

WESTERN RECORDER

Faith, Hope and Love, these three.

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Future Eternal Punishment.

J. M. WEAVER, D. D.

The subject of this paper is the most solemn and awful that could engage the mind of man—*future eternal punishment*. It is a subject upon which no one who has a tender heart can dwell without deep emotion and trembling. It is one so intensely thrilling and of such profound interest to each of us that we should consider it fully, fairly and without prejudice. If there was no escape from the awful doom pronounced it would be well to know nothing about it. But since it may be avoided we should seek to understand all that God has said about it in His word. In the 25th chapter of Matthew the Savior brings before us the great judgment scene. He depicts the proceedings of that day and tells us that the conclusion of the whole matter will be the awards to the saint and sinner. The righteous shall enter upon eternal life while the wicked shall go into eternal punishment. He says of the wicked: "And these shall go into eternal punishment." That future punishment is a certainty is abundantly declared in the Scriptures. There is a class, the Universalists, who contend that all punishment is confined to this life and that at death all men enter upon perfect happiness. This view offers an opiate to all men's guilty fears. But is it true? If there is punishment in the future it is folly and worse than folly to ignore it because it is unpleasant. That there is punishment in the next life reason would teach us from the fact that there is not perfect retribution in this life and God's justice requires that this shall be rectified in the next life. History and observation establish the fact of an imperfect retribution in this world. History tells of a wicked king, Pharaoh, on the throne of Egypt in the enjoyment with his people of all the luxuries of life while God's people are in cruel bondage suffering at his hands. Of Nero, the Roman tyrant, in possession of all worldly pleasures, while Christians were burned at the stake for his pleasure and gratification. Observation tells us that the wicked and tyrannical of to-day rule and enjoy themselves while many of the best of earth are afflicted and downtrodden. The Psalmist observed the same in his times. He says, speaking of the wicked: "Their eyes stand out with fatness; they have more than heart could wish. . . Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocence. . . When I thought to know this, it was too painful for me. Until I went into the sanctuary of God; then understood I their end." Surely if God is just there is a world where all this shall be changed. Now it is a fact that all true happiness consists in holiness or sinlessness, but some die in their sins, hence must suffer the penalty in the future life unless pardon is found. But Jesus vacates the mediatorial throne then when time ends, hence there is no pardon there. No cross is there, no sins are remitted, hence those dying in their sins must suffer there. But aside from reason the Bible teaches future punishment plainly and emphatically. Daniel says: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2), Jesus says: "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go

into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched." (Mark 9:43, 44). Again He says: "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear him, which after he hath killed hath power to cast into hell, yea, I say unto you, Fear him." (Luke 12:4, 5). Again He says: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29). Paul writes: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-9). Peter says: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2:9). John writes: "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:14, 15). All these passages teach us that unbelievers will be punished in the future state of existence. You will no see that the most of this teaching is from the lips of the loving Savior himself. Surely these writings have led us astray by their language if there is no punishment hereafter. The language is explicit and if we were to make the attempt to teach the doctrine we could not do it in plainer or more emphatic language. Surely then the Bible teaches future punishment. How long will this punishment last? There is a class, the Restorationists, who admit future punishment but contend that it is limited in duration. Is this true? You will notice that no period is mentioned in the Bible when it shall cease. Surely if there was a period it would have stated it, but it never intimates the end of punishment. Again it is a fact that the Bible uses the strongest terms possible to express the perpetuity of punishment. If it is possible to convey the idea of endless punishment in the Greek language the Bible teaches it. The words used eternal, everlasting, forever, all come from the same word in Greek, hence mean the same thing.

The word is *Aionios*. It is compounded of the adverb *aie*, always, and the present participle of the verb *cin*, *oia*. This is the verb of existence in Greek as is *sum* in Latin and *is* in English. Hence the word *Aionios* is always being or endless. This same word is used to express the duration of the bliss of the righteous. If one is not endless then the other is not. Certainly then the Scriptures teach eternal punishment.

What is the nature of this punishment? The Bible only can tell us and this teaches in figurative language as "The second death," "Blackness of darkness forever," "A furnace of fire," "The lake of fire," "The worm that never dies," "The fire that is never quenched," &c., &c. These are terrible figures, what must the realities be? Some say that it is annihilation. This would indeed be eternal, but it seems to me the Bible does not so teach. It seems to teach that it will be the con-

sciousness of personal blame forever present with the soul. It surely will be the remorse of conscience and despair, hopelessness.

Abraham said to the rich man: "Remember son, Memory will thus be a source of suffering. Despair in this life is awful. Byron thus pictures it:

"To be thus—
Grey hair'd with anguish, like these
blasted pines,
Wrecks of a single winter, barkless,
branchless,
A blighted trunk upon a cursed root
Which but supplies a feeling to decay—
And to be thus, eternally but thus,
Having been otherwise! now furrow'd o'er
With wrinkles plough'd by moments not
by years
And hours! all tortured into ages—hours
Which I outlive! ye topling crags of ice!
Ye avalanche, whom a breath draws down
In mountainous overwhelming, come and
crush me!"

If despair in this life be so terrible what must eternal despair be! Eternal separation from God and holiness will fill the soul with intolerable woe!

How terrible is sin producing such awful doom? Only through the cleansing blood of Jesus can one escape. Hie to Him now!

The Divine Comfort.

Comfort is a word which in its common use has lost something of its original robustness. Comfort is regarded as something which calms the agitated and storm-swept heart. It is regarded as soothing rather than stimulating, but in its true meaning comfort is something much nobler than the mere consoling of the troubled spirit. No doubt the mother comforts the child when she takes the little weeping one on her knees and kisses away his tears as he lies in her soft, warm, sheltering arms. There is something analogous to this in divine comfort: "As one whom his mother comforteth, so will I comfort thee." But the outlook of the divine comfort is even wider than this imagery suggests. With the earthly mother pity and sympathy for the child's distress prompt her to embrace the crying child. With the divine comfort there is always the look beyond the sorrow of the passing hour. There is the desire to fortify as well as to console, to strengthen the heart as well as assuage the grief, to put the soul in the way of victory over sorrow rather than in the way of escape from it. In all the divine comfort there is a ministry of power to bear as well as consolation because of trouble. The divine Comforter binds up the broken heart, but He seeks also to make the spirit brave to endure.

There is a bracing energy about divine comfort, then, which lifts into a higher range than the mere pale negative soothing of soul which is commonly associated with the word. True comfort brings fresh courage to the soul. It stimulates, arouses, invigorates, besides consoling the sorrowing heart.—Sel.

"Hessan are they that mourn, for they shall be comforted." Surely it means that every sorrow carries in itself a clue to blessedness, and that there is no sorrow for which there is not healing and help in the gospel of Christ.—Rev. F. B. Meyer.

Do not let any of us complain that our circumstances are making us evil. Let us manfully confess, one and all, that the evil lies in us, not in them.—F. D. Maurice

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The Watchman says: "The men who are preaching on sociology, &c., no matter how well they are doing it, are not very successful in winning men to a Christian life. . . The preaching and methods of church work that will most effectively reach men to-day center about man's relation to God. The first and great commandment is first because it is primary. In no age or mood of thought is it secondary."

Along the same line with these words of the Watchman is the warning of Capt. Mahan, U. S. A., to the churches. Coming from so distinguished a layman they will command much attention. He says that modern Christianity makes the mistake of putting benevolent activities in the place that belongs to personal religion.

The Catholic Cardinal, Wiseman, in speaking of the various religious bodies, said, "Between us and the Baptists will be the great and decisive battle—the battle of Armageddon." Not if some among us who are not of us succeed in getting Baptists to adopt Catholic days and seasons, Easter and Christmas, &c., and in other things to ape the Catholics.

The Welsh Baptists are strong Calvinists and are as strong close communionists. And they have scant patience with open communion Baptists. At the last meeting of the Baptist Union of Wales pastor H. Harris was chosen President, and in his address he said, "It is true there are free communionists among Baptists—but these lepers do not belong to us as a denomination."

CHARLES SPURGEON, twin brother of Thomas, the only children the great Spurgeon had, has accepted the pastorate of the Salem church, Cheltenham. In the announcement of the services of his recognition he was called "Reverend Charles Spurgeon." In his opening words he said he hoped they would not attach "reverence" to his name. He did not like it, did not feel comfortable with it on, and added, "I am like the rest of you, just a common man, and my name is Charles Spurgeon, and so I hope you will not call me 'reverend' when you print a bill again."

We all know persons who are energetic in worldly occupations, and always at the head there; but when it comes to church work they change their characters entirely, and are stolid and backward, never to be depended on. Consecration, on the contrary, means that whatever power we have in the worldly sphere shall be exercised with far more skill and energy in the sphere of religion.

Results of Higher Criticism in Chicago.

BY JOHN BOACH STRATON.

In compliance with a request from the editor of the *Western Recorder*, I gladly offer some observations on religious tendencies in Chicago.

A summer sojourn at the University of Chicago gave me the opportunity of studying, at close range, the church life and religious trend of the great city.

In Chicago there is a war to the death between the "new theology" and the old; between "the faith once for all delivered to the saints," and the new formulations of modern rationalism; between the "higher criticism" and the Bible at its face value as a revelation from God. The University stands as the chief advocate and leader of the new ideas. The contest for the time is unequal, but its results so far are vitally interesting. Wherever the pulpit clings to the old Bible and the old faith, it has power. Wherever it has departed from these and is relying on speculative thought and what Paul called "the enticing words of man's wisdom," there is inefficiency and decay. The mighty words, "Them that honor me I will honor," is again vindicated by the situation in Chicago, and once more it is proved that "the foolishness of God is wiser than man."

In company with a friend I visited quite a number of the churches in the city, and studied them carefully. Wherever we found the preacher standing squarely upon the Bible and preaching the plain Gospel, we found the attendance large, the interest strong, the atmosphere warm, spiritual and worshipful. But wherever the preacher was a devotee of the higher criticism and the "new theology," we found small, cold congregations, churches as chilly as refrigerators and evidences of declining power in every department of church life.

Two illustrations may suffice. The first Sabbath evening after our arrival, my friend and myself strolled out through Jackson Park, near the University. I have seldom seen a more interesting and, in some particulars, a more painful sight. It seemed that the whole great city was out on parade. Magnificent carriages, gaudy automobiles, horse-back groups, picnic crowds and fishing and tally-ho parties were everywhere—a thoughtless, giddy, worldly crowd it was. Many were drinking, some men and women were caressing shamefully in the deep shadows of the foliage, and on almost every face there was stamped the trade mark of this worldly-minded, material age. The nervous tension of the muscles of the mouth, the eye languid and weary with the mad race after money and "pleasure," and the strain of a too strenuous and material life, could be seen on face after face.

So we passed on, and late in the afternoon came around to the "Sans Souci Garden." It is just at the corner of the University, and is a general beer garden and "Midway Pleasance." The clinking of glasses, the blaze of thousands of electric lights, the music of the "merry-ground" and "Ferris wheel," the jingly "rag-time" songs of the "Streets of Cairo" dangle the senses and fill the Sabbath air with dreadful discord—and in presses the giddy throng to drink and dance and carouse!

We saw many drunken men and women on the streets around the Garden, and I suggested to my friend that we hurry on over to church, as I was sick of such signs of decay and was hungry for God. We went to a church right in the shadow of the University, where the new ideas are in full vogue, where many of the professors are members, and where the President of the University is superintendent of the Sunday School.

Though the night was beautiful, there were perhaps seventy-five or one hundred people scattered over the large and magnificent church. The preacher took as his text, "Blessed are they that hunger and thirst after righteousness: for they shall be filled." I nudged my friend and remarked that the text at least was good and appropriate, or I was hungry for

God's truth and worship. The preacher chilled my budding hopes in the very beginning by announcing as his subject "The Philosophical and Historical Significance of Hunger." His first general head was the philosophical and historical significance of natural hunger. He expanded the thought that animal hunger had played a large part in the progress of the race, etc. Then he remarked that there was an intellectual hunger in man. This also had striking and edifying philosophical and historical significance, which led to remarks upon educational tendencies of the times. "Roman three" of his discourse was to the effect that there was a moral hunger in man which had important philosophical and historical results. This head was brief, as most of his time had been consumed in the first two divisions. The fourth thought was that there was a spiritual hunger in man—upon which he merely remarked in passing, as the hour was up!! He did not even touch the Gospel part of the text, and the name of Christ was not mentioned during the talk.

I went away empty. I for one, had not been "filled." I made an heroic effort to stay awake, as I was determined to see the thing through "even to the bitter end." I sat there patiently and listened to his little rhetorical bouquets and his speculative flights, and then glanced at the sleepy congregation, and on out of the church window to the jingly rag-time and the glittering lights of "Sans Souci." If it were not almost humorous, it would be tragic. And so the poor little man stood there in God's pulpit drivelling out his man-made essay to his sleepy handful, while the great city went to hell through the gates of "Sans Souci!"

We went to Moody's old church. Dr. R. A. Torrey is the beloved pastor, and the church is doing a mighty work for God. Dr. Torrey is a Congregationalist, though he immerses his converts. He is a consecrated, Spirit-filled and humble minister of God's beautiful truth. There is in him none of the icy intellectuality nor the haughtiness and pride of mind seen in the destructive critics. It is not necessary to say that his warm-hearted and earnest preaching of the simple Gospel bears much fruit. The Sabbath we were with him there were four services at church, besides street services, and the crowds were immense. He preached with earnestness, simplicity and power; and there were many converts and many requests for prayer. At night there were three thousand people packed in the main hall, and then it was necessary to have an over-flow meeting down stairs for an additional two thousand. Several times during the refreshing services I came near shouting "Hallelujah!" I was "filled" at last: I sat there watching the mighty congregation, awayed to repentance and faith by the earnest Gospel message, and thought of "Sans Souci" and "The Philosophical and Historical Significance of Hunger!" And I also thought, "By their fruits yet shall judge them;" and "Them that honor me I will honor, and they that despise me shall be lightly esteemed" (1 Sam. 2:30).

Here, then, is the situation. The few preachers in the city who are standing true to God's Word have power and are "honored" by Him with fruits from their labors. The great Dr. Gussakus declares that he dare not preach anything but the Gospel at his immense down-town meetings, for that is the only thing that the people will come to hear. The secret of the religious fakir Dowie's power is right here. With all of his error and untruth, he does at least stand squarely on God's Word. He does preach Christ; and the hungry souls of the common people, unsifted by other pulpits, seem willing to swallow much of his chaff in order to get the few grains of truth which he gives with it.

Perhaps I cannot do better than to close by quoting from Dr. Torrey's great address upon his return to the city from an eighteen months' evangelistic tour around the world. He visited India, China, Japan, Australia, New Zealand, Ireland, England and Scotland in this per-

haps the most wonderful of all religious tours. During the eighteen months there were thirty thousand converts definitely accounted for. There were six thousand people packed into the auditorium on the night of June 22nd to welcome him back home. In his address he accounted for the remarkable success of the tour under five heads, "Prayer," "The old Gospel story," "The Holy Spirit's Power," "The Power of the Blood of Christ," and "Power of Personal Work."

Baylor University, Waco, Texas.

The Supremacy of Christ.

He who chooses to live without an interest in Jesus Christ as his personal Saviour must either live an irreligious life or must accept some other system than the Gospel for his religion. Is there anything or any one to take the place of Jesus Christ? Is an irreligious life satisfactory or promising? To whom or to what shall we go if we do not accept Jesus Christ?

There is no one to be compared with Christ. He is not one among many. He is supreme and alone as Saviour. There is no other name under Heaven given assuring men whereby we must be saved. There can be no comparison of him with men who have been religious leaders or originators of forms of religion. He is not a mere man. He is the divine and only Saviour, come to earth for man's recovery and salvation. He is to be listened to, obeyed, loved, believed in and followed. Candles, lamps, gas-jets and electric lights may be compared, but the sun is not in the same class with any of them. The sun is the physical source of all our material light and heat, and Christ is the source of all our spiritual light and life.

Great harm has been done by books on "Comparative Religions," and by "Parliaments of Religion." Even granted that the design of the lecturers, authors and originators has been the exalting of Christ and the Christian religion, the fact remains that the result has been to create the popular idea that Christianity is one of a number of religions, any one of which is good enough in its place. The fact is that no one of the rest is good in its place. Christianity is the hand of God let down to earth to seek and save men: It is divine in its origin. All other forms of religion are of human origin and are the hands of men reached up a little way, it may be, toward a better life. The Gospel is supreme. It is the universal need of men.

Those who turn away from Christ and who try to turn others away from him little know what they do. There is nothing to take the place of the Christian religion. It were folly to destroy that which gives us comfort if we have nothing to take its place. He were a madman who should pluck the sun from the heavens and leave the worlds in darkness and gloom. He were cruel who should snatch the crutches from a cripple and leave him prone in the streets. He were most unfeeling who should destroy the only home of a family and leave parents and children exposed to the cruel elements. If there be not something better than the home, the crutches or the sun to be at once supplied, it were an act of aggravated cruelty to destroy that which already gives protection, support and comfort. But above all of these acts, in wickedness and cruelty, is the effort to deprive a human soul of faith in Jesus Christ and leave it unprotected and unsaved.

The Bible is God's Word sent to us from heaven as holy men wrote it as they were moved by the Holy Ghost. There are other books claiming to be holy books, but not one of them even sounds as though it had come from God. The Book of Mormon, the Koran, the Vedas and others claim to be divinely originated, but they are full of false statements and of pestilential teachings. Destroy the Bible and there is no word on earth that sounds as though God had spoken it. It is for us the Bible or no inspired volume at all. There is nothing to take its place. Jesus Christ is the only Saviour of

men. No one else promises to save us if we will but trust in him. There is no one else whom we would believe even if he should promise. There is no one else to whom we may go. We are sure that Christ and Christ alone, has the words of eternal life.

