

WESTERN RECORDER

Faith, Hope and Love, these three.

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Dr. Briggs on "Catholicism."

BY PROF. A. H. NEWMAN, D.D.

Professor Charles A. Briggs, of the Union Theological Seminary, New York, who some years ago became famous for his destructive Biblical criticism, and who while retaining his professorship in a Presbyterian theological seminary transferred his church membership from a Presbyterian to an Episcopal church to escape the heresy trials that had been inaugurated against him, has recently published in the *American Journal of Theology* a remarkable article entitled "Catholicism—the Name and the Thing."

He starts out with the remark, correct, no doubt, that "there is probably no word that is more misused in modern times than "Catholic." He proceeds: "It is a name used to conjure with, and it stands for things which excite the passions of men to an extraordinary degree. It is, indeed, one of the great words of Christianity, ripe with historic meaning, and pregnant with all-important consequences." He gives the familiar etymology of the Greek word, which means "throughout the whole," or "universal."

The adjective is not found in the Septuagint or in the New Testament, but is met for the first time in the epistle of Ignatius to the church at Smyrna, the doubtfulness of the genuineness of which in its present form Dr. Briggs does not even hint at. The expression in this doubtful writing is: "Whosoever the bishop shall appear, there let the people be, even as where Jesus may be, there is the catholic church." The meaning evidently is, as Dr. Briggs correctly puts it, "The catholic church is the church gathered about Jesus as its head, just as the church at Smyrna was gathered about its bishop." The same writing has this sentence: "That he might set up an ensign unto all ages, through his resurrection for his saints and faithful people, whether among Jews or Gentiles, in one body of his church." This expression clearly carries with it the conception of a universal church made up of all true believers throughout the world. "In the epistle of the church of Smyrna on the martyrdom of Polycarp, its pastor or bishop, which may have been written about 156, but whose genuineness is somewhat doubtful (Dr. Briggs accepts it, showing far less disposition toward destructive criticism in his dealings with post-biblical literature than in his dealing with the Bible) Polycarp is represented as praying for "the whole catholic church throughout the habitable world," and Christ is represented as the "Shepherd of the catholic church throughout the habitable world." Whether these documents are genuine or not, they are sufficient to show the use of the term "catholic" in the second or third century.

When Ebionitic, Gnostic, and Montanistic bodies arose and sought to vindicate to themselves the right to be regarded as the only true churches of Jesus Christ, Christian teachers of the sounder type felt obliged to assert for the church of Christ, as they conceived it, a catholicity of such a nature as would exclude the erroneous types of doctrine and practice with which they were in conflict and would connect true Christianity by an unbroken tradition with the apostolic age. Writing in the last quarter of the second century, Irenaeus says: "The church, though dispersed throughout the whole world, even to the ends of the earth, has received from the apostles and their disciples this faith," which he defines as

in the language of the Apostles' Creed. The church having received this thing and this faith, although scattered throughout the whole world, yet as occupying but one house, carefully preserves it. She also believes these points just as if she had but one soul, and one and the same heart; and she proclaims them, and teaches them, and hands them down with perfect harmony, as if she possessed only one mouth. For although the languages of the world are dissimilar, yet the import of the tradition is one and the same." Irenaeus further remarks: "When we refer the heretics to that tradition which originates from the apostles, which is preserved by means of the successions of presbyters in the churches," they claim to be "wiser not merely than the presbyters, but even than the apostles, because they have discovered the unadulterated truth."

So far Dr. Briggs' interpretation of the term "catholic" in the Christian literature of the second century and of the strong assertion of catholicity by what we may regard as the sounder element over against heresy seems unobjectionable.

It is only when he proceeds to justify the acceptance of tradition as a basis of doctrine and practice, side by side with the New Testament books, that he enters upon dangerous ground. He asks: "If the catholic church maintains its unity with the apostles by historic succession, ought we not to limit the scope of catholicity to those things that can be proved from apostolic writings, to be the teaching of the apostles?" In this case the New Testament would be the test of catholicity, and not the writings of the Fathers of the second Christian century. If the teaching of the apostles is to be limited to that recorded in the New Testament, then we must either limit ourselves to the express teaching of the New Testament, or recognize at the same time legitimate logical deductions and practical applications.

But Dr. Briggs is far from being content to draw the line at the New Testament with logical deductions and applications. "It is difficult to suppose," he proceeds, "that the entire teaching of the apostles is actually recorded in the New Testament. The teaching of one apostle, Paul, dominates the New Testament. Where shall we find the teaching of the Twelve, commissioned by our Lord to make disciples of all nations and teach them his commands, unless we find it in the traditions of the churches which they established? It is recognized by many modern historians that the Christian church of the second century did not follow Paul in his distinctive teachings; but was more in accord with such teachings of Jesus as we find in the synoptic gospels, and with what we know of the mind of the Twelve only by incidental references in the New Testament." He quotes Harpach as saying that "only one Gentile Christian, Marcion, understood Paul, during the second century, and that he (the Gnostic leader) really misunderstood him."

On the basis of these considerations, Dr. Briggs finds no difficulty in accepting as catholic and authoritative a form of Christianity very different from anything that we find in the New Testament. He declares the old Protestant view that the church of the second century declined from the apostolic faith to be "historically impossible and incredible." "Such an unfaithful and declining church could never have sustained the stress of martyrdom and have overcome the seductions

of Gnosticism, and then have come out of the martyrdoms of the second and third centuries into the victories of the fourth century." This argument seems to be based upon the supposition that only those who remained strictly in accord with the apostolic faith could have had zeal enough to endure martyrdom for the faith they cherished, and that the "victories" of the later time were due to what was apostolic in the doctrine and practice of the Christians of the time. I suppose that Dowieites and Mormons would suffer martyrdom today quite as unflinchingly as Baptists or Presbyterians, and Mohammedans have shown as unflinchingly as Christians ever did. Equally unsound is the thought of the following: "It is not valid historical criticism which justifies the interpretation of the evolution of catholic Christianity as a secularization of Christianity. It is not true that Greek philosophy and Roman administration secularized Christianity." He thinks that both of these influences had been prepared by divine providence to come into relation with Christianity at the right time and to make it what it was designed to be.

Having thus to his own satisfaction vindicated the catholicity of the Christianity of the second century, Dr. Briggs proceeds to drive his stakes a stage forward. He asks, "whether we are to limit catholic Christianity to the consensus of Christianity as recorded in the writings of the second century?" He insists that as we cannot limit apostolic Christianity to the New Testament writings, "so we cannot limit the teaching of the catholic church to that which has been transmitted to us in those writings of the second century that have been preserved; for as many of the prophets and apostles of the first century were not so much writers as teachers, preachers, and organizers of churches, just so in the second century many of the great bishops and teachers have left us no literary monuments, and many of the writings of other influential teachers and writers have been lost. We have, therefore, only a very partial and incomplete literary expression of the faith and life of the church when it is realized, emphasized, and gave expression in historic forms to its catholicity."

It is easy to see that this process might be carried forward stage by stage, gradually extending the scope of the catholic church until all similarity to the apostolic type of Christianity should have disappeared.

I must reserve for another article a statement and criticism of Dr. Briggs' view of what should be regarded as the catholic church to-day and what sort of catholicity twentieth century Christians should strive after.

Keep the sunshine of living faith in the heart. Do not let the shadow of discouragement and despondency fall upon your path. How ever weary you may be, the promises of God will, like the stars at night, never cease to shine, to cheer and to strengthen. The best harvests are the longest in ripening. It is not pleasant to work in the earth plucking the ugly tares and weeds, but it is as necessary as sowing the seed. The harder the task the more need of singing. "Royal Path of Life."

Age without cheerfulness is a Lapland winter without a sun; and this spirit of cheerfulness should be encouraged in our youth if we would wish to have the benefit of it in our old age.—Colton.

YEAR.

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How sorry to see signs among our brethren of adopting the idea of Baal priests on Carmel that Baal is influenced by all "boiling" at they are hurrahing for a general "boiling" effort all over the North. "Boiling," being interpreted, means "boiling" of souls. God does not "boil" in sending His Spirit, what was supposed to do.

How are to be saved by each man who has regenerated himself feeling that the great purpose of his life is to persuade those who are around him, whom he is surrounded with him by ties of neighborhood or business, to give up their sins. And not by looking around to see what other people are doing in order to make a "simultaneous" effort.

How great a business of every regenerated man every waking hour of his life, the salvation of souls. Of his wife, his children, first; then of his servants, his clerks, his business associates; and then of all sinners everywhere. It is a duty he cannot shirk off as a preacher. It is an hourly duty, and he is left in the world for after conversion. And it is what he will do, as passionately, that he had in his soul and strength to when at the stands before "Those deep, pathetic which closed in death to save him."

How GEORGE WHITE, whose address as published in the Baptist Union of England a few weeks ago—and who says we have never given them a thing—is one of the ablest and most prominent of the members of Parliament. The *Freeman* says that for many years his name was shut on Sunday evenings in Mr. and Mrs. White, their eight children and all their servants were in the School at the Baptist church, as teachers or scholars.

How the *Congregationalist* tells that it is Pope Pius X. is determined to put a stop to the singing of operatic music in Catholic churches. We admire not his decision but also his courage. What it is to anger one choir multiply that anger by ten thousand.

How much writing being done upon popular ignorance of the Bible, the remedy. There is no doubt as to the end fact. The cause is ignorance do not now have their children memorize the Scriptures. And the remedy under the sun is for them to do that memorizing again.

How will of God will be done; but, oh, how reasonable for us if we have our opportunity of doing it!—John Westcott.

First Temple Among Men.

A. L. VAIL, D. D.

Chapter 8:27: But will God indeed dwell on the earth? Behold the heaven and the earth: how much less this house that I have builded!

These words are from Solomon's prayer for the dedication of the Temple. That prayer having reached completion, a dedication was held. Offerings practically all that were brought, expressive of the people and deep interest of the people in the building that David had planned and Solomon reared; and which, while it was the first permanent house of the Lord among the chosen people, was expected to stand perpetually. It was to be the history of the marvelous past and the prophecy of the glorious future; they therefore deemed it fitting that offerings should be unstinted as enthusiasm was boundless.

Solomon, the superb son of David and the wisest king of Israel, stood before the temple, and kneeling before the Lord, offered that lofty and significant prayer, in which the text comes, a prayer containing the highest conceptions then attained of God among men, and of his communications with men.

This prayer marks the central point in the temple-thought of the world. Here the first permanent structure devoted to the communion of Jehovah with men; where up all the preceding human aspirations for such communion and aspiration to a future of enlarged hope and achievement; what Solomon says therefore as the high tide of the past in man's reaching after the Infinite and becomes the prelude to the better beyond. These costly sacrifices express the penitence of their sinfulness and need of redemption; answering which Solomon advances ideas of the Divine nature, its righteousness and spirituality. Also he especially sets forth God's holiness, in contrast with the restricted local conceptions common among the heathen. And out of this thought of holiness, so that the heaven of heavens cannot contain him, arises the exclamation, "How much less this house that I have builded!"

Then, the lines of this great prayer come: God is everywhere in infinite space, his habitation is Heaven; will dwell on earth, inferior and sinful; will dwell in this house that I have builded thirty feet wide, fifty feet high and a hundred feet long? We have made it elegant within, enriched with all that is earthly glitter; we have approached to Him the "Holy of Holies," a room enclosed to Himself, where men do not enter, and where in darkness he may see our sins from his eyes, while we pour the blood of beasts and the prayers of mortals as near the shadowed sanctuary of his awful holiness as we sinners can come. But will he be there, will he dwell, will he forgive?

Now this prayer rolls on its mingled currents of imperfect and perfect conceptions of God, its distrust and its confidence. These are the ideas and inquiries, questions and aspirations that, more or less clear, and in varied adjustments, have built and maintain the temple. From these words thus viewed, we draw our theme: The First Temple Among Men.

In order to understand places of worship we need at the outset to appreciate that in the beginning there was no place of worship. Eden had neither altar nor altar. Before the fall of man these were unnecessary to both parties to the communion. What might have come to pass without sin, in the development of the race. I do not know; but there may be good reason for thinking that no house of worship had ever been erected, no altar of stone ever reared. However that may be, man was independent of the temple and altar. God and man walked and talk-

ed together in friendly conversation, with no stone wall, with not even a curtain of gauze between them. God found man and man found God wherever either wished and for whatever purpose. There were no sacrifices because there were no sins to atone and no controversies to settle. Eden had no temple because all Eden was a Temple! Bryant's "Forest Hymn" opens with a truth that perhaps the poet himself did not quite fully know:

The groves were God's first temples. Ere man learned
To hew the shaft and lay the architrave,
And spread the roof above them—ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling
wood,
Amidst the cool and silence, he knelt
down
And offered to the Mightiest solemn
thanks
And supplication. For his simple heart
Might not resist the sacred influences,
Which from the stilly twilight of the
place,
And from the gray old trunks that high
in heaven
Mingled their mossy boughs, and from the
sound
Of the invisible breath that swayed at
once
All their green tops, stole over him, and
bowed
His spirit with the thought of boundless
power
And inaccessible majesty."

At first every tree, rock, brook and bird, every work of the Creator, was an altar of communion, without sacrifice; and the whole face of earth and entire circuit of heaven, as the city without a temple will be at last, were the open avenues to God always.

II. The second stage in our thought, and the first in the evolution of the temple, leads out of Eden, past the vigilant cherubim and the flaming sword. Man stood outside of the Garden of God, lost toward God. The chief and crushing consideration was that the former fellowship was gone, and that it could not be restored by the mere wish for it, on the part of either or both of them. The depths of both natures had received a shock so severe that the previous complacency could be regained only by the introduction of a new bond between them—the bond of mutual offering and acceptance. Sacrifice became a necessity to both God and man, because both wished the original relation restored, but neither was able to restore it by a direct, much less by an arbitrary or inconsiderate, ignoring of the sundering sin. Thence arose the first form or element of the material temple. The Altar announced that the parties approaching each other there wished to come into union as undisturbed as the original but that a chasm, with inflexible walls and impenetrable abyss, lay between them, to be passed only on a bridge of sacrifice of the higher for the lower, as well as of the lower to the higher. This need, desire, difficulty and expectation produced the altar, first of unburnt stone piled to hold a victim, and afterward of polished work, more extensive and elaborate as time passed, with its eagerness unsatisfied, its misconceptions multiplied and its aspirations gratified. The open and unsheltered altar, erected on the "high places" of the hills, as approaching heaven, or in the shady groves, where the music of the breeze amid the leaves may have seemed to the worshipper the voice of God—the altar was multiplied by true worshippers and false, of Jehovah and all styles and grades of deities and demons.

III. The altar was covered. It was enclosed in a house, the house of the god, a temple. The importance of this to the heathen increased with the increase of his error. Losing truer ideas of God, he came to degrade and localize him more and more, finally thinking of him as limited to a small area or one spot. He dwelt there and there must be his house. Or if he did go abroad, still only there could he be met. Possibly the first step

toward a temple was a hollow tree, not so much as a dwelling place for the deity as a place of shelter for the materials of sacrifice. But the movement once started toward edifices for religious purposes, then the progress toward extremes in size and cost was natural. Man, conscious of sin and ignorant of divine grace, left thus with no ground for hope but his own works, which never relieved his anxiety, was continually seeking to do something more substantial and more splendid to appease his offended god. So came inevitably the vast array of gorgeous temples, with their oppressive priesthoods and grinding exactions, standing all over the earth to-day, the gloomy monuments of generations of the unrelieved anxiety of conscious sinners unconscious of the Savior.

