thereby took a position antagonistic to the Arkansas Baptist Convention, and thereby endorsed the division of our forces in that state, this attempt, we say, is ridiculously absurd.

At that General Association, our handsome business manager, saw prominent representatives of the Convention present. There was the gifted and popular Corresponding Secretary of the Convention—the Rev. Ben Cox—who was not only present at the Association, but led their singing for them, preached for them and was one of the most prominent and active figures there.

When brethren separate themselves from other brethren in denominational work, it is not best to let them severally alone. Attending their meetings and kindly showing them wherein they are mistaken, is much more likely to restore harmony than is the policy of severe lecturing alone.

We deeply regret that there has been any division in our forces in Arkansas, and we do not believe there was any real need of such division, as we have previously said.

We referred last week to the visit of the section of the General Association Educational Committee to Georgetown College. We now add that they were delighted at what they saw. Not only is good work done there, but substantial progress has been made.

This Normal Department should be greatly strengthened. Kentucky has less provision for this sort of work than has any other state of her grade. Sixty teachers as a rule are poor, it is impossible to make any normal school self-sustaining.

ation of the denomination. The college, as well as the city of Georgetown, is to be congratulated on having Dr. E. B. Pollard as pastor. He exerts a blessed influence on the students, and his work among them is of the highest value.

The college was never more prosperous, and never had greater needs than now.

One of the wisest charities of the day is that recently undertaken by the Young Men's Christian Association of Denver. Among the multitudes who go out to Colorado for the relief of their lung troubles there are many young men who go in the hope that when once they are on the ground they can find employment, and thus support themselves.

Now, to provide for this class of young men, Secretary Danner and his coadjutors have secured a large farm out a short distance from Denver, where are being erected tents and cottages in which these young men can live, and where they can do such work as they are able in the open air—the very thing they most need.

It is hoped that after the farm is paid for and equipped it can be made practically self-sustaining. Denver offering a ready market for its products. But money is needed for the purchase and equipment. One of the tent-cottages, consisting of a wooden room with a tent in front, costs from \$140 to \$150.

This is a charity in which the Eastern States are interested, because from them go these young men, and they should not be willing to impose such a burden on Colorado. Then, too, having these quarters provided will secure the restoration to health of many a loved one from all the states East of the Mississippi.

"It is a little late in the day for any one else to exploit the notion as original that we might find 'a new use for the word faith' by making it a verb as well as a noun. Dr. D. W. Grinn, of Atlanta, must be credited with the paternity of that idea, which he set out in a forceful article in the Religious Herald as long ago as last May."—Religious Herald.

We were not aware that anybody was trying "to exploit the notion as original," though we have several times spoken of it. The editor of the Western Recorder wrote and preached a sermon over twenty-five years ago, in which he urged this very point, and he has many times spoken of it long before "as long ago as last May."

"The paternity of that idea," however, belongs neither to Dr. Grinn nor to the editor of this paper, because centuries before either of them was born Shakespeare said: "Have thy words faded." Whether anybody used faith as a verb before Shakespeare we do not know. The "paternity of that idea," therefore, must rest with Shakespeare, until it can be shown that some one preceded him in its expression.

So the Herald is relieved of the necessity of conceding originality to the editor of the Western Recorder though he anticipated "as long ago as last May" by a quarter of a century. Moreover, he makes no claim to originality in the matter. The Herald is as badly off in language as it is on some other things.

It is claimed that an ancient Chinese document has been found which gives an account of the deluge, which is strikingly like the account in Genesis. The Greek and the Roman account has long been familiar to scholars. A few years ago George Smith uncovered the Babylonish account, and now we are to have that of the Chinese. This is just what we would suppose. Such an event as the deluge would live in the traditions of the people as well as in the inspired record. These accounts, handed down in different countries from sire to son, would come to vary in various particulars. In the Bible we have God's account of the deluge, while in these other documents we have the various modifications of the true record through the different channels by which it has come to us. These accounts confirm the Bible record.

Recently Prof. G. Frederick Wright, one of the most eminent men of science living, made a careful examination of Siberia and Southern Asia for evidence of the deluge, and he found most striking and decisive confirmations of the Bible record. He has given the public, in brief, the results of his researches in the recent numbers of the Bibliotheca Sacra (Osburn, Ohio, Quarterly, \$3.00 a year); and he has just issued in two volumes, a full account of his investigations and discoveries. Hereafter the skeptic who sneers at the Bible record of the deluge will not only proclaim his unbelief, but will also proclaim his ignorance of the progress of knowledge.

A LEADING New York daily, speaking of the progress of knowledge as the means of banishing superstition, says: "Mystery has ceased to surround us, and exists only in our own fancy."

This is very far from being true, the progress of knowledge greatly increases the mystery of the universe. The view that the sky was a solid vault, with holes through which light came, or with bright studs which we call stars, has much less of mystery than the view that the stars are millions of miles away, millions of times larger than this earth, and all moving in their appointed orbits. The most enlightened astronomer sees a hundred mysteries in the heavens, where an ignorant peasant sees one.

The same is true in all other directions. The microscope reveals mysteries of which the average man has no conception. The biologist has found out more mysteries by his very explanation of what were mysteries before. Every new relation between organs or elements is a new mystery. The larger the area of human knowledge, the more mysteries are uncovered. No; the progress of knowledge reveals more mysteries than it explains.

There will be a Pastors' Sunday School Institute in the First Presbyterian church, Louisville, Dec. 9-12, under the auspices of the Ky. S. S. Association. This is in connection with the annual Seminary course of Sunday School lectures by Dr. A. F. Schaeffler, of New York.

Editorial Varieties

Evangelist Ed. Williams writes: "God has given us a fine little girl—weight pounds." May she grow up to be a noble Christian woman and marry a Baptist preacher.

Corresponding Secretary W. C. Golden is taking hold well in Tennessee. He has our best wishes. He is a good and true man, and we hope the Baptists in Tennessee will give him their hearty co-operation.

It is said of a certain lady that she "can express less in more words than any one else." We have known gentlemen who could express very little in a great many words. Even some preachers are "gifted in that line, not to speak of editors.

When a man poses as especially well-spirited and good in the world to pose that he is not like other men, especially some particular opponent of whom he poses, when a man does this—the intelligent reader knows what to expect, and there is no need of our telling him.

An interesting feature of the dedication of the new office of Walnut-St. Baptist church at Third and St. Catherine Sts. was the presentation of a set of handsome colored banners, with long handles, by Deacon Theodore Hayden, for 25 years the Treasurer of the church, and now Treasurer Emeritus.

All fair-minded people admit the right of a man to tell his own story; but the fair-minded person admits the right of a man to misrepresent his neighbors in telling that story. When a man, in telling his own story, misrepresents his neighbor, no fair-minded man will deny the right of that neighbor to tell the case as it is.