He who will not live a life of faith in Jesus Christ dooms himself to a faithless or a heathen life. There is no heathen system to which we may turn with any hope of satisfaction in this life or of salvation in the life to come. There is nothing in an unbelieving or a faithless life to give comfort or peace to any human soul. It is Christ or it is darkness and death. Christ has the words of eternal life.—Herald and Presbyterian.

Ascertaining the Will of God.

One of the most difficult questions in practical life is how are we to determine what is the will of God for us in matters which are not controlled by moral considerations. We are impressed by familiarity with a certain situation that it may be our duty and the will of God for us that we should undertake a certain task. What weight are we to give to the impression?

Substantially that was the question of David in the narrative we studied in our Sunday School recently. He felt that the house of God should be built; his impression about that was probably as strong as he ever had regarding most things that he felt it his duty to do. And in this case David's own inner conviction as to his duty was corroborated by the decision of the Prophet Nathan. When Nathan was consulted about the project he promptly replied: "Go do all that is in thy heart for Jehovah is with thee." And yet when God Himself was consulted He said that it was not His purpose that David should build the Temple. Both David and Nathan had made a mistake. Both were right, however, in this. It was desirable and in line with God's purpose that a house should be built, but at another end and by other hands. Their interpretation of Providence was partly right and partly wrong.

We always can be certain that God wishes us to do right and be true to our obligations in which we find ourselves; but we cannot be equally certain that He wishes us to assume new obligations. For example, a man is bound to love, honor and cherish his wife, but, if unmarried, he cannot be as certain that it is his duty to seek to marry a certain woman. I may have a strong inward conviction that that alliance is God's will for me. Circumstances may confirm him in the impression, but he never can be as certain that he should assume new obligations as that he should be true to the already has.

A great many considerations enter into the decision of these questions. The officers of our missionary societies are constantly confronted and puzzled by it. A young man or woman has the strong convictions as to their duty to go to a foreign field. Often there is nothing but the conviction to indicate propriety. How shall the decision be made? Time and again it has happened that those whose subjective impressions are strongest have done more harm than good as missionaries, while those who took this duty without the clearest convictions they desired have been conspicuously successful.

The truth is that in this matter we can be content with indications as to our duty that fall far short of certainty. We use all the light we have, remember that common-sense and good judgment are gifts of God as well as strong subjective impressions. Then we shall find minds oscillating like a needle in a compass box, but when we remove from all the attractions of self-seeking we will be apt to find that they come to a decision that God will bless.—Matthew Henry.

No great characters are formed in a world without suffering and self-denial.—Matthew Henry.

QUESTIONS ANSWERED.

By Senex.

There is a beautiful letter, it breathes such a...

The questioner's church has a young pastor...

But I think the Free Will Baptists...

But I think the Free Will Baptists...

It was after this also that they inquired...

On the other hand, this example condemns...

A brother asks if God did as Job requested...

But direct their battle against the orthodox...

On page 202 our author assumes to teach Paul...

The Faith of Robert Louis Stevenson. John...

Literary. All the Books noticed in these columns...

BOOKS. Reply to Harnack on the Essence of Christianity...

There have been many replies to Harnack, but...

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The Red Kegger. By Eugene Thwing. Illustrations...

Life in the lumber camps of the vast Northwest...

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Sunday-School Lesson

MONDAY, NOV. 1.

DAVID AND ABSALOM.
2 Sam. 15:1-12.

Motto Text—"Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."—Ex. 20:12.

Absalom was the son of David and his wife Maacah, the daughter of Talmai, king of Geshur. He was a young man of great beauty and unusual ability. He had unquestionably been treated badly by his father. Absalom waited two years to see if David would not have the manliness and justice to have Amnon punished for his infamous sin. It was evident that nothing would be done to Amnon; and Absalom at last killed him, as any brother who was not a devout Christian would have been very apt to do.

After killing Amnon, Absalom fled to the court of his grandfather, where he lived in exile for three years. Then when David allowed him to return he refused to give him a son's place or even to see him. No punishment at all had been inflicted upon Amnon for a far worse crime than Absalom's, and naturally the proud young prince resented it, and brooded over the wrong. He and Amnon received. For seven years—two before he killed Amnon, three in exile, and two in disfavour in Jerusalem, he had been alienated from his father.

"Absalom prepared him chariots and horses, and fifty men to run before him."—This was to attract the attention of the people by a king's display, and to make them think of him as the real ruler. "And Absalom rose up early and stood beside the way of the gate."—Eastern rulers were themselves judges, and the courts were held at the gateway. It is evident that David did not neglect his duties as judge entirely, because Absalom went early to get there before him. But knowing his own sin, David shamed as judge, and did not rule with the vigour he ought to have done.

"See, thy matters are good and right."—The scheme was a shrewd one. If the king decided for the man, it was no more than Absalom had done before. If he decided against him, then the suitor was angry with David and ready to be a partisan of Absalom. "But there is no man deputed of the king to hear thee."—No doubt the men had often to wait many days before their time came. Absalom insinuates that his father is lazy and negligent, and ought, if he would not rise early himself to appoint a substitute.

"Oh that I were made judge in the land."—He would be far more prompt and energetic than David, and would see to it all had justice. As he told both sides their cause was just he would have had as sorry a time in keeping his promises as have modern politicians. He showed himself very condescending and gracious. When any man would have done him obeisance as a prince, he kissed him like an equal and a familiar friend.

"And on this manner did Absalom

Itching Skin

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

The source of the trouble is in the blood—make that pure and this scaling, burning, itching skin disease will disappear. "I was taken with an itching on my arms which proved very disagreeable. I concluded it was salt rheum and bought a bottle of Hood's Sarsaparilla. In two days after I began taking it, I felt better and it was not long before I was cured. Have never had any skin disease since." Max. Isa. E. Wagon, Cove Point, Md.

Hood's Sarsaparilla and Pills

rid the blood of all impurities and cure all eruptions.

tom to all Israel that came to the king for judgment."—The plot was so shrewd and well worked out that it would seem the great wisdom of the old Ahithophel was guiding Absalom through it all. "No Absalom stole the hearts of all Israel."—David must have been neglecting his duties as king for he was too wise a man not to see something of this plot.

"And it came to pass after forty years."—As Josephus and some of the old manuscripts have four, the forty is thought to be the transcriber's mistake. "I pray thee let me go and pay my vow."

Absalom's mother was the daughter of a heathen king, and David must have rejoiced at this evidence of love for God shown by his son even when at a heathen court. Hebron was the place where David had reigned as king over Judah for seven years.

"But Absalom sent spies throughout all the tribes of Israel."—He had sent them before. Everything had been arranged with consummate skill. He had arranged for a succession of trumpeters, it is thought. At any rate, by some plan, the news could be quickly spread over the land. "Absalom reigneth in Hebron."—Men are more ready to rise in a rebellion when a beginning has been successfully made.

Surely Ahithophel's hand was in Absalom's taking two hundred of the leading men of Jerusalem with him, without their knowledge of what was intended. They were seen going out of the city with him in great state. When the news came that he was proclaimed king, the people of Jerusalem would all consider them partisans of Absalom. And if any of them refused to join him, he could hold them and prevent their opposition from being known.

"Ahithophel the Gilonite."—Gilon is a few miles southwest of Hebron. Ahithophel was the wisest man of that generation, and few have ever equalled him. He had aided David with his counsel, but the proud old statesman had never forgiven the disgrace of his granddaughter, Bathsheba. From the day David disgraced her, her grandfather was David's implacable foe, dissembling until the time came to strike a decisive blow. Had Absalom followed his advice to the end, there is little doubt he would have been successful.

David had treated Absalom and his sister Tamar most shamefully in not punishing Amnon. But David was Absalom's father, and his injustice did not justify the rebellion against him.

She (at the piano)—"Listen. How do you enjoy this refrain?"

He—"Very much. The more you refrain, the better I like it." —Tit-Bits.

FROM NEW ORLEANS.

It was the great joy of wife and myself to celebrate our fiftieth marriage anniversary on the 6th of October, 1902. All of our children and grandchildren were present, and the family group made a much-prized picture. The 51st year closed with the 6th Inst. It is a remarkable fact that the 25 members of the family passed through the entire year without experiencing a day of serious sickness.

We have cause for devout gratitude to God for his continued blessings. God has been with us, giving us His sustaining grace, good health and the multiplied blessings of His most gracious Providence.

Yet in the midst of these manifold blessings, Satan was not satisfied with the situation, and he prompted one of his servants to send me through the mail several threatening and anonymous letters. Finally, on the 26th of August he wrote that if his demands were not complied with by the 15th of September he "would mail a neatly printed card at a nearby post office to every male adult Baptist in the city, and to every Baptist church in this State and to the different Baptist churches in Atlanta."

This card was duly issued and extensively circulated, announcing a series of lectures on five different subjects selected by this forger and intended to inflict personal injury, and which could not fail to injure the Baptist cause in New Orleans.

My signature was forged to the card, and the cards were sent out in envelopes bearing the fraudulent business card of A. K. Seago & Co., same having been printed by this forger.

My firm offers \$100 reward for proof to convict this unprincipled impostor.

JUST ONE DAY

How the Coffee, Cream, Compromises His Health.

Some people say: "Coffee don't hurt me" and then add: "Anyway I only drink one cup a day." "If coffee really don't hurt why not drink more? There is but one answer and that is coffee does hurt them and they know it. When they drink it once a day they compromise with their enemy. There are people whom one cup of coffee a day will put in bed, if the habit be continued.

"Although warned by physicians to let coffee alone I have always been so fond of it that I continued to use it," confesses an Ohio lady. "I compromised with myself and drank just one cup every morning until about six weeks ago."

"All the time I was drinking coffee I had heart trouble that grew steadily worse and finally I had such alarming sensations in my head, sometimes causing me to fall down) that I at last took my doctor's advice and quit coffee and began to use Postum Coffee in its place.

"The results have been all that the doctor hoped for, I have not only lost my craving for coffee and enjoy my good Postum just as well, but my heart trouble has ceased and I have no more dizzy spells in my head. I feel better in every way and consider myself a very fortunate woman to have found the truth about Postum." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road To Wellville."

a term in the penitentiary, and it is not improbable that we may deliver him to the officers of the law. May God's will be done. I hope our praying people will never cease to pray for our cause in this city.

Fraternally,
A. K. SEAGO,
New Orleans, La.

MT. ZION ASSOCIATION.

This Association met with the Williamsburg church. Bro. W. B. Estes called the body to order at 10 o'clock. The funeral service of the mother of our beloved Dr. Gatliff was held at 10 o'clock, and Association was not called to order until after that.

Bro. W. B. Estes was elected moderator and Bro. W. Brummett, assistant moderator; Bro. J. W. Meadows and Prof. Perkins were elected clerks.

Bro. R. C. Kimble preached the introductory sermon. Most of the churches reported. With the exception of Williamsburg and Corbin, little is done for missions in this Association. Some strong churches but undeveloped along mission lines.

Friday night there was a special service in connection with Williamsburg Institute. Prof. Wood, the President of the Institute, made the address. This was followed by a number of short talks by the brethren who have stood by the school for so long.

Dr. J. G. Bow was present and spoke to the Association in the afternoon.

There was a half hour's special service held in honor of our departed brother, Andrew Patrick. A collection was taken to erect a monument over his grave.

Your humble scribe and wife were handsomely entertained at the home of Pastor H. H. Hibbs. He is loved by his people as few pastors are loved.

The Association meets next year with the Woodbine church.

FROM BRAZIL.

Last night I baptized one more in Para, making 15 on this field during this month. Five of these were baptized in the little city of Pinheiro, eight miles down the river from Para. On Sep. 20th I organized these five into a church, and ordained one of them deacon, a man who has been a believer some time, and has shown himself deeply consecrated to the Master's service. Yesterday morning I organized a Sunday School in the church and preached for them. They are going to work right away to put up a simple hall for their meetings. The believers in Para will help them with a little money. Yesterday morning, just after I had begun my sermon, a large idolatrous procession passed our house. The rich and intelligent of the town and many visitors from Para, were in the procession. The little idol, The Lady of Nazareth of Pinheiro (several towns and cities having each a Lady of Nazareth), was on an ox-cart, ornamented in style, and the cart was drawn by persons, glad to show in that way their devotion to the idol. In their procession they had a band of music and plenty of fire-works, and from time to time the noise was great. I continued my sermon, and a good many listened to a few words. Others would call me some ugly names and pass on. Some had a mind to stone us and break up our worship, but the Lord did not permit. They continue through this week their feast to their idol. The town is

full of priests and friars to whom idolatry prevail over the Gospel. Our struggle against the power of darkness grows intense by day, but at the same time outlook grows brighter.

Fraternally,
J. E. HAMILTON,
Caixa Postal n. 361, Terr. do Par. 21, Sept. 28, 1903.

DEAR RECORDER:—

I have just closed a two week meeting at Keysburg, Ky., with glorious results. There were conversions, two to join by letter and three (who were converted at other places) to unite with church, making 23 in all. I had about 30 candidates to baptize the first Sunday in next month as a result of the meeting.

The church had been without a pastor for some time, and of course it had become cold and indifferent. Yes, it had been denounced by some as being "old" and beyond redemption. But Lord was with us and gave glorious revival, by saving many precious souls, all of whom were grown save one or two they were about 14 or 15 years old. So you see this was not a child's meeting, nor was it of excitement, but one where Holy Spirit convicted men and women of their sins, and drew them from the wrath to come. As a result of this work of Holy Ghost, God's people revived, lost souls made to rejoice, and the name of His honored.

The church, by a unanimous vote, called me to be their pastor and I have accepted the charge. I trust as I am quite young, this is my first charge, that God people will pray for me and church that we may be his servants in His hands to do great work in this important where so much is needed to done.

G. M. McNEEL,
Russellville, Ky., Oct. 13.

A MONTH OF PLEASURE

The last month has been peculiar pleasure to me. To the loved one of my native land, and especially among the hills of Salem, Wiseman New Salem, Enon Associations, has been a feast. Then to be assured such a host of them will be by me in the WESTERN REVIEW as they have in the Liberty. That is a blessed assurance shall never forget the happy moments we have spent together and now I shall expect to another month of pleasure in the kaints of my adopted Kentucky. I am now on my way to West, Kentucky, to attend associations, and work with a night for the circulation of the Review on its native soil.

W. H. SHERMAN,
Club Springs, Tenn., Oct. 13.

GOOD REPORT.

Pastor C. A. Earl of Liberty Baptist church, is now a student in our Seminary, and he will hold his pastorate. Three ago he became pastor, then were only 20 members, he has 100.

The debt then was \$300 on church building; now it is \$304. Considerable repairs been made and general improvements, at a cost of over \$1000 all has been paid. The church is doing well in mission contributions, and the outlook encouraging.

Subscribe for the Recorder.

BRIEFS.

Baptists in imperial Missouri a mighty people, and things constantly coming to pass. The great city of St. Louis, under W. J. Williamson, of the central church is having a phenomenal pastorate. The house is constantly over run, and plans maturing for a greatly enlarged building. The Globe reports sees in him another program. Certain it is that under his ministry hundreds are finding their way into the kingdom. The church not only has made but is improving along all lines. The Sunday school, the H. P. U., and the prayer meetings are all outgrown their former quarters.

The Baptists of St. Louis are allying to the great work of evangelization. Under the presidency of Rev. John Bennett new missions are being organized and churches organized, with a general aggressiveness characterizes the work. Dr. S. E. Ewing, once the beloved pastor of Logan Street church, Louisville, is doing a fine work in St. Louis. He has an important field in the Western part of the city, and in the four corners of his pastorate a splendid work of worship has been erected, a strong church built—up, is a tireless, consecrated worker.

Fayette Park church, one of the most important pulpits in the city is vacant. The pulpit Committee hopes soon to recommend a suitable man for the work. In Kansas City three important vacancies have just been filled. Dr. F. C. McConnell, beloved by all, has just returned upon his work at Calvary street church, a great preacher, great opportunity, and a great field may be looked for. Olive Street church Rev. S. H. Pitzer, of Fayetteville, N. C., is out on the field and those who know him and the field are prophesying a good work.

West Point, Rev. Claudius of Sandusky, Ohio, comes to leave Rev. J. S. Kirtley, who has done the work to accept a call to Elgin, Ill.

Pastor R. L. Davidson, of Tabernacle church, is doing a truly great work. He has perhaps the most spiritual church in the city, and good people are in the midst of a good building project.

At St. Joseph, the First church pastorageless. The Pulpit Committee are doing their best to persuade one of the first men of the city to come, and could be but for the great opportunity the city affords for an epoch-making work, he might not be so slow to accept.

The Patee Park people have reentered their building after having it in the hands of the enemy for two months. They have one of the best and most commodious church houses in the state. This church has a great future.

At Liberty, the seat of Wm. Bell College, pastor F. W. Ebert is doing a fine work and a large place in the hearts of the people. State evangelists, J. H. Dew, A. Hunt, and D. P. Montgomery, all known and loved in Kentucky, are doing gloriously. We understand the State Board will add two additional State evangelists. They are making the places to blossom. The seats of county seats without a Baptist church are growing rapidly less.

Savannah, the county seat of Andrew county, a fine town of some 3,000 souls, without a Baptist church until some eighteen months past, will, on the 18th inst., dedicate one of the neatest church houses in the state. Bro. J. N. Hartley, their first and only pastor, came to them a little more than a year ago from Paragould, Ark. His work has been a phenomenal success. Besides building a \$11,000 house, he has held a meeting resulting in many conversions. The church has more than doubled in numbers and in strength. The writer is to be with them for the dedication.