When Abram came from Ur, he brought the Altar, representative of a worship comparatively pure but now lapsing into an impurity from which God must once more separate an elect leader to pioneer a new order of the divine contention among men. In connection with the marked communications of God to him, it is repeatedly stated, "And he built there an altar to Jehovah."

So soon as Israel was extricated from Egypt, and in connection with the giving of the law through Moses, God established The Tabernacle. This structure, made of portable materials, adapting it to the moving condition of Israel, was on the plan of the temple anticipated to succeed it, and for precisely the same purpose. That purpose was to shelter the ark of the covenant, and sometimes some other emblem of Jehovah's power and faithfulness; but chiefly to be the dwelling place of God in Israel, unapproachable at one end and approachable at the other, thus setting forth under the one roof the awful separation by sin and the gracious union in Him who was to come; proclaiming also that although God was everywhere, sinful man could not find him everywhere, but only amid the service prophetic of the Christ of God, whose coming should complete the return of God and man to each other.

Here, then, in Jerusalem stood the altar, by God's command, with the bleeding sacrifice on it, in the shelter of the Temple, as like altars, with similar sacrifices, stood in heathen temples. This temple and altar announced, as others did, the sin of man, the need of atonement, and the darkened withdrawal of God; but here was proclaimed, as not elsewhere, the answering sacrifice of God for man, the final termination of this whole system, and the restoration of the fellowship of Eden.

Although the Hebrew knew that his God was superior to all other gods in all things, especially in omnipotence, alongside this knowledge lay the other, that in the temple at Jerusalem was the house of Jehovah's habitation, the seat of his practical availability; and no doubt, since the Hebrew was human, the inferior knowledge most attracted him, and the omnipotence was often lost in the localization.

So the situation continued for a thousand years and more. Cyrus swept the temple away when he carried the people into captivity; it was rebuilt in connection with the restoration; subsequent disasters befell it, partly by foreign and partly by native hands; and Herod at length restored it again before the coming of Christ, to be finally destroyed soon after his departure. But through all, Jerusalem was the city of the Great King, and Solomon's temple, or its successor, was the habitation of the Most High; and whether in the bondage of Babylon or amid the commerce of the Mediterranean, or wherever in the wide world the fortunes of life might place him, the devout Hebrew opened the window of his worship toward Jerusalem and sought the God of Abraham in the central sacred sanctuary on Mount Zion.

POETS talk of "giving up" when they become Christians, as if they were to be losers, but the promise is of added riches.

Praying in the Holy Ghost.

Prayer is a divine, not a human, provision. It takes hold upon God, who has ordained it for the maintenance of a godly and blessed life. It does great things for those who use it right. It is the key that fits into the lock of God's cabinet and opens its treasures. It is the conduit through which his mercies pass and re-pass. It is the instrument by which victories over sin and Satan are gained, the way of communion with the Sovereign of the skies, the source of comfort in trying hours, the secret power of the divine life, the mark of distinction between Christians and worldlings, and the medium of transfiguration glories.

But to realize its highest effectiveness and happiest results, prayer must be "in the Holy Ghost." He must be its informing, inspiring and directing Power. He is given to "help our infirmities and to teach us what we should pray for." His assistance is indispensable. He knows the will of God, and so can and must suggest the petitions which accord with the divine mind.

He has to do with the manner as well as the matter of our praying. He alone can make it hearty and sincere. We become mere parrots without his imbueing. He must stir the soul and touch its very depths, drawing out the intense emotion and the deep expression.

He must also develop the latent force which takes heaven by storm, or, in scriptural language, "by violence." He "maketh intercession for us with groanings which cannot be uttered." The symbols of his prevalence are "fiery tongues" and "a rushing mighty wind." Prayer under his impulse is vehement. It is a knocking, a wrestling, an importunity.

It is his province to cause and to maintain believing prayer—to beget the consciousness and the persuasion that it shall be heard. He is the Spirit of faith, and only as "he works on supplicants, do they pray "without doubting," or "with assurance of faith."

He alone communicates the purity of soul and life which constitute the vital element of successful prayer. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." The New Testament requires us to "lift up holy hands." "The clean heart" comes, not by nature, or by ordinary birth, but by spiritual renewal. It is wrought in the soul by an indwelling Spirit, who not only renovates, but sanctifies.

He likewise enables us to pray in love. He removes the natural enmity to God and the unforgiving disposition toward men which prevent the reception of gracious and saving benefits. He awakens and fosters that divine and brotherly affection which unites all the parties in true and permanent affinity, which causes all things to work together for good to its possessors, which brings God nigh in fellowship and helpfulness, and which makes heaven tributary to human needs.

Praying in the Holy Ghost, then, means seeking for things in harmony with the purpose of God, in sincerity, with fervency in faith, in purity and in love. Such supplication is our safety and glory. It secures audience before heaven, gives deliverance from every hurtful snare and helps onward in the Christian life. We cannot, and dare not, dispense with it, if we would resist evil influences, and hold on our way steadily to the celestial city. It affords us the only secure defense against our foes, multiplying dangers and aggressive troubles. With such a power at our command, and in constant exercise, neither earth, nor hell, can entice us from our integrity, or exclude us from the heavenly inheritance.—Presbyterian.

God is ever with me, ever before me, I know he cannot but oversee me always, though my eyes be held, that I see him not: neither is there any minute that I can live without God. Why do I not, therefore, always live with him? Why do I not account all hours lost wherein I enjoy him not?—Joseph Hall.

Sunday-School Lessons

SUNDAY, NOVEMBER 8.

DAVID'S GRIEF OVER ABSALOM.

2 Sam. 18:20-33.

Motto Text.—"A foolish son is a grief to his father."—Prov. 17:25.

The great battle had been fought and the victory won. Joab was a bad and unscrupulous man, but he was an ardent patriot. He had done what seemed a wise and necessary thing in killing Absalom. For he knew David would not punish his son and so long as Absalom lived the kingdom would be unsafe. The death of Absalom would instantly close a bloody battle and save many lives and restore peace to the kingdom. Joab was one of the shrewdest of men and greatest of warriors, though without religion and utterly unscrupulous. Richly as Absalom deserved death, Joab should have left him to God to punish.

"Now Absalom in his lifetime had taken and reared up for himself a pillar."—The inspired writer thus contrasts the monument Absalom had bought for himself, with the heap of stones, thrown over him in anger and contempt, beneath which he was buried in the forest of Gilead. All men desire to be remembered and take different means for perpetuating their names. Our daily lives are the pillars of remembrance which we are setting up in the hearts of those who know us; let us see to it they are pillars of which we need not be ashamed.

Absalom's tender love for the women who were near to him contrasts strangely with his conduct to his father. We must remember he probably knew little of his father as he was growing up, for David kept a large harem. He knew his father as one who had wronged and insulted his dearly loved mother by the disgrace which Bathsheba brought upon the family, and as one who had refused to punish as the law and justice and honour required the brute who had wronged Absalom's sister. Absalom, in spite of the example set him by David, had but one wife and loved her so tenderly that even after her death, though her three sons had died before her (Ch. 14:27), he would not marry again. Such devotion in that age of the world when men and especially kings were desirous of sons above all things was unheard of. As Absalom was a young man, it is evident his wife was dead, or he would not have given up the idea of ever having any more sons.

Zadok was the high priest, the personal friend of David. His son, Ahimaaz, was eager to let the king know of the victory. But Joab knew his uncle and knew how he would receive the news. He did not wish to expose the young priest to the king's wrath. "Then said Joab to Cushai."—Cushai means Ethiopian and is not a proper name. Joab chose a negro slave by whom to send the message, partly that David might understand the tidings were not what he might consider good, or a messenger of more importance would be employed. Then, too,

Pains in the Back

Are symptoms of a weak, torpid or stagnant condition of the kidneys or liver, and are a warning it is extremely hazardous to neglect, so important is a healthy action of those organs.

They are commonly attended by loss of energy, lack of courage, and sometimes by gloomy foreboding and despondency.

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

Hood's Sarsaparilla and Pills

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

if David in sudden anger should kill a slave it would not be so ruinous an act as if he killed the son of the high priest.

Ahimaaz, rejoicing as all patriots did in the death of Absalom, did not realize as Joab did what David would feel, and is anxious to carry the news of the glorious victory. "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?"—The word translated ready means rather no "reward bringing." Thus delicately Joab hints at David's probable reception of the message. For it was always the custom of the kings to reward the messengers who brought glad tidings. However, as Ahimaaz insisted, Joab, thinking the negro has too much the start to be overtaken, at last agrees.

"Then Ahimaaz ran by way of the plain."—The negro, faithful and obedient, but not knowing the difficulties, had taken the shortest route through the tangle of the forest. Ahimaaz goes a longer but level and open route. As they drew near to Mahanaim their road became the same, but Ahimaaz was then ahead.

"And David sat between the two gates."—The city wall had two gates, an outer and an inner, with the width of the wall between them. Here David sat to hear the report of the watchman who was stationed in the tower above the gate. "If he be alone, there is tidings in his mouth."—Had he been a fugitive from the battle field, there would have been others with him. A second running alone would bring additional and later tidings. By this time the watchman recognized the foremost man. "He is a good man, and cometh with good tidings."—David knew Ahimaaz was to brave a man to leave the battle field unless victory had been won, and moreover Joab would not have sent a man of such high rank to bring evil tidings.

"All is well."—The Hebrew word is peace, which the breathless runner called out ere he reached the king. Coming near he does humble obeisance, and honours God, a thing which David seems to have forgotten. God must be first always, both in prosperity and in trial. He alone gives every victory. "Is the young man Absalom safe?"—When David did not thank God for the victory, nor rejoice in it, nor ask us to the loss of life among his soldiers, Ahimaaz understood Joab's unwillingness to let him be messenger. David ought to have asked this question when Absalom was growing up in the care of his heathen mother. Is the boy safe? Is a question for all fathers—If the boy has been rightly trained the young man will be safe.

When we remember that Eli's

care was for the ark of God rather than for his sons, we see the wrong in David sinking the king. (and he was God appointed as king), the patriot and the man of piety, in the father. But David remembered the stern and terrible words of God. "The sword shall never depart from thy house." One son had already been killed if Absalom is dead also, who will be the next?—Where would the end be? Ahimaaz, who was so eager to carry the news, now equivocates in a cowardly manner, dreading, however, not the king's anger, but his grief.

Then Cushai comes up with his message which he delivers more faithfully than the priest had done. His message is a model in the way of messages. He, too, gives God the glory and ascribes the victory to him. And when David asks, "Is the young man Absalom safe?"—Cushai answers, "The enemies of my lord the king, and all that rise against thee do thee hurt, be as that young man is."—Thus he reminds his king of the sin of Absalom and how richly he deserved to die.

Trembling with grief the king rises from his seat and withdraws to the chamber above the gate weeping bitterly. Sympathy for his sorrows is almost impossible in view of the way he was treating his faithful soldiers, who returning to the city and passing through that gate would hear his lamentation. It was unkingly, unmanly, unsubmitive to God, ungrateful to his soldiers, utterly inexcusable in a man in his position. Old Eli said when death was decreed against his sons, "It is the Lord, let him do what seemeth to him good." And Eli had the same cause for bitter remorse which David had, for his sin had been the ruin of his sons, as David's had been of Absalom. As his been well said, instead of wishing he had died for Absalom, David had better wished he had lived more for him, and by marrying fewer wives and having fewer families have been able to bring up his sons more under his personal supervision.

But the bitterness of death is in this wild lament which goes up from the heart broken father. When his infant son died David had ceased to weep, saying, "I shall go to him, for although the baby was the child of shame, David knew it was safe in heaven. No such thought comforts him now. Absalom is damned forever and his father knows it. He knows, too, this death in the prime of his manhood is the direct result of his own sin. There is nothing that ought to cause parents such bitter grief as the thought of their children dying unprepared. Therefore while their children live parents should make their souls the chief objects of their thoughts and labors for those children.

WHAT A CHURCH NEEDS.

"What we want in our church," writes a correspondent, "is some new plans for interesting the children in the Sunday School, the church members in the prayer meeting and the community in church going. We have got to be up-to-date, and if one thing won't work we must try another. Our minister has got to be a hustler."

This sounds vigorous and enterprising, but, without knowing much about the church of which he writes, we have a strong impression that he has made an erroneous diagnosis of the condition of his church; and what it

needs, no matter what it wants, is a fresh consciousness of spiritual realities and a quickening of its first love rather than any of the expedients for awakening interest in the externals of religion which can be invented by ingenious minds.

The truth of the matter is that a church, by one device and another, may succeed in getting a large Sunday School and full congregations and gain a reputation for doing "a great work," without actually doing much if anything to advance the interests of the Kingdom of God in the community. The picture drawn in Ronald Ornaquay is not entirely a caricature.

A large Sunday School and full congregations are a sign of successful work just as a high reading of the thermometer indicates that the weather is warm. But you may secure the high reading thermometer by holding a spirit lamp under the bulb, and then the reading indicates nothing. Everything depends on the way the desirable results are secured.

Doubtless many of our churches at this season are seriously considering the questions suggested by our correspondent: "What plans can we adopt to strengthen our work?" We do not intend in the least to disparage such discussions. A church needs wise organization and a sensible adaptation of means to ends as much as any business. But is there not a danger that we shall come to think that plans and organization can take the place of life. (But what our churches need is not new devices or new machinery, but a deeper realization of the abiding significance of those spiritual realities upon which Christianity rests.

And so we would suggest to our correspondent that, without in the least abating his vigor and enterprise for wise plans, he throw his influence in bringing his church back to a more wholesome spiritual life. And we do not mean by that commencing a crusade against card-playing, dancing and theatre-going, for avoidance of these amusements, however dangerous they may be, has never been synonymous with spiritual religion, even though spiritual men eschew them. But let him with his fellow members throw their influence toward encouraging the pastor to preach sermons that are true to the central truths of the Gospel. There is a great deal of excellent preaching that is on the periphery of Christianity. Let them encourage their fellow members in Christian living by frequent conversations with them on the religious life. Let them seek to diffuse throughout the church that spirit of Christian love, mutual regard, fellowship and sociability which does more than the most cunning devices to draw people into the fellowship of a congregation.

If Christianity is what it professes to be, and what Christians believe it to be—the revelation of the grace of the Almighty to sinful men—the main thing to be done to extend its influence in the world is to present it fairly to the minds and hearts of men. And we act most wisely when we make our plans with sole reference of the end of bringing the lives of men in all their relations and interests under that dominion. The plans for that end will be very unlike the up-to-date devices that require a "hustler" to carry out. The attraction that Christianity has for men is that it meets the deepest needs of the human heart.—Watchman.

A GREAT DAY AT FORT KENTUCKY.

On Sunday, Oct. 18, 1900, people of Russell and several adjoining counties assembled at a new church house that might dedicate it to God, in a way which the people came together (the crowd being estimated at between 1,500 and 2,000) the delightful refreshments served and the general good feeling and Christian fellowship manifested that the church was being the right name.

The dedicatory sermon preached at 11 o'clock a. m. the writer from the Scriptures "Behold, I build an house to the Lord my God to dedicate it him."—2 Chron. 2:4.

The afternoon session was very interesting indeed to younger generation by the gray-haired fathers and mothers in Israel coming to the church with their old-time songs, and rendering the sweet songs Zion in the good old way. To the young people of these songs may lack harmony we feel sure that they were with more of the divine feeling of worship than any music of the present day. The singing, as well as other forms of worship, taken on the twentieth century style. The custom is gradually creeping on when the music to be rendered by a few harmonized voices whether there is any service back of it or not. In fact from one to four or more are often hired to do this work while he be saint or sinner, while congregation sit back and listen not daring to utter one note praise to the Giver of all the blessings.