Dr. I. T. Theodor is very low, hovering between life and death, and occasionally returns to consciousness after a deep slumber, and he gives expression to his faith and hope. Dr. Hill, his son-in-law, is by his side. There seems no hope of Dr. T.'s recovery. He has lived a noble and a useful life, and great will be his reward.

Master Logan Hunter, ten years old, has been so unwell to live. After a few days spent in taking to his bed, he said to his mother that he did not like the city as he did the country because he could not see so much of God. In the city, he said, it is all man's work, while in the country it is God's. A very interesting and suggestive remark.

Speaking of the "New Baptists," Dr. H. McDonald says that in past ages Baptists have taken it as their motto to prefix to their names—"Ass-Baptist"; and now there are those who wish to add a fourth Baptistism. For his part, he favors neither prefix nor suffix, and wishes to be simply a Baptist. Dr. McDonald is a sensible man. We hope he will see him in our office, as he was last week.

The Fair memorial stimes at Walnut-St. church (Third and St. Catherine Sts.) are universally admired. The pastor at the Norton Infirmary greatly enjoys the music. Mr. Pittsford Spicden is proving himself an expert in handling these bells, which is an interesting feature of the meetings now in progress. Dr. Compton is doing some fine preaching. One of his charms is the utter absence of all professionalisms.

The Religious Herald puts a question to us which we will gladly answer when the time comes, and that time will be when the Herald has answered our last question and made good or retraced its last charge against us. It said the editor of this paper was a "superstitious" man, was emphatically denied, and the Herald was called on to point out the superstitiousism. Since it cannot do this, let it withdraw the statement. We do not object to being established, but our publisher must not object to being established in return. We admit the right of every Baptist who is asked to take the Western Recorder to call on us to know what we believe on any of the current issues, or on any matter of Baptist doctrine or polity. The paper or the professor who resents being established, has something the matter with it or with him.

We have been asked whether it is needful for those who go on the tour of the West Indies to procure some ports. We do not consider it as all necessary. True, we visit foreign countries, but there are no accommodations and no likelihood of having any use for such ports. Even in traveling in Europe, Americans do not need passports, though they are necessary in Oriental travel. The island of St. Thomas belongs to Denmark. St. Kitts to England, Martinique to France, Barbados to England, St. Vincent to England, Jamaica to England, Cuba to herself, and New Providence to England. If those who expect to go inland on their non-ports tour, let them send \$1.00 to the Department of State, Washington, and ask for blank, which they will fill out and return, and the passport will be promptly sent. It is only a few weeks now till the party goes, and those who wish to be ready are necessary in sending their names and the address payment of ten dollars each, if they have not already done so, to the editor of the Western Recorder. The whole cost from New York back to New York is \$15 each way, according to room occupied.

AMONG THE Churches

LOUISVILLE.

Walnut-street (Third and St. Catharine)—Bro. Compton spoke on "Job's idea of affliction," and on "Work and wages." Young people's meeting at 8 p. m. Meetings daily at 8 and 7:30 p. m. Received by letter, five for baptism, one under watchcare and five baptized. Bro. Compton preaches with great power. Union Baptist Thanksgiving meeting Thursday at 11 a. m., Bro. W. W. Hamilton preaching the sermon.

Broadway—Pastor Jones preached on "Happy is the nation whose God is Jehovah," and on "Joseph's trials ground." Collection for the Orphan's Home of \$1 00.

Chesnut-st.—Bro. Morgan spoke on "Taking Christ's yoke," and Bro. Hutcheson spoke on "Looking to God for salvation." Two received by letter and one baptized. Ladies' Missionary Society sent of a box worth \$100.

East—Brother W. L. Lambert's theme was "Searching the Scriptures," and "Getting right with God."

McFerran Memorial—Pastor Hamilton spoke on "The reign of death from Adam to Moses," and on "The young man in politics." Two received by letter and four under watchcare. Ladies sent missionary box worth \$107.

Twenty-second and Walnut—Pastor Dement discussed "Church membership," and "Being not far from the kingdom." Two received for baptism, four by letter and five baptized.

East Mead—Pastor J. L. Johnson preached on "Slaying giants," and Bro. Vinal on "The rich young ruler." Three received for baptism.

Franklin street—Bro. Paul Price preached on "The hireling," and on "Hard times." Two received for baptism and one by letter. Meetings daily at 8 and 7:30 p. m., Bro. Price preaching.

German—Pastor Jansen spoke on "The gates of Jerusalem," and on "The entrance."

The Highlands—Pastor Dawes' topics were "Message to young Christians," and "Contemplating the end." Two joined by letter and one baptized. Church voted to increase the pastor's salary by \$500.

Logan street—Pastor Traile's subjects were "Thanksgiving to God," and "Rebellion against God."

Farland—Pastor Taylor preached on "Being faithful unto death," and "Individual responsibility." Four joined by letter.

Southgate street—Pastor Clarke's topics were "Together with Christ," and "Together with Satan." One received for baptism. Special Sunday-school meeting at 5 p. m. next Sunday.

Third-ave.—Pastor Allen discussed "Occasions for gladness," and "Forgiveness." One received by letter, two for baptism and eight baptized. Meeting closed Wednesday night, resulting in ten additions.

Twenty-sixth and Market—Pastor Reed's themes were "The report of the spies," and "Assurance." One received by letter and two for baptism.

Thirty-sixth and Grand—Pastor Ross preached.

Oakdale—Brother S. N. Mobler preached his first sermon. He becomes pastor.

J. Jeffersonville (Ind.)—Pastor McFarland discussed "The Holy Spirit as guide," and "The dangers of an empty house."

Highland Park—Bro. Gordon Hill's topic was "In Christ."

Ormsby-avenue—Bro. T. E. Conaway spoke on "Temperance." There were eight professions in meeting just closed.

Pewee Valley—Pastor Bennett's subject was "Profit and loss." The Sunday-school has provided a copy of the Bible in each room of the Confederate Home.

New Salem—Pastor W. O. Carver preached on "Christianity and woman." Series of missionary meetings arranged.

Bro. E. Y. Mullins led the discussion on the "Necessity of prayer" with an interesting address. He was followed by Bro. Taylor, Eaton, Burns, Jenkins, Freestridge, Dament and Jones.

A TEST EXPERIMENT

Positively Proved by a New Method.

Of new discoveries there is no end, but one of the most recent, most remarkable and one which will prove invaluable to thousands of people, is a discovery which is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take, and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as moisture is exposed to the air.

This preparation is called **Stuart's Dyspepsia Tablets** and it is claimed that one of these tablets or lozenges will digest from 300 to 5,000 times its own weight of meat, eggs and other wholesome food.

This claim has been proven by actual experiments in the following manner: A hard boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety-eight degrees (boiling heat), one of these Tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it could also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion, but scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headache, others pleuritic pains in chest and under shoulder blades, extreme nervousness as in nervous dyspepsia, but they all have some cause, failure to properly digest what is eaten.