Your scribe is now in a meeting with Rev. John T. Givens, at Salem church, Christian county. He is one of the most capable and consecrated servants of God with whom it has ever been ours to labor. Salem church has a long and noble history and promises good things for the future. Though a country church, she has preaching every Sabbath and the pastor lives in a neat parsonage hard by the Synagogue.

Dr. J. M. Frost came out from Nashville, and spent Wednesday with us. He is busy planning great things for the good of our Zion. By the way, the Sunday school Board is going to publish a hymnal and a song book. The work of the hymnal is in the hands of Dr. Lansing Burrows, who is preeminently fitted for the work. The list of hymns and tunes, selected by Dr. Burrows and sent out for suggestions, promises a book that will at once commend a large favor.

M. P. H. XT.

We are pleased to hear of the success of pastor Swope, of Third Baptist church, Nashville, Tenn. He is affectionately remembered by his many friends in Kentucky, and especially by the saints at Springfield, where he served as pastor while a student at the Seminary.

BUSY DOCTOR

Sometimes Overlooks a Point.

The physician is such a busy man that he sometimes overlooks a valuable point to which his attention may be called by an intelligent patient who is a thinker.

"About a year ago my attention was called to Grape-Nuts by one of my patients," says a physician of Cincinnati.

"At the time my own health was bad and I was pretty well rundown but I saw in a minute that the theories behind Grape-Nuts were perfect and if the food was all that was claimed for it it was a perfect food so I commenced to use Grape-Nuts with warm milk twice a day and in a short time began to improve in every way and am now much stronger and feel 50 per cent. better and weigh more than I ever did in my life.

"I know that all of this good is due to Grape-Nuts and I am firmly convinced that the claims made for the food are true. I have recommended and still recommend the food to a great many of my patients with splendid results and in some cases the improvement of patients on this food is wonderful.

"As a brain and nerve food, in fact as a general food, Grape-Nuts stands alone." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

FROM GOV. P. H. LESLIE.

Sixty-five years ago I was, with 37 others, baptized, and have been a Baptist church member every day since. More than 3,350 copies of the Recorder have come into my possession and home and been read since I subscribed for it 61 years ago last May. The sainted Jno. L. Waller was then editor and in the thick of the fight and forefront of the Baptist hosts, resisting with pen and voice the terrible warfare being waged by Alexander Campbell and his followers, against the Baptist people and the doctrines of the Bible as taught by them.

The battle was fierce and unrelenting. Large numbers of the Baptist membership, including some able ministers, and other strong men, abandoned their churches and aligned themselves with the Campbell crusade against their brethren, but the great body of Christian warriors stood firm, and their preachers (except a few) measured arms with the assaulting enemy upon every doorsill.

This great onslaught upon the denomination, commencing in 1828, was so furious and loud in its clamor, that all the Baptist homes, more than ever, were filled with the voice of prayer, and the church gatherings with music, and the courage of a Paul, and every year was marked with rejoicing triumphs and large accessions to the churches, and strengthenings to thousands of fresh recruits to that same spiritual Baptist household, whose faithfulness to Christ, their leader, had invited and testified for Him through hundred of years before June, 1812, when Mr. Campbell quit the Presbyterian seed and became a preacher in the Baptist church in Virginia.

This paper was a great counsel for through the strife years ago on the question of missions, when trouble and dissensions hung as dark clouds over all the churches, and angry discussions wounded many hearts. And again, it was a counsellor in the trials of many hearts through the years 1860 and into 1865, of testing courage to every Christian man and woman who lived south of Mason and Dixon's line; and through the year 1865, and very many following, when man's cruelty to man, was the devil's appointed guard around the homes of innocence. And all the way through these years (more than half a century) its voice and pages have constantly kept aloft the banner of the Cross, whilst thousands of brethren and sisters have held the flag-staff in hand.

Find check here inclosed as a pledge of continued friendship for this hoary-headed paper of good counsel.

Truly,
Preston H. LESLIE,
Helena, Montana.

WHITE'S RUN ASSOCIATION.

This body convened with the Baptist church at Carrollton, Ky., on October 6th and 7th. The body was called to order by the moderator, T. M. Scott, Bro. T. J. Jenkins led in prayer. The introductory sermon was preached by H. F. Nearey from Phil. 2:12-13. It was an excellent discourse, forceful and stimulating. The annual missionary sermon was preached by R. M. Priest. This was a powerful sermon, and will result in great good.

Bro. J. A. Burns, of Oneida, Ky., was with us and was invited to tell us about the Baptists in the

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove What Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of the "Western Recorder" May Have a Sample Bottle Sent Free By Mail.

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

Your other organs may need attention—but your kidneys most, because they do most and need attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the last proof of this is a trial.

11 WEST 117th ST., NEW YORK CITY.

I had been suffering severely from kidney trouble. All symptoms were on hand, my former strength and power had left me. I could hardly drag myself along. Even my mental capacity was giving out, and often I nearly died. It was then I saw an advertisement of yours in a New York paper, but would not have paid any attention to it had it not been for a sworn guarantee with every bottle of your medicine asserting that your Swamp-Root is the best remedy for all kidney troubles. I am seventy years and four months old, and with a good conscience I can recommend your Swamp-Root to all sufferers from kidney troubles. Four members of my family have been using Swamp-Root for four different kidney diseases with the same good results.

With many thanks to you, I remain,
Very truly yours,
ROBERT BERNER.

You may have a sample bottle of this famous kidney remedy, Swamp-Root, sent free by mail, postpaid, by which you may test its virtues for such disorders as kidney, bladder and uric acid diseases, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing, head-ache, back-ache, lame back, dizzy, back-ache, back ache, lame back, dizzy.

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

mountains of Kentucky, which he did in a most interesting way. We are all very much in love with Bro. Burns, and greatly interested in his school at Oneida. At the close of his talk the brethren were anxious to give for this school. The opportunity was given, and quite a sum raised. We are glad to report quite an increase in contributions to missions over last year.

At the close of the session our efficient moderator, T. M. Scott, and our excellent clerk, Earnest Lowelwyn, along with the rest of the officers of the Association were re-elected for this year.

Yours in Christ,
J. F. JONES.

FROM MISSISSIPPI.

As I have seen nothing from Mississippi in the Recorder for some time, I thought possibly a word from me would not be out of place. The Lord has been very gracious to his people in Mississippi during the revival season that is now about to close. Many sermons have been preached during the summer months, many meetings have been held and many souls have been saved. With this as an earnest of better things to come, we press forward toward the future with hope and courage.

During the last Conventional year our churches gave more to missions and to all objects of benevolence than ever before. The truth is, our people are just beginning to find out that "the world

ness, sleepless-ness, nervous-ness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, blasting, irritability, worriment, feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment



or settling, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cent and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

is the field," and that one of the most gracious privileges that God has given to his people is to give to missions. No longer do you hear it said "charity begins at home." It does begin there, we know, but it does not stop at the yard gate. We are hoping and praying that the Baptists of Mississippi during this year will give even more than the advance that the Convention has asked for. We believe in missions, and by the grace of God we are going to give to missions.

Mississippi College, the pride of Mississippi Baptists, has opened with the largest enrollment ever in its history. A large number of students are there from all over the state, among whom are preachers, lawyers, doctors and farmers. They represent the best homes in the state. Dr. W. T. Lowrey, the President, and the faculty are full of hope for the future.

Many Baptists in the state like the Recorder, and do not stand back in saying that it is the best paper published in either South or North. May God bless the editor, and help him to make it even better than what it is.

Yours in Christ,
J. R. NETT,
Flora, Miss., Oct. 13.

She—"How do you define repentance?"

He—"Well, it's the thing that's smart when you say it, but impudent when the other fellow says it."—Ex.

MY SIN.

BY F. W. FAHER.

My God, my God! and can it be That I should sin so lightly now, And think no more of evil thoughts Than of the wind that waves the bough?

I walk the earth with lightsome step, Smile at the sunshine, breathe the air, Do my own will, nor ever heed Gethsemane and Thy long prayer.

Shall it always be thus, O Lord? Wilt Thou not work this hour in me

The grace Thy passion merited, Hatred of self and love of Thee?

And make me feel it was my sin, As though no other sin there were,

That was to Him who bears the world A load that He could scarcely bear.

you, that peace which is here called "rest."

This evening I shall not have much time; but I shall, first, exhibit this pearl, this pearl of rest; secondly, I shall point you to the hand which gives this pearl; "I will give you rest;" and, thirdly, I shall, for a few minutes dwell upon the promise which Jesus makes: "I will give you rest." It is a positive declaration of our Lord to those who come to him: "I will give you rest."

I. First, then, let me exhibit this pearl. Mild and soft is its radiance. I call it a pearl, because it is so precious, so blessed, a thing. "I will give you rest."

Jesus does not say in what part of the mind he will give rest; for he will give it in every part of the mind. He does not say in reference to what he will give us rest, because he will give us rest in reference to everything. When a promise is general, you may take it in its widest possible meaning. Particulars restrain and restrict; but where there are no particulars, then you have unlimited range. "I will give you rest," rest above everything, rest at all times, rest in every part of your nature.

This promise includes rest of the mind, or fixedness of belief. Just now there is great restlessness concerning what we are to believe, and many persons are much tossed about by the contrary winds that blow. They believe black to-day and white to-morrow. Some have fallen into such a condition that they believe nothing, unless, indeed, it should not happen to be in the Bible, and then they will believe it; but if it is in God's Word, then, of course, they feel it necessary to doubt it. I suppose there is no body that is not affected to some extent by the tornado of doubt which is sweeping over this island, and over the whole world. Now, is there any child of God here who is perturbed in mind? You say to yourself, "I used to be a simple-minded believer; but I have been worried, tried and troubled. I think that I shall have to buy some books upon Christian evidences, so as to look into the subject, and find out the strongest arguments; or I shall go and talk to some old Christian, and hear what he can say to strengthen me."

Listen, my brother. Your Lord and Master says, "Come unto Me, and I will give you rest." There is a surer intellectual rest to be found in personal communion with Christ than anywhere else. If I get my head into his bosom, none of the philosophers can make it ache. When I once put my finger into the print of the nails, I am no more faithless, but believing. I believe that living in communion with God is the only sure cure for doubt. Trusting wholly to Christ crucified, resting in his precious blood, and daily seeking to have it applied to the conscience, and then walking in the light as God is in the light, is the surest way to end all those undermining processes which seek to destroy the very foundations of our hope. Come to Jesus to-night. Come to Jesus at the communion-table, and enter anew into fellowship with him, and you will be able to say, "My heart is fixed. O God, my heart is fixed: I will sing and give praise." After being with Jesus, half the questions that trouble you will be answered, and the other half will not seem worth the asking. After having been with him, most of your doubts will vanish, and the rest will not concern

you one jot or tittle. You are his beloved, and your heart rests in that blessed fact.

Our Lord next gives rest of the conscience, or a sense of pardon. Conscience is a great source of unrest even to the best of men. Conscience does make cowards of us all, even those who are most daring in sin. With the child of God, there is no death of conscience; on the contrary, he who lives to the Lord has a more tender conscience than he ever had before he was saved. A tender conscience is a great blessing; never try to get rid of it. A morbid conscience may be a torment, but a tender conscience is a benediction; cherish it. Many blind persons read with their fingers; but if the fingers grow hard and callous, and the poor folk cannot feel the raised letters, it is a sad trial for them. We can often read the mind of God by the tender finger of conscience. Take care that your conscience never gets seared. I mean you Christian people. You need to keep your conscience more tender than anybody else; but suppose the conscience becomes restless, what are we to do with it? Brethren, there is no purging the conscience from dead works except by drawing near to Christ again. Have any of you Christian people slipped with your feet? Have you dishonored the sacred name you bear? Be ashamed and be confounded. Who among us has not much to make him ashamed? But remember that the Christ who invites the erring sinner before conversion, invites the erring believer after conversion. Come, all ye that labour within your spirits, and are heavy laden under a sense of your imperfections, come to Christ again to-night. Where you once found rest in the atoning sacrifice, you shall find it again.

Do not let me go a step further till you have done this. Let us practice what I preach as we go along. You with your intellectual tossings, come to your Lord to-night, and see him on the tree, and look your doubts away; you with the troubled conscience because of your unworthy walk, come to the fountain and be washed anew, and let your conscience find rest. Supposing those two rests to be enjoyed, there is still a struggle going on; and therefore Christ gives rest of the soul, or confidence of victory. The soul, even when it knows its pardon is sure, even when it has settled its doctrinal difficulties, is nevertheless engaged in a struggle against the old nature. Do you find that you have completely gained the victory yet? Do you never feel a struggle within your spirit? I must confess that I have a daily fighting of my better self against the old self, the new-born nature against the old nature, which will, if it can, still keep its hold upon me. "O wretched man that I am! who shall deliver me from the body of this death?" is my cry as I begin the battle; yet before I end it I can say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." If any of you are asking, "How shall I ever get the victory? See how I am tempted; see how weak I am in certain directions, constitutionally weak, and apt to slide; O sir, shall I ever be perfect? Shall I ever master inbred sin?" Listen. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Jesus will give you rest in the sweet confidence that you will get the victory. He will bruise Satan under your feet.

The Western Recorder says: "Beyond question the best translation of the whole Bible now available." Teachers' Edition of The American Standard Revised Bible. Contains, in addition to the text edited by the American Revision Committee, the Concise Bible Dictionary which has short articles about the Bible; its writers, its history, etc., with numerous illustrations from recent photographs; Combined Concordance to the American Standard Revised Bible which combines Concordance, Subject Index, Scripture Finger Names with other pronunciation, etc., in one A-B-C list; Bible Atlas with twelve maps with index to every place mentioned therein. A complete Biblical Library in a single volume. Price, \$2.50 for \$2.00. For sale by all leading bookstores or sent postpaid on receipt of price. Send for catalogue to TRUMAN & SON, Publishers, 37-41 East 10th St., New York.

Our Pulpit. THE CHRIST-GIVEN REST.

BY C. H. SPURDON.

"I will give you rest."—Matt. 11:28.

I am afraid that we have not always noticed the fulness of this promise. Usually, the text is preached from as an invitation to the unconverted to come to Christ, and very properly so: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." It is an invitation to all of you who are labouring after salvation, or are heavy laden with a load of sin, or the burden of your daily cares; you may come; you are bidden to come to the Lord Jesus, and he has promised that he will give you rest. But I must leave you to-night, so far as my sermon is concerned; for my main business will be with those who have come to Christ. After having given the invitation to those who are outside—the Church of Christ, I pass inside, and I want those who are within to come into sweet communion with their Lord to-night while I dwell upon this very gracious promise, "I will give you rest."

I do not find, in this world, if I promise anything, that anybody ever forgets it. You try any of the societies connected with the Tabernacle; promise them a guinea, and see if they do not wait upon you for it. But the curious thing, the wretched thing is, that many of our Lord's promises are neglected by us. We do not wait upon him to have them fulfilled. After having read the promise, it passes out of our thoughts. Do not so to-night, I pray you. Here is the promise, "I will give you rest." Let no man here, who has come to Christ, be content to-night, unless he gets the rest which the Lord Jesus promises to give. Jesus does not play at promising; do not you play with his promises; be as ready in accepting as he is willing to be in giving. "I will give you rest." This ought to be a very precious word to all believers. You have come to Christ; he promises to give you rest; be sure that you get it. Do not rest content until you have that perfect peace which he alone can give

Surely, beloved, there will come a day when there will be no sin left in us. When we shall see the face of our Saviour in the glory-land, we shall be like him; all our doubts will be dead, all our sins will be forgiven, and all our sinful tendencies will be forever destroyed.

"Then shall I see, and hear, and know All-I desired or wish'd below;" and then shall I be rid of all that plagues me, and that grieves my God. Come to Jesus to-night, wrestling believer, and have fellowship with him; and you will have rest even in the midst of the conflict, for you will be sure that you shall ultimately overcome through the blood of the Lamb.

Besides this, Jesus gives rest of the heart, or satisfaction in love. Some people appear to have no heart; or rather, their heart is a kind of valve made of leather. I have sometimes looked at certain people with great wonder when I have seen how little they have ever been affected. They never have much joy; they never have much sorrow; they seem to have been placed between two mill-stones, and to have had all the juice pressed out of them; they appear to have no heart. But commend me to a man or woman with a big heart. Some seem to have a most affectionate nature; they must love. These are the people who have the most sorrow, though, mark you, they also have the most wonderful joy. Well, now, it may be that you have loved, and you have been deceived, or you have loved, and the fond object of your affection has been removed by death. You are here to-night with a sad countenance, you are saying, "What shall I do with this heart of mine? Where shall I love wisely, truly, without the hazard of another brokenness of heart?" Jesus stands to-night invisibly in our midst, and he says, "Come unto me, and I will give you rest." If you will love him, (and oh, how well he deserves your love!) if you will take him to be your Companion, your Friend, your Husband, if you will let him enter into your heart and dwell there, if you will love him beyond all else, he will give you rest; and that kind of love which it is allowable to give to the creature, you shall be able to give without fear, when you have once given the heart itself to him who never fails, never disappoints and never is untrue. All ye who wander with your great loving hearts aching for lack of love, come to my Lord, and he will give you rest. I see you to-night like the vine with its tendrils, seeking that by which you may climb higher; come, and let your tendrils entwine themselves about my Lord, and his sweet words of grace, and you shall get a good hold, and grow and climb even to the skies.