In regard to the house, I would say it is the most splendid structure in this section. It 60x18 feet and well seated. It has stained glass windows, besides being well built, the general appearance is good. Prayer to God is, that this may long stand as a monument to his service as given by a noble and religious people. May coming generation look on the edifice erected by their fathers with reverence, and learn by its walls the truth as it is in Christ Jesus. Success to the endeavor.

J. L. ADAMS

How to Be Cured

WITHOUT PAIN.

Don't wait until you are a bed invalid, for a seemingly simple hemorrhoids, or piles, may, if neglected, rapidly lead to worse. The same formations become tumorous and painful, and the inflammation grows till becomes form; the disease gets into the tissues, forming tubercles which discharge pus; cancerous actions, and general gangrenous degeneration appear.

What is needed at the start, is to state, is something to soothe the irritation, reduce the swelling and dismission, and at the same time, remove diseased parts to normal state. These three things are accomplished fully by the Pyramid Pile Cure, which rapidly returns the affected health, besides relieving at once the most fearful irritation.

I began using Pyramid Pile Cure and in order to make sure of a bought five packages; for the past weeks I have not been troubled at least, and had spent more than \$100 for different remedies. The first permanent help I have had since one could feel so grateful that I L. M. Williams, Columbus, Ohio.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package and we urge all sufferers to get the valid Drug Co., Marshall, Mich. For valuable little book describing the cure and use of piles.

INTERDENOMINATION- LOCAL OPTION COMMITTEE AND THE GENERAL ELECTIONS OF 1903.

es of the people and now wrong- fully withheld from them by cer- tain favored classes.

We rejoice in a great achieve- ment in the passage of the Far- ris Anti-Band Tiger Bill. This is really the law enforcement fea- ture of the old Roberts' Bill, sepa- rated from it and, as a separate bill, enacted into law by the last Legislature. It is the most string- ent law enforcement statute in America and has already driven many illegal saloons from local option territory.

Nine tenths of the territory of this State is now under Prohibition. Sixty counties out of one hundred and nineteen have no li- censed saloon, an increase of thirteen in the last few years. Most of the remaining counties have only one or a very few places where liquor can be legally sold. Such success has attended the work of the Local Option Com- mittee, that in a few years Ken- tucky will see the overwhelming victory Tennessee has lately wit- nessed.

II. OUR ATTITUDE.

This Committee is absolutely non-partisan. It affiliates with no political party as such, but seeks to secure in every party the nomination of only temperance and moral men for public office. It is not to be identified with the Prohibition political party. Representing hosts of Christian citi- zens, it brings to bear upon so- cial life the demand that no political party shall form an al- liance with the saloon interests and thus endanger the peace and happiness of the Commonwealth. We do not hesitate to say, when any party nominates for office bad men who are controlled by the liquor traffic, that it is the duty of Christian voters to vote against them regardless of their nominations. Such party action increases the power of bad men to do evil. Only in this way will political organizations be forced to regard the wishes of the best citizenship. We call upon all honorable men to defeat the ene- mies of temperance wherever they may be found. We affirm that in the present condition of the Com- monwealth the interests of good citizens and the engagement of law far overshadow the interests of any political aspirants.

III. THE COMING STATE GOVERN- MENT.

We are now in the midst of a campaign for the election of a State administration. It is far more to the interest of the people that men of unimpeachable integ- rity and ability than that any party gain or retain power.

The success of proposed local option laws hinges on the elec- tion of good men to the following offices.

1. A governor who will not countenance political combina- tions in the Legislature to kill local option laws, and who will sign a local option bill when it is passed. We ask the voters of Kentucky to select such a man from among the candidates and vote for him.

2. A lieutenant governor who when presiding over the Senate, will not use his almost absolute power in the organization and control of the body, to serve the whiskey interests by denying the constitutional rights of the peo- ple. The rules of the Senate give the presiding officer almost un- limited sway. If the next lieu- tenant governor appoints a com- mittee on "Religion and Morals" whose majority is for whiskey, it will be almost impossible to pass temperance laws against his will.

Temperance voters can determine the next election. They hold the legal power. If they permit the election of a lieutenant governor favoring whiskey they will blast the prospects of local option leg- islation and need not complain of its slow progress. Voters should not remain in ignorance of the positions of candidates for this office on this question. Write for information to the candidates themselves, or to pastors and others living in their community. We appeal to voters to elect a temperance lieutenant governor and thus rebuke any party which would ally itself with the saloon power.

3. A Legislature which will pass a bill allowing the people their constitutional right to the "county unit" control of saloons as well as the control by cities, towns, districts and precincts. The Speaker of the House possess- es power like that of the Presi- dent of the Senate. If he is con- trolled by the liquor interests, he will appoint in the lower House a hostile committee who may kill our bill. He is elected by the House at the beginning of each session. Voters cannot reach him directly, but can control the election of Speaker by requiring each candidate for the Legisla- ture to pledge himself to vote for a temperance map for that office, or else lose the voter's support. We ask that temperance men be elected to the next Legislature.

IV. TO MEMBERS OF POLITICAL PARTIES.

If you want your party to rule this Commonwealth, defeat all whiskey nominees this Fall. The party which makes an alliance with the saloon power, will, by that action, write its own death sentence and will eventually come to annihilation as a political power.

Copies of this address can be obtained from Rev. G. W. Young, Georgetown, Ky.

Signed by the Executive Com- mittee.

- REV. M. B. ADAMS, Chair., Frankfort, Ky.
REV. G. W. YOUNG, F. Sec., Georgetown, Ky.
PROF. J. J. RUCKER, TREAS., Georgetown, Ky.
REV. J. R. DERING, Lexington, Ky.
ELD. V. W. DORRIS, Georgetown, Ky.

NOTA BENE.

We beg again to remind our friends that no newspaper of any standing ever publishes anything if the writer fails to give his or her name. The name is not pub- lished if the writer does not wish it, but it must be known to the editor. No questions without a name accompanying them are ever answered.

Editors do not even read things sent them unless the writers' names accompanies them, unless by accident. The first thing they do is to look for the signature or for the note accompanying. If no name is found the communication goes into the waste basket unread. This week we have re- ceived two or three things which went thus in the waste basket. Please, friends, do not forget to send your names, and we assure you they shall not be published if you so desire.

WE SERVE IT UP.

Just the suggestion of a taste because Scott's Emulsion really contains the pure cod liver oil and lots of it. We serve it up in its most palatable form and for this and other reasons Scott's Emulsion is superior in every respect to the raw oil.

DIED - POOR "BAPTISTI- CISM."

The subject of this sketch was the son of a famous Methodist polemic, but was in the year 1902 adopted by a Baptist aspirant, who thought to induct him into the Baptist family. Our subject was a half brother to the "Pedo- baptist standpoint" and a full brother to "Invisiblisticism." His life was short and devoid of striking and brilliant events. His friends had hoped for him a long and honorable career. In fact, the most sanguine of them saw in him a great reformer, marching forth from his wilderness hidings with majestic and stately tread. Yea, they saw with the accuracy of a prophet's vision the old de- nomination of stern dogmatism and earnest contention for the faith on a delivered to the saints

transformed into a denomina- tion of tenderness, gentleness, sweetness and beauty - a denom- ination that would spurn the very idea of contending or striving. But unfortunately the gods had cruelly decreed that he should be a son to fortune and fame in a town.

First of all, he had inherited from his ancestry a weak consti- tution, was never robust or vig- orous. To be true to the facts, he was badly deformed from his birth, in fact, he was a quadruped while belonging to a family of bipeds, and this deformity made him repulsive to elegance and cul- ture. His foster mother was a feeble sister, not capable of im- parting strength and vigor of character, neither was she able to induct him into good society.

Certainly no one was ever more unfortunate or had a poorer chance in life. So we are not sur- prised when we are told that his death was the most brilliant event of his life. Notwithstanding these facts, he might have lived many years had he not been ridden to death by his friends who were striving to reach the city of Re- novation. These friends, in order to reach the city sooner, decided to take a ride. So looking about for a beast of burden they spied poor "Baptisticism," weak and deformed, but thinking him the strongest and swiftest member of his family, they loaded on, and this obituary is the natural re- sult. The funeral was preached by a prominent Baptist minister of Nashville, Tenn., to a large concourse of sorrowing relatives and friends. The funeral oration was a brilliant effort, and nothing was left unsaid that deserved notice. The burial took place at 612 Fourth Ave., Louisville, Ky. This untimely demise cannot be understood by the friends of the deceased; but some day we will better understand. We can feel sure the great Ruler makes no mistakes, and the very fact that one is removed proves that his work was done. Fortunately the deceased left no descendant to inherit his family weaknesses. To the half brother, now in his declining years, we tender our con- dolence. May your separation not be long and may your end be as peaceful as was his. And to the brother who is yet a youth, out of sight, may you soon be reunited with your departed broth- er on the other shore where friends repose to trouble and part- ing is no more.

Sleep on, dear brother, and en- joy thy well-earned rest. May thy peaceful slumbers never be broken till all discords are hushed and all the aspirants are landed in the city of Renovation. Green be thy grave. Peace be to thy mem-

ARE YOUR KIDNEYS WEAK

Thousands of Women Have Kidney Trouble and Never Suspect It.



An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa.

Vinton, Iowa, July 15th, 1902. In the summer of 1893, I was taken suddenly ill. I could not get any food into my stomach, so severe that it seemed as if knives were cutting me. I was treated by the best of the best physicians in the county and consulted another. None of them could tell the cause of my trouble, so I was given up. They all told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk any more than a child a month old and I only weighed sixty pounds. One day my brother saw in a paper an adver- tisement of Dr. Killebrew's Swamp-Root, the great kidney, liver and bladder remedy. He bought me a bottle at our drug store and I took it. My family could see a change in me for the better, so they ob- tained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable time to build me up again. I had lost all my strength. Dr. Killebrew's Swamp-Root, and weigh 148 pounds, and an keeping house for my hus- band and brother on a farm. Swamp-Root cured me after the doctors had failed to do me a particle of good. Greatly yours,

The mild and prompt effect of Dr. Killebrew's Swamp-Root, the great kidney, liver and bladder remedy, is soon real- ized. It stands the highest for its won- derful cures of the most distressing cases. Recommended and taken by phy- sicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address: Dr. Killebrew & Co., Bing- hamton, N. Y., and be sure to mention reading this generous offer in the Louis- ville "Western Recorder."

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

May the express and the homelock sing thy requiem. We be unto the man who shall dare to disturb thy quiet repose. May a Jack-all swallow him whole and may he never prove a Jonah. May his widow marry a man whose mother gives promise of living many years. May his sons be old bachelors and his daughters re- fuse to wear his name.

Wm. D. Nowlin, Lexington, Ky.

P. S. Please send bill for this obituary to the brother of the de- ceased; if you can find him.

NOWLIN.

Censure and criticism never hurt anybody. If false, they can- not hurt you unless you're want- ing ignominiously character, and, if true, they show a man his weak points and forearm him against failure and trouble. Gladstone.

One of the best Remedies for the "Baptist" churches is "The People's Praise Book," edited by Drs. Loring and Sanders. This book has been carefully prepared by a committee of the best names and experience are a guarantee for its excellence and practical adaptation for use exclusively in Baptist churches. An edition of the book bound with the "Bible Reading" prepared by the same editors, has been recently published in a convenient form, making a complete Church Manual, suitable for all seasons of church worship. The publishers, Messrs. A. S. Barnes & Co., 230 Fifth Avenue, New York, will be pleased to send specimen copies without charge for examination, to those interested.

CONSCIENCE.

CHAR. W. STUBBS, DEAN OF ELY.

I sat alone with my conscience, In a place where time had ceased, And we talked of my former living In the land where the years increased.

And I felt I should have to answer The question it put to me, And to face the answer and question Throughout an eternity.

The ghosts of forgotten actions Came floating before my sight: And things that I thought were dead things Were alive with a terrible might

And the vision of all my past life Was an awful thing to face, Alone with my conscience sitting In that solemnly silent place.

And I wondered if there was a future To this land beyond the grave; But no one gave me an answer, And no one came to save.

Then I felt that the future was present, And the present would never go by, For it was but the thought of my past life Grown into eternity.

Then I woke from my timely dreaming And the vision passed away, And I knew the far-away warning Was a warning of yesterday, And I pray that I may not forget it.

In this land before the grave, That I may not cry in the future, And no one come to save.

So I sit alone with my conscience, In the place where the years increase,

And I try to remember the future In the land where time will cease.

Our Pulpit.

UNFAILING STARS AND FAINTING MEN.

REV. ALEXANDER MACLAREN, D.D.

For that He is strong in power; not one faileth... He giveth power to the faint; and to them that have no might He increaseth strength."—Isa. xl. 26 and 29.

These two verses set forth two widely different operations of the Divine power as exercised in two sadly different fields, the starry heavens and this weary world. They are interlocked, as it were, by the recurrence in the latter of the emphatic words of the former. The one verse says "He is strong in power"; the other "He giveth power." In the former verse, "the greatness of His might," sustains the stars; in the latter verse, a still diviner operation is set forth in that "to them that have no might He increaseth strength."

There is another interlocking between the latter of these two texts and its context, which is in-

dicted by a similar recurrence of epithets. In my second text we read of the "faint," and in the verse that follows it, again we find the expression "faint" and "weary," while in the verse before my text we read that "the Lord fainteth not, neither is weary." So again the contrast between Him and us is set forth, but, in the verse that closes the chapter, we read how that contrast merges into likeness, inasmuch as the unfainting and unwearied God makes even the men that wait upon Him unwearied and unfainting. Here, then, we have lessons that we may well ponder.

Note first,

I.—That Sad Contrast.

The prophet in the former of these verses seems to be expanding the thoughts that lie in the name, "the Lord of hosts," in so far as that name expresses the Divine relation to the starry universe: The image that underlies both it and the words of my text is that of a commander who summons his soldiers, and they come. Discipline and plan array them in their ranks; they are not a mob, but an army. The voice that reads the roll-call summons one after another to his place, and punctually obedient, there they stand, ready for the evolution that will be prescribed. The plain prose of which is that night by night, above the horizon, rise the bright orbs and roll on their path obedient to the Sovereign will; "because He is strong in might not one" is lacking. Astronomers have taught us, what the prophet did not know, that even in the apparently serene spaces there are collisions and catastrophes, and that stars may dwindle and dim, and finally go out. But while Scripture deals with creation neither from the scientific nor from the aesthetic point of view, it leaves room for both of these—for all that the poet's imagination can see or say, for all that the scientist's investigation can discover, it sees that beneath the beauty is the fountain of all loveliness, beneath and behind the "number" of the numberless stars works the infinite will of God. Surely an intelligible creation must have an intelligent source. Surely a Universe in which Mind can apprehend order and number must have a Mind at the back of it. Wordsworth has nobly said of duty what we may more truly say of God:—"Thou dost preserve the stars from wrong, and the most ancient heavens through Thee are fresh and strong." "For that He is great in might not one faileth." Scripture bids us think of God, not as a creative energy that set the universe in motion, and leaves it to roll or spin, but as of a Divine Presence—to use a word which can only be in a very modified sense applied to that mysterious, intelligent Entity, operating in, and being the sustaining Cause of, all that is. This Divine Presence stamps its signature on the unfailing strength of these bright things above.