The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both, by digesting the food for it and in a short time it is restored to its normal action and vigor. At same time the Tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as for instance, the following:

After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected relief from my dyspepsia that I am almost grateful. In fact it has been six months since I took the package and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was Chronic Dyspepsia and absolutely incurable as I had suffered twenty five years. I distributed half a dozen packages among my friends here who are very anxious to try this remedy. Mrs. Sarah A. Shobe.

Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full sized packages.

SEMINARY NOTES.

Turkey Thanksgiving!
The mid-week prayer-meeting was led by J. D. Gwainey, of Virginia, who recently accepted the call at Lawrenceburg, Ky.

Dr. McGlothlin attended the Georgia Convention last week.

H. W. Ferguson has just closed a meeting with Pastor Wolford at Panther, Ky., with 30 additions.

C. D. Graves and son, of Franklin, O., were with us a few days last week.

J. P. Sorngas leads the song service every Wednesday evening at Broadway Baptist church and has the prayer meeting; as was stated last week.

John Roach Stratton recently preached at Henderson and gave a lecture at the University of Mississippi.

Dr. Robertson delivered an address at the B. Y. P. U. which met in Dayton last week.

G. T. Lumpkin has been confined to his room for a few days on account of a sprained ankle.

Dr. Mullins recently preached in Washington, D. C., at Calvary and Fifth-avenue Baptist churches, and addressed the Pastors' Conference and General Association.

Dr. Eaton and Compton recently took supper with Dr. C. favored on with a short talk on "Be perfect in your sphere."

A. F. O'Keller, of Georgia, is back with us again to complete the full course.

R. E. Bell, of Texas, is tutoring the class in Systematic Theology.

Librarian Forbes received last week an interesting contribution to the Missionary Museum from Mrs. F. H. Moore, of an old Assamese manuscript book. The leaves are long, narrow strips of fibrous wood, prepared in the center for binding. It is exceedingly interesting as a specimen of unique book making. This gift was accompanied by Mrs. Moore's book, "Twenty Years in Assam."

The Monday evening missionary meeting was devoted to the reports from W. B. Glass and E. B. Atwood, who attended the Students' Volunteer conference at Dayton, O. They reported conference of great spiritual power. H. C. MCGILL.

THE STATE.
Bro. Earle D. Sims writes under date of November 19: "I am off for Bartow, Fla., to assist Pastor Mulholland in a revival with his church. I feel that evangelistic work is a goodly part of my work in life, and nothing gives me more pleasure than aiding pastors in their work. I have meetings ahead of me now at Bartow, Fla., Southville, Mich., Pennington, Ga., Sulphur, Ky., and Alfordville, Ind."

Pastor J. B. Davis writes: "Have just closed a twelve days' meeting with Waddy church with 28 additions by experience and baptism; 9 by letter and one restored. Bro. W. J. Bolin, who helped us last year and who is so long in coming, was with us and did the preaching in his own masterly way, to the edification and delight of all. He is held in very high esteem by our people here at Waddy. Bro. A. A. Williamson also did the preaching. Bro. Ham is a good, faithful Gospel preacher. V. K. Witt, of Franklin, preached two good sermons, the pastor six and the church did faithful work, especially the young brethren and sisters, as a result of the meeting. There was a general revival in the church and community, with 31 baptized and God to be thanked for his willingness to save sinners."

Pastor J. W. Beagle writes: "The new Baptist church building at Powell is being raised by the church. It was dedicated on November 30. The sermon will be preached by Bro. Maselman, and a series of meetings will follow to which all are invited. Powellville is situated in Bracken county, three miles from Brockton, and is the only seat and nearest railroad station."

Pastor W. E. Mitchell, of Owenton, has closed a successful meeting. He was assisted by Pastor Calvin Thompson, of the First-church, Newport. The ministry of Bro. Mitchell has been raised to \$1,000. In about three years he has received into the fellowship of his church about 150 members, about 90 of the number by experience and baptism. The first year of his pastorate the amount of \$1,000 was raised to liquidate the debt on the elegant new meeting house. The church has greatly in-

creased.

pastor J. T. Stamps writes: "I just recently closed good meeting with Freedom church. Bro. J. M. Bruce, pastor. Had 19 additions. It was a great pleasure to labor with Bro. Bruce and his good people. He is doing a fine work with his church. His people are united and very warmly attached to him. He was with him two weeks, the meeting having been in progress a week when I joined him, and all I heard was in commendation of him and his work."

Pastor J. E. Gardner writes: "We have just closed a good meeting at Bethel, Butler county. Baptized 18 and had 22 additions to the church; had the assistance of J. J. Goodman, and J. P. Taylor was with us part of the time. The brethren did good service for the Master. We had quite a number of conversions."

Pastor L. H. Voyles writes: "Our meeting closed at Pellville on Sunday night, November 16. For two weeks I tried to preach the dear old Gospel. Twenty-one were received for baptism, 20 baptized and 5 by letter. This gift was received by 33 by baptism and 12 by letter since the beginning of my pastorate last April. To God be all the glory."

Bro. T. E. Richey writes: "Pastor W. R. Gibbs has just had the assistance of Bro. B. F. Hyde in a meeting with his Liberty church. Young Twenty additions by experience and baptism and one restored. I occupied Bro. Hyde's Concord pulpit, Christian county, while he was at Liberty. Concord is an excellent church, and is doing a fine work. It is a great pleasure to his pastor by enthusiastically calling him again for another year."

Pastor F. W. Taylor, of Henderson, recently held a good meeting at Zion, resulting in 10 additions to the church. Since then he has been in a meeting with Pastor Nash at Hopkinsville.

Pastor T. J. Duvall writes from Brandenburg: "I have resigned here and will move my family to Nolin, where I have been called for a part of my time. I will still preach for a while to Buck Grove and New High."

Pastor S. H. Pope writes: "We have had a glorious meeting at Lake Spring, Simpson county. The writer began a meeting at this place November 1 and continued 13 days. T. J. Ham, of Bowling Green, came Monday night to assist me, and did most of the preaching. Bro. Ham is a good, faithful Gospel preacher. V. K. Witt, of Franklin, preached two good sermons, the pastor six and the church did faithful work, especially the young brethren and sisters, as a result of the meeting. There was a general revival in the church and community, with 31 baptized and God to be thanked for his willingness to save sinners."

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BAPTIST SUNDAY SCHOOL BOARD

107 N. Cherry Street, Nashville, Tenn.

AN APOLOGY.

Our friends must be patient with us just now. Walnut Street church does not set apart a new house for the worship of God every year, and it is the old mother church in this city. We especially regretted not publishing last week the report of the Texas convention. It was glad, and it was glad, if the report was left out it was that. Because we can take liberties with our friends, and in no state except Kentucky and Tennessee has the RECORDER such a large host of true friends as the Texas. And Texas is so large, and so large-hearted to take offense easily. Nor to be looking for ailments.