"Art thou weary? art thou languid? Art thou sore distressed? 'Come to me,' saith the Lord, 'and I will give you rest.' Be at rest." I will not enlarge upon the point further than to say, as I have already told you, the Christ gives rest of the entire being, or peace about everything. Are you troubled, dear child of God, to-night? You ought not to be troubled about anything. "Alas, sir! you do not know my position." No matter, friend, that do not know it; He who bids you come to him knows it. "But, dear sir, my affliction is peculiar. Listen: 'In all their affliction I was afflicted.' Yours cannot be peculiar, therefore; Jesus must know all about it; and if he knows it is better than my knowledge. "But I have such a heavy cross to carry." Is it heavier than his? "Ah, sir, but I have so many trials." Are there more than I can enable you to endure? Come to him, I pray you. Now then, you can, at least for a few minutes, divest yourselves of your cares, your anxieties, your doubts, your fears. There he stands, of the pierced feet, and the nail hands, and the crimson side, he stands in glory, and he bids you come to him and trust him. Lay your burdens down at his feet. Why should you carry what he will readily carry for you? Tell him all your griefs. Show you hide them from him? Should he not know your heart if you are married to him? Should there a secret kept away from him? Am persuaded that I am praying to you what will be as healing than the balm of Gilead and sweeter than the sweetest oil to lull you into a delightful peace, if you will but listen to the gospel invitation, and come. Jesus, by a simple act of faith, and by a great resolve of fellowship, for he says, "I will give you rest."

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I close by noticing, in the place, very briefly, the promise which Jesus makes: "I will give you rest." It is a great blessing sometimes, not to be able to rest well. You remember how the Beecher Stowe, when she wrote "Uncle Tom's Cabin," pictured Uncle Tom as having to spell the words over. Now, it is a blessing if a person is obliged to read the Bible like that. "I will give you rest." Every one seems to be emphatic if you just let it speak. All these things ring out music; but I have time to ring them to-night. You please listen to their melodious chimes all the week. "I will give you rest." This promise there is but one condition. That we have already fulfilled if we have come to Christ and therefore there is no condition at all attached to the promise, "Come unto me, and I will give you rest." We have come to him; unless we are hypocrites, who are coming to the communion table have first come to Christ. We have really, truly, sincerely looked unto him, trusted in him, come to him, and hidden ourselves

him. Very well, then, you have fulfilled the one and only condition attached to this promise of the Lord Jesus; and there stands the unconditional promise which applies to you to-night. Let me go over it again, "I will give you rest."

Next, notice that this promise is most positive and unreserved: "I will give you rest." Jesus does not say, "I will give you rest in every respect but one." No, "Come unto me, and I will give you rest." And the mercy of it is, that this promise is as sure as ever. A hundred years ago, a man went to the Lord Jesus with this promise: "I will give you rest," and the Lord Jesus gave him rest. Fifty years ago another man went with this promise, and he said, "Lord, there it is! Thou sayest, 'I will give you rest,'" and the Lord gave him rest. Now to-night take that promise to yourselves; it is just as good as if it had never been fulfilled. I give my neighbor a cheque; he goes with it to the bank and gets the cash for it. Now suppose the banker returns that cheque to me, and I go with it to the bank and try to cash it again. "No," say they, "we have cashed that cheque once, and that is done with." But you may take God's cheque, and go to the Bank of Heaven every day, and every hour in the day, and the cheque is just as good as if it had never been cashed before. "I will give you rest." You tried that when you were one-and-twenty; try it now, that you are seventy. When you were forty, in the day of your trouble, you said, "Lord, give me rest;" now that you are eighty, the promise still stands just as good as ever. God's promises are not like a bundle of old cheques that are done with, and sent back to the drawer; they are ever fresh and ever new.

Many of you are coming to the communion table. This rest is set forth to you in the ordinance. That table seems to say to you, "I will give you rest." I shall not ask you to come up to the platform, and to kneel down, and take the bread from my hands. I shall ask you to sit as much at your ease as ever you can, because at the Lord's supper, that is the right posture. When Christ broke the bread, the disciples did not even sit, but reclined around the table. You miss the very spirit of the supper if you come and kneel. It is a festival of rest; and when you come to it, you have nothing to do but to eat and to drink. That is the form in which Christ puts fellowship with himself, "You shall eat with me, and you shall drink with me;" so that, in the ordinance, he does by the outward symbol say, "I will give you rest."

This promise will be completely fulfilled at the last: By-and-by, by-and-by, Christ will give us eternal rest. There is a brother to whom I have been accustomed to take off my hat every Sabbath as I passed along; he was one of a goodly number of regular old friends; all along the road that I should not speak to, but we just bowed and wished each other well as we passed. Last Sabbath I missed my friend from the place where I generally passed him, and I asked about him, and they told me that he had gone home. There have been many who have gone home since I was with you before. Well, then, we may also expect to go home by-and-by; and here is the Master's promise about that matter. "I will give you rest." "I will give you rest when the lastness comes. When the time of oldness and old age, and sick-

ness comes, I will give you rest." Be not afraid.

"Death is no more the king of dread. Since our Immanuel rose;" and all the Lord's people may go up to their beds, and rejoice to think there is an end to this life of conflict, and a beginning to the life of victory, for Jesus says, "I will give you rest."

Oh, the perfect repose, the unutterable bliss, that will be yours and mine before long! I say "before long" for in this great congregation I do not doubt that there are several brothers and sisters who will see the King in his beauty before many weeks are gone. I could wish that it were my lot to go first among you; but if it may not be, well, you shall go on a little ahead, my brothers and sisters, and we will follow in our turn. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

I have done—at least, I mean, I have only begun; I have begun to enjoy the text myself, and I hope you have done the same. I must, however, just remind you that, when Jesus says, "I will give you rest," he does not mean that he will make you lazy. Lazy people cannot rest; they never know what rest means. There must be labour to give us rest. When Casar Malan had seventeen days' rest, in which he was charged by the physician not to exercise his mind, or do anything, he wrote fifty-three of the best hymns he had ever written, and some of the best in the French tongue. He said that he could not help it; he wrote the hymns because he was resting, and they were a part of his rest. God sometimes makes his servants to be like those birds that rest on the wing. Stretching their broad pinions, and taking a mighty flap, they seem to pass mile after mile at every stroke of their wings, resting while flying. Thus you may stretch your pinions of progress, and of holy aspiration, and rise higher and higher, and yet be still at rest. Like the stars, that have a deep and profound rest, both by day and night, and yet keep their courses, and know no fatigue, so you and I, blessed of God, shall keep our places, and serve our God, and shine on, and yet shall rest 'till we enter into the rest that remaineth for the people of God.

A CHRISTIAN.

To be a Christian, according to the Gospel standard, embraces as a prime requisite an acceptance of Christ's atonement as the sole ground of merit before God and as the only hope of salvation. Paul so taught and felt. In atoning blood he washed and became clean. He looked to Calvary; not to self. In that bloody sacrifice he saw redemption for the guilty, and there alone. Hence the deeds of the law as meritorious and saving he utterly repudiated, and gloried in the Cross of Christ. So all who would be Christians must pass through a similar experience. "Christ died for the ungodly." This is the gospel message. He who relies upon it makes it his own, becomes a Christian. He ignores his own righteousness, and clings to what Christ has done for him. His own strength is a broken reed; his own goodness unavailing. He is a sinner saved by grace, hoping and trusting in Jesus as his only Saviour,

and receiving at his hand pardon, peace, love, favor and blessing.

Nor can one be a Christian, after the Scriptural requirement, without making the will of Christ the rule of his conduct. Paul's question upon his acceptance of Jesus was, "Lord, what wilt thou have me to do?" Having embraced Christ as his priest, his next object was to receive him as his King. He engaged in his service—"For me to live is Christ." Thought, feeling and activity were Christward. He obeyed his precepts, appropriated his promise to his spiritual good, heeded his warnings and advanced his interests. No man who rejects Christ's teaching and example deserves the name of Christian. "If any man have not the spirit of Christ, he is none of his." A Christ walk and conversation are indispensable.

A Christian embraces as another requisite the love of Christ as the life's inspiration. Love to him must animate the soul and rouse to noble and heroic action. So was it with the early disciples and the Apostles, and so has it been among the active and devoted followers of the Crucified in all generations. As Paul said, "The love of Christ constraineth us." If this be wanting, Christianity loses its power. Without it, man's profession is vain and dead. Love must be controlling and operative—love to Christ's person, people, law and truth. "If any man love not the Lord Jesus Christ, let him be anathema maranatha;"—accursed when the Lord cometh.

For making men Christians, i. e., to rely upon Christ's atonement for salvation, accept his rule as a directory of conduct and yield to the force of his all-controlling love, the Gospel is admirably adapted. Millions have experienced of its transforming operations. And so shall countless multitudes in coming periods.

To truly bear this name—to be all that it really imports—is worthy of the highest ambition and of the greatest effort of man. He who is a Christian is intimately and indissolubly united to Christ and linked to the Godhead. He is connected with all the good in heaven and on earth. God owns him as a son; angels minister to him, and heaven awaits his coming. All things are his, life, death, things present and things to come. Blessed attainment! Honored all who have made it! Sad and awful the state of those who despise it!—Presbyterian.

DAVIESS COUNTY BAPTIST ASSOCIATION.

Met with Sugar Grove Baptist church October 8th, near Masonville. Elder R. T. Bruner preached the introductory sermon, taking for his text Phil. 2:16. The subject, "Holding forth the word of life," was ably discussed and all were greatly benefited.

Brother E. H. Maddox, of Owensboro, was re-elected Moderator and Brethren C. E. Eades, of Greenville, and C. W. Wells, of Owensboro, were chosen clerks. James H. Parish was elected treasurer.

The churches were not as largely represented as usual, and the attendance was not large for Daviess County Association.

The association is composed of over forty churches and has about 10,000 members, the largest in the state except Long Run. The weather was inclement, and there being no dinner on the ground the adjournment to go to the homes for dinner and holding

Something New

is always found in our stock; new Fall goods arriving daily, and satisfied purchasers are seeing that nothing grows old in this store. When you purchase here you get the latest, as well as cheapest—quality always considered.

Ladies' Suits.

- Wool Zibeline and Basket Cloth Suits in brown and navy blue, cape neatly stitched, metal buttons; also a few taffeta-band trimmed, silk lined, collar less and stole front, 27-inch blouse. \$13.98 values **\$9.98**
- Wool Cheviot Suits in black and navy, also Raye mixtures, made in two styles, 30 inch double-breasted coat, and 24-inch blouse; taffeta band ornaments and fancy button trimmed, silk lined. \$16.98 values **\$12.98**
- Made of fine quality of wool basket, covert cloth and fancy mixtures, 30-inch blouse and half fitting coat styles, straps, tucks and fancy braided button trimmed, taffeta and satin lined. \$21.98 values **\$18.98**

New Wrist Bags.

- 49c For your choice of a lot of Automobile or Carriage Bags in black tan or gray leathers.
- 75c For your choice of a lot of Automobile Bags with leather handle and extra coin purse, in black, tan or gray leathers, with silver frame and chain.
- 98c For an extra quality of Wrist and Carriage Bags in tan, gray, red, brown and black; worth \$1.50.

Ladies' Kid Gloves.

- \$1.00 For Ladies' and Misses' Kid Gloves, 2 clasps, in white, black and all leading street shades; regular \$1.25 quality.
- \$1.25 For Ladies' Foster Hook Kid Glove, in black only.
- \$1.75 For a Genuine French Imported Kid Glove, in black and white. This glove is our regular \$2.00 glove. To introduce it, we will sell it for a short time at \$1.75.

Stylish Dress Goods.

- Striped Zibelines, in new fall shades; brown, garnet, blue and dark gray, 38 inches wide, at, per yard. **50c**
- Extra width of Mohair, suitable for shirt waist suits, in plain colorings; castor, blue and brown, 50 inches wide, at, per yard. **59c**
- New line of Metallic Mohair Waisting, with small metallic dash for waists or shirt waist suits, in green and blue, 38 inches wide, at, per yard. **59c**
- Beautiful quality of Cream-Nun's Velling, with satin stripes, suitable for waists, 38 inches wide, at. **75c**

\$16.89 For the Demorest Sewing Machine

Complete with all the Latest Attachments and guaranteed for 10 years.

Please Mention Western Recorder When Answering This Advertisement

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

three sessions a day caused too much of a rush.

The reports were encouraging, and the discussions were able. The Western Recorder representative returns thanks to the brethren for their kindness, and the large number of subscribers secured.

The church is composed of representatives citizens of Daviess county, and their hospitality knew no bounds; messengers and visitors were welcomed and joyfully assigned to homes.

My old friend and school-mate at Kentucky University many years ago, J. W. Ellis, M. D., one of the leading doctors in the state, claimed me for a guest, and my stay in his elegant home with his cultivated family, will long be remembered.

On Wednesday night Bro. Geo. Cox called at Rudd Hotel and took me to First church prayer-meeting. I greatly enjoyed meeting the brethren. It was business meeting also, and the reports read were of encouraging nature. Pastor Jones is greatly beloved by his people and the cause is progressing.

pering in his hands. Dr. Hale, of Third church, was from home in a protracted meeting in Mississippi. Pastor Gabby, at Walnut Street church, is doing a fine work and he and his wife are in great favor with the people.

Owensboro people are not pleased with the result of the State Fair that Louisville recently held, in Owensboro. Louisville it is claimed held the fair and Owensboro holds the bag with a deficit of \$12,000. It is claimed that many of those who attended the fair were provided with complimentary tickets. W. P. H.

There comes a point in every man's history when, if he wishes to be a sanctified vessel, meet for the Master's use, he must decide to drop everything that prevents a holy career and a life of perfect service among the people of the Lord.—W. H. Webb-Peploe.

Every man's task is his life-pre server. The conviction that his work is dear to God, and cannot be spared, defends him—Emer-

Editorial

This Journal and Messenger has all along been a steadfast friend and champion of Dr. Diaz. In reviewing the pamphlet recently issued by our Home Board, our contemporary concedes that Dr. Diaz has done wrong in some things, but claims that he has shown a better spirit through the whole affair than has the Board; that they have been too severe with him; not making proper allowances and dealing with him as if he were "a cheat and a fraud," and "had no right to regard himself as a Christian man."

Certainly nothing in this pamphlet warrants such a claim. No letter here published contains anything "fairly savage." Our contemporary, though discussing this pamphlet, must have in mind other letters, not given or mentioned in this pamphlet. We call for the production of those alleged letters. Let the facts come out. The Board resolved to make publication "as full as possible," and according to that resolution they have issued this document. If any material fact has been omitted now is the time to bring it out. If our Board have been writing "fairly savage" letters to their missionaries, those letters should be produced. We do not believe there are any such letters.

The Baptist Flag assails the Board vigorously without defending Dr. Diaz, calling for a suspension of judgment till he can be heard. What is hindering his being heard at once? Must he wait till he can appear before an assembly and make a speech? Let him, or any one else, bring out at once any material facts overlooked or omitted by the Board. If this be not done, then this pamphlet must be taken as a full statement of the whole affair.

A careful reading of this document confirms us in our opinion of the Cuban situation. The Baptists of the South (the Board and the rest of us), made such a mess over Dr. Diaz, heralding him as "the Apostle of Cuba" and lifting him to such a high pinnacle that he felt that his will was law in our Cuban mission work. We had named him "the Apostle of Cuba," and he proceeded to exercise apostolic authority. He wanted a hospital and the easiest way to get it was to mortgage the church property and borrow the money. Why should he consult the Board? Was he not in sole charge? Must "the Apostle of Cuba" wait to secure the approval of a set of foreign brethren over a thousand miles away, before acting? What is the sense in being an apostle if you cannot really be one? Since the Baptists of the South elevated him to this apostleship, it does not become us to get angry at him for exercising apostolic functions. Let us not quarrel with our own job; but let us learn the lesson, and raise no more men to the apostleship. We feel very kindly to Dr. Diaz, and we cannot say how much better we would have done, had we, with his training, his heredity and his environment, been placed in the same position.

So far from the Board's acting with undue severity, we are more and more convinced that just the reverse is true. We think they have dealt too tenderly with the Cuban situation. In our judgment

the report of the Cuban committee at Savannah states the case correctly, in saying of the Board "that their kindly feeling and their desire to avoid all harm to the cause, prevented their seeing the real needs of the situation, so that they did not take hold of this matter with the vigor which subsequent events prove would have been best for our work in Havana."

The fact is that the responsibility for the present situation is pretty widely distributed. And the incident will not be in vain if it serve to prevent the Baptists from going again into the "apostle" business. Many years ago the Baptists of Virginia tried apostle making, and they came to grief over it. The apostle business with the Baptists, properly came to an end 1800 years ago.

Let us all frankly admit our mistake in this Cuban matter, and especially let us profit by our experience. People who go ahead are the people who make wrong steps. The man who never takes a wrong step is the man who spends his life in bed. Let us push our work in Cuba and in other parts of the field, and in every way let us strengthen the hands of Dr. Gray and the Home Board.

"Is fact, Gen. 1:26 and Isaiah 46:5 are irreconcilable contradictions,"—Dellitch Babel and Bible, p. 106.

Genesis 1:26 is: "And God said, let us make man in our image, and after our likeness; and let them have dominion over the fish of the sea and over the birds of the heavens, and over the cattle, and over all the earth and over every creeping thing that creepeth upon the earth."

Isaiah 46:5 is: "To whom will ye liken me, and make me equal, and compare me, that we may be like?"

Now, to claim that there is any "contradiction" between these two passages is too puerile for serious discussion. And yet, and yet, and yet, Dr. Dellitch, the latest and the brightest light among the "higher critics" in the most off-hand, cavalier fashion declares that these two passages are "irreconcilable contradictions"!!!

The trouble is that those who read the books of the "higher critics" do not stop to verify their references, but read on and think they must be true or the "great doctor Pedant" would not so positively have made such assertions. The above is a fair sample of the alleged "irreconcilable contradictions" which the "higher critics" profess to find in the Bible.