But in our second text, we drop from the illumination of the heavens to the shadowed plain of this low earth. It is as if a man looking up into the violet sky, with all its shining orbs, should then turn to some seeking allev, with its tumult and its equalities. Just because man is greater than the stars, man "faileth," whilst they shine on unwearied. For what the prophet has in view as the clinging curse that cleaves to our great-

ness, is not merely the bodily fatigue which is necessarily involved in the very fact of bodily existence, since energy cannot be put forth without waste and weariness, but it is far more the weary heart, the heart that is weary of itself, the heart that is weary of toil, the heart that is weary of the momentary crises that demand effort, and wearier still of the effortless monotony of our daily lives; the heart that all of us carry, and which to all of us sometimes whispers, with a dark and gloomy voice which we cannot contradict, "Vanity of vanities, all is vanity." I was going to say, happy are you if you do not know that weariness, but I check myself and say, tenfold more miserable are you if you have never been sober and wise-enough to have felt the weariness and weight of all this unintelligible world, and of your own sorry selves.

For it is ever to be remembered that the faintness and the ebbing away of might, which is the truly tragic thing in humanity, does not depend upon physical constitution, but upon separation from the Source of all strength, breaking the union between ourselves and God. If a star shut out the influx of the sustaining power that by continual creation preserves it, it would die into darkness, or crumble into dust. It cannot, and we cannot, in so far as our physical being is concerned, but we can shake ourselves free from God, in so far as the life of the spirit is concerned, and the godless spirit bears the Cain-curse of restlessness and weariness ever upon it. So the contrast between the unfailing strengths that ever shine down upon us from the heavens, and the weariness of body and of mind afflicting the sleeping millions on whom they shine, is tragical indeed. But far more tragical is the contrast, of which the other is but an indication, because it is a consequence, the contrast between the punctual obedience with which these hosts, summoned by the great Commander, appear and take their places, and the self-will which turns a man into a wandering star unto whom is reserved the blackness of darkness for ever. Above in peace and order, because above is the supremacy of an uncontested will. Below is tumult and weariness, because when God says "Thou shalt," men respond, "I will not."

Secondly, my text suggests to us

II.—Another Sad Contrast

melting into a blessed likeness. "He fainteth not, neither is weary." "He giveth power to the faint." "Even the youths shall faint and be weary, and the young men shall utterly fail." But waiting on God the curse removes, and faintness and weariness cease, and the humble man becomes in some measure participant of, and conformed to, that life which knows no exhausting, operates unspent, burns with an undying flame, works and never wearies. We may take to ourselves all the peace and strength that come from that transcendent hope, whilst we are still subject, as, of course, we must be, to the limitations imposed on spirits fettered, as well as housed in body. Whilst toil heaves as its consequence fatigue; and as our days increase our strength wanes—whilst physical weariness remains unshaken, there may pour into our spirits the influx of Divine power, by which they will remain fresh and strong through advancing years and heavy toils and stiff battles. As it not something

Cure Catarrh at Home

Dr. Blosser, who has devoted 20 years to the study of catarrh, has perfected the first and only factory treatment that has ever been discovered. It can be used at home without any inconvenience of time. It has had unparalleled success, curing cases of 20 and 25 years standing, and is so pleasant that a child can use it.

Dr. Blosser's Catarrh Cure is a remedy composed of herbs, roots, and fruits, to be smoked, because he found, after years of experiment, that the disease could not be reached by douches, ointments and inhalers. Catarrh is primarily a disease of the air passages, it begins with cold in the head, nose or throat, and is itself by such symptoms as a stopped-up feeling in the nose or a discharge which is blown from the nose or from the throat. In some cases there are sores in the nose, headaches, etc.

Certainly No Tobacco. The remedy is harmless, containing no tobacco or injurious drug and is a positive cure for all troubles.

As the disease is produced by bacteria, and is cured by the smoke of Dr. Blosser's Catarrh Cure, the accompanying cut shows how the bacteria are killed and the cells connected with the passage.



One Month's Treatment, \$1.00. Dr. Blosser's Catarrh Cure is not sold at the drug stores, as we wish our customers to get the medicine fresh from the laboratory, and therefore prefer to send it directly with them. It is put up in boxes containing one month's treatment, and sent postpaid for \$1.00. Address

DR. BLOSSER COMPANY, 116 Wall St., Albany, N. Y.

to believe it possible that—"In old age, when others fade, We fruit still forth shall bring!"

Is it not something to know it as a possibility that we may have within us which has no tendency to decay, which neither perishes with the usipg nor is exhausted by exercise, which grows the more the longer we live, which has in it the pledge of immortality, because it has in it the impossibility of exhaustion? Thus to all of us who know how weary life sometimes is, thus to those of us who in the flush of our youth are deceived into thinking that the vigorous limbs will always be vigorous, and the clear eyesight will always be keen, and to those of us who, in the long weary levels of middle life, where there are few changes, are worn out by the eventless recurrence, day after day, of duties that have become burdensome, because they are so small, and to those of us who are learning by experience how inevitably early strength utterly fails; to us all surely it comes as a gospel, "they that wait on the Lord shall renew their strength; they shall run and not be weary, they shall walk and not faint." It is true; and each of us may set to our seals, if we will, that the promise is faithful and sure.

Is that not a higher exercise of power than to "preserve the stars from wrong"? Is not the strength that restores mightier than the strength that sustains? Is not the hand that, put beneath the falling body, stops its plunge, and lifts it whence it fell, displaying a greater manifestation of strength, than the hand that held it unfalling at the height? The mighty miracle of the calm, steadfast heavens with no vacant spaces where yesterday a star blazed, is less than the miracle of that restoring energy which, coming to men, separated from the fountain of power, re-establishes the connection between them, and out of the fainting creature makes one that is neither faint nor weary for ever. God is greater, in the miracle that He works upon you and me, poor strengthless souls, than when he rolls the stars along. Redemption is more than Creation, and to the hosts of "the principalities and powers in heavenly places, is made known," by the Church, "of restored and re-

deemed souls, the manifoldness of God." What are the consequences the prophet traces to this wing-power. "They shall mount with wings as eagles." Power, sonar, to lift our heavy selves to earth, and to reach the happy places where we shall come with God, that is the greatest all gifts to strengthened up. And it is the foundation of all others, for it is only they who know how to soar that can and it is only they who have renewed their strength hourly by communion with the Source of all energy and might, who they "drop with quivering lips composed and still" down to low earth, there live unweary and unfainting.

"They shall run and not weary." Crises come—when circumstances demand us more than ordinary energy, a swifter rate of progress. We often, in the course of our work, to make short spurts of effort. "They shall run and be weary. They shall walk," the bulk of our lives is a slow trot, and it is harder to keep it, buoyancy, freshness of spirit, in the eventless mill-rund of our trivial lives than in the rarer bursts. Exercise helps us in the one, nothing dogged principle, and close communion with God, "mounting wings as eagles," will help the other. But we may have with us in all the arid and tireless levels across which have to plod, as well as in height, to which we sometimes have to struggle upwards, of the depths into which we sometimes to plunge. If we be the life of Christ within us, neither the one nor the other exhaust our energy or darken spirits.

Lastly, one word as to III.—The way by which these truths can be reconciled, this likeness secured.

"They that wait upon the Lord"—that is the whole secret. We do wait upon the Lord when we put it in three brief relations. Keep near him; keep expect. If I stray away from him I cannot expect His power to be me. If I find myself in vain impatience, struggling, waiting providence, waiting

...stirring my soul, I cannot
 that the peace which brings
 or the strength which
 peace will come to me. It
 be a windless sea that mir
 the sunshine and the blue
 the troubled heart has not
 strength in it. If I do not
 get anything from Him
 will not give me anything; not
 He will not, but because
 cannot. Take the old Psalm
 words, "I have quieted my
 as a weaned child," and nestle
 the great bosom, and its
 its fragrance, its serenity
 be granted to you. Keep hold
 God's hand in expectation, in
 decision, in close union, and
 contact will communicate
 of His own power. "In
 and in confidence shall
 your strength." The bitter con
 may all be harmonized, and
 simultaneous assimilation of hu
 manity to Divinity may, in grow
 measure according to our
 be realized in us. And
 we must still bear the
 conditions of our present corpo
 ral condition, and though life's
 must still oftentimes be felt
 us as toils, and life's burdens
 so burdensome for our feeble
 holders, yet we shall be held
 "As thy day so shall thy
 strength be," and at last, when we
 stand up further than eagle's
 wings have ever soared, and look
 down upon the stars that are "roll
 together as a scroll," we shall
 together eternal ages "run and not
 weary" and "walk and not
 faint."—Baptist Times and Free

many times before, but rarely with
 equal charm and poetic senti
 ment. Specifically, the story re
 flects the war as it was felt in a
 Border State, where it was harder
 to bear than elsewhere because of
 the intimate ties which it was sure
 to sunder, and in this respect Mr.
 Fox has given us a fair counter
 part of what was given us by Mr.
 Churchill in "The Crisis." The
 most important historical figure is
 that of John Morgan the raider,
 whose dashing career provides
 many picturesque and dramatic
 incidents. The first part of the
 book, describing the hero's boy
 hood, is the best; the war part is
 too confused to be wholly success
 ful. But whatever its defects, the
 book is one that does marked cred
 it to its author, and insures for
 him henceforth a position the
 promise of which was held out by
 his earlier work, although the ful
 fillment has been long delayed.

A MISUNDERSTOOD PRIVILEGE.

From the beginning to the end
 of His ministry Christ declared
 the necessity of being born from
 above, born again; born of the
 Spirit. When He was not specifi
 cally uttering this He demanded
 a state of mind and heart unat
 tainable without it, and required
 the performance of acts which
 none but the regenerate can or
 will perform. The apostles fol
 lowed in His steps. Both Christ
 and the apostles require the sur
 render of the thoughts and feel
 ings to God. They teach that the
 power to discern spiritual things
 is not natural to man. Hence
 when Nicodemus acknowledged
 that Christ had "come from
 God," and wished to converse
 with Him of spiritual things He
 said to him four times, Except
 a man be born again (or from
 above), he cannot see the king
 dom of God. The reason He gave
 him is, "That which is born of the
 flesh is flesh; and that which is
 born of the Spirit is spirit." St.
 Paul restated this in his own way
 to the Corinthians, "The natural
 man receiveth not the things of
 the Spirit of God; for they are
 foolishness unto him; neither can
 he know them, because they are
 spiritually discerned."

Some who deny or try to ex
 plain away these words are at
 tendants of the evangelical
 churches. At the close of a ser
 mon on being "born from above,"
 a man quite important in a Meth
 odist congregation said to his
 pastor: "I am weary of this talk
 about a new birth. Why do you
 not preach as Christ did? I have
 been reading the Sermon on the
 Mount; why not preach that for

GRIP CONVALESCENCE

There's nothing better
 than Scott's Emulsion after
 the grip. When the fever
 is gone the body is left weak
 and exhausted; the nervous
 system is completely run
 down and vitality is low.

Two things to do: give
 strength to the whole body
 and new force to the nerves.
 Scott's Emulsion will do it;
 contains just what the worn
 out system needs.

Rich blood, healthy flesh,
 resistive force, more and bet
 ter nourishment are what
 Scott's Emulsion supplies to
 the convalescent.

It will send you a sample free upon request.
 SCOTT & BOWNE, 101 Paul Street, New York.

a while, instead of all the time
 talking about some mysterious
 change that few people ever pre
 tend to have and many people
 have made themselves crazy by
 thinking they must cry it and
 could not get it?"

Said the minister: "I will take
 your advice. You shall hear no
 more of being born again from me
 for some time."

On the following Sabbath the
 morning sermon was from the
 text, "Blessed are the poor in
 spirit; for theirs is the kingdom
 of heaven." The critic listened
 intently. In the evening the sub
 ject was, "Blessed are they that
 mourn; for they shall be com
 forted." The minister showed
 that this could not mean that
 there is comfort for the wicked
 in their wickedness, or for the
 unbelieving in their faithlessness;
 but must mean those who mourn
 over their spiritual weakness,
 darkness, and poverty, and over
 their sins.

On the next Sabbath, "Blessed
 are the meek" was the theme, and
 in the evening, "Blessed are they
 which do hunger and thirst after
 righteousness," in which intensity
 and continuity of desire were em
 phasized as the one condition.

The third Sunday was occupied
 with meditations on "Blessed are
 the pure in heart," (Being sin
 cere, as the word is commonly
 used, the critic went to the pastor
 and confessed himself wholly un
 able to claim one of those prom
 ises. "Why," said he, "it seems
 as though if I should undertake
 to claim one of them it would
 prove that I had not complied
 with the conditions."

He was then asked to find one
 thing in the Sermon on the Mount
 from the beginning to the end,
 which he thought himself able to
 comprehend in spirit and comply
 with in act. After a prolonged
 search he confessed himself cul
 pable for his ignorance of the
 spiritual side of the Gospel, owed
 that he was mistaken in the
 idea that without realizing his
 dependence on special spiritual
 light he could proceed at any time
 he wished to keep the command
 ments of God. He saw that to
 know the intellectual meaning of
 words is not enough. He humb
 led himself before God and search
 ed the Bible in the spirit of a
 child; and there came a time
 when the whole subject opened
 clearly to him, and his heart re
 sponded to all the feelings which
 the ideas that had been taught
 him in his childhood expressed.
 These ideas had not fructified,
 had been like seeds in the earth
 that had not been watered or had
 not received the light and heat
 of the sun.

After this mysterious change he
 was sure that its author was the
 divine Spirit. He had become
 poor in spirit; he mourned, not
 with the sorrow of the world, but
 with a godly sorrow which work
 eth repentance unto salvation; he
 hungered and thirsted for right
 ness; and he felt what St.
 Paul meant, "And hope maketh
 not ashamed; because the love of
 God is shed abroad in our hearts
 by the Holy Ghost which is given
 unto us;" and what Peter meant
 when he thanked God, "which ac
 cording to His abundant mercy
 hath begotten us again unto a
 lively hope by the resurrection of
 Jesus Christ from the dead, to an
 inheritance incorruptible, and un
 defiled, and that fadeth not away,
 reserved in heaven."

In his subsequent testimony he
 acknowledged that for the first
 time a passage which had always

Our Great Stock of Dress Goods

Never have we experienced such huge Dress Goods Business as
 now. Our counters and shelves are piled high with a selection of
 fabrics that took months to collect. The very best values to be
 had in Louisville today come from our Dress Goods Department.

- 35c** For the 50c quality All wool Solid Color Suitings, 36 inches wide, in garnet, gray, navy, royal blue, green and brown. This fabric is an exceptional value.
- 50c** For Stylish Mixed Check Suitings, 38 inches wide, in blue, brown, green, black effects. A cloth that is strictly all-wool and very stylish for children's dresses.
- 69c** For the 90c quality of All wool Granite Suitings, 44 inches wide, in royal blue, reseda, rose, tan and myrtle-green.
- 75c** For a Serviceable All wool Cheviot, 50 inches wide, in navy, and a pretty shade of red; regular \$1.00 quality.
- 85c** For All wool Furnish Suitings, a stylish loosely woven cloth, 50 inches wide, in solid colors of light tan, castor, reseda, brown, royal and navy blue. This cloth is worth \$1.25 yard.
- \$1.00** For the \$1.40 quality Wool Crepe de Chine, 46 inches wide, in green, golden brown, castor, light or dark navy blue.

Black Goods.

We do not hesitate, in saying that our Black Goods Department
 stands without a peer in Louisville. The world's best known
 weaves may be found here in a great variety, the dependable sort
 that are always in demand at the lowest prices.

- 50c** For Extra Heavy Quality Black Storm Serge, 40 inches wide. An exceptionally good value at this popular price.
- 75c** For Heavy Steepsponged Chevots, 52 inches wide. A splendid cloth for Black Suits, so much now in favor.
- \$1.00** For a \$1.25 quality of Priestley's All-wool Powderette, 40 inches wide. One of this season's most stylish fabrics.
- \$1.25** For the \$1.50 quality of Priestley's Crispine, 42 inches wide, in wool and mohair; very stylish.
- \$1.50** For the \$1.75 quality of Priestley's Voile, 44 inches wide. A beautiful clinging-fabric for all occasions.
- \$2.50** For an elegant new fabric called Automobile Cloth, 46 inches wide, for fine coats and dressy costumes; worth \$3.00 a yard.