Dr. J. W. Loving writes: "As you may know, some of the papers, in the hurry to get news, published that I was going to Paris, Tenn. I did not call, but declined. I have never come to a meeting here, but I declined. I saw no reason, and my brethren saw none, for my leaving." Dr. Loving also says the publication is erroneous that Dr. Fred D. Hale is helping him in a meeting. Neither of these false items was in the RECORDER.

An elegant \$5.00 Bible. Old and new subscribers will get the RECORDER one year and one of these Bibles for \$3.50.

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HENRY M.

FAMILY CIRCLE.

STORIES FOR THEM AND ALL.

SMILES.

Smile a little, smile a little, As you go along, Not alone when life is pleasant...

-Selected.

A COLLEGE TRAGEDY.

BY EVANGELINE MARRH.

(Concluded from last week.)

CHAPTER II.

"There, I have not exhausted you, have I?" he said in the same calm, cheerful voice...

"Yes, thank God, I am!" But the large eyes had dilated; he was breathing in great gasps...

"Then you will be the better prepared for what I have to tell you. My dear boy, your heart is so weak that death might come to you at any moment..."

"It is a grand thing to dwell in the secret place of the Most High," he added, dreamily...

"The doctor had been right. Raymond was his calm, cheerful self the next day, with perhaps a little more of that..."

"Oh, don't take your arms away, or I shall find it to do so, and all the students showed an ardent sympathy for the man who walked among them with the dark shadow of death..."

"What is it?" he asked, and arranged the cushions comfortably. "I must kiss him a little, but he is better now," said Dr. Anson, cheerfully...

"Why, you know Grant, who has rooms on the same floor as mine, a low, coarse-looking fellow?" "Yes, he looks like a—" Raymond, always anxious to avoid speaking ill of others, hesitated.

off to get it. "Let him do all his wishes for you," said the doctor. "I can never cancel the debt he owes you; you name the man of him."

"I cannot thank you; I would for all you have done for me," Raymond murmured. Dr. Anson took the thin hand. "It is thanks enough to know that I have been of a little use to a dear fellow."

Graham returned with the wine, and having given his patient some, Dr. Anson took his departure. "I will bring my books up and sit with you for a time, if you like," said Graham, with a gentleness of manner the doctor was quick to note.

"Oh, do," Raymond said eagerly. "He is a grand fellow," said the doctor, musingly, as Gerald accompanied him downstairs. "He is indeed, I say, doctor, what is the matter with him?"

Dr. Anson explained more fully than he had done to Raymond, and Graham's healthy face turned pale. "Poor fellow, I am awfully sorry. Anson told you had told me this of myself I should go mad."

"A religion that helps a fellow in anything like that must be worth having," said the young man, thoughtfully. "It is, indeed; and let me tell you, nothing else would help him."

"Where shall I read?" he asked. "It all looks alike to me." "The ninety-first Psalm," Raymond said softly.

And Graham read the grand sentences, impressed himself by their beauty, lingering sadly over the last verse as he reflected how little likely the first promise it contained. "With long life will I satisfy him"—would it be verified in his friend; but, as if reading his thoughts, Raymond noticed his grief. "He asked little of me, and then gave it, even length of days, forever and ever."

"It is a grand thing to dwell in the secret place of the Most High," he added, dreamily. "I shall never see you, neither shall I see you."

"He will have a light sleep, and as Graham sat in the quiet, white face a longing arose in his heart for a secret place in which to hide when trouble and cares should come upon him, and, sinking on his knees by the couch of his stricken friend, he murmured brokenly, "Oh, God, what will I do, and make me fit to dwell in thy secret place."

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"A blackleg," Gerald, who had no such scruples, supplemented. "Well, that is just what he is, I guess. I discovered that gambling to a large extent was a part of his life, and told him if he did not give it up I should inform the Master. He jeeringly told me I dare not. My hot blood was up directly, of course, and I went to the Master at once. There was a storm scene between them, and Grant will be 'sent down' as soon as he can get his things together."

"I am sorry for his people," Raymond said sadly, "but it is a good thing for the college. You did quite right, Graham."

"I know you would say so," said Graham, with a brightening face. "I hear Grant vows vengeance on me. If it came to a fight I should knock the underlined, flabby scorpions into millennium in less than five minutes, and there is no chance of that; he is an arrant coward, such men always are. Well, good-night, dear old man, it is always a comfort to talk to you. Isn't the heat fearful? I'm afraid you feel it very much."

The heat increased as the evening wore on. Unable to go to bed, Raymond paced up and down his room almost fighting for breath. Presently he passed by the window, the cool look of the night breeze in his bright moonlight, and a sudden longing to be in it seized him. He would, it was true, have the climb back again; and coming up after dinner he had sunk down on the top step with an involuntary groan, when he might not have to do it many more times. With all the newly-acquired kindness no one had thought of suggesting that he should change rooms, and his shallow purse would not meet the expense of taking some on a lower floor.

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What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of our readers what we mean our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you the best of all because it worked without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

If recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Waters.

They are small chocolate coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Many people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs, and purifies the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Waters is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patients and physicians alike.

Dr. B. M. Watkins, while experimenting for medicinal purposes, found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have never seen a better remedy than Stuart's Calcium Waters. In patients suffering from both and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. I believe Stuart's Calcium Waters is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, especially in the form of skin disease as this remedy."

"I must go down," he murmured to himself. "I shall get back somehow; if I do, I must stay there."

Slowly and wearily he crept down, looking apprehensively back at the long flight and sad down on the lowest step. It was a mainly cooler temperature, and the soft splash of the fountain, the bright stars shining down tenderly it seemed to him, and the peaceful scene crossed a soothing glance over the tired spirit. Involuntarily Raymond began to sing softly to himself—

One sweetly solemn thought Came to me o'er and o'er, I'm never my home to-day Than that o'er I was banished here.

Nearer my Father's house, Where many mansions be, Nearer the glorious great white throne, Nearer the crystal sea.

The student just above opened his door to listen, and when the low, solemn tones ceased, went back with tears in his eyes, and sang for the first time in his life to pray.

As Raymond sat gasping across the quadrangle a figure crossed the grass and went towards the gateway. He was walking softly as if anxious to avoid observation. Raymond leaned forward and watched him. Instead of going out he stepped on one side of the gate, now and then stepping forward and glancing cautiously round, then going back again. He was on the alert, and it was Raymond who watched him with a vague uneasiness.

Presently a clear, merry whistle sounded from the street. The whistler turned in at the gate. "Nearly two o'clock to-night," said Graham's heavy voice to the porter. "A mist is as good as a mill, sir," said the man, laughing.

As Graham crossed the quadrangle the lurking figure followed him. Hearing the footsteps he turned. "Do you want to fight, Grant?" he demanded.