A brother asks us to explain how messengers are appointed to the Southern Baptist Convention. Though we supposed it was well understood we have no objection to stating it. Every district association is entitled to one messenger, who is elected at the meeting of the body by the messengers of the churches present. Besides that one messenger is appointed for every \$250 contributed to the Boards of the Convention. Where a church gives \$250 the church elects the messenger. Many of our stronger churches thus elect their messengers. In a number of instances a single church elects several messengers where the church has contributed several times \$250. Yet sometimes these stronger churches have the messengers they could elect, chosen by the State Board of Missions. The great majority of the churches contribute to these Boards

es contribute to these Boards and their contributions amount to many times that sum, and this is put by the Convention to the credit of the denomination in the state.

A while before the meeting of the Southern Baptist Convention, notices are published in the papers asking that the brethren who can attend the meeting to send their names to a committee appointed by the State Board. From the list thus secured the names of messengers are taken. The amount contributed by the churches of the state to the Convention Boards is divided by 250, and the quotient is the number of messengers to be chosen.

It is generally true that there are more places than there are messengers to fill them, so that every brother who desires to be a messenger is accommodated. When the place of meeting is near, however, there are sometimes more applicants than there are places, and the selection is made by the State Board, or by those appointed who are on the ground. The aim always is to distribute the messengers so that all parts of the state shall be adequately represented, so the delegations shall be really representative.

While we do not favor any money basis in the Southern Baptist Convention, any more than in our state or district bodies, or, indeed, any more than in our churches, yet practically the method in vogue does work well and where the place of meeting is central the messengers to the Convention do fairly represent the denomination. Originally there was a money basis and nothing else, but now each district association can send a messenger without any reference to money.

It has been claimed that to do away with the money basis entirely would be to Presbyterianize the denomination. Are our state bodies (e. g. the Ky. Gen. Association) Presbyterianized? Are all our district associations Presbyterianized? Then how could doing without the money basis Presbyterianize the Southern Baptist Convention?

At the recent meeting of the British Association for the Advancement of Science at Southampton the chief interest centered on what was said about the newly discovered metal radium which, so far, defies all explanation. Prof. C. V. Boys said that men of science in studying this metal were hardly able to believe what they saw. Here is a continuous production of heat—which can be easily measured—without any loss on the part of the radium. This is like the discovery of perpetual motion which science has all along pronounced impossible. An atom of radium continually throws off a sort of gas, without any perceptible loss on its part, and it can keep this up indefinitely and yet retain its weight. It emits three kinds of rays, one kind being the X-rays; and the radium remains unchanged. Even reducing it to the temperature of liquid hydrogen—the most extreme cold obtainable by science—the power of radium to give off heat is increased. "I believe," said Prof. Boys, "that this is no exaggeration of what is believed to be experimentally proved with regard to radium, but if half of it is true, the term mystery of radium is inadequate. The 'miracle' of radium is the only expression that can be employed."

Radium aspects the physical theories of science, and new theories will have to be formed. And

yet, and yet, and yet, the demand was incessantly made on Christians to "harmonize" their doctrines with these theories. Those who attempted to do this now have their labor for their pains. But when a new set of theories are put forth the same demand will be made. Then we will be called on to "harmonize" our doctrines with these new theories. Presently those theories, too, will be set aside, and Christians will be called on to adjust themselves to a still new set of theories. And so it will go, till the end because "the carnal heart is enmity against God."

We are tired of hearing about "harmonizing religion with science." It is time we heard about harmonizing science with religion, since religion is stable and science is fluctuating, and since religion is of far more importance than science. Science is what a man finds out and how he explains the facts. Religion is what a man is in his relations to God and to his fellowmen. It is far more important what a man is than what he learns and how he explains it. Man's religion is a far higher and more vital thing than his science.

We are glad that Dr. Warder is now able to fully resume the institute work from which he was withdrawn by his accident on the street car. His first institute in a white church since the interruption, will be held with the East church of this city October 25th to November 1st, inclusive. The programme appears in this issue. This work has large possibilities and these were beginning to be fulfilled when the work was interrupted by the accident to Dr. Warder. It would be a blessed thing if an institute could be held in every church in the state. This would indoctrinate our people and would also serve to unify them in denominational work. We recommend that pastors and deacons write to Dr. Warder and arrange with him about holding institutes with their churches. That our people—very many of them—need indoctrinating is a patent fact to all who have eyes and use them. Here then is an opportunity that should be gladly seized.

The Baptists of Wales have nearly doubled in the last twenty-five years, and this increase is far larger than the Baptists of other parts of Great Britain have had. The Baptist, of London, says: "We can see at a glance that the Welsh brethren have increased in a greater ratio than the English, especially in face of the fact that the Welsh churches are close communion and close membership." It is precisely because the Welsh Baptists are through and through Baptists that they increase so rapidly. Open communion kills out Baptists and that is why our opponents try to break down close communion among us. Baptists increase faster in the United States than in England because they are stricter in doctrine here. They grow faster in the South than in the North for exactly the same reason. Laxity of doctrine ruins Baptists.

A leading layman recently said to the writer in regard to a certain prominent Baptist preacher: "I never heard him say anything that made me glad I was a Baptist." This tells the story. Every Baptist ought to rejoice in being a Baptist, and every one should talk so as to make others glad and to make those not Baptists wish they were Baptists.

Editorial Varieties

Dr. C. F. J. Tate, of Missouri, writes: "The essence of Recorder's ever growing better and better. I congratulate you upon its grand success." We make our bow.

Dr. A. B. Vaughn writes: "I rejoice in the continued progress and prosperity of the old Recorder. I welcome its coming every week as that of a wise counsellor, an able instructor and faithful friend."

The Word and Way of last week had 26 articles, all of them good and some of them excellent, on the various phases of the pastor's life and work. With a little editing this set of articles would make a helpful tract whose wide circulation would do much good.

It turns out that Dr. Judson is to remain pastor in New York, while serving as Prof. of Homiletics in Chicago. He is to spend two-thirds of his time in the latter city and one-third in the former. This arrangement is to last two years, when he will give up either his professorship or his pastorate.

A census taker in a Western town called as a house and questioned the lady living there. Among other things he asked whether she owned the house, and learning that she did, he asked, "Is there any incumbrance on your home?" She answered, "None—except my husband." And that a husband and father should ever be an incumbrance on the home!

The other day the Central Methodist of this city hung at us one of Dr. Whitson's N. Y. Independent editorials, and now the Richmond Christian Telegrams flung at us a quotation from him. Our Deobaptist friends are still rolling Dr. Whitson's utterances under their tongues as sweet morsels.

Dr. J. H. Boyett, of Sulphur Springs, Texas, writes that he loves Kentucky still, and we have no doubt his devotion will continue. He has many devoted friends, and he will be cordially welcomed wherever he goes his way. His church, we are glad to learn, is greatly prospering under his ministry.

The North Bend Association did well to order the admirable historical sketch of the Association for its 100 years of life printed in the minutes. The sketch was prepared by Moderator B. F. Swain, and it shows the true historic insight and sense of perspective, so often lacking in those who write on historical lines.

We congratulate President Patrick and the Baptists of Alabama on the magnificent opening of The Judson, their great school for young women. The session opened with the largest number ever known in the 66 years of the history of the institution. There were 250 new students representing 200 Southern States. Dr. and Mrs. Patrick are well suited to preside over such an institution, where the finest educational work is done.

Our neighbor, the Christian Observer, has resumed its "mum" attitude in regard to the alleged passage in the Gospels of either the classic or the New Testament period, where baptizo means either sprinkle or pour. Come now, Ben Observer, in your own editorial message! Why not let the benighted Baptists know about it? We promise to publish it at the head of our editorial page and of our first page as well! To say nothing of the \$1,000 to be secured by producing such a passage, think of the gain to the Publishers! Its production would bring, Come now, really, Bro. Observer, why shut up like a clam when you close to the point? Do you wish to "lose the incident"?

It was a unique entertainment given at Walnut Street church (Third and St. Catherine Sts.) by the Young Ladies' Missionary Society. They gave a reception to their friends, especially the girls, and after music and recitation they had a trial of bachelors. Five choice bachelors were assigned, and a judge presided, a jury of ladies was impaneled, witnesses testified, lawyers pleaded and argued on both sides, the verdict of guilty in the first degree was duly recorded and the life sentence of the bonds of matrimony was given, except in one case where there were special considerations. One of the bachelors was "released on bail," on his claim to have found a lady who would love him. The trial was most enjoyable. The great assembly shrieked with laughter at the boldness of the plaintiff in the order of the court. Most telling points were made. After the trial is over and cake were served and the large company present mingled in social intercourse. The occasion was pronounced a "triumphant success."

AMONG THE Churches.

LOUISVILLE.

St.—Pastor Eaton's themes "Moses" and "To go or not to go." Meetings daily at 8 p. m. Bro. R. B. Bailey four received by letter and baptism.

St.—Pastor Jones preached on "The child" and on "How to lead a Day." One joined by T. J. West begins as pupil. Nov. 1st.

St.—Pastor Weaver spoke on "God forsaken" and on "God forsaken." One joined by letter.

St.—Pastor Gill discussed "Mary" and "The young man's new."

St.—Pastor Hamilton "Profitless preaching" and "The young man's new." Two received by letter and nine baptisms. 47 additions since the meeting. Miss Pettus secured for city.

St.—Pastor and Walnut—Bro. J. preached in the morning and 6 W. Young at night. Bro. accepts call and will begin.

St.—Pastor Foster's topics were "The church stands for" and "The symbol of the Holy Spirit." One for baptism and five by letter.

St.—Bro. A. S. Worrall spoke on "Christ" and on "Life more."

St.—Pastor Jenkins' topics were "The bread" and "The sign of Christ."

St.—Pastor Janzen's themes were "The doctrine of evolution" and "The sign."

St.—No report.

St.—Pastor Tralle spoke on "The one man" and on "The one man." Has been secured near the department of the Sunday.

St.—Bro. E. P. Wright spoke on "The Lazarus" and on "The Lazarus." Meetings Wright preaching. Two.

St.—Pastor Longzier's "The work of works" and "The work of works." One joined by letter.

St.—Bro. J. G. Hughes on "The morning." At night was only. Bro. W. H. Davis speaking.

St.—Pastor Allen preached on "The work of works" and on "The work of works."

St.—Field white unto the heart. "The work of works" and on "The work of works."

difference." Four joined by letter. Hope Mission—Pastor Bruce reported a good week. On Saturday night the 31 anniversary will be celebrated. Elizabethtown—Pastor Brongle's subjects were "Sad sewing and glad reaping" and "Modern worldliness." Church debt paid and money on hand. Next Sunday the pastor's fourth anniversary over 200 additions during the time.

Bro. J. W. Bruner addressed the Pastors' Conference on the work of the Children's Home in which he is enlisted. Bro. Weaver presented an interesting paper on the individual communion cup.

SEMINARY NOTES.

BY J. W. DICKENS. Facts are the most dangerous things in the world when they get out—Dr. Robertson.

E. L. Morgan, of Kentucky conducted the milk-wagon prayer meeting. It was good to be there.

E. P. Allredge, of Texas, was elected a member of the editorial staff of the Seminary Magazine to take the place of W. C. James, resigned.

Dr. Weaver, of Chestnut St. church, took supper with us last week and made an interesting and delightful speech.

Bro. J. R. Johnson, of Cox's Creek, Kentucky, was a welcomed visitor among us Monday.

By special arrangements with Bro. B. Presley Smith, any of the students in need of medical attention can secure a very little expense, the professional services, for the year, of two splendid physicians, Drs. Nichols and Woody.

The first number of the Seminary Magazine for this year is looked for this week.

The sad news of a brother's death was brought last week to Bro. J. J. Johnson and of Virginia. Suitable resolutions, adopted by the student body, expressed their sympathy with Bro. Johnson in his sad bereavement.

Walter Wyatt and Dr. Atiyeh are getting up a party to visit Mammoth Cave again. Thanksgiving. There will be a great trip for all who can take it.

J. Frank Ray, your regular correspondent, is at White Mills this week assisting Bro. S. H. Tabb in a meeting.

Two of our professors have been absent for several days attending state conventions—Dr. McElhlin in Missouri, and Kansas, and Dr. Dargan in West Virginia.

Supplies for Sunday: Dr. Sampay at Twenty-second and Walnut; J. R. Chiles at Thirty-sixth and Grand ave.; G. G. Hughes at Southgate; Chas. Walsh at Highland Park; Thomas J. Watts at Glenview, called for full time; A. J. Foster at Lagrange; and E. P. Allredge at Harrisburg.

Mr. E. E. George, of Felix, Ala., and Mr. Louis Nichols of this city, were united, in marriage at McFerran Memorial church on the 14th inst. They left at once for Alabama.

The Missionary meeting was held Monday night by Dr. Carver. He discussed with us the various phases of the Gospel minister knowing as soon as possible where the Lord of the harvest would have him labor. This was followed by an entertaining and instructive talk by Librarian Forbes on J. Whitcomb Riley.

On Tuesday afternoon of last week a Rally Meeting in the interest of the Seminary Magazine was held in Norton Hall, in which some interesting and enthusiastic speeches were made. Dr. and Mrs. Smith spoke to the subject, "The Past and Future of the Seminary Magazine," and Dr. McElhlin discussed, "The Need Among Southern Baptists of a Literary Magazine of High Merit."

THE STATE.

Pastor Otis Hughson writes: "Closed a meeting at Mt. Olive church, Clark county, last Friday. Bro. W. D. Nowlin of Lexington did the preaching and did it well. We had 10 additions by baptism."

Pastor J. S. Miller writes: "I have recently closed two very interesting meetings—one with Corinth church, Livingston county, and the other with Deer Creek church, Crittenden county. I was assisted at Corinth church by Eld. N. S. Castleberry, of Benton, Ky., who did most of the preaching the first week, and did it well. The meeting resulted in 13 additions to the church. I was assisted at Deer Creek by Eld. W. E. Gibbs,

of Sheridan, Ky., whose earnest and faithful preaching was enjoyed by all. The results were about 12 professions of faith in Christ, one baptism, one received for baptism, one by letter, and others expected to join soon.

Pastor J. E. Spores writes: "We have just closed a gracious meeting on Wood Creek a mission of Bullittsburg church. This meeting was conducted by the pastor. Four were received for baptism and baptized. One restored."

New Liberty and Harrisburg churches have pledged themselves, under Pastor Wright's leadership to support a foreign missionary.

Pastor Ira J. Rice writes: "I held a two weeks' meeting with my church at Pleasant Hill, Magan, Ky. The Lord greatly blessed my labor, together with the work of the church, and gave us twenty to conversion and a revival in the church and community. There were 23 additions to the church, 22 by baptism and one by relation. I believe this church is going to work with renewed energy and fight valiantly for the Lord."

Pastor Wm. Wistar Hamilton writes: "We have had a gracious revival at McFerran Memorial church under the ministry of Bro. F. W. Taylor. He was with us eighteen days and up to this time there have been 47 additions. Salvation by grace was the sensation which was preached, and led to hours work was the method used. Particularly helpful were the Bible readings given at night before the sermon, on such subjects as "God's dealings with the faithful Christian," "God's dealings with the unfaithful Christian," "Saved by grace," and "The saddest and most sorrowful reaction from such a meeting as Bro. Taylor holds, and the reaping will not end when the meeting closes."

Pastor J. E. Martin writes: "August the 30th we closed a meeting of good spiritual results, and ten additions to the church, at our old history church, Silas. Our people were pleased with Bro. Bolin's preaching and he made profound impression for good. September the 28th we closed a meeting of unusual power at Erlanger with 23 additions, and such a revival of religion as perhaps our church and town have never known in their history. Our people thank God and take courage for greater things yet in the name of our Master. We are grateful to God for directing Bro. W. J. Bolin to assist us during these meetings. He is an eloquent messenger of the old, old story of redemption through faith in Christ. He is a true seeker for individual souls, a true yoke fellow in the Gospel and a lovable brother and companion in daily association. We see him go to Louisiana with genuine grief, but we pray God's richest blessing upon him there in that field of dedication and true to his name, under God, build up the work and carry it on. At Erlanger we doubled our contributions for missions this year over last year."

Pastor W. H. Bell writes: "I closed my year's work at Sargho church the first of September, and as I had accomplished nothing for the Lord as I could see, I resigned the care of that church. They are a noble people. They paid me twenty-five dollars more than they promised. Pastor R. A. Lansdell, of Georgia, aided me in meetings at Geneva and Audubon. He is a great preacher and did a great work. Results at Geneva were three baptized and one restored. Our meeting here (at Audubon) closed last night which resulted in twenty-four professions, 10 approved for baptism, two restored, one by relation, two by letter, one under watchcare. We will administer the ordinance of baptism next Sunday evening at the first church in Henderson. We give God the praise for all."

Pastor E. E. Tralle writes: "I recently spent twelve days with Pastor G. E. Benson in a good meeting at Cropp. There were nineteen additions to the church during the time. It seemed unfortunate that we had to close with such an interest, but the pastor was taken ill and it seemed best to bring the meetings to an end. This church has now over two hundred members. They have made a noble struggle. They have built a splendid new house of worship, and are now making arrangements to pay off the last few hundred dollars on the debt. The Shelby County Association will give assistance. The people hold Bro. Earle D. Sims, their former pastor, in loving remembrance, and they are taking to their hearts Bro. G. E. Benson, their present pastor, who has been with them only a few months."

Bro. J. P. Brooks writes: "Closed a meeting with Pastor E. S. Dearing at White Stone Quarry church, near Bowling Green, last Sunday, with 23 additions to the church. At the close of the meeting the church decided to have preaching every Sunday, and called Bro. Dearing for all his time. In addition to this upward move they also agreed to aid Brother Henry Low in Bethel College. Wherever I assist pastors in meetings I invariably urge the necessity of having preaching every Lord's day. We began a meeting here today with Bro. John H. Page, of Horse Cave, as our help."