\$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.

seemed to him meaningless, is the
 sublimest truth that ever fell
 from the lips of Jesus: "At that
 time Jesus answered and said, I
 thank Thee, O Father, Lord of
 heaven and earth, because Thou
 hast hid these things from the
 wise and prudent, and hast
 revealed them unto babes. Even
 so, Father, for so it seemed
 good in Thy sight."—Christian
 Advocate.

TWENTY-FOUR-HOUR DAY.

"Calling one day upon a busi
 ness man in his office, I found
 him, as usual, "up to his eyes" in
 work.

"Sit down and wait a moment,"
 he said, handing me a chair.
 "You are always working." I
 remarked; "how many hours do
 you put in each day?"
 "Twenty-four," he replied, with
 a smile.

"Yes," he said, "I work ten or
 twelve hours here; the rest of the
 time I am working at the other
 side of the world—by proxy, of
 course."

"I don't understand," I said.
 "Let me explain," he returned.

more seriously than before.
 "When I was at school I became
 deeply interested in the mission
 ary cause. I determined to go
 out to China, and work in the
 field. But my father died, and his
 business here was in such a state
 that no outsider could success
 fully carry it on. There were a
 mother, sisters and younger
 brothers dependent upon the pro
 fits of the house. But I deter
 mined, nevertheless, to have a rep
 resentative in the field, and I took
 up the support of a native preach
 er in China."

Here my friend took down a
 much-thumbed map of Southern
 China, and pointed out a certain
 town.

"That is where my man is at
 work," he said. "We have rep
 resentatives of our business in sev
 eral of the principal cities of the
 world. I call this our "mission
 ary branch." My man there is
 working while I sleep. He is my
 substitute. In that way I work
 twenty-four hours a day—for the
 Master. I work here, for the
 money to keep my representative
 working over there."—Exchange.

LITERARY

My book here noticed can be had at
 publishers' price by ordering from the
 Baptist Book Concern, Louisville, Ky.

The Little Shepherd of Kingdom Come.
 By John Fox, Jr. Price,
 \$1.50. New York: Charles
 Scribner's Sons.

We ought to value a good
 short story such as Mr.
 Fox has given us in *The
 Little Shepherd of Kingdom Come*.
 This is a book with all the natural
 energy put in so refreshingly that
 it is like traveling along the moun
 tain tops to follow "Chad" in an
 out of "Kingdom Come." All the
 characters stand for that particu
 lar mood of nature which brings
 them forth. The "Enfords" and
 "Poms" represent the opulence,
 pride and refinement of the blue
 blooded; the "Turners" and
 "Hillocks" stand like long, gaunt,
 shadow sentinels for the moun
 tains, while in "Chad," the little
 shepherd, the spirits of mountains
 and plains meet to make an ad
 mirable hero. He is destined to
 live in literature along with
 "Huckleberry Finn" and "Senti
 mental Tommie," without being in
 the least like either of those glib
 young vagrants.

The elements of the story are
 all familiar; there is the ambitious
 boy struggling for education in a
 rude and uncouth environment,
 there is the clash of passionate
 opinion incident to the outbreak
 of the Great Rebellion, there are
 the inevitable family divisions
 and personal estrangements, there
 is the Southern heroine indignant
 at the course of the hero in be
 coming a Union soldier, there are
 the battle scenes and the oppor
 tunities they afford for mutual
 services on the part of the friends
 on the opposed camps, and there
 is the chastened conclusion and
 reconciliation. All these things,
 of course, have been described

Editorial

Prof. G. B. Foster, of the Divinity School of the University of Chicago, comes out in the Standard with an "explanation" of his recent utterance in regard to the deity of Christ.

"On the contrary, while I do not think that the statement 'Jesus is God' is accurate and happy, I do believe that Jesus is God manifest in the flesh, and that instead of saying that Jesus is as good as God, it is nearer the point of the gospel to say that God is as good as Jesus is. Jesus is the supreme and saving revelation of God."

This is very far from being satisfactory. Dr. Foster does not deny using the language attributed to him and this "explanation" does not explain. There is nothing in it that a unitarian might not say, though Dr. F. does not admit that he is a unitarian. He does not accept the statement "Jesus is God," though he declares that Jesus is "God manifest in the flesh."

But that declaration is not offensive to unitarians, since God can manifest Himself in many ways, and it is far from enough to say that "Jesus is the supreme and saving revelation of God." It is easy for a unitarian to say that. The pillar of cloud was a manifestation of God and nature is a manifestation of God, but this does not involve the deity of the cloud or the deity of nature.

And our young preachers all over the land are called upon to go and put themselves under his teaching! The Louisville Times recently said that the number of students in the University of Chicago had fallen off 700. We do not wonder. What a mighty power for truth and righteousness this University might be!

It was under the belief that Prof. George Adam Smith was orthodox that Mr. D. L. Moody invited him to lecture at Northfield. It was reported that on discovering his mistake Mr. Moody told Prof. Smith, "I believe you are doing the devil's work."

This remark may seem to you severe, but is it really so? Christ told Peter that he was doing the devil's work (Matt. 16:23) when he opposed his Lord's going to Jerusalem to "suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day."

Is doing the devil's work, for that is the work of the devil.

For years we have thought that Louisville was the place for the publication of a Baptist quarterly review. We urged upon Dr. Broadus the starting of such a publication, and he regarded the matter favorably, but nothing was done. Our suggestion was that the Seminary Magazine be changed into this quarterly and that it be under the management of the Faculty of the Seminary. Just now there is no Baptist quarterly published in this country, though other denominations have theirs.

We heartily commend the way the brethren of North Bend Association are taking hold of the Georgetown endowment. Drs. Swindler and Daniel are special-ly active, and every church in the Association will be reached. Here is a fine object lesson for others. Since the associations have held their meetings, why cannot the district boards take up this matter and arrange for a canvas of the churches at once?

Dr. Taylor continues to make a fine impression wherever he goes, and though he does not wish to be regarded, and should not be regarded as the financial agent of the College, he is yet rendering most effective service along this line. A prominent lady from Georgetown the other day told the writer: "Dr. Taylor does not let the grass grow under his feet."

The time is short, and all the friends of the College should be alert and diligent to secure the required \$75,000 to get Mr. Rockefeller's \$25,000. The College needs the money and its friends ought to furnish it, anyway, but here is an opportunity to get an added dollar for every three dollars we will give, up to the amount stated. The friends of the College are not so eager to give for the endowment that this added \$25,000 is a matter of no consequence. We cannot afford not to secure it. Then, too, as we have already said, if we do not respond to this offer, it is not likely that Mr. Rockefeller will make us any other; and it will be poor encouragement for any other friend of higher education to make us any offer.

Let the work be pressed to the limit. Let the people respond promptly and generously—yes, heroically—to the appeals that are being made. If valid subscriptions to the amount of \$75,000 are secured by Dec. 31st, that will secure Mr. Rockefeller's \$25,000, and the subscriptions can be paid at any time before Dec. 31st, 1906. Mr. Rockefeller will pay us we pay, one dollar for our three, and he will settle quarterly. Many of our preachers are coming up handsomely, e.g., Dr. W. H. Felix, Moderator of our General Association last week subscribed five hundred dollars.

Prof. EARLE PEARSON, of the Anthropological Institute of London, in a recent lecture said: "We are standing at the commencement of an epoch which is marked by a great dearth of ability. The remedy lies beyond the reach of revised educational systems." And he said more to the same effect. This same thing has often been remarked. It was Mark Twain who said: "All the great men are dead. Milton is dead; Shakespeare is dead; Washington is dead, and to be frank with you, I feel very badly myself."

There are more great men in the world than Prof. Pearson and Mr. Clemens seem willing to allow, but they are showing their greatness along different lines from the great men who have passed away. To-day we have no great statesmen, no great poets, no great artists and no great philosophers, but we have great financiers. The commercialism of this age has turned talent into this new channel. A young man of ability to-day naturally gravitates into commercial life since there are found the richest rewards (as the world sees) for talent.

Then, too, the very extension of knowledge has led men to become specialists, and a specialist necessarily has a narrow horizon. Hence instead of having a few really great men, we now have a host of clever experts, so the average has not been lowered. While it is true that great men are scarce than in the past, we have more men who are above the average. Instead of having a few giants among a multitude of dwarfs, we have many large men—so that the general average is kept good.

There is to-day comparatively little demand for great men outside commercial life. Suppose Henry Clay were alive to-day, what would he do? He would stand no chance in a race with the politicians of to-day. Tom Jones with his political machine would beat Henry Clay overwhelmingly. So it is perhaps just as well that Henry Clay and all his kind are dead. Instead of Clay and Calhoun and Webster, we have Quay and Croker and Tillman. Commercialism has taken possession of politics and the people are governed on business principles, said business being that of the politicians.

But we may be sure that when the world needs great men God will supply them. It is very easy for God to make a great man, and when the opportunity comes we need have no fear that he will not appear. "Only let us be sure we recognize him and not—as did Jerusalem—slay them that are sent unto us."

The Russian Government has opened the way for the Young Men's Christian Association to extend its work throughout that great empire, especially along its railroad lines and among its students. Already in St. Petersburg and Moscow flourishing associations are in operation. The Russian government railroad has sent representatives to this country to study our railroad Y. M. C. A. work. In this Russian movement special attention is given to Bible study, and the sale of Bibles is being promoted by it. Prince Oldenburg and Mr. Tourchounoff are active in the work, and

the Americans in Russia heartily co-operate.

This is a very significant movement in Russia. It opens the way for religious liberty, which is Russia's chief need. While those holding other faiths are tolerated within limits, yet no member of the state church is allowed to change his faith, and no one of another faith is allowed to lend a member of the state church to make a change. To open Young Men's Christian Associations over the empire will not only do good to the young men who are reached, but it will count powerfully for religious freedom. Since this movement has the vigorous support of the government, and since they are looking to this country for guidance, the work is bound to spread largely through the empire and its logical results will follow.

We are gratified at the favor with which our editorial last week on the Cuban situation has been received. We believe the brethren generally will agree with our view of things as they look into the case. It is manifest to everybody that mistakes have been made and unfortunate results followed. But these mistakes grew out of conditions. Given Diaz as he was, the Baptists of the South as we were and Cuba as it was, and the results were what a wise man, who understood the situation, could have predicted, in general, of course. The responsibility for these results therefore are widely distributed, but the lessons are obvious, and it remains to profit by them.

It was indeed painful to forcibly eject any one from our church property in Havana, and it is easy to draw barrowing pictures of the ejection, but when the title to the property was disputed, and those who disputed it took, and tried to hold, possession, there was, obviously, nothing else to do but to legally eject them. If there were any unpleasant incidents connected with the ejection, certainly the responsibility rests with those who made the ejection necessary. If the Cuban officials who did the ejecting were not as kind and courteous as they ought to have been, every one will regret it, but certainly the Home Board are not responsible. The Board did not elect those officials, and are not responsible for them. They were the actual officials by means of whom the legal proceedings must be carried out, and the Board had no option in the matter, but to make use of them.

We are glad that our work in the island is progressing, and now is the time to push it most vigorously. Let us strengthen the hands of our workers there.

A GREAT violinist is credited with saying: "If I should cease to practice for a single day, I should at once recognize the difference in my art; if for a week, my audiences would likewise recognize it." The principle involved in this saying is capable of the widest application. If a preacher, for example, lets a week go by without careful study, he may draw on his old resources for a sermon on the Sabbath; but he will detect the lowered tone of his thought and emotion; and if he remains careless and indolent for a month, everybody that listens to him will see that his words are the expression of past processes and not of vital and current thinking. Nothing dies quicker than the human intellect when it is suffered to be slothful or indolent.—Nashville Christian Advocate.

Editorial Varieties

In Siam elephants are taught nursery rhymes, and it is said they are very well, minding their little rhymes with great care and never lurching. It is claimed that the elephant is the most intelligent of all beasts.

The daily papers report that the Pope is anxious to come to terms with the Italian government so that he will no longer be "the prisoner of the Vatican." He has asked the government what "compensation" it will allow. The fact is the Italian government has never done anything for the Pope but to take away his temporal power, and his shutting himself up in the Vatican has simply been his way of protesting. A large annual appropriation to the Vatican, which so far the Pope has scorned to touch. Now, however, the new Pope takes a different view of the case. To outsiders the question arises when Pones differ—which is the preferable one?

"Elijah II." Davis has had a good deal of free advertising, and so he is attracting great crowds in New York. Prominent preachers are answering him. Yet we call this an age of intellectual progress. We think Dowie and Mr. Eddy should be brought together, and moved on Boston.

Dr. B. B. Bailey has been prominent, pointed and powerful in Walnut-street church. He is a cut, vigorous and sound. No wonder everybody wants him.

Dear Christian Companion, we have not yet received that signed statement from either Dr. E. L. Powell or Dr. B. Traylor declaring that he holds "immersion is necessary to salvation."

Dear Christian Observer, we have not yet received any copy of that sage in the Greek of either the deuter or the New Testament period who baptizo means sprinkle or pour. Kind give this matter early attention.

Dr. H. Allen Tupper is leading a church in Brooklyn (Fifteenth Street) in a great building enterprise. We received a picture of the proposed building which is to have all the appointments and conveniences of an up-to-date church. Dr. Turner is preaching a rich sermon on the building, and many friends in Kentucky rejoice in good work he is doing.

Prof. J. A. Baker writes: "WESTERN RECORDER is truly a great paper. We will not take issue with you on that point."

We hear a great deal in these days about the "unsaved." That name has taken the place of "the lost" in speech. Evangelists address "the unsaved," preachers pray for "the saved," and in so doing, nothing about the "lost" is mentioned. This indicates that the sign has been taken off of the conviction that those out of Christ are "lost." To call man "unsaved" is far milder than call him "lost." It seems that "the unsaved" may need blessing, but the "lost" is in so great need of it. Let the expression "the unsaved" be banished from our speech, and let us regard the ungodly as lost, and let us talk of them and to them as if we believed they are lost. Christ came to seek and to save—not "the unsaved" but—the lost. The Bible talks of lost but never of "the unsaved." Let us get rid of euphemisms and call them by their right names.

The first number of the Standard Magazine for the new season has been published, and is well to the front. The first four articles are from women, the fifth is about women. The two articles are by J. M. Frost and R. Road. E. E. George is President of the Board of Directors and D. J. Lee is editor-in-chief. Walter M. Lee is business manager. It is a bright, handsome number. All the departments are filled. \$1 a year.

An editor of a religious paper has asked the question: "Do our readers where we keep the most of our money?" The answer is well to the front. "Keep most of our money in the pockets of our subscribers." We wonder what proportion of the money belonging to our religious papers is due their subscribers.

A four-year-old was relating a dramatic feeling an account from his brother, aged six. "And so he hit me, he pinched me, and he—" "Oh, but did you do to him?" "I wasn't sure about that."—London Spectator.

AMONG THE Churches.

LOUISVILLE.

St.—Bro. B. B. Bailey... "The truth in Jesus," and "Prepare to meet thy God..."

St.—Pastor Jones' themes were "Peace," and "Mind your own business..."

St.—Pastor Weaver's top-ic was "The simplicity of Christ and His mission..."

St.—J. W. Warder preached "The Kingdom, or the Baptist view of Tralle, Petridge and Co. in the Institute..."

St.—Pastor Leonard preached "The future life." Five joined and two baptized.