"Not with a sneaking cad!" he said tauntingly. "No names, sir, or I'll kick your miserable carcass into the middle of next week. Gray don't think I should soil my fingers by contact with a scoundrel who had to be sent down."

With a gesture of contempt he turned on his heel and walked on. There was a flash of steel in the bright moonlight, and with a sharp cry Raymond sprang forward and three times it between the two men.

It happened at a moment of the fall of the knife, Graham's shout for help, Grant's frantic rush through the gateway, and then Raymond was lying on the grass as sports by Graham, who strove with his free and to staunch the crimson stream flowing from a fatal gash in his forehead. "It's of no use, Gerald," he said faintly. "It went through the lung, I believe."

"Oh, Raymond, how could you do that! Graham almost wailed. "What will my life be compared to yours?" "A thousand times more," he exclaimed eagerly. "Oh, Gerald, try to make it what God would have it be."

"With his help I will," Graham said reverently. "Nearly two o'clock to-night," said Graham's heavy voice to the porter. "A thousand times more," he exclaimed eagerly. "Oh, Gerald, try to make it what God would have it be."

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Mrs So Easy

To take cold. It's so common to neglect the cold. That is one reason why there are so many people with "deep-seated" catarrhs of the lungs, and so many more with "lung trouble."

The short, quick way to cure a cough is to use Dr. Pierce's Golden Medical Discovery. The quicker this remedy is used the quicker the cure. But even when neglect has let disease fasten on the lungs, "Golden Medical Discovery" may be relied on to cure.

The only motive for substitution is to permit the doctor to make the little extra profit paid on the sale of less meritorious medicines. He gains. You lose. Therefore accept no substitute for "Golden Medical Discovery."

"I am feeling quite well," writes Mrs. Dorcas A. Lewis of No. 1124 1/2 St. Washington, D. C. "My cough is very much better, and I owe it to Dr. Pierce's Golden Medical Discovery. I cannot say too much in praise of the medicine I had been quite a sufferer for a long time and after reading a Golden Medical Discovery in the Medical Adviser thought I would try his 'Golden Medical Discovery.' I commenced taking it in May, 1892. Had not been sleeping well for a long time. Took one teaspoonful of Dr. Pierce's Golden Medical Discovery and slept nearly all night without coughing. So I continued taking it. I am in great sympathy with everybody who suffers with a cough. I had been a sufferer more than ten years. I tried lots of different medicines, but they did not do me much better. I coughed until I commenced spitting blood, but now I feel much stronger and am able to do my work. I have ever taken Dr. Pierce's Pleasant Pellets are a laudible for other medicines equals them for gentleness and thoroughness."



"I can do nothing," he said, turning to the silent group. "He is going fast."

"Hugh, he will hear you," said an undergraduate in a whisper. "What if he does? It is the best news he ever heard, for he is going fast."

"Can we not take him in? It seems terrible to die here." Raymond caught the words. "Oh, no, I would rather stay here, it is so beautiful. Is the dean here?"

"I was in my private study when the dean came forward and knelt beside him. "What shall I pray for?" he asked. "For Grant."

"But what of all I ask for you?" "Nothing, I have Christ, and that is everything."

So the dean prayed earnestly for the miserable man, and the white lips moved in eager assent. The brilliant moon shone down on the solemn scene, the cool night breeze stirred the brown curls, and a sudden, bright smile flitted over the dying face.

"I shall not have to climb those stairs again," he said. And the glaring eyes looked earnestly after a moment's silence. "I was in my private study when the dean came forward and knelt beside him."

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DALLAS, TEXAS

PISO'S CURE FOR CONSUMPTION

Children's Corner.

EDNA'S COLLEGE FUN.

BY GERTRUDE L. STONE.

It was the same square iron bank that Sturgis had when he was a baby, but in the bottom of it were two large, printed letters that had been there only three months. These had been cut from a newspaper, and were the very biggest capitals Sturgis could find. They were not just the same size, but Sturgis said it was all right as long as it was the F that was bigger, for the F was really more important than the O.

"They stand for 'College Fund,'" Sturgis explained to his grandmother, when she came for her summer visit. "Mamma thought I'd save more if I was saving for something special."
"They stand for 'College Fun,'" echoed Edna, who was five years younger than her brother, and had celebrated only six birthdays.

Grandma laughed, and gave the little shoulder leaning against her own a loving pat. But even grandma did not explain that f-u-n plus d. is not the same as f-u-n without d. Nobody thought, in fact, that Edna did not understand Sturgis' word. Every one of them supposed she simply mispronounced it.

All that summer the board in the C. F. bank grew. Edna seemed as anxious as Sturgis to have it increase. And he pulled weeds and picked berries willingly as he did. Nobody thought it strange, for Edna always wished to do what Sturgis did; nobody interfered for the most that Edna could do would be soat return for the kindness and care that Sturgis always showed the little girl.

But one day all was changed. Sturgis sold his Aunt Mary four quarts of wild raspberries that he had picked with Edna's cheerful help.

"They are ten cents a box," he answered his aunt in reply to her question concerning price.
"Let me see—I've nothing less than half a dollar," she said.
"Put the extra in the College Fund."

"We have some extra for the College Fun," announced Edna joyfully when they reached home.

"Good," said mamma.
"Yes," said the precise Aunt Emily, who happened to be there.
"But why don't you say 'fund'?"
"I did—didn't I, mamma?" asked Edna, turning her bewildered face toward her mother.

"No, dearest; you didn't pronounce the word just right. Listen to me. It is 'fund,' not 'fun.'" And she pronounced the words very slowly and distinctly.
"But you mean, just as the rest of us do, money to send Sturgis to college."

Alas! Edna did not mean just

that, and that was not what she had been working for, so away she hurried to find Sturgis.

"What does 'O. F.' really mean?" she demanded.

"Why, 'College Fund.' You know as well as I do. What makes you ask?"

"Does 'fund' mean just money to send you to college?" she persisted.

"Why, yes, of course; that's just it," answered Sturgis, bewildered, but thankful that he did not have to make a definition.

"We have been saving just for you to go to college and study, and not for you to have a lot of fun."

"I'll have a good time because I'm there," replied Sturgis.

"Oh, no, you won't! Pop's don't. Haven't you heard Uncle Ted groan over his college work?" she wailed. He groans every vacation, you know." Then she added sadly: "I thought I was making it pleasanter for you, but, if you don't care about any fun, I might just as well save for that doll at Phinney's."

"Some time she'll understand that Uncle Ted can groan over college work, and still enjoy it better than anything else," mamma told Sturgis. And, sure enough, she did understand, and that, too, very soon.

At the end of the second week that she went to school Edna asked for a box.

"How large?" asked mamma.
"Large enough for a college fund," replied the little girl. "I haven't any bank, but I think I'd better start a fund right off. It's funny—school makes me want to groan sometimes, but I shouldn't want to stop going. I think I'd better go to college too, don't you?"—Sunday-school time.