Pastor W. T. Martin writes: "In July the pastor was assisted by Bro. W. D. Moore, of Rippsville, Ky., in a ten days' meeting at Mt. Pleasant church, Anderson county. An intense interest was manifested in the services from the beginning to the close. Bro. Moore preached the old-fashioned gospel in all its simplicity and the spirit of faith rested upon the people. And a gracious revival of religion was the result. There were 29 additions to the church, 19 by experience and baptism, 8 by letter and two by restoration. Beginning September 28, the pastor was assisted by Bro. W. C. Streng, of Keok, Ky., in a ten days' meeting at Thompson church, Mercer county, Ky. Bro. McCall presented the plan of salvation in a very plain, simple and helpful way, using many forceful and instructive illustrations, thus making the way of salvation very plain even to the mind of a child. He also strengthened the church by some good, sound doctrinal preaching. There were nine additions to the church, eight by experience and baptism and one by relation. To God be all the praise for that which he hath wrought through His servants."

Pastor Wm. J. Maloney writes from Carlisle: "We have recently closed a meeting in which our church was greatly blessed. Bro. C. M. Thompson, of Newport, Ky., was with us and preached 'The Word' with great power. His expositions were clear, simple, forceful and interesting. Our people do not have a great preacher. Fourteen added to the church."

Bro. R. M. Miller writes from Ixton: "On September 21st Bro. Charles Martin resigned pastor of Ixton, Ky. Ixton, Ky. began a meeting at the first the way seemed stormy, as Ixton to some extent, is afflicted with too much spirit, the kind that robs men of their reason, and as is naturally expected, that they could not create some disturbance. The first night or two there was a few pistol shots off at a distance, but by the winning influence of Bro. Martin every thing quieted down and I never enjoyed a better meeting. Two professed conversion and united with the church. And last Sunday I had the pleasure of seeing three of them in the watery grave. The other will be baptized soon. Bro. Martin is the right man, in the right place. There is a magnetic power about him that seems to draw the people to him, and the wildest cannot help but give attention. Oh, if we just had enough men to occupy the fields that are now open to the Baptist people in the mountains of Eastern Kentucky. If the State Board could place two more men in Magoffin, Johnson, Floyd, Pike and Martin counties it would be money well spent. There is so few Baptists here and so scattered till their influence is so crippled we pray the Lord to send us more laborers in his vineyard."

OTHER STATES.

Pastor Geo. E. Brewer writes from Dothan, Ala.: "Please change address of paper from 511 S. McDouglass St., Montgomery, Ala., to Dothan, Ala."

Pastor Z. F. Cady of the First church of Greenville, S. C., is to be aided in a meeting by Bro. Carter Helm Jones, beginning November 8th.

Pastor C. A. Ladd writes from Lewisburg, Tenn.: "Our glorious meeting closed Sunday night. The meeting went on week after week. There were fifty-five conversions during the meeting and thirty-seven additions to the church. Some others are to join at our next regular appointment. Bro. W. A. Gehoney, of Dayton, Tenn., did the preaching. He delighted our people with his good practical sermons. This church has not had a revival for several years and was quite discouraged, but they are happy now, and their faith is strong."

Pastor Forrest Smith writes from Sherman, Texas: "T. T. Martin closes his work of three weeks with me tomorrow night. It has been a great meeting. Great blessing to the church and many souls have been saved. Some twenty have joined the church already and quite a number of others will come. The character of Martin's work is too well known in Kentucky to need comment from me."

Pastor L. L. Sams writes: "Please change my Recorder from Wilford to Jacksonville, Texas. I have accepted the pastorate of the church here for all my time. We raised two hundred and fifty dollars last Sunday morning for State

Advertisement for Webster's International Dictionary. Includes text: 'GET THE BEST WEBSTER'S INTERNATIONAL DICTIONARY', 'English Geography', '25,000 NEW WORDS, Etc.', 'New Cassette of the World', 'New Biographical Dictionary', 'Should be in Every Home, School, and Office.', 'LET US SEND YOU FREE', 'G. & C. MERRIAM CO., Publishers, Springfield, Mass.'

Missions. This make about \$500 for this object this year. May the Lord bless you and make you a blessing in my prayer.

CONGRATULATIONS ON DR. TAYLOR'S PRESIDENCY.

Please allow me room to congratulate Kentucky Baptists and Georgetown College on getting Dr. Taylor for its president. I have known him for years as one of our most successful pastors and preachers, as one of our most efficient men in raising money for our great denominational work, as one of our first school superintendents, as a member of the most fraternal and truly liberal spirit. Now, for the most open-hearted, open pocketed, cooperating move all along Baptist lines, to more liberally endow Georgetown College. Dr. Taylor will succeed only as Kentucky Baptists help him succeed. W. A. JARRELL, Dallas, Tex.

TO THE CHURCHES OF NORTH BEND ASSOCIATION.

The committee on Georgetown College Endowment, appointed at the recent session of North Bend Association desire to publish the first list of appointments among the churches: Erlanger, November 12th, 7:45 p. m.; Bellevue, Nov. 13th, 7 p. m.; Bullittsburg, Nov. 15th, 11 a. m.; Burlington, Nov. 15th, 7 p. m.; Gumpowder, Nov. 16th, 7 p. m.; Beaver Lick, Nov. 19th, 7 p. m.; Union, Nov. 20th, 7 p. m.; Big Bone, Nov. 21st, 2:30 p. m. Addresses on situation will be made by B. F. Swindler, C. W. Daniel and others. The committee earnestly desire the hearty co-operation of the churches and pastors in making these meetings a success.

B. F. SWINDLER, Chair. J. L. BOHLEN, Sec. D. E. CARTERMAN, C. W. DANIEL, S. M. ADAMS.

The Rev. Franklin Webb Kerfoot is to be married on the 27th inst. to Miss Louise Dix Hardesty, in the Baptist church at Berryville, Va., at 12:30 p. m. We extend our heartiest congratulations.

A Perfect Regulator of the Stomach and Bowels

is Vernal Saw Palmetto Berry Wine. It promptly relieves and permanently cures all weaknesses, irritations, inflammations, obstructions or diseases of the stomach, bowels, kidneys, bladder, liver and prostate gland. It will restore perfect health and vigor to any person afflicted with general debility or nervous debility. It cures constipation so that it stays cured by removing the cause of the difficulty. Only one small dose a day will cure any case, no matter how light or how long standing. It cures by toning, strengthening and adding new life and vigor to the intestines, so that they more themselves healthfully and naturally. All such conditions as dyspepsia, catarrh of the stomach, chronic indigestion, constipation, Bright's disease, diabetes, inflammation of the kidneys, catarrh of the bladder, irritation or enlargement of the prostate gland, torpid liver, pain in the back, female weakness and female irregularities begin in clogged bowels. They are cured by Vernal Saw Palmetto Berry Wine. Try it. A free sample bottle for the asking. Vernal Berry Co., 89 Seneca Bldg., Buffalo, N. Y. For sale by all leading druggists.

Advertisement for Cancer treatment. Includes text: 'TREATMENT FOR CANCER', 'horrible and death', 'labor and experiment', 'perfection of a combination', 'highest medical authorities', 'will send an application', 'Address Dr. D. M. ... Indianapolis, Ind.' (partially obscured)

Stories for
Little Ones.

NATALIE.

coaxed her mamma into her, over and over, every remembrance of the rabbit had belonged to her mamma; of the hutch that he made for them, when he did drive the palings—deeply into the earth, and so the creatures escaped to make bits of trouble for their litter.

about the funniest time," she often begged, "the one happened on a Sunday morn-

ing, then," the mamma answered at such times. "Little thought he had made the very, very secure. With his best boy friends he worked all the Saturday holiday and at night went to bed exceedingly tired but quite with the day's work.

Next morning was Sunday, dressing for church and eating breakfast he went out to the rabbits water and food. Not a single bunny was to be seen. He called and rustled three leaves. Then he laid on his stomach and peered at neither Spotty nor Snow-

to be seen. He saw about the garden and looked into the trees—as if he could climb a tree! He ran into the street and went and thither, but could see the hopping bundle of fur. He went back and ran his into the farthest-corner of the garden, and there, to be sure, hole. And it was, so deep he couldn't feel the bottom.

He had to give up the bottom, because it was Sunday, couldn't dig in his Sunday clothes. He wondered if the two bunnies had crept down too far and smothered. You can imagine that it was a very sad little boy who went into the house over his Sunday School

the first bell for church ringing Little Cousin heard the of their next neighbor. A scolding woman, and she was rising high and loud

the minute Little Cousin's were working as hard as he was a week day. He dropped his lesson leaf and ran out. Enough, there was Dame with her sunbonnet and a broom in her hands, the appearance of Little pointed to a row of windows, from which the ten-ants had all been nibbled, and she screamed her anger.

The bunnies had burrowed under the fence into the garden, where, after destroying the row of California lettuce, they had taken refuge in a hole in the garden's

Little Cousin's papa was a member of the church. His was so black that if he were on a Saturday night he would be unkempt on the next morning—obliged to shave

the morning or grow a beard. Upon this particular day he had been thinking so much of his sermon that the minister had thought, "I can't do this."

The doctor smiled over at Natalie's mother, who looked very sad and fearful.

No, the time had come at last. The little girl had been propped

up in an old steamer chair that the former seaman had brought up; the curtains of the two small windows had been rolled very high, and the young doctor unloosed the bandage with one hand, while with the other he reached into the basket that he had brought and lifted out something which he held up before the child.

"With one-half of his face—tell it, mamma?"

"Yes, dear, with one-half of his face all smoothly shaven and the other half so completely covered with lather that he couldn't open that side of his mouth. He sprang over the garden fence and stationing little cousin at one end and me at the other of the lumber pile began reproving the heavy planks."

"And the scolding woman, mamma?"

"Well, she stood and waved her broom and shrieked."

"The first bell stopped ringing. The heavy planks had half of them to be lifted away before Little Cousin captured Snowball and I caught Spotty. Uncle was going into the house then. He told the neighbor that he'd come over early the next morning and pile the lumber back nicely, but the shrewish dame declared that it must be done then."

"So the perspiring man—hurried and worried though he was—stayed to arrange the pile to her satisfaction, then sprang over the fence, ran into the house, finished his shaving, and flew, rather, than walked down to the church. The last quick strokes of the bell told that there was not a minute to lose. Some of the serious ones were beginning to look anxious when the door opened and the minister came walking in."

"Little Cousin and I put the bunnies in the back kitchen and followed him with auntie, who could hardly keep her face straight, let alone keeping us from tittering during the service."

This was the story that Natalie liked. And after hearing it she always talked about getting a rabbit for her very, very own.

Now, Natalie's eyes troubled her greatly, and the doctors at the clinic in the hospital said that she must have a serious operation or she would become totally blind. Then Natalie and her mother both became brave; and the work was done. She was carried home afterward, in the strong arms of an old seaman, in whose house Natalie and her mother had a room.

Natalie was very frail, and after the operation she seemed more so. The young doctor was very kind, and though he knew that Natalie's mother was a poor seamstress and could pay him but very little, and although he was just starting in his profession and needed money, still he went every day to watch the little child's progress. In this way he learned of Natalie's desire for a rabbit.

The day came when the bandage was to be removed from the little girl's eyes. The doctor had talked very cheerily to her, trying to arouse her interest in life, and to persuade her into taking tonics and food so as to get strong.

Finally he had promised, if she would surely eat and try to sleep, that when she opened her eyes she should see the very thing she wanted most.

"O, no, I won't see what I want the most," said Natalie's tiny voice. "For I want a rabbit, and I can't have that."

The doctor smiled over at Natalie's mother, who looked very sad and fearful.

No, the time had come at last. The little girl had been propped

up in an old steamer chair that the former seaman had brought up; the curtains of the two small windows had been rolled very high, and the young doctor unloosed the bandage with one hand, while with the other he reached into the basket that he had brought and lifted out something which he held up before the child.

Natalie's mother knelt beside the old steamer chair and unconsciously put her hand to her heart, which almost stood still with hope and fear. The child lay still, with closed eyes, until the cherry voice of the young surgeon called gently and brightly:

"Well, little girl, here it is—the thing you most want. And it's yours, you know, if you tell me what it is."

There was silence. The brown eyes opened widely, the doctor leaned anxiously forward, the little lips parted, and while she lay perfectly still the dear little voice said slowly:

"I 'spect it's heaven, mamma, for I see somebody, very kind, and he's holding out a beautiful white rabbit for me to have! I 'spect it is heaven!"

Glad sobs filled the mother's throat, and the eyes of the doctor grew so dim that the little white bunny, cuddled in his hand, seemed far away.—Ex.

STONE BY STONE.

Tom and Robert were walking through the woods. They came to a stream of water; both stopped, deliberating what was best to be done.

"I am going to leap it," said Tom.

"I am going to work my way over, stone by stone," said the more prudent Robert.

Tom leaped, and, missing his footing, fell into the middle of the stream, whilst Robert, working his way carefully from one stone to another, landed safe and dry on the other side.

Boys, learn the lesson while yet young; the shortest way often appears the longest. Do not try to leap across the stream of difficulties that separates you from the shores of success. Perseverance, diligence and determination are all stones cast across the stream of life. A leap will bring you down among them wounded and bruised. But, conquer them, stone by stone and ultimately you will reach the other shore—the coveted land of success. Remember, do not leap; work your way across the stream, stone by stone.—Ex.

Teacher—"Who was the first man?"

Little boy (at rear of class)—"George Washington."

"Why do you think George Washington was the first man?"

"Because he was the first in war and peace and in the hearts of his countrymen."

Another boy raised his hand.

"Well, Johnnie, who do you think was the first man?"

"Don't know his name, but it wasn't Washington."

"Why are you so positive?"

"Well, my history says he married a widow, and there must have been some one ahead of him."

I wonder why it is that we are not all kinder than we are. How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back.—Southern Churchman.

Fall Styles.

GARMENTS THAT POSSESS INDIVIDUAL CHARACTERISTICS AND DECISIVE EXPRESSION OF ADVANCED FASHIONS.

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 This is the best of all sewing machines. It is a family sewing machine with a cast iron frame and a cast iron cabinet. It is a high quality machine with a cast iron frame and a cast iron cabinet. It is a high quality machine with a cast iron frame and a cast iron cabinet. It is a high quality machine with a cast iron frame and a cast iron cabinet. It is a high quality machine with a cast iron frame and a cast iron cabinet.



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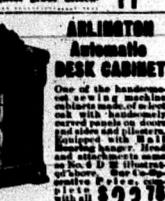
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EAST UNION ASSOCIATION.

This body met with Rock Spring church, Sept. 29. Bro. S. Stanfill called the Association to order. Bro. J. M. Bennet preached the introductory sermon from Dan. 2:44. Bro. S. Stanfill was elected moderator, Bro. D. W. Oaks, assistant moderator, Bro. P. L. Mahan and M. V. Miller were elected clerks. Fourteen churches reported. There was an increase in membership of 86. The Executive Board made a good report. The colporteur had done four months' faithful service. Aside from the Jellico church, but little was done for missions. Most of the pastors do not receive any salary. Good talks were made on the various reports.

They meet next year with Boston church.

"ACCORDING TO THY FAITH"

How many stop to think that this is the measure by which God portions out his gifts?

It is the measure, largely, even in material things, when rightly understood. Faith—not mere belief, but faith in a truth, all other things being equal—measures the return which one receives. When the prophet of God undertook to free the woman and her sons from their creditors, he hid her "to borrow the vessels abroad of all thy neighbors, even empty vessels, borrow not a few;" and the gift of oil which was to redeem her was measured by the number of vessels which she procured. Every one was filled. Had she brought less she would have received less. Had she brought more, she would have received more. She had faith to obey, and acted accordingly, and God gave richly. So in later days, when Christ was besought by the blind man that he give them sight, He answered, as He did so many other times, "According to thy faith it is unto you."

We pray, and the same reply is spoken to our souls, "According to thy faith;" then we are reminded that faith must bring forth works. It is not enough to believe that a project will pay; we must invest in it either money or effort, or both, if it is to pay us. It is not enough to pray for success or for anything else which we desire, and then, believing that God answers prayer, sit idly by and wait to see what wonder the Lord will perform. Prayer is a pledge, a pledge of our faith, not only in God, but in the project or thing for which we pray, and a pledge, too, that we will do our part in bringing about what we desire.

The widow of Obediah might have believed Elisha could help her, yet, if she had not shown her belief by obeying, it would not have done her a particle of good. The blind man might have believed Christ able to help them, yet, if they had not gone to Him and asked for sight, they would have remained blind in spite of their belief.

So we may believe that God is able to help us, and yet refuse or neglect what is manifestly a condition of our receiving aid. We receive little because we ask little, and it comes to us according to our faith. We pray, but we do not expect our prayers to be answered in more than a spiritual sense. The depth of a man's religion is pretty fairly tested by the way he takes his every day affairs to God in prayer—his trials and his joys, his discouragements and his successes, his failures and his plans, asking God for what he wants, and submissively seeking guidance. We cannot ask too much of God, provided we ask in faith and in trusting love, and according to our faith so shall the gift be. If we receive little, we need to look to the spirit of our prayers.—*Lutheran Observer.*

ments and his ambitions, his failures and his successes, his failures and his plans, asking God for what he wants, and submissively seeking guidance. We cannot ask too much of God, provided we ask in faith and in trusting love, and according to our faith so shall the gift be. If we receive little, we need to look to the spirit of our prayers.—*Lutheran Observer.*

DEDICATION.