St.—Pastor Foster's themes were "The future life," and "The future life." Five joined and two baptized.

St.—Pastor Jenkins spoke of "forgiveness," and on "A new birth." Two received by letter, baptism and one restored.

St.—Pastor Janzen's themes were "The atonement," and "A new birth." One joined by letter.

St.—Pastor Dawes' subjects were "The atonement," and "The atonement." Five joined by letter.

St.—Pastor Tralle told of "a new country," and "The atonement." Five joined by letter.

St.—Bro. J. A. Wright's top-ic was "The atonement." Meetings at 3 and 7:30 p. m. received by letter and two baptized.

St.—Pastor Clarke's themes were "The atonement," and "The atonement." Five joined by letter and one for bap-tism.

St.—Pastor Allen's subjects were "The atonement," and "Rewards of the atonement."

St.—Pastor Mohler's topics were "The atonement," and "The seventh commandment." Two joined by letter.

St.—Pastor Albright spoke on "The atonement." Eighty-two in Sunday school.

St.—Pastor Hall's topics were "The atonement," and "The atonement." Five joined by letter.

St.—Pastor Bennett preach-ed "The atonement." Meetings at 3 and 7:30 p. m. received by letter and two baptized.

St.—Pastor Carver spoke on "The atonement." Eighty-two in Sunday school.

SEMINARY NOTES. BY J. F. RAY. Missionary Day, 10 a. m., Monday, Nov. 2. Our friends are invited to meet with us in Norton Hall chapel.

A. Paul Bagby, of Virginia, led the mid-week prayer-meeting. These services register our spiritual temperature.

Dr. B. B. Bailey, of Winchester, with Pastor Eaton, were honored guests in New York Hall last week one evening at supper.

L. A. Moore, of Mississippi, has been called to be pastor of Ebenezer church, near Seymour, Ind., for two Sundays each month.

We regret that Bro. L. E. Masters, of Texas, has had to give up his work in the Seminary for this session.

Dr. Robertson attends the Tennessee Baptist Convention at Murfreesboro this week.

Librarian Forbes gave another one of his delightful chats on Monday evening, dealing with Ernest Thompson Seton's life and works.

W. J. Mahoney, the popular pastor at Carlisle, was circulating among his friends in the Hall recently.

E. T. Smith, who graduated last session, visited us last week. His church at Brownstown, Ind., has a building enterprise on hand.

T. E. Cassidy, who has charge of the growing work at Ormsby Avenue, is to be assisted in a series of meetings beginning Nov. 4, by his fellow-student, J. E. Boulet, of Texas.

J. S. Umberger bade adieu to New York Hall a few days ago and welcomed his wife, who has come to share in his joys and sorrows as he pursues his studies. We are glad to learn that his brother, whom we remember as a former student, is recovering from his serious illness in St. Louis.

Walter E. Wiatt supplied at Steph-ensburg Sunday. He has been called by that church, and will doubtless serve there while he remains in the Seminary.

M. L. Blankenship, of Tennessee, has gone to assist Pastor Arvin in a meeting with Underwood church, Indiana, this week.

J. R. Hobbs, of Mississippi, spoke on "Two Essentials of Evangelism" before the New York Hall Missionary Society Monday night. This was a very help-ful evening.

D. C. Britt, of North Carolina, preached at Twenty-second and Walnut Street church last Sunday. This church shows its appreciation of the Seminary by using the professors or students when in need of a supply.

The meeting last week in which this scribe was with Pastor S. H. Tabb and his excellent people at White Mills, Ky., had not closed when he left. On Mon- day there were three additions to the church and the interest was increasing.

THE STATE.

Very much to the regret of his church Pastor W. C. Pierce, of Cattedsburg, has felt that it was his duty to accept the call of the Orinda church in Ten-nessee. We hope God will greatly bless his labors in his new field.

Pastor Priest at English was aided in a meeting by Bro. G. W. Clarke. Nine additions, six of them by experience and baptism.

Pastor Hale, of Owensboro, is being aided in a meeting by Bro. W. B. Riley, with good prospects.

Pastor J. S. Cheek, at Russellville, is being aided in a meeting by Bro. M. F. Ham, whose labors as an evangelist are being greatly blessed.

Pastor Thompson, at Newport, is being aided in a meeting by Bro. C. W. Daniel with fine prospects. At last ac- counts there were 17 additions.

Pastor T. H. Coleman writes from Danville: "On the 22nd inst we closed a very enjoyable and profitable meeting at Ferrville. We had with us Bro. R. M. Tandy, of Burgin, whose preach- ing was in tenderness and love, and it was a strong presentation of truth and duty, and was very liberally re- ceived by all classes of hearers. There were 8 baptized. To God be all the glory."

Pastor R. A. Lansell writes: "Our M. W. Washington revival began last Sunday. From the start the revival be- gan. Bro. J. M. McFarland came to us on Monday. Fifteen additions to

date. The prospects are for the great- est revival we have had for years. The work will go on."

Bro. W. A. Burns writes: "Closed our meeting at Bloomfield some time ago. Had a fine meeting. The spirituality of the church was greatly advanced, and a general awakening along all lines of church work. The preaching was done by Bro. J. T. Williams, and it was well done. He is a great Gospel preach- er, emphasizing the importance of re- pentance toward God and faith toward Christ, and to walk worthy of our call- ing as Christians. There were 5 addi- tions as immediate results of the meet- ing, but its influence is still continuing. We are hoping to do great things for the Lord. Pray for us that God may use us to His glory. And to Him we ascribe all the praise."

Pastor Don Q. Smith writes from Rowlets: "We have just closed a good meeting with the Cammer church. There were no conversions and two baptized. The church was strengthened. Bro. Jas. T. Chenault did all the preaching. He is an earnest Gospel preacher. He greatly endeared himself to our people. I have been unanimously called to the pastoral care of this church for another year."

Pastor R. L. Brandenburg writes: "Just closed a series of meetings with my church at Waco, in which Bro. W. J. Shearer, of Winchester, did the preaching with much power. God's Spirit was with us in the meeting and blessed the preaching of His own Word to the conversion of souls. Received 12 into our fellowship, by experience and baptism and 2 by letter, and our church is much revived and better prepared for more efficient service. Brethren, pray for us."

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you this old-fashioned remedy was not without merit.

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

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form under the name of Stuart's Calcium Wafers. They are small choic- ulate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

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

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

They are the natural atonic for liver and kidney troubles and cure constipa- tion and purify the blood in a way that often surprises patient and physi- cian alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or ma- laria, I have been surprised at the re- sults obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated car- buncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Al- though Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason patronized by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate, people who are tired of pills, cathartics and so-called "blood purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

11 Year School is Not Using the Convention Series, You Should Send for Samples and Compare with those You are Now Using. OUR SPECIALS for this year are: Kind Words, which is enlarged and im- proved, making it a first-class re- ligious paper for young people, and Youth's Road for adults, both graded, unique among Sunday school publications. Send for Samples. Our B. Y. P. U. Quarterly is in Constant Demand for the B. Y. P. U.

PRICE LIST PER QUARTER. The Convention Teacher... \$0 10 Bible Class Quarterly... \$0 10 Advanced Quarterly... \$0 10 Intermediate Quarterly... \$0 10 Primary Quarterly... \$0 10 The Lesson Leaf... \$0 10 The Primary... \$0 10 Child's Glean... \$0 10 B. Y. P. U. Quarterly, in order... \$0 10 Kind Words, weekly, no adver- tisement... \$0 10 Youth's Road per class for the past year... \$0 10 Bible Lesson Pictures... \$0 10 Picture Lesson Cards... \$0 10 OTHER SUPPLIES. Sunday School Record, complete... \$1 00 Class Book per class for the past year... \$0 50 Class Collection Envelopes per dozen... \$0 50

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE.

Bro. Geo. W. Clarke writes: "Some twelve days (12th-23d inst.) were very pleasantly spent with Pastor R. M. Priest and his good people at English, beyond a doubt they are a church-going people. Day after day they came to hear the presentation of the Gospel of the Son of God. Nearly all of the people are church members; however, the Lord added 9-3 by letter and 6 by baptism—unto the church. If the church embraces its present opportunities it can accomplish a good work for God. They should have two Sundays instead of one. Pastor Priest is one of the strong men in his association and a most congenial brother with whom to labor. Hands off, Indiana, we need him in Kentucky."

A member writes from Momer, La.: "I will be pleased if you will allow me a small space in your paper for a few lines of praise to our dear brother, A. N. Couch. He has been a true and faithful worker with us for the past year. Our church has been greatly re- vived and 40 additions, 33 by letter and 7 by baptism. I write this to encourage him and to show my appreciation. May God bless his labors more abundantly the coming year in his sincere prayer."

Bro. J. B. Crocen writes from Fal- mouth: "On Oct. 10 I went to Clarksville, Ill. where I held a meeting of 12 days. The Lord greatly blessed my efforts, and 37 were added to the church, 34 were by baptism and 3 by relation. The church was greatly revived and the entire community was thoroughly aroused. Bro. D. G. Hentrickson, an ex-Kentuckian, is pastor of the church, and is held in high esteem by the brethren. To the Lord be all the glory."

Pastor L. B. Arvin writes: "Last Sunday was a good day with us at Scottsburg, Ind. I preached to an attentive congregation at both hours, to an almost packed house in the evening, after which I administered the ordi- nance of baptism to three young ladies who were born into light at the last regular service. I have been with this people for a few months, and although we have had some hard things with which to deal, yet our church has prospered. We have had nine accessions to the church, and the church has con- tributed more for missions than she has ever before in all of her past history. I feel like the Lord is blessing us. I also feel that there are more glo- rious things in the future for the Bap- tists in Southern Indiana. May the blessings of God rest upon the Recorder."

Pastor J. S. Norris writes: "Dry Run church has just closed a successful meeting. Pastor M. B. Adams, of Frankfort, assisted. There were 12 ad- ditions."

UPPER CUMBERLAND ASSOCIATION.

Pastor L. Johnson writes: "The church at Poplar Grove, Owen county, has just closed one of the greatest meetings in her history. Bro. J. A. Lee and the writer, who is pastor, have been with the church about three weeks, and closed the meeting on Oct. 20th. As a result the church received 55 addi- tions, 41 of whom were baptized, others yet seeking the Saviour who will yet come in. Bro. Lee immediately left for Comoraville, Ind., where he is conduct- ing revival services. Under the direction of Bro. Lee at the closing services the church subscribed about \$200 for missions, many of the young converts making their first offering to the Lord. I have been serving this church seven years, but will close my work at the end of the year. About 150 members have been received during the time. The church is now strong in numbers and wealth, and will be a great field of work for some strong man who is con- sidered to be the Most Holy Spirit. We may be abundantly bless Poplar Grove in the future."

This body met with Slater's Fork church, Harlan county, Ky., on Oct. 9, and held the best session in its history. Bro. T. G. Harris called the Association to order. Bro. Jesse W. Howard was elected moderator and Bro. W. B. Shoemaker assistant moderator. Bro. J. W. Mahan and T. B. Irvin were elected clerks.

Eleven of the fourteen churches com- posing this body were represented. There was an increase by baptism of 44. A larger number of members present than usual and most all of these took an active part in the work. With great pleasure we noted the increased inter- est among our people in missions, education and all lines of our denomina- tional work. We received \$65.25 in cash and payable pledges for a colporter next year, \$29.34 was reported for mis- sions; of this amount our town church gave \$20.24. The collection for Orphans' Home was \$20.50. Our brethren were all greatly encouraged, and are now planning for a better session next year. We meet next year with Upper Wallis's Creek church. J. W. MAHAN.

Pastor R. T. Bruner writes: "As a result of a meeting of eleven days continu- ance, I baptized 18 persons Oct. 18 at Chestnut Grove church, Davies county. One was received by relation, three re- stored and one other approved for bap- tism the last night of the meeting. This will make 23 additions in all. Bro. J. J. Clow was with me and did the preaching, except the last two days, which I did well. I found Bro. C. Lery pleasant co-laborer, indeed, and so did the entire church and community."

OTHER STATES.

Pastor W. Jas. Robinson writes from Water Valley, Miss.: "Bro. F. T. Hale's meeting with me resulted in 28 ac- ceptions."

Never Neglect Constipation.

It means too much misery and piling up of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be re- leased, but not with cathartics or pur- gatives. They weaken and aggravate the disease. Use Vernal Sun Palmetto Berry Wine instead. It is a tonic laxa- tive of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move them- selves naturally, and cures colic, gas, and all other ailments. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their ac- tion. It is not simply a temporary re- lief, it is a permanent cure. Try it. A free sample bottle for the Vernal Sun Palmetto Berry Wine, 69 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

Pastor M. C. Dunklin writes from Or- ford, Fla.: "I assisted Bro. J. M. Johnson, pastor at Gadsden church, in a nine days meeting. Results, 2 for bap- tism, 1 reclaimed and 2 by letter, total, 32 additions. To God be all the glory. I wish you folks could induce T. T. Martin to give our Florida churches a winter campaign. I think we need him now, and believe hundreds would be con- verted and ture to the Lord. I am to preach introductory sermon at our Aachen Association."

Family Circle.

Stories for the Young and Old.

THE BOY WITH THE PURPOSE.

BY WILLIAM MALE.

Little man with cheeks so brown... Eyes a-shining and heart that glows...

Little man with the earnest eyes... What if your coat be patched and bare?

Holy each stitch, 'tis a mother's prayer... What if from boots brown toes peep out?

Wake the welkin with joyous shout; Work till the stars begin the skies!

Little man with the soul so pure... No night's too sleep for a boy to scale...

So he to self and his God be true... Work while the round world doth endure!

WINFRED'S WITCHCRAFT.

LUCIE BAYTON PHILLIPS.

PART I.

"Is that the place?" "Yes—it must be. And it's name certainly suits it—'Bleak House.' How ugly it is, and dismal-looking, besides."

"Oh, we'll change its name—as for that."

"But not its nature."

"Why, that's exactly what we are going to try to do, Ray. We'll change its nature first, and so entirely nobody will ever think of calling our charming new home 'Bleak House' again. See?"

And now one of the two girls gazing out of the car window as the noon passenger neared the dreary little station of Kanaco on the Southern Pacific, just beyond the boundary-line of New Mexico...

It was a chill, gloomy day. According to the calendar it was spring—April the fifteenth, to be accurate—but it felt as well as looked, far more like winter-time, with those wild surges of wind rushing here and there, and so viciously, and the dull, sunless landscape stretching bleakly east and west.

For many miles the heavy engine of the Eastern bound train had urged its full coaches through narrow, rock-ribbed gorges, round dizzy curves and over high-hung bridges; past valleys, green and gold; up mountain peaks, dotted with patches of snow...

The way had seemed never ending, as they pushed and pulled around and up, over and down, but, at last, they were whirling from one great flat-topped, rounded, rocky ridge to another just like it on their right; and had reached the region of mesas, and the next halt would be beyond the brown monotonous sand plains that marked the union of these Territories.

Kanaco was the next station, and here their long tiresome journey would end. They had been waiting out eagerly, hungrily for a first glimpse, for to these two girls it meant "home."

Rachel and Winifred Clarkson had fallen heir to the old place, "Bleak House," through the will and death of their father's maiden sister, Caroline Clarkson, who had spent her life here.

And while the ancient home was bleak, bare and solitary looking from building of a last century pattern, perched on the side of a rocky hill, it was roomy and comfortable, a refuge, if nothing more; and these orphan sisters, whose parents had died in India ten years before they had been weaned, mostly in a cheap boarding-school, were glad enough to get it—to call it their own.