OLIVER WENDELL HOLMES was one day seated near the refreshment table at an entertainment and observed a little girl looking with longing eyes at the good things. He said kindly, "Are you hungry, little girl?"

"Yes, sir," was the reply.

"Then why don't you take a sandwich?"

"Because I haven't any fork."

"Fingers were made before forks," said the doctor, smilingly.

The little girl looked up at him and replied, to his delight, "Not my fingers."—Current Literature.

COLLINS, the infidel, met a plain countryman going to church. He asked him "where he was going?" "To church, sir." "What to do there?" "To worship God." "Pray, whether is your God a great or a little God?" "He is both, sir." "How can he be both?" "He is so great, sir, that the heaven of heavens cannot contain him, and so little that he can dwell in my heart."

Collins declared that this simple answer of the countryman had more effect upon his mind than all the volumes the learned doctors had written against him.

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59c—worth \$1.00 and \$1.25
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For the above low prices we have nearly every conceivable weave in colors suitable for either a dress or tailor suit.

Silks, Crepes, Velours.

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Black Dress Goods.

50c For 44-inch ALL-WOOL FANCIES—Reduced from..... \$1.00

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\$1.50 Assorted Stocks in Stole effects.

\$2.00 Dressy Stocks in Lace and Beaded effects.

We are showing an exceptionally pretty line of Neck Ruchees of the latest designs and effects.

Table Linens, Towels.

\$3.98 Special Sale of Handsome Hemstitched 8-12, 8x10 and 8x12 Cloths and 1 doz 24-inch Napkins to match. Austrian, German and Irish linen, neatly hemstitched. Just about one-half the usual price, \$3.98, \$6.95, \$8.45, worth \$8, \$10, \$12.50 and \$15.00.

\$2.48 and \$2.98—8x8 and 8x10 Fancy Damask Cloth in all colors, green, yellow, light blue and pink, long fringed edges; fast colors and of excellent quality. Regular price \$3.00 and \$4.00—now \$2.48 and \$2.98

\$2.85 John S. Brown's Fine Napkins; worth \$3.50 per dozen; 24-inch; now only \$2.85.

85c John S. Brown's Superfine Damask, 66 inches wide, worth \$1.10 a yard.

25c EACH—Two lots of extra fine All-linen Huck Towels, Jacquard Monie ground, and the popular woven initial. When it costs you no more, have a towel with your initial. The quality is soft and pure linen; sizes 20x28 and 21x42. Regular 35¢ grade.

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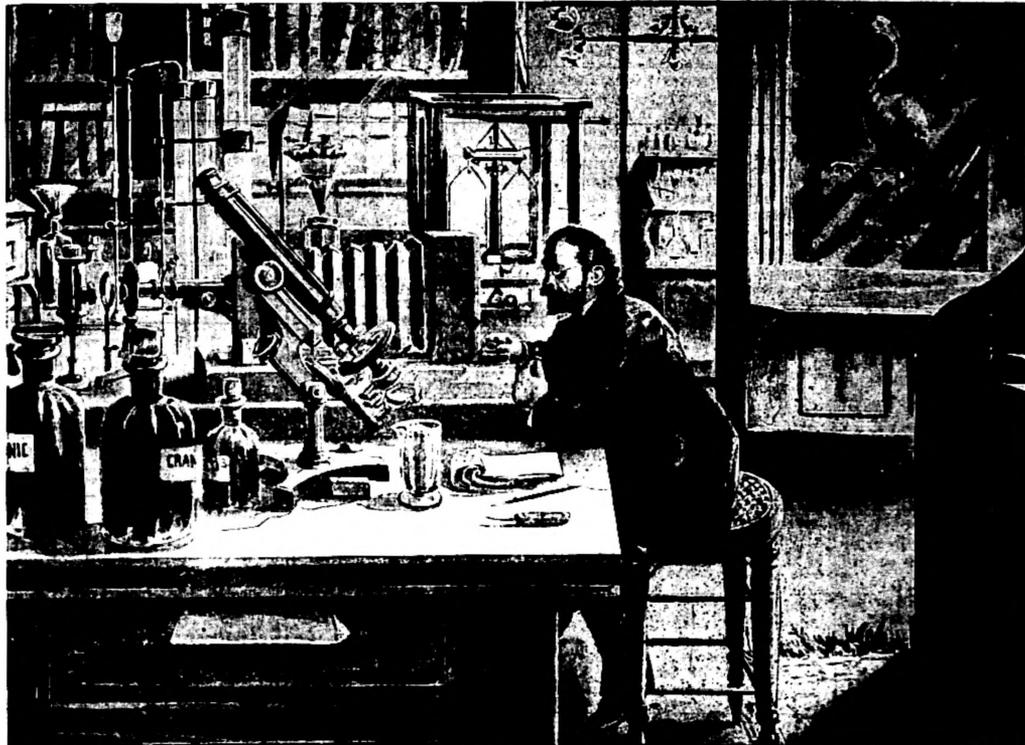
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Split hair, harsh hair, lustreless hair, brittle hair, falling hair, prematurely gray hair, scalp irritation and dandruff can all be prevented and cured.—Dr. Fahrig.

You Should Know What Ails Your Hair

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



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

Is your hair falling out?

Does hair split at ends?

Is it getting gray?

Have you dandruff?

Is dandruff oily or dry?

Does your scalp itch?

Any eruptions of scalp?

Any eczema on scalp?

Name

Place

Street

State

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

Is Your Hair Dead?

What the Microscope Tells About Diseased Hair and Its Follicle.

What Kills the Hair?

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

A BOTTLE FREE BY MAIL

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



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

The importance of this discovery cannot be over-estimated. Its results upon modern methods of hair treatment are little short of revolutionary.

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

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

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

It gradually mines away the vitality of the hair.

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



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

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

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

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

The scalp is cleansed from dandruff and made permanently clean and well by it. The itching and irritation can be instantly relieved and positively cured.

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

FREE

We will send by mail, prepaid, to every reader that mentions this paper, a 48-Page Hair Care book, a full ounce cake of Cranitonic Shampoo Scalp Soap and a dainty sample bottle of Cranitonic Hair Food, the most elegant scalp-cleansing and hair-dressing preparations ever formulated. Used and appreciated by people of culture and refinement the world over.

FREE TO ALL READERS

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

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

Hair Food contains no oil, grease, or heavy poisonous mineral ingredients. It is not sticky, will not clog the scalp or stain the clothing, but is perfectly free from dye matter or any deleterious ingredients.

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

It is the only hair and scalp food, and there is nothing like it in the world.

It cures dandruff, stops falling hair and prevents gray hair and baldness.

It is invigorating, refreshing and of delightful odor.

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



A HAIR THE MICROBE IS KILLING

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

Have you dandruff?