Sunday, October 11th, was a happy day for our little church at Lushy's Mills, Owen county. The occasion was the dedication of their beautiful new meeting house, after securing \$200 more than was needed for the discharge of all their debts. The sermon was by Eld. W. P. Harvey; text, Psalm 48:12,13,14; subject, walking about Zion, which was done to the edification and profit of all. Then under the wise management of Bro. H. brethren, sisters and friends gave more than \$600, while the debt was only \$400. The amount in excess will be used to give the "finishing touches" to the handsome ground and building. The prayer was led by the writer. Elder G. M. Vandingham, a native of this county, but for more than fifty years a citizen of Iowa, was present, and took part in the service. The pastor, Rev. H. Holbrook, will conduct a protracted meeting to begin in a few days, assisted by Eld. W. G. Vaughn. The church now seems to have a bright future, though the struggle has been long and hard, with very little outside sympathy and aid. And it may truly be said, as to Lushy's Mills and vicinity, that where sin abounded, now grace does much more abound, for this has, as a community, always borne the name of a very wicked and godless place, but now they have local option, and enforce it to the letter, and the outlook is encouraging for a progressive church. In other days godly men prayed for and wept over Lushy's Mills, among them Elisha Cobb, Daniel Cobb, John Holbrook, B. F. Stamper, John McGibney, and Ben Martin; and in answer to these fervent prayers, and the faithfulness of the few that remained, we have this happy state of affairs. Ample dinner was prepared, not on the grounds, but all enjoyed a bountiful repast at all the hospitable homes in all the neighborhood.

The writer, in company with Dr. Harvey and Judge C. W. Threlkeld, shared the hospitality of sister Fannie Acree and her sister, Mrs. Ellen Brissey, who are faithful helpers in the gospel. A notable feature in the meeting was the presentation, by an eloquent and touching speech, of a very fine pulpit Bible, and also pastor's Bible, by Hon. Job Stephenson, an ex-member of congress and an attorney at law, formerly of the state of Ohio. So altogether, a remembrance of the fellowship and Christian pleasure of the day, will, in all the days to come, be cheering to the heart and work of all the saints then present.

J. W. WALDROR,
 Oronoto, Ky.

Anything which makes religion its second object, makes religion no object. God will put up with a great many things in the human heart, but there is one thing he will not put up with in it—a second place. He who offers God a second place, offers him no place.—*Huskin.*

SCROFULA A DISEASE WE INHERIT

Scrofula manifests itself in many ways. Swelling of the glands of neck and throat, Catarrh, weak eyes, white swelling, offensive sores and scabs, skin eruptions, loss of strength and weakness in muscles and joints, most physical disease and traceable in almost every instance to some family blood taint. Scrofula is bred in the bone, is transmitted from parent to child, the seeds are planted in infancy and unless the blood is purged and purified and every atom of the taint removed Scrofula is sure to develop at some period in your life.



Scrofula appeared on the head of little grandchild when only 18 months old, and spread rapidly over her face. The physicians next attacked the eyes and we feared she would lose her sight. It could do nothing to relieve the little innocent. It was then that we decided to try S. S. S. That medicine did more than a speedy and complete cure. She is a young lady, and has never had a trace of the disease to return. MRS. RUTH BERKLEY, Fallina, Ky.

No remedy equals S. S. S. as a cure for Scrofula. It cleanses and builds up the blood, makes it rich and pure, and under the long effects of it great Blood Kennedy, the general health improves, the digestive organs strengthened, and there is a gradual but sure return to normal conditions, and the sores, eruptions, and other symptoms of Scrofula disappear.

SSS
 S. S. S. is guaranteed purely vegetable and harmless; an ideal blood purifier and tonic that removes all blood taint and builds up weak constitutions. Our physicians will advise without charge, all who write us of their case. Book mailed free.

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| ALLAN QU'ARTERMAN | H. Rider Haggard | JOSEPH BALSAMO | Alexandre Dumas |
| ARVILL | Marie Corelli | KU-GUS-IN EXILE | Alphonse Daudet |
| BLACK TULIP | Alexandre Dumas | MASTER OF BALLANTRAE | Robert Buchanan |
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| Hewley Smith | | WAWERLY | Sir Walter Scott |
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WANTED FOR AN IMPORTANT FIELD or valid as from the Baptist. One who is a Baptist because the Scriptures teach him to be one, and who did not simply go to the Baptist after to be something else. One is opposed to the popular error of the day and is not afraid to so. One who is for God and truth, the church and her trines and is not ashamed to the world know these things. Without these qualifications need not apply. A "Baptist" is not wanted. A. F. Goss, High Grove, Ky.

MARRIED.

Mr. Olney M. Wilson and Leona Keatts were united in marriage Wednesday, October 15, in Olivett Baptist church, Ky. The pastor, H. C. Gill performed the ceremony. Both are prominent people, and they have promising prospects for a bright future.

A PINE KIDNEY REMEDY
 Mr. A. S. Hitchcock, East St. Louis, (The Clinician), says, "I have written him he will direct them to feel how cure he used charge whatever for the favor."

Never was there a lack of something trouble yet but what there was a key to open it in the Word of God. For our pain, here is an anodyne; for our darkness, a lamp; for our loneliness, a friend. It is like the Garden of Eden, a double river of peace glideth through it.

THE JESUITS.

BY T. E. RICHEY.

Encyclopedia of Religious... describes the order of... "one of the most cele... monastic orders of the... church, formed in the... by Ignatius Loyola."... policy of the order the... says: "The max... policy adopted by the cele... society were, like its con... remarkable for their... of laxity and vigor... could divert them from... original object; and no... were ever scrupled which... to aid its accomplish... They were in no degree... by prejudice, supersti... real religion. Expedi... its most simple and fi... form, was the basis of... morals, and their principles... were uniformly accom... to the circumstances... as they were placed and... ob durate as it ethery... abudrate as it was, never... to have interfered with... interests. The paramount... characteristic principles of... der, from which none of its... ever swerved, was sim... that its interests were... promoted by all possible... at all possible expense... to acquire more easily... tendency over persons of... and power, they propagated... of the most relaxed mor... which accommodated itself... passions of men, justified... lives, tolerated their imper... and authorized almost... action which the most au... crafty politician would... to perpetrate. To persons... ever principles they studied... themselves by the... of their lives and sometime... austerity of their doc... while sufficiently compliant... treatment of immoral prac... they were generally rigidly... in exacting a strict ortho... opinions. "They are a sort...," said the Abbe Boileau... lengthen the creed and... to the decalogue." As Gif... of the Greeks in Rome;... stean tribe, one knows... that to call, ... rian, painter, augur, rhet... lancher, conjuror, fiddler and... rician... his own, your hungry... rading counts."... shall be glad if many Bap... may read this authorized... of this Catholic order... show to his Protestant... of whatever faith. But... be sure to tell this neigh... "The Universal Encyclo... published and now being... of the Catholic firm of P. F... & Sons, of New York, says:... Catholic higher education... United States is largely un... control of the Jesuits."... whoever you are, having... in your care to educate... with you in the name of... Christ, stop and think what... you are exposing those... to if you send them to... the schools.

GEORGETOWN COLLEGE

Is our institution if we live in Kentucky and are Baptists. It may not be our Alma Mater, nor were we born in Kentucky, but there are bonds that bind us to our Alma Mater and to our native state we frankly admit.

But there are duties upon us as Baptists that far outreach birth-place and college home; duties that form a universal binding power that cement us to God's truth. To every man and woman who from principle are Baptists there is an influence of suffering and of service that is world wide. So that Baptist loyalty is loyalty to this principle which is truth is our birthright.

"Where is the true man's fatherland, Is it where he by chance was born? Doth not the yearning spirit scorn By such scant borders to be spinned? Where'er the human heart doth wear Joys myrtle wreath or sorrow's fibres Where'er the human spirit strives After a life more true and fair There is the true man's birth-place grand— His is a world wide fatherland."

Our motto should always be loyalty to truth and principle. Principles for which our fathers contended unto blood; principles purchased at such a price should be peculiarly dear—and to Baptists of the blood they are peculiarly beautiful and precious.

The central element of our faith has always been from the days of John the Baptist until now loyalty to the Word of God. I believe in the principles which bind together the great Baptist brotherhood. I believe in them because of the New Testament, because of the example of the Lord Jesus and the interpretation of that example by the logic of symbolism and the logic of history.

I believe in denominational consistency answering to denominational faith. Denominational consistency, denominational strength, denominational progress demand that we shall show our loyalty by a willingness to sacrifice personal preferences and personal comforts, if need be, to maintain our great educational institutions.

It has been said that the university is the training camp of the future; and that even in the past Waterloo was won at Oxford and Sedan at Berlin.

The farmer has learned that brains mix better with his soil than the waste of seabirds; and the professor walks by his side as he spreads the showers in the verdure of his fields and locks the sunshine in the glory of his harvests. A child may touch a burton and the work of a thousand men is done. There is nothing any more compared as with the brain, the intellect is everything.

Physical prowess has had its day—learning is supreme. These things being true in the physical and material world they are even more true in the moral and spiritual world. How important then that we as Baptists, who have always led in every conflict for social, moral and spiritual liberty should look well to the equipment and furnishing of our institutions of learning—that as Kentucky Baptists we should rally to the help of Georgetown College and keep her in the fore front of educational institutions.

Perhaps there never was a period when it was so important

that we maintain our denominational schools—it is here only that the education given is unequivocally Christian. Now more than ever before deep and sinister attacks are being made upon the religion of our Lord the Christ.

Georgetown College must be kept abreast of the best culture of the times that justists, teachers and missionaries shall be fully equipped and prepared to meet the enemy on every field.

Let us then rally with enthusiasm to the call of the commission appointed by the Board of Trustees and raise the balance of the \$75,000 necessary to secure the gift of \$25,000 from Mr. Rockefeller.

It is true that only three months remain to us to do this work, but if every pastor will respond to the hugh blasts of the commission before the going down of the sun on December 30th the work will be gloriously completed. Let us rise up and snatch victory out of apparent defeat. Success will be glorious.

Brothers, come let us lift up the old educational ship; scrape the barnacles from her sides and bottom, give her some fresh spars and ropes; strengthen her sides, and then what? Why send the cowards and soreheads into the hulk and keep them there, while brave, true men unfurl the sails and God with His winds and waves give her a prosperous voyage. W. C. McCALL, Keene, Ky.

WEST UNION ASSOCIATION.

This grand old association had a very fine session at Bandana, Ky. The introductory sermon by Bro. J. M. Burges was clear, logical and Scriptural. All the churches were represented. Bro. T. M. McGee, was re-elected to the moderatorship; Bro. W. H. Robertson was elected clerk, and Bro. T. B. Rouse treasurer. Preaching during the session by J. N. Hall, G. W. Ferryman, J. W. Belle, W. H. Robertson and the Reformer man. Fine congregations, good interest and a general advance along all lines. Bro. McGee will give fuller report. The Recorder man had an excellent home with Bro. Fondo and family. They meet next year with Friendship church, near Paducah. I write this note at Wickliffe, Ky. W. H. SMITH.

PROGRAMME.

Following is the programme of the State Board Institute to be held with the East Baptist church from October 25 to November 1, 1903. Eighteen lectures setting forth What Baptists Believe. J. W. Warden, Supt.

Sunday, 3:00—J. W. Warden presiding. Devotional exercises at every meeting. Lecture, "The Scriptures," B. A. Dawes; lecture, "Of the True God," E. Y. Mullins

Sunday night, 7:30—Everett Gill presiding. Lecture, "Of the Fall of Man," Everett Gill; lecture, "Of Justification," J. W. Warden.

Monday, 7:30—B. F. Jenkins presiding. Lecture, "Of the Way of Salvation," Carter Helm Jones; Lecture, "Of the Freedom of Salvation," A. T. Robertson.

Tuesday, 7:30—G. W. Clark presiding. Lecture, "Of Grace in Regeneration," H. McDonald; lecture, "Of Repentance and Faith," J. M. Weaver.

Wednesday, 7:30—Everett Gill presiding. Lecture, "Of the Perseverance of the Saints," W. P. Harvey; lecture, "Of the Harmony of the Law and Gospel," J. N.

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Prestridge. Thursday, 7:30—R. E. Reed presiding. Lecture, "Of Sanctification," W. W. Hamilton; lecture, "Of the Christian Sabbath," W. J. McElrothlin. Friday, 7:30—J. A. Taylor presiding. Lecture, "Of a Gospel Church," E. C. Dargan; lecture, "Of Baptism and the Lord's Supper," H. E. Tralle. Sunday, 3:00—Everett Gill presiding. Lecture, "Of God's Purpose of Grace," T. T. Eaton; lecture, "Of Civil Government," G. B. Eager. Sunday night, 7:45—J. W. Warden presiding. Lecture, "Of the Righteous and the Wicked," W. O. Carver; lecture, "Of the World to Come," J. R. Sam- PLY. FROM PROF. H. C. IRBY, LL. D.

I have read with deep interest and great care The History of the Baptists of Tennessee, written by Dr. W. G. Inman. It is written in excellent style and attractive language. The doctor has given much time in the preparation of the work, has made thorough investigations and used great care and diligence. Many will thank him for his history, for it will unfold to them the lives of their ancestors who did so much to build up our great denomination, and many living will "see themselves as others see them." Every Baptist family in the state of Tennessee and those who have moved out of the state should have a copy. It will be well bound, will contain 550 or 600 pages, and will be handsomely embellished. The price will be \$3.50. Dr. Inman has not the means to bring out the first edition, and hence asks his brethren and friends to pay two (\$2) dollars in advance of its publication, thus enabling him to bring out the first edition. After it is published it will sell for \$3.50. Those who will aid him in this great and needed work will so notify him at Whiteville if writing before January 1, 1904; after that address him at Humboldt, Tenn. H. C. IRBY, Jackson, Tenn.

"Childless churches are distressingly numerous, as any one may see who looks for children in city congregations." The WESTERN RECORDER gives the Congregationalist credit for the above, and adds: "Is there no way to rouse Christian parents to a sense of their duty to God and to their children?" It occurred to me, after reading the above, that perhaps, if the matter was investigated, it might be found that the children of the parents belonging to these childless churches, are required to attend Sunday school, and that the parents have concluded that what the children get in Sunday school is sufficient for them. However it may be we all know that so much emphasis is being given in latter days, to the "importance and necessity" of Sunday schools,

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The Newest Ideas BEAUTIFULLY ILLUSTRATED. In the ENRAYER'S ART are shown in our new Holiday Catalogue... We will mail you a beautiful catalogue free of charge to any one sending us their name and address. Norman Strous & Sons Co. Dept. E., Louisville, Ky. The South's Greatest Mail Order House.

CO-OPERATIVE METHODS A SUCCESS. Some time ago this paper published a brief article about the Cash Buyers' Union First National Co-operative Society. The plan as outlined at the time of organizing a gigantic mercantile institution whose shareholders should be scattered all over the country, on the order of the co-operative societies of England, seems to have met with instantaneous and enthusiastic approval by the great masses of working people all over the country. If any of our readers of this paper are at all interested in co-operation, or even if you are not, we would suggest that you write for the book on "Co-operation" which Mr. Kahn has written and published, for even if you do not care to become a stockholder, it contains a well of information on co-operative institutions and practical economy that will be of the utmost value to an thinker. If you write Mr. Julius Kahn, the president and founder, personally, he will take the trouble to send you all of his interesting literature on this great international question, as well as any information you may desire to ask him, and he will use in any way obligated you, as he is very much interested in having the American people know what he has done and is doing. Address, when you write Julius Kahn, president, 158-168 West Van Buren Street, Chicago.

that it would not be unreasonable to expect parents to begin to believe that all the obligation they are under to their children in the matter of their soul's salvation, is to turn them over to the Sunday school. J. R. SAMPLE, Summit, Miss.

THE PERFECTION of a pure, rich, unsweetened condensed milk is Borden's Peerless Brand Evaporated Cream. It is always available for every use to which raw milk or cream is devoted and is far superior to the average quality of either. Prepared by Borden's Condensed Milk Co. Be the noblest. There is no peril in this aspiration.—Dr. Barrow.

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The Farm

For the Farmer and Household

R. Stuart Taylor bought of James H. Lisle 20 steers, wt. 1,000 lbs., at 4c—Winchester Democrat.

A Grant county farmer claims to have raised this season nine hundred bushels of corn on 9 1/2 acres.

The first load of new corn was brought to the city Friday of last week by M. T. McEldowny and sold at \$2.50 per barrel.—Winchester Democrat.

Green Leer, of Millersburg, sold to W. H. Renick, 7 head of extra nice 1,200 pound feeders, at 4c.—Bourbon News.

H. N. Rankin, of Carlisle, has bought seven hundred weanling mules since August 8th, over one hundred of which were bought in Clark county.—Win. Dem.

Ernest Dunlap, on Friday of last week, bought 20 head of cattle, weighing 1,050 to 1,100... from John H. Field, at \$3.35... Claude S. Williams sold twenty 950-pound steers to Jonas Weil at \$3.25.—Woodford Sun.

Malcomb Howell sold to Hibler Bros. 20 hogs, averaging 150 pounds, at 7c... Dr. W. R. Smith sold to Squires & Sons, 150 bushels of wheat at 77c... Fletcher Mann bought two car loads of weanling mule colts at \$45 to \$75; he sold to F. R. Estes, of Columbus, Tenn., 35 head of yearling faules at \$110 per head; to Dr. Brough, of Mason, a pair of 3-year-old mare mules, \$325.—Paris Kentuckian.