"It means not much, indeed, but something," quoth the blue-eyed girl, laughing a little at her sister's lugubrious expression as the grim, gray-washed new-looking house came more plainly in sight. "It's not exactly my ideal of a Southern home—lots to wish for a few, meant to keep Indians at bay. But, do you know, I think it's going to improve right off on acquaintance! The situation is so romantic, you see. I like a lonely place so always look for something better, something that being 'thrown on the world'—"

"But it's as bare as a barnack, and has an air about as grim and forbidding as the 'Bleak'—"

"Well, I can," said Winifred sturdily. "You won't know it in a year if we live on there. With a few changes and by adding flowers and vines here and there, we can make it look real sweet."

"Sweet! What are you talking about, Winifred Clarkson? No amount of flowers and vines will make that old barn-ore. And look at the windows in the attic! They glare like the eyes in a skull."

"Oh, we'll find some curtains to hang up there after a bit, perhaps. We'll make the old house into a real home in time—don't you forget that, Ray!"

"But I'll be afraid to live there, so far away from anybody," went on Rachel, when having given orders about their luggage, the two girls were following the rocky path leading up the steep hillside: "I'll always be fancying there are ghosts in the attic, sure. The fact is, the whole place has a haunted look, and we'd never dare spend a night there alone."

"We don't have to. Don't you remember what the will said, Ray—that old Thomas Ferguson and his wife, Nancy, went with the place? Aunt Caroline made it a special point in her letters, too, that we would keep her faithful old servants at Bleak House as long as they lived, not only that they might have some in their last year, but also account of the comfort and help they would give to us. She knew that we could not live in this solitary place all alone—just we two, and girls at that, but with Thomas and Nancy (in the Clarkson family for over forty years), she felt we'd be quite safe, and I do myself, as for that matter."

It was not long before they had reached the shabby little gate and the big front door with its quaint brass knocker, relic of Miss Clarkson's own childhood.

They opened both noiselessly and stole in, and the sun, sailing suddenly from behind a cloud at this moment, flooded the long bare hall and wide low celled parlors with its golden light.

Even Rachel could no longer look on the dark side entirely.

Her pretty face lost its frown.

"We'll get along some way, Winifred," she felt, as she stepped into a room, a convent with the gray walls and bleak, exposed position."

"But the world about us—is it not beautiful, Ray? I saw a vine clinging to a fallen tree as we came along, with great blossoms of scarlet and orange, and among the branches of the iron-wood there's something wild and delicious in the odors that come from our woods over there. Oh, I feel as if we were both going to love this old Bleak House!"

"You always did make so much of little things, Winifred," said the dark-eyed sister, smiling, "but this house is not a convent with the gray walls and bleak, exposed position."

"But the world about us—is it not beautiful, Ray? I saw a vine clinging to a fallen tree as we came along, with great blossoms of scarlet and orange, and among the branches of the iron-wood there's something wild and delicious in the odors that come from our woods over there. Oh, I feel as if we were both going to love this old Bleak House!"

As they passed down the winding stairway leading from the attic—as if pursued by some of the ghosts Rachel fancied were lurking in its cob-webby corners—old Thomas and Nancy stood ready to greet them.

"I can't make out why we didn't hear you come in," said the woman, curtseying after a fashion the girls had never seen in the East, "but now if you young ladies will go in this room—it was Miss Caroline's, and she used to sit of mornings to read or sew—and lay off your things, Thomas and me'll see that your dinner is made ready."

And this was just how the new life at Bleak House began—simply, naturally, in the most common-place way, indeed.

There was not a touch of romance to add interest to the occasion—the American girls took possession of their inheritance, came into their own.

But, for all that, there was something in their youthful independence, in the characteristic way each had of looking at things; their careless, serio-comic fashion of facing a new and difficult position, and, above all, Winifred's quick and cheerful self-reliance, that challenged curiosity as to their future, if not a friendly interest, and makes you want to ask, "Well, what happened next?"

Miss Clarkson had died rather suddenly, and only the day before the sunset, and made her will, which gave to these home-lore (and pension) girls her old place and the solitary old place and all it contained.

The furnishings were scanty and plain, but they were ample for their comfort, and like Thomas and Nancy, had been in the service of the Clarkson family

for many years, and to Miss Caroline, if not to others, had grown dear and sacred from association.—What's the matter?"

But the problem that confronted her orphan niece was how they were to live; what they should eat, and where with all they should be clothed. There was absolutely no income to go with the old homestead, save a small rental paid quarterly by the tenant who cultivated the few acres of uneven land known as Miss Clarkson's "farm," a tract so poor nothing flourished as a crop save sage brush.

"The girls had nothing of their own except the small remnant of their year's 'spin-money,' having exhausted their slender resources on their education. And, so, what were they and the old servants to live upon was a question so important, some sort of answer was imperative.

"If we could rent out 'Bleak House,' and take cheap rooms for ourselves in the city, there's no doubt but what we could get Winifred, when the subject of 'ways and means' was under discussion as usual; but we must remember that Thomas and Nancy belong to us—they are in our care, you see—and so—"

"You don't think anybody would be so foolish as to rent out 'Bleak House'?" broke in Rachel impatiently. "The North pole couldn't be bleaker than it looks, and as for loneliness, Robinson Crusoe's desert island was no worse. We are the only 'tenants' it's going to have, I feel confident."

"But we must think of something, Ray. There's no 'give up' for me, you know. And last night I was thinking how nice it would be if we could open a summer school—there are so many rooms more than we need ourselves."

"I'd like to know where scholars would come from! I might take lessons in painting from you, and you could take voice from me. But we would both expect free tuition on account of our old friendship and—well—relationship, you know."

"Old Thomas says some people near Kanaco take summer boarders," went on poor Winifred, "and get a big price, too. Now, if we would advertise in the—"

"Summer boarders wouldn't come here."

"Why, what are you thinking of 'Bleak House'?" she asked, "as if you fit! They like a cottage, shady place, sort of 'love in a prettiness' style of house, with 'all spiritual' trees, and 'bowers of trellised vine.' They want flowers and birds fitting about in the Ipomoeas, you know."

"Old Thomas says some people near Kanaco take summer boarders," went on poor Winifred, "and get a big price, too. Now, if we would advertise in the—"

IS YOUR STOMACH ON A STRIKE?

There is Nothing to Prevent You Employing Your Stomach to the Best Advantage.

There is such a thing as forbearance ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit and when that limit is reached, the stomach must be reckoned with as sure as fate. The best way and really the only effective way to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and regain its strength and health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it just as one or shift of workers relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of a sound stomach do. In fact, when dissolved in the stomach, they are digestive fluids for they contain exactly the same constituents and elements as the gastric juices and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restored and renewed by Nature and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

A Wisconsin man says: "I suffered the pains of dyspepsia for 10 years. I tried every remedy, but to no avail. I remained until I was told of the remarkable cure of Stuart's Dyspepsia Tablets. I bought a box, began taking them and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever for a year and have an appetite like a horse's head and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50c a box. The druggist never fails to have them in stock because the demand for them is so great and so pronounced that it cannot afford to be without them. Those who are not sure that they can do better by going to another and would get in the habit of buying other drugs there as well as their Stuart's Dyspepsia Tablets.

THE OFFENDING MEMORANDUM.

A young man who lives on the Ohio River, Kentucky, was out setting one evening for coons, when, by accident, he got his finger caught in a trap. It was an ingenious trap and a hole bored into a large log and driven in so that if the animal pulled down, and the more he tried to get the worse he would be held. The fellow caught his own finger and found it possible to get out. He stayed all night on the log, and to his horror found next morning that the water was in the river, and that he would be swept out on that log, and that he would mean drowning sure, so he took his in the other hand and cut off his finger to save his life. This is a grim but not more deadly serious than words of Jesus which tell us that better for a man to cut off his hand, or pluck out his right eye, than to lose his soul. Better to give up your habit, however dear it may be, to lose eternal life.

"Oh—nothing! I just had a new idea, that's all," explained her sister, her blue eyes dancing; "and—Rachel, Aunt Caroline doesn't say anything in the will about our keeping the name 'Bleak House,' does she?"

"Because, I mean to change it. I have planned to make the old Clarkson place so lovely that nobody will ever dream of calling it 'Bleak House' again. How does this strike you, Ray—'Morning Glory Heights'?"

"Why, it does well enough as a name, but why 'morning glory'? I haven't seen one since we left California, or have not noticed one, at least. Is it witchcraft you are thinking of using, or—"

"Witchcraft? Yes. I shall buy just twenty-five cents worth of the real stuff, and when 'Morning Glory Heights' has been named for us, why—"

She ran away laughing. What did the girl mean?

(To be continued.)

HOW TO KEEP IN GOOD HEALTH.

We have always been much interested in reading the rules for health in the publications which have sanitation devoted to diet, hygiene, denatation and other matters of that kind; and it has seemed that it would be a great advantage if these rules could be collected and printed together so that they could all be read at one time instead of appearing here and there. We have therefore made a collection of these rules, being careful not to include any which did not have some respectable authority to support it. This collection is not yet complete, but a conscientious regard for the well-being of our fellowmen does not permit us to withhold longer the valuable information already gathered. We trust our readers will receive much help from this carefully selected collection of rules for health. They are arranged in order of time for use during the day.

"Get up at five o'clock in the morning."

"Sleep until thoroughly rested, no matter how late it is."

"Take a cold bath the first thing in the morning."

"Cold baths are injurious in the majority of cases and should be sparingly resorted to."

"Baths relax the skin too much and must be used sparingly."

"Remember the shock to the system of suddenly encountering heat or cold is very injurious."

"Washing the face once a day is usually sufficient."

"Run or walk two miles every day before breakfast for nothing when on an empty stomach."

"Never attempt to do anything on an empty stomach."

"Eat only light breakfast."

"Breakfast should be the best meal of the day."

"If you would have a good digestion eat no breakfast."

"Eat only at mealtimes."

"Eat whenever you are hungry."

"The English, who have excellent digestion, eat six meals a day."

"Millions of the human race who work hard eat but one meal a day."

"Eat no meat."

"If you would be strong eat plenty of fresh meat."

"Oatmeal makes strength. Look at the Scotch."

"Oatmeal is heating and causes humors."

"Persons with delicate stomachs should avoid anything in the shape of mush."

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Tea Suicide. A tea drinker's nerves are like a short fuse bomb—good for nothing when they're shattered. MOCOR. A tea drinker's nerves are like a short fuse bomb—good for nothing when they're shattered. MOCOR. A tea drinker's nerves are like a short fuse bomb—good for nothing when they're shattered. MOCOR.

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Little Ones.

GIRL NOBODY LIKED

was sure that nobody liked her. She had told herself so again, with a queer feeling about her heart that was a real pain. And then she tossed her head and set in a defiant little smile. She should know that she never!

When on her eighteenth birthday that Aunt-Elizabeth made a suggestion which caused the girl to squint her eyes, and then to frown a little. It was such an idea—so like Aunt Elizabeth's idea—I'm to 'hold up' every day. I meet till I've said some brilliant?" she observed. "But I've said exactly," and Aunt Eliza smiled, unruffled. "But I've said that you pass your time with a mere nod or a 'good morning.' I wish you'd try the experiment of saying something pleasant to each unless there is some good against it."

"I'll grow rather tiresome," she said, and she shrugged her shoulders.

"It'll be for a week," suggested Aunt-Elizabeth; and, rather to her surprise, the girl found it promising.

"I came very near forgetting when she met Mrs. Anderson on the street the next day. In fact, she had passed her usual uncompromising opinion the recollection of her as she flashed into her mind. She smiled herself on being a girl to-day, so she turned quickly to Jimmy to-day?" she asked, looking out the first thing into her head.

"It was a good deal of detail in Anderson's answer. Jim had been sick with the measles and had caught cold and cough. Mrs. Anderson poured her story as if it was a recipe for a listener, and she was on that particular listener herself more interested than she would have believed possible in Jimmy and his mother. She said that she had some old books which Jimmy might look over, and Mrs. Anderson flashed and thanked her for her gratitude than the favor seemed to warrant.

"The very next corner was Billy, and the girl wonder how her promise covered the woman's daughter and that sort. But she did herself wonder very long how very kind of you to have the clothes so early, Cleary. I was in a hurry that shirt-waist."

"Billy did not know what she said. She smiled in an embarrassed way and looked up and down. But the girl whom she had seen something of eyes which warmed her and made that one-sided smile something to remember went by and she did not have an opportunity to say anything brilliant. She stopped to ask her if she would read the book she had finished, and she patted Barbara Smith's soft hair as she inquired if the new dress had grown at all. She could think of nothing to say, and, "Hain't this been

a beautiful day?" and her earnestness rather surprised some people who had not had her opportunities for realizing that there was anything unusual about the day.

By the time the week was over, the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord struck in another. It is not a new discovery, since long ago it was written in a certain wise book: "A man that hath friends must show himself friendly," yet this is one of the truths that each person must rediscover on his own account. And the girl who was learning to love every one, and was testing the joy of being loved, thanked God that she had not waited any longer before finding out the wonderful secret for herself.—Ex.

"DUMPKINS."

"Seems to me, Willis," said mamma, soberly, "I haven't said Freddie here for several days."

"No, you haven't, mamma," returned Willis, dropping his eyes and digging the gravel with his toes. "He lost his sand-lizard while I was there, and he said 'twas my fault. He said I left the box open. I s'pose he thinks I ought to give him my sand-lizard, but I won't."

"Did he really say he thought you should, Dumpkins?" asked mamma, sitting on the porch seat and looking down seriously upon Willis's clouded face. Willis looked uneasy. "Dumpkins" was what papa called his "bad weather" name. He wriggled, but looked up frankly to mamma.

"No," he said. "Freddie only made me feel as if I ought to. But Uncle Jack's just finishing that beautiful wire cage with a glass door for my little Jinks; and how could I give him to Freddie just because his Jimmy got away while I had the box in my lap and forgot to shut the door?"

"That's true, Dumpkins, dear," returned mamma, with suspicious sympathy. "I dare say you will enjoy Jinks in his new home quite as much as Freddie would."

That night Uncle Jack brought the new cage home. Such a girly, beautiful cage it was, strewn with fresh white sand and with tiny branches snugly fitted in. Jinks was delighted with his quarters, but Willis watched his antics silently. In the morning mamma saw him chasing a fly for Jinks, and shortly afterward both Jinks and Willis disappeared.

About noontime there was a whistle, a loud, buoyant, joyous whistle, sounding up the side porch path; and a moment later Willis came into the sitting-room.

"Mother," he cried, tossing his hat and smiling so that he was nearly all teeth and dimples. "What do you think? Fred found Jimmy on the big rose-bush as snug as you please; and he said he called me twice to tell me only—"

"Only you were Dumpkins," finished mamma, serenely.

"Ye-es," said Willis, reluctant. "But, mamma, listen. We put Jimmy in the cage with Jinks, and they're tickled to pieces with the house and each other. We're going to let them live in it together, and Fred keeps them one week and I the next. Isn't that a jolly plan?"

"It is," said Uncle Jack's voice in the door-way. "I didn't judge the time I put up the making of that cage when I saw you offer it,

Jinks and all, to Freddie."

"Yes," admitted Willis. "I knew I never should be happy till it was good-bye Dumpkins, so—"

"Good-bye Dumpkins it was," said Uncle Jack.—Lillian L. Price, in Youth's Companion.

THE BRUSH BRIGADE.

(Not long ago I heard a mother tell her boys that intimate and constant acquaintance with brushes goes a great way toward making a gentleman.

The remark struck me, and I asked how many brushes one needs to be familiar with.