Then you have a contagious disease, unpleasant, unhealthy, and one that will lead to baldness unless cured. Cranitonic Hair Food will positively cure it.

Does your scalp itch?

Then you are suffering from a parasitic disease, distressing, annoying and one that indicates uncleanness. Cranitonic Hair Food will absolutely cure it.

Is your hair falling?

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

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

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

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

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

Nobody else apparently dares put his name on his lamp chimneys.

MACBETH.

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

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Items of Interest.

NEWS THE WORLD OVER.

Miss Emily Hobhouse is an English lady of cultivation and piety. She belongs to a noble family, and her versatility is unquestionable. The London Daily News quotes some of her experiences in South Africa, where she visited the concentration camps.

But Miss Hobhouse tells of a still greater infamy which has not been generally known. She says that in every concentration camp there was a prison for the high and influential Boer women who were proud of their husbands' fighting.

Boys innumerable, and many grown folks, will lament the death of G. A. Henry, who died on his yacht at Weymouth, England, about two weeks ago. He was a student of Cambridge University. He took part in the Crimean war in the quartermaster department, and was sent home invalided.

Lieut. Gen. Sir John Stokes, aged 77, has died at Ewell, Surrey, England, after a very distinguished career. He was head of the Engineer Corps in the Crimean war.

Mail advices from Guatemala bring the good news that no lives were lost in the great eruption of the Volcan de Paricutin. The eruption was preceded by earthquakes, and the people wisely took warning and fled.

King Oscar, of Sweden, was absent arbitrator in the Samoan difficulty. There were two claimants to the Samoan throne, and the people, and Malietoa, a sergeant-beggar named Chamberlain took sides with Malietoa, and when the people resisted his interference and thoughts, called on the British and United States warships to land men to "protect the claimant."

Whatever modern man may rightly brag about in this twentieth century may be a question, but one thing is sure: He has no occasion for boasting in regard to his success in building solidly. It comes out now that the foundations of the famous Campanile in Venice have not sunk, but are firm and solid.

A boy in a Birmingham school was asked by his teacher why men made the world. "The Chamberlain," he replied. "But surely, my boy, you know better than that. Have you not heard that the Almighty made the world?" The shrewd little urban lark as his teacher constantly and cried, "Yah, professor!" This tale much delighted a great number of the hearing of opponents of the Resurrection bill.

DEATHS.

For actual subscribers we insert an obituary notice of 20 words free. We charge for each word over for all other words. Irregularly in advance. Count the words and letters of each word as one. Under the money accompanied the notice, it will be brought down to 20 words.

Winnate A. Ellis was born in Gallatin Co., Ky., Nov. 17, 1830. Early in life he joined the Oakland Baptist church, where he has membership remained till death. For 40 years she was sorely afflicted with rheumatism. For 10 years she was unable to walk or feed herself.

Another of our veterans at Hillsboro has fallen. Bro. John Morris Eaton died Nov. 8, 1892, after a long period of sickness. He was born Jan. 12, 1828, making him 64 years, 9 months and 11 days old. He joined Hillsboro church under Brother J. A. Spencer's preaching in 1858. He first married Mary V. Foree, about 21 years ago, by whom he had several children, only two now survive.

A combination of soothing and balsam oils has been discovered which readily cure all forms of cancer and tumor. It is safe and sure and may be used at home without pain or discomfort. Readers should write for free book to the originator, whose Home Office address is Dr. D. M. Bye Co., Drawer 100, Indianapolis, Ind.

SPIRITUAL SKMTH.

No man can understand what lies beyond his experience. A child may be an author; on kites and taffy, but he knows nothing of hygiene and psychology. Nobody, but a mother can understand the yearnings and joys of motherhood. A person void of the sense of music would be a poor judge of the songs of Mendelssohn; one color blind and lacking the perception of beauty, an incompetent critic of the paintings of the masters.

Hence it follows that men may be intellectual and scholarly and yet totally incompetent to pass upon the truths of the Bible or the facts of religious experience. An ignoramus in other affairs may be a better authority on these things than a philosopher, because they require not the eyes of a philosopher, but the eyes of a Christian. Therefore Jesus said: "What thou hast hidden from the wise and prudent thou hast revealed unto babes."

Religion must be approached heart first and not head first. Any man who has sense enough to give his heart to God will be able to see what all rationalist critics will never see. The secret of the rocks is with the geologist; the secret of the stars is with the astronomer; the secret of language is with the philologist; the secret of the Lord is with them that fear him.

The disciples were not losing much time when they sat down beside their Master and held quiet converse with him under the olives of Bethany or by the shores of Galilee. Those were their school hours; those were their feeding times. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. Here lies the

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benefits of Bible reading and recited prayer.—T. L. Ouyler.

WHEN a wrong cannot be forgotten, and yet cannot be mended, it is a good thing to define it. Measure its exact size. That is sure to make it look smaller.—A. H. K. Boyd.

S. DRABBLE, AGT. FOR BEST QUALITY. PITTSBURG, KENTUCKY, ANTHRACITE JELLICO, and W. VIRGINIA COAL AND COKE. Office: 200 Fifth Street, LOUISVILLE, KY. Telephone 24.

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Items of Interest.

The Filipinos attacked a small force at Deloro in the island of Leyte. The soldiers made a desperate resistance, and fought all their ammunition was exhausted. They lost three men killed and eight wounded.

The Queen of Italy has another daughter. Her first Princess Yolande, was born June 1, 1891. This child is named Mathilda. The disappointment in Italy is very great, for an heir to the throne is greatly desired.

Col. O. J. Hopkins, of Toledo, a noted artist and authority on Gatling gun tactics, was killed by a street car on Columbus O., Tuesday night last week. Col. Hopkins served through the civil war under Gen. James A. Garfield as an infantryman. Later he became lieutenant-colonel of the 10th Ohio artillery, and was regarded as an authority on the Gatling gun.

Graduates Secure Positions.

The graduates of the Bowling Green Business College universally secure positions. Write for information. Mandip corner west end. Address: H. H. O'BERRY, Bowling Green, Kentucky.

An Education At A Nominal Cost.

(Catalogue and Journal Free.) The Southern Normal School and Bowling Green Business College, of Bowling Green, Kentucky, are two of the greatest schools of their kind in the South. During the year just closed, more than 1,000 different boarding students were educated, more than three hundred of these being in the Business College alone. The institution is magnificently equipped and the work is thoroughly organized. Specialists are in charge of the various departments and the instruction is high-class and thorough.

the European armistice. Something out of the usual has been performed by an automobile at Copenhagen. The terra pommene is a old named after a conical tower, 105 ft. in height. The top of this tower is reached by a special passage, 11 feet broad, which winds between the outer wall of the tower and an inner circle. An automobile with five horse power, weighing 200 pounds and carrying three persons, recently made this ascent in just one minute, coming down, which was much more difficult, with equal success. This feat recalls the one made by Carl Peter the Great in 1744. He made the same ascent and descent in a carriage drawn by four horses.