James Ferguson sold to Hibler Bros. 100 hogs averaging 175 pounds at \$5.50... Jack Sullivan shipped for S. S. & Co. five car loads of export cattle, averaging 1,450 pounds, to New York. They were bought last month of James Cunningham and W. W. Haley, at 5c... Boardman & Hopkins, of Little Rock, sold to Letcher Weathers a bunch of 2-year-old cattle, averaging 1,050 pounds, at \$3.75; to Geo. Morrow, 20 head, averaging 1,025 pounds at \$3.75; to W. H. Renick, 12 head, averaging 1,025 pounds, at \$3.75 and \$1 per head.—Paris Democrat.

The bacon hog has captured the public taste and left the heavy fat hog in the lurch. The packing houses demand a good bacon hog; and pay well for it. The bacon type of hog has often been misconstrued, and in many cases ridiculed, but this is done more because of lack of knowledge of the real bacon type than anything else. This type does not demand a thin hog, as is often thought, but a hog with a thick covering of firm flesh. It is, of course, highly important that this flesh be lean, and this will follow if the true bacon breeds are raised. The bacon hog must possess extreme length and depth. He must be smooth and evenly fleshed from the shoulders to the hips, presenting a neat and trim appearance. While to a large number of people these hogs are strangers, it would be well for every farmer in Boyle county to watch their progress, as they are becoming more numerous every year.—Danville Advocate.

Christian life consists in faith and charity.—Luther.

SOME OF OUR NATIVE SHADE TREES.

Varieties Suitable for Street and Lawn Planting.

Our streets present a less night appearance than 50 years ago, and are bordered with less perfect trees. This is true, of course, with many exceptions, especially about our suburban towns. The best example of tree planting of present time are parks owned by men of wealth and planted under the advice of educated nurserymen. Some of our suburban streets are also ideal, but as a whole the streets of America present an array of ragged and diseased trees that do not fulfill their functions for shade. Yet among our native trees are the grandest in the world for general utility and for use in our highways.

At the head of all we may place the American Linden. It is cousin to that which in Germany is glorified in national song. Our American Linden, or basswood, spreads into a symmetrical head, which gives absolutely perfect shade. Apart from its glorious foliage, the Linden stands conspicuous among forest trees for its magnificent bloom, which covers the tree in midsummer. These flowers furnish a larger amount of honey than is gathered by bees from any other single source. The young growth of the basswood shows a perceptible reddening of color during the winter months. For general utility the American Chestnut ranks alongside the Linden. The foliage is rich and strong, adapting it to use in our highways. Everybody knows the fruit of this tree and how much it adds to the picturesque beauty as well as the pecuniary value of the chestnut. These great prickly bolls add a peculiar contrast to the light green foliage of summer and the golden brown of autumn.

Two more of our most valuable street trees are the hickory and the beech. The hickory is delightfully clean in foliage and is seldom troubled by insects. It classifies with the white ash with trees that send their leaves out late in spring. This does not detract from their value as street trees, because shade is not needed until the sun grows fervid in June. The most beautiful in leaf and form of the hickories is the shell-bark. There is a sub-variety, which bears nuts of extraordinary size. Americans have for some reason failed to appreciate the beech. It has been ruthlessly cut away until large territories where it was a common forest tree scarcely show a single specimen. It is a clean and healthy tree, and during the last 50 years has had only one enemy, a borer attacking it at the surface of the soil. It limbs out near to the ground, making a lawn particularly beautiful; yet we know of but one beech park in America. For street use the tree must be trimmed higher up. The limbs are dense and close, letting not a ray of sunlight through, but giving a rich golden hue during the autumn months from the intense brownish yellow foliage. Hid in this foliage are bushes of the child-loved nuts. The beeches hold their foliage not only late in autumn, but some times all winter.

The universal popularity of the maple for a street tree is due probably to the exquisite form of its foliage and its beautiful autumn coloring, as well as the fact that it is associated with a great industry. Our fathers had little

sugar in their houses except that which they themselves could make from maple trees. The sugar maple, however, is not the best for either streets or parks. It is easily injured by careless trimming and its bark will not endure hot sunshine. It is due to the general planting of the maple that we have such a general decadence in our shade trees. It is difficult to find a single perfect specimen along our highways. Better is it to use the scarlet flowering or soft maple. The Norway is not a native, but it is better in all ways than any other maple for both park and street. Its sap is white and acid. The leaves in autumn become a soft canary yellow. It grows one-fourth faster than our native maples.

The whole family of walnuts deserves a place in this list of trees valuable for shade. The black walnut is a noble native and the butternut has a habit of throwing out immense arms, not unlike a huge apple tree. There is only one objection to this family and that is that few things will grow anywhere near their roots. The mulberry is another tree which gives dense, close shade as well as delicious fruit. It would probably be more popular at the present time if it had not been planted some 75 years ago very generally in connection with the silk-making mania. It was hoped that the silk worm could be domesticated in this country by feeding it upon the leaves of the mulberry. Both fell into disrepute together. Yet the American red mulberry is really one of the most luxuriant and beautiful trees, well adapted to our streets.

Among other native trees, entirely hardy as far north as Vermont, and exceedingly beautiful in foliage, are the persimmon and the Kentucky coffee tree. Both of these trees bear large fruit, that of the former being edible, and the seed of the latter used as a substitute for coffee. The Kentucky coffee tree is unique, its broad spreading limbs drooping very gracefully and giving most delightful shade. The male tree is the one suitable for highways, while the female tree stands too stiffly erect, like a poplar. Contrary to common opinion, the persimmon endures the severest winters of our northern states. Increased attention to beautifying our streets will bring more of our native trees into prominence. There are, of course, other varieties than those we have named that are available; perhaps, above all the noble white elm, in some parts of the country the very king of street trees. The tulip tree and the cucumber magnolia are both entirely hardy in our northern states and they are endowed with a foliage of a tropical sort, as well as conspicuously large and fine flowered. The magnolia would make a specially good shade tree for our highways. It stands as erect as a plumb line. Americans should cherish their native trees and see that they are not only not destroyed, but are more generally distributed. Wild forest habitants by original nature, we have domesticated them to our service and companionship. Their value in our streets is increasing as the forest disappears.—New York Independent.

Sorrow is only one of the lower notes in the oratorio of our blessedness.—A. J. Gordon.

Put all your care on God; that anchor holds.—Phillips Brooks.

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Items of Interest

News the World Over

An illustration of the length to which those Eastern so-called Christians will go is seen in the case of the Kurak monastery. The monastery belongs to the Greek church. There was a dynamic explosion which shattered the walls of the building, but the image of the Virgin was not hurt. This was a miracle which attracted many pilgrims to the great pecuniary advantage of the monastery. But it has been proved that the monks blew up the room themselves, having first removed the image of the Virgin, and put, if lucky that it might be heralded as a miracle the image was unhurt. The government arrested the monks. This happened some little time ago, but they are using similar tactics in the present disturbances.

When the Cunard steamer Lucania reached New York City she reported that she had wireless communication with various steamers during almost her entire course. She had talked with other steamers on the way. When all steamers are thus equipped there will be no rest in an ocean voyage. It will be as bad as living in a house with a telephone.

The London Lancet tells of the death of a man in Munich who was a human ruminant. The peculiarity began when he was six years old and continued to his death from a cancer of the stomach when he was fifty. He swallowed his food imperfectly masticated, and in 15 or 20 minutes the food returned to his mouth unchanged. Every three or four minutes some came up and was masticated, the process lasting from a half hour to an hour.

The scientists are still eagerly studying radium, which has overthrown their theories. It is now found to send out three separate rays, and one very much like the X rays, but yet a different one. It also sends out a self-luminous emanation continuously, and yet the size and weight of the radium is not diminished. This wonderful substance sends out a very great amount of heat also.

The discoveries in Pompeii, where excavations are being vigorously carried on, have resulted in the finding of a structure which was a perfect counterpart of the one which was overtook that gay city. The unfinished stones, with the marks of the chisel still fresh upon them, lay round the foundation. The carving is beautiful. In a villa outside the city walls, a mosaic has been found, representing a group of Greek philosophers with Mars Hill in the background, which is said by the Times, to which we owe these facts, to be one of the finest and most interesting of antiquity.

More than 2,000 have died of yellow fever in Linares, Mexico, according to the papers. Manuela Flores, the sixteen-year-old daughter of the Mayor, was familiar with municipal affairs from having acted as her father's secretary. When he was stricken down with the fever she took his duties upon herself and as a result of her constant sickening and died, she took up their work also. She deserves the medal the Mexican Congress will give her.

The "reformers" in New York City had reminded Seth Low. This is the man who before the election proposed the liquor men they should be allowed to keep the saloons open on Sunday, and said if the law for Sunday closing was not repealed he would not enforce it! Either the "reformers" have queer ideas of honor or temperance is the duty of enforcing the law, or they care more for having their men in office than they do for such old-fashioned things. How can Christian can support a man who made an open bargain to break the laws is a mystery.

The Filipino Gen. Ota has surrendered. He fought till a large part of his force were killed, and the 700 who survived were starving, in rage and covered with sores. Time was when this country would have thrilled with admiration for men who have endured as heroically as did Washington's army at Valley Forge in fighting for the independence of their country. "And, meanwhile, God is looking on."

The new telephone company's exchange at Indianapolis is replacing a new fire extinguisher. The idea is to store sand in a large tank, from which it can be effused automatically to any or all parts of the building in such a manner as to smother a fire effectively. It is thought sand will be less injurious to the electrical apparatus than water or chemicals.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. Invariably in advance. Count the words and you know the price. Once the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

SUTTON.

George Francis Sutton was born March 24, 1838, and died Aug. 7, 1903. He professed faith in Christ and was baptized into Mt. Pleasant church, Logan county, Ky., the fourth Sunday in October, 1853. Was married to Sarah E. Browning, Nov. 24, 1858. A good man has been taken from us and an eminent, useful Christian life is closed on earth. He "walked with God" and "God took him" to broader life and higher service. His life may be an inspiration to all who knew him, for it was a shining example of the intelligent, broad-minded, Christian citizen. Bro. Sutton was well educated, and had ample means to live in ease and to glorify God and do good to men. He had the courage of his convictions, and everywhere and at all times spoke out for what he believed to be right. He was the leading spirit in securing a higher standard of education in his community. For all that he did in his neighborhood and in his neighborhood he is largely indebted to the liberality, intelligence and piety of G. F. Sutton. As a Christian he was uniform in conduct and always hopeful in spirit. He loved his church, and gave freely his time, talents and means to bring it to a high standard of excellence. He was the leader in the church; and the unity, harmony and prosperity that attended the church during his lifetime proved his fitness for that position. The grand work done by the Clear Fork Association was due, in large measure, to his executive ability, liberality and wise counsel. Bro. Sutton's home life was beautiful and exemplary. He loved his home and was devoted to his family. He was ambitious for his children to become intelligent and useful Christian citizens. He has succeeded. His six sons and three daughters are now all grown to manhood and womanhood, all members of the church; and trying to follow his worthy example. Some are already very useful, and all give promise of usefulness. Bro. Sutton will live in the lives of his children and the lives of all in his neighborhood will be more useful and beautiful because of his personal influence and worthy character. His death was a glorious triumph of faith. It was like his life, encouraging, uplifting and inspiring. "Let me die the death of the righteous, and let my last end be like his."

J. R. KENNELLY.

Auburn, Ky.

SLOAN.

Sister Nora Sloan, after a few days' suffering with typhoid fever, died Sept. 6, 1903. She was born Oct. 2, 1870, and reared in this community. She had been a member of Bethesda Creek Baptist church five years. Her life was filled with noble deeds of love and kindness. She was looked upon by all as a model of Christian character. Be it resolved, That we extend to her father, mother, brothers and sisters our tenderest sympathies. "Weep not" loved ones, "as others that have no hope." Emulate her example and be ready to meet her in the sweet by and bye. Resolved, That we, as a church bow in humble submission to our Father's will. We feel that we have lost one of our most devoted members.

J. S. FARMER, J. W. FLEMING, JOHNNIE PARDEE, Committee.

KENNEDY.

Sister Sarah F. Kennedy, nee Perry, was born March 27, 1842, in Shelby Co., Ky., and was married to Wm. E. Kennedy, Jan. 11, 1860. To this union was born six children, three of whom, with the husband and father passed on before to the world beyond. When a girl she professed faith in Christ and united with a Baptist church. About 25 years ago she moved with her husband to Fulton county, Ky., and united with Liberty church, of which she remained a member, until she succumbed to all, seven her, up to the time of her death. A good woman has fallen. Her funeral was conducted by her pastor, and her remains laid to rest in Liberty cemetery, in the presence of her children and friends on Sept. 26, 1903.

G. L. ELLIS.

If we could read the sweet history of our enemies we could find in each man's life sorrow and suffering enough to cheer his hostility.—Luther.

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THE OLD REMARK



THE OLD REMARK

Items of Interest

Name the World Over.

The Fusion "reformers" nominated two men on their ticket for reelection...

An electric car on the Marionfield line in Germany has reached the speed of 125 and 4-5 miles an hour.

A lady, Mrs. Jane Blower, whose age was unquestionable has died in Wandsworth, England, aged 111.

The white races and the Russians, Boers and French Canadians, are committing "race suicide" by the falling off in the birth rate.

Italy has a similar trouble with her recruits. The Italian Minister of War recently lamented that more than half the youths who reached the age for military service were unfit for the training.

October 8 was the day on which Russia had agreed to evacuate Manchuria, "if circumstances permitted."

New York City and vicinity have suffered from a regular tropical storm.

a few hours more than 10 inches of water fell in the city. Many blocks in the lower part of the city had to be abandoned for a time.

The exposure of Taft's pets in the Philippines is mortifying to this nation. Two of his office-holders not contented with stealing money stole a small steamer and made off with their spoils.

There have been two fights in the Philippines, in both of which the Filipinos were the attacking party. In Nueva Viscaya they lost 63 men killed out of 500 before they retreated.

We tender our sincerest condolence to the Major and the Washington families in their bereavement. Little Miss Mary Wilson Major died after a brief illness of appendicitis.

DEAR RECORDER: We had a good day at Upper Street yesterday. One baptized and two received by letter. We have four others approved for baptism.

WM. D. NOWLIN.

ENTERPRISE ASSOCIATION.

Enterprise Association met 9th of this month. It was a very quiet affair, for we are usually annoyed with the Jockey crowd.

Our association has made some advancement during the past year. We have twenty more members in the churches than was reported last year.

The United Baptists of this section, who are much abused, paid one of their pastors last year more than all of our pastors of this association has been paid in two years.

principle was cultivated we would capture this section from the incoming errors for our Lord and King. Soundness in doctrine, zeal in work, patience in looking for results are three things much needed here.

May the Lord bless the Recorder in helping it to continue in the doctrine as it always has done.

J. C. KAKEE.

CHRIST IS ALL.

Christ was not a mere example; that cross was never needed to be set up to explain to me the meaning of the word "example." He was an example, but not in his dying, not in his propitiatory act; He was an example, but on the cross. He is the power of God unto salvation, the atonement, the mystery that makes all discords harmonious.

THE MARKETS.

LIVE STOCK. Report for week ending October 17. CATTLE.

Table with columns for livestock types and prices. Includes items like Choice to prime ship steers, Medium to good ship steers, etc.

WOOL.

Table with columns for wool types and prices. Includes items like Medium packing and butchers, Medium packers, etc.

SHEEP AND LAMBS.

Table with columns for sheep and lamb types and prices. Includes items like Good to extra ship sheep, Fair to good, etc.

LEAF HOGS.

Table with columns for leaf hog types and prices. Includes items like Following is report of sales for week and year ending October 17, 1901.

Table with columns for years and sales figures. Year 1902: 2,225, 130,857; Year 1901: 2,180, 142,317; Year 1900: 1,609, 122,728.

COMPARISONS WITH PREVIOUS YEARS' SALES.

Total sales of new crop to date: 1903, 97,067; 1902, 127,461; 1901, 151,728. Sales of new crop to date, original inspection: 1903, 80,869; 1902, 104,819; 1901, 123,987.

REJECTINS.

Rejections this week: 1903, 229; 1902, 481; 1901, 378. Percentage of rejections to auction sales: 1903, 25; 1902, 26; 1901, 20.

RECEIPTS.

Receipts this week: 1903, 362; 1902, 722; 1901, 590. Receipts Jan. 1 to date: 1903, 16,328; 1902, 28,382; 1901, 26,398.

BURLEY-1902 CROP.

Table with columns for Burley crop types and prices. Includes items like Trash, Common lugs, Good lugs, etc.

DARK-1902 CROP.

Table with columns for Dark crop types and prices. Includes items like Good lugs, Common leaf, Common leaf (short), etc.

Advertisement for Dr. Blaud's Pink Pills for Pale People, featuring an illustration of a hand holding a pill.

Advertisement for Dr. Blaud's Pink Pills for Pale People, with text 'NEW MUSIC Exchange' and 'The Ray Co., 642 4th Ave., N.Y.'.

Advertisement for 'The Youth's Companion' featuring a fan of magazine covers and the text '3 Issues Free.'

The Youth's Companion THE FAMILY PAPER OF NATIONAL CIRCULATION. THE LIFE IT PICTURES CHARACTERS IT HELPS TO MOLD ARE TYPICAL OF OUR TIMES AND

Advertisement for 'ANNUAL SUBSCRIPTION OFFER' with 'Free' text and details about the subscription offer.

Large advertisement for 'W. H. McKnight, Sons & Co.,' featuring 'Lace Curtains, Muslin Curtains, Portieres and Draperies' and 'New Colors Hammocks'.

Advertisement for 'HOLMAN BIBLES' with text 'NOW READY, Printed on the best paper, with printing paper made. Loyal, Standard, Bible Edition. Sold for distribution price by Wm. J. Holman & Co. PHILADELPHIA, Pa.'