Abbeford, the magnificent home of Sir Walter Scott, in Southern Scotland, is just as Scott left it, even to the books in the library and pictures on the wall. This home, which was the pride of Scott's heart, cost him about \$100,000. Now Mr. Alexander Macdonald, a capitalist of Clifton, Ohio, is planning to buy the home of the great novelist and make glad the hearts of the Scotch people by presenting to them the house and estate.

Do stars explode? Astronomers are much interested in the appearance of a new star in the constellation of Perseus. Its rapid expansion into a nebula, while nebulae has been growing at the extraordinary rate of several thousand miles a second, revived the theory that comets nebulae may be formed by explosion. Prof. Eickerton, of Oberlin College, New Zealand, in 1870, showed that if two stars about grass each other, in the advanced parts, if relatively small, would have so high a temperature that they would at once become nebulous, and that the nebula so formed would, under certain conditions, continue to expand until disintegration space. This present expanding nebula is in many ways one of the greatest celestial wonders of the time.

The imports for the month of October were \$1,000,000 more than last year, and were \$2,000,000 more than last year. The exports totaled \$1,000,000 below those of last October. However, the balance of trade is still in favor of the United States, the October excess of exports being \$1,000,000. And the excess of exports for the ten months of this year amount to nearly \$20,000,000.

In order to prove to the German government, which has forbidden the importation of meats preserved by borax acid, Dr. Wiley has opened a boarding-house in Washington City. Young men are to receive their board free, provided they will eat nothing but what is before them, and eat nowhere else. The papers are ridiculing the experiment, and Germany will merely be amused. For the acids used are not quick poisons like strychnine, and it may take years to show the full harm they have done to healthy young men. All Germans, moreover, are not strong grown men.

In some things the Japanese, though heathen, are ahead of this country. The United States government has built in Japan a gunboat for use in the Philippines. When it was launched last month the American government was the owner of a bottle of wine over the prow. The Japanese, according to their custom, released some wine, and they.

CHURCH NEWS.

(Continued from 9th page.) creased its contributions to Missions and benevolent objects, giving last year \$751. Pastor Mitchell and the Owenston brethren were greatly pleased with Bro. Thompson. This is not surprising to those who know of the American work in the church in Owenston. Bro. Thompson is one of our most conscientious and successful pastors, and in protracted meetings the Lord has greatly blessed his labors.

Pastor O. M. Huey has entered upon his work as pastor at Steadford. He has held a meeting, doing the preaching himself. There have been many conversions. The church is greatly revived.

OTHER STATES.

Pastor R. O. Hubbard writes from Newport News, Va., under date of November 18: "We have just closed a very gracious meeting with the Second church, in which we had Pastor J. W. Porter, of the First church, who needs no introduction to the Eastern States. Such is the work that he has preached the same old story with unusual effectiveness, notwithstanding he had preached every night for seven consecutive weeks. The results of the meeting so far have been 17 conversions, and 100 members, with five others approved for baptism, and several conversions who have not yet applied for membership, whom with others we hope to have come with us. Since June let the pastor has receded into the church, and has had the pleasure of seeing the work develop along all

lines, with bright prospects for the future. For all of which we are glad."

Bro. U. M. McGuire writes from Sullivan, Ind., November 17th: "A series of meetings, in which the pastor was aided by Bro. Geo. Green and Chas. Grant, of Evansville, has just closed. The excellent work done by these brethren awakened an interest throughout the town. One was received for baptism."

Bro. J. G. Lowrey writes from Warrior, Ala., under date of November 14th: "I leave to-day. Please change my address from Warrior to North Birmingham, Ala."

Bro. J. B. Crouch, of Falmouth, has been laboring in a meeting at Dolson, Ill., and his labors have been richly blessed. Speaking of the Western Recorder, he says: "I don't think I can help a Christian any way so much as to get him to take our excellent paper. It were well if all preachers appreciated the value of a good religious paper."

Bro. W. M. Murray takes pastoral charge of the First church in Huntsville, Ala., and so leaves Springfield, Tenn. He paid us a pleasant visit between times, and was present at the Walnut-street dedication. He is one of the best, soundest and most effective men.

THERE IS A CURE

for every stomach trouble, including all forms of indigestion, or dyspepsia, catarrh of stomach and intestines in stomach and bowels. This remedy has never failed to cure the most distressing and stubborn cases.

This remedy will cure any case of constipation, to say cured, so that you are free from that trouble in a week. The name of this remarkable remedy is Vernal Saw Palmetto Berry Wine.

Any reader of the Western Recorder may have a trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, Buffalo, N. Y. It cures catarrh, flatulence, indigestion, constipation of the bowels, congestion of the kidneys and inflammation of the bladder. One dose a day does the work quickly, thoroughly and permanently.

THE MARKETS.

WHEAT. Report for week ending Nov. 22

Table with columns for Wheat, Corn, and other grains, listing prices per bushel and other units.

HOOPS.

Table listing prices for hoops, including galvanized and other types.

SHEEP AND LAMBS.

Table listing prices for sheep and lambs, including different breeds and weights.

LEAF TOBACCO.

Report for week ending Nov. 22

SALES WITH OVERHAULING. Following were the sales for the week and year to November 22, with comparisons:

Table comparing sales with overhauling for the week and year, listing various items and their values.

CASH.

Table listing cash sales for the week and year, including various categories.

Table with columns for Receipts and Disbursements, listing financial figures.

Table with columns for Receipts and Disbursements, listing financial figures.

Table with columns for Receipts and Disbursements, listing financial figures.



HOLIDAY SUGGESTIONS. No. 11—Ladies' Blue Gilt With... No. 12—Ladies' Blue Gilt With... No. 13—Ladies' Blue Gilt With... No. 14—Ladies' Blue Gilt With... No. 15—Ladies' Blue Gilt With... No. 16—Ladies' Blue Gilt With... No. 17—Ladies' Blue Gilt With... No. 18—Ladies' Blue Gilt With... No. 19—Ladies' Blue Gilt With... No. 20—Ladies' Blue Gilt With...

Advertisement for Oxford Bibles, featuring the text 'THE OXFORD BIBLE IS THE BIBLE' and 'OXFORD TEACHERS' BIBLE IS THE BIBLE'. It also mentions 'Reference TEACHERS' Concordance' and 'The Grand Prize for Book-binding and Oxford India Paper'.

Advertisement for the American Standard Edition of the Revised Bible, featuring the text 'It sheds a glare of light upon many obscure verses in the King James Version.' and 'American Standard Edition of the REVISED BIBLE'.

Advertisement for W. H. McKnight, Sons & Co. featuring the text 'W. H. MCKNIGHT, SONS & Co. Carpeters!' and 'Rugs, Mattings, Linoleums, Lace Curtains and Draperies.' It also includes a comparison of carpet and upholstery services.