"Tell 'em, boys," said their mother; and the merry fellows shouted:—

"One to brush our hair we need, And one to polish our boots, One to clean our nails indeed, And one to dust our suits, And one to give our hats a switch-ing,

To make us all look very bewitch-ing."

And that's the song of the Brush Brigade.

"Willie always twists every thing they have to remember into a jingle, and then they don't forget it," said the mother smiling, as the brigade went off in a vivacious procession to practice on their brushes.

"Tramps went out, but gentlemen came back," said the clever little mother, when they came in again, presenting each of the brush-improved four with an apple turnover for his lunch-box.

"Cleanliness is next to godliness, and dirt is an abomination," said grandmother from her corner.

"It runs in the family," I heard one of the boys say as they put on their coats. "I guess grand brought up her boys to brush just as mother serves us. Never mind; all her boys are gentlemen clear through, and I s'pose we'll be the same if we stick to the brushes." Wide Awake.

THE NEXT DUTY:

Then, what is my next duty? What is the thing that lies nearest to me?

"That, I repeat, belongs to your everyday history. No one can answer that question but yourself. Your next duty is just to determine what your next duty is. Is there nothing to neglect? Is there nothing you know you ought not to do? You would know your duty if you thought in earnest about it and were not ambitious of great things."

"Ah! then," responded Lady Georgiana, with an abandoning sigh, "I suppose it is something common-place, which will make life more dreary than ever. That cannot help me."

"It will, if it be as dreary as reading the newspaper to an old deaf aunt. It will soon lead you to something more. Your duty will not begin to comfort you at once, but will at length open the unknown fountain in your heart." —George MacDonald.

HOW TO STRAIGHTEN THE SHOULDERS.

The following is an excellent exercise for straightening the shoulders: Stand quite upright and raise your arms till they are in a straight line with your shoulders. Still keeping your elbows in the same position, touch your shoulders with the finger tips. Lower the arms to the sides. Repeat, but don't go on long after the muscles begin to get tired. Take a rest and try again later.

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- Ladies' Flannelette Dressing Sacques, nicely made and trimmed with braid and fancy colored bands; each 75c
- Ladies' Walking Skirts of cheviot, kersey, Scotch mixtures, all colors, nicely tailored, good styles, fancy strap seams; yoke effect or plain; special \$4.98
- Ladies' Silk Waists, made newest style, with tucks, French knots, fancy collar; white, black and navy; price \$4.98

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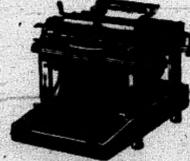
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 Mr. A. A. Odey, County Treasurer, Hartsville, Ala., cure of cancer on left hand.
 Mr. W. H. Smith, 1501 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left ear for which amputation of the ear had been advised.
 A line addressed to Dr. Charles W. Weber, 17 Goodfield Place, Cincinnati, O., will secure a free treatise on the subject.



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MISSIONARY RECEPTION.
 The Woman's Missionary Society of Richmond Baptist church held its second annual reception on Tuesday, October 20th. Members of Baptist Missionary Societies in Tate's Creek Association and all other denominations in the city were invited and a large number accepted. The church was decorated with handsome plants and cut flowers. A pleasing programme was carried out. A representative from each church furnished an article on one of its missionary heroines. After the programme a delightful lunch was served in the basement and a pleasant social hour was spent. The meeting will doubtless prove a benefit to our work.

THE KINGDOM VISIBLE.

In the discussion of the church question it has been assumed that the Kingdom is both universal and invisible. It is the purpose of this article to examine the Scriptural character of the Kingdom as it relates to this assumption. "In the days of these kings shall the God of heaven set up a Kingdom." (Dan. 2:44.) I believe it is admitted by all exegotes that the time referred to here is the days of the Caesars. This being true, then it follows that the Kingdom referred to had not been in existence prior to the time of the Caesars. Out of this also grows another conclusion, viz.: that all the saints who had lived and died prior to this time could not have been members of this Kingdom which at that time had no existence. As all people at all times are, and have been, saved alike, through regeneration, therefore it follows that regeneration does not put a man into the Kingdom.

As stated in a former article Kingdom means government. In government there must be a ruler, subjects and laws. In the above quotation, it was said the Kingdom would be set up at that time. To set up a Kingdom, is to establish the government. It does not refer to the internal, reign of grace, for this was enjoyed by Abel, Enoch, Abraham and all the ancient worthies who lived prior to the "setting up" of the Kingdom. Like Saul, Christ stood as "anointed" king by virtue of the covenant, but, like Saul again, his Kingdom had not yet been established and he had not yet been inaugurated as king over Israel. But in due time "in the fifth year of the reign of Tiberius Caesar." John the forerunner came announcing this coming and the king was made manifest (visible) to Israel by his baptism in Jordan. (See John 1:31.) He now selects his disciples, ordains his apostles and establishes his Kingdom—government. Hear his own testimony: "The time is fulfilled, and the Kingdom of God is at hand." (Mark 1:4.) What "time?" The time prophesied by Daniel. The time of the Caesars.

While Christ was here, he was absolute monarch and his word was law, and he decided all questions of government, but when he left his written word became law and his churches the executive agencies in his Kingdom. To talk of a Kingdom apart from this is to my mind the sheerest folly. The Kingdom is visible, in that its parts are visible. We are born into the family of God, but we enter the Kingdom by submitting to the institutions or initiatory rites of that institution.

An invisible Kingdom implies an invisible King, invisible subjects, invisible laws, invisible territory, invisible ministry, etc. In another article I shall examine some Scriptures bearing on this point.

J. H. GRIME,
 Cave City, Ky.
ACCORDING TO YOUR FAITH.

It should never be forgotten that the condition, "according to your faith," is one which applies to the whole wide realm of the believer's being. It is often supposed that when our Saviour used these words He referred only to the possibility of working miracles, or to extraordinary emergencies in the believers life; but this is by no means the case. In every special contingency, as well as

its application to the general course of life, the law of faith works uniformly. "According to your faith" is the condition on which depends the measure of light or love or peace or joy or power which each disciple is entitled to expect. The manifestation of the Christ-life forms no exception to this general rule. The measure of the manifestation depends upon the measure of the believer's faith. The setting sun glows in all his splendor in the western sky, but a full-arched rainbow on the eastern clouds depends on conditions which may or may not be present. An obscuring mist, a rift in the cloud, a diminishing rainfall or other defects may lessen the beauty and the perfection of the bow; but the sun is there in his strength, and the bow is there in reality, and with exactly the measure of perfectness which the conditions make possible. In like manner a feeble believer may be a partaker of the Christ-life, may actually know the love of Christ, and may have tested in his measure the powers of the world to come, and yet the conditions of his imperfect discipleship are such that persons who themselves know little or nothing of spiritual things are easily led to doubt the presence of any divine element in his heart. Man is ever ready to doubt his fellow-man; but happily there is one who does not break the bruised reed or quench the smoking flax.

A good man can readily detect goodness in others; but a bad man, or one who is thoroughly worldly and who is accustomed to estimate character by worldly standards will be very prone to depreciate what is good, especially in a spiritual-minded Christian. The disciple is not above his Master, and when we remember that most of the cultivated classes in our Saviour's day were unable to see any goodness in His character, we need not wonder that so many in our own time can not be persuaded that there are living men and women around us who bear the usual image of Jesus Christ. The world's ideal of what Christ was when among men on earth is as far removed from the real life of Jesus in Galilee as is its ideal of what a follower of Jesus ought to be in these closing days of the nineteenth century in England or America.—Bishop Thoburn, in "Church of Pentecost."

PRINTER'S MISTAKE.
 My dear Bro. Eaton—
 You will see from the enclosed clipping from the *Religious Herald* of the 22nd that the mistake in my letter about the Louisville churches was a typographical error:—"Dr. J. Wm. Jones, in the *Religious Herald* of last week, gives some figures regarding our churches in Louisville, quoting from the last minutes of the Long Run Association. He put the Walnut St. church down as having 1,169 members, while it should have been 1,769. Walnut Street is the largest of our churches, instead of being third in size, as those figures would indicate.—Western Recorder."
 "It was not Dr. Jones, but the printer's error."
 I certainly had no intention of misrepresenting Walnut Street church. Yours fraternally,
J. Wm. Jones.
 Richmond, Va., Oct. 24.
 Subscribe for the Recorder.

Rheumatism Is Not a Skin Disease

Most people have an idea that rheumatism is contracted like a cold, damp, chilly air penetrates the muscles and joints and causes the terrible pain, or that it is something like a skin disease to be rubbed away with ointment or drawn out with plasters; but Rheumatism originates in the blood, caused by Urea, or Uric Acid, an irritating, corroding poison that settles in the muscles, joints and nerves, producing inflammation and soreness and the sharp pains peculiar to this distressing disease.
 Exposure to bad weather or sudden chilling of the body will hasten an attack of Rheumatism after the blood and system are in the right condition for it to develop, but have nothing to do with the real true causes of Rheumatism, which are internal and not external. Liniments, plasters and rubbing will sometimes reduce the inflammation and swelling and ease the pain for a time, but fail to relieve permanently because they do not reach the seat of the trouble. S. S. S. cures Rheumatism because it attacks it in the blood, the Uric Acid poison is neutralized, the stagnation stimulated and quickened, and the system is purified and cleansed, the aching muscles and joints are relieved of all irritating matter and a cure of this most painful disease is effected. S. S. S. is a harmless vegetable remedy, acting as a blood purifier and an invigorating, pleasant tonic. Cook on Rheumatism be mailed free.

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Women's Headaches

Wine of Cardui
 I consider Wine of Cardui superior to any doctor's medicine I ever used and I know where I speak. I suffered for nine months with suppressed menstruation, which completely prostrated me. Pain would shoot through my back and sides and I would have blinding headaches. My limbs would swell up and I would feel so weak I could not stand up. I was generally felt discouraged and I secondly found the help of physicians, but Wine of Cardui came as a God-send to me. I felt a change for the better within a week. After fifteen days treatment I menstruated without suffering agonies I usually did and soon became pregnant without pain.
 Wine of Cardui is simply wonderful and I wish that all suffering women knew of its great qualities.

Wine of Cardui
 Transient, Portland, Maine, U.S.A.

Headaches are the danger signals of coming disease. Both men and women suffer headaches, but periodical headache falls only to the lot of women and is the warning sign of irregular menstruation and bearing of pain. Completely prostrated by nine months of suppressed menses, Mrs. Snow was made a strong healthy woman again. Remember with Wine of Cardui no case is so bad because this great remedy cures permanently almost out of every case and never fails to benefit a case of irregular menses, bearing of pain or any female weakness. If you are discouraged and doctor failed, try Wine of Cardui, and try it now. Remember that headache means female weakness. Secure a bottle of Wine of Cardui today. All druggists sell \$1.00 bottles of Wine of Cardui.

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Our Special Sale of Lace Curtains is the most we have ever held. Prices the lowest this week on Dining Room Side Boards, Extension and Chairs. Late shipments of summer furniture have arrived, our assortment complete. Do not fail to see these goods.

\$75 WEEKLY
 "Brooks," said Rivers, "that's the second time I've heard you use the phrase 'aching void.' I wish you would tell me how a void can ache."
 "Well," said Brooks, "reflecting a moment, 'not to speak of a hollow tooth, don't you sometimes have the headache?'"
 —Chicago Tribune.

OUR NEW HOME.

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J. M. PROSS.

Nashville, Tenn.
A NEW THEOLOGICAL JOURNAL.

To the Editor of The Western Recorder:

Will you please give place in your next issue to an announcement to the effect that the Faculty of the Southern Baptist Theological Seminary expect to begin the publication in the near future of a theological and expository journal. For two or three years past the matter has been under consideration. The Seminary Magazine which hitherto has been a student publication will be merged into the new magazine and edited by the Faculty. The students have desired this arrangement for some time, and the alumni of the Seminary have urged that a high class theological magazine such as is proposed should be established here. The correspondence courses which some of the professors have recently begun are meeting with such general response that it is clear that such a magazine can be made very useful in promoting this department of work. This, however, will be merely incidental to its main purpose. The object will be to make a theological journal which will in point of scholarship and ability be worthy in all respects of the Seminary and of the denomination. It will, of course, stand for the faith as we hold it. It will probably be published quarterly. The plan is to include a review section and an expository section. The name which has been proposed, but not yet finally adopted, is "The Baptist Review and Expositor." The subscription price will be \$2.00 per year.

The object of this announcement is to call attention to the proposed enterprise, and ask for responses from our Baptist ministers or others who are interested, indicating their willingness to become subscribers. The history of such magazines among Baptists is not most reassuring in point of financial success, as the constituency is necessarily a limited one. But it is believed there is room among Southern Baptists for such a review and expository, and as its appeal will be to the working pastor at many points, there is no reason why it should not be a success from the start. Further announcements will be made later. Meantime we would be glad to hear from any and all who are interested and who will lend their support and encouragement. The exact date of the first issue is not yet determined, but it will probably be early next year. It may be well to say that the character of the proposed journal is such that it will in no way whatever be a rival of any Baptist paper now in existence. It will occupy an entirely different field from the usual denominational press.

E. Y. MULLINS.

EASTERN TRIP.

The writer took the best train out of Louisville, the C. & O., on the evening of the 13th inst.

PHILADELPHIA.

In my canvass for business, I visited the American Baptist Publication Society. Found Dr. Rowland, secretary, and M. Stein business manager. They report their general business not only prosperous, but much larger in volume than it was at this time

FREE

Breakfast, Dinner or Tea Set

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NEW YORK.

It was my pleasure to hear Dr. Geo. C. Lorimer preach at his church on Madison Ave. on the third Sunday to a great congregation that was composed of a majority of men. It was my pleasure also to meet Dr. Henson, pastor of Henson Place church, Brooklyn, but soon to enter on his labors as pastor of Tremont Temple, Boston. Also met Dr. Madison C. Peters, now pastor in Philadelphia. Met Dr. H. Allen Tupper, pastor in Brooklyn. It will be gratifying to his many friends in Kentucky and throughout the South to hear that he is doing a fine work, and that his church in conversions and baptisms lead all of the churches in Brooklyn Association. Also met Rev. W. D. Gay, of Montgomery, Ala. He founded the Gay Lectureship of the Southern Baptist Theological Seminary. He was in New York with the Zionist forces. W. P. H.

DEDICATION AT CRITTENDEN, KY.

Last Sunday, October 18th, was an ideal autumn day, and this was the day fixed upon by the Crittenden saints to dedicate their new house of worship to the Lord. A large concourse of people gathered at an early hour, and by the time for the exercises to begin the house was packed to its utmost—and more outside than in. The sermon was preached by the writer on "Heartiness in God's Service Essential to Spiritual Prosperity." (2 Chron. 31:21). A collection followed of \$225, and this clearing all indebtedness. Rev. J. A. Henley made the dedicatory prayer. Rev. C. J. Bayley was present and participated. The house is a gem, 32 by 44 feet, with alcove pulpit, tower and bell, handsome pews, and splendidly lighted. It is a credit to the community and reflects much honor upon the membership. Rev. S. M. Adams is the happy and popular pastor of this pleasant people. We are now in the midst of a series of meetings with fair prospects. May the glory of the Lord fill this house to His praise. B. F. SWINDLER.

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PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting to be held with the church at Big Muddy, in Butler county, beginning Friday, 10 a. m., before the 5th Sunday in November:

1. Introductory Sermon—J. R. Jenkins; alternate, E. J. Ragan.
2. Are Growth in Grace and Sanctification Synonymous—H. C. Hudnall; J. P. Taylor.
3. The Tendencies of Base Ball and Picnics—L. T. Garrett, J. R. Jenkins.
4. Should our Churches and Ministers move "Up-to-Date" or "Back-to-Date"—J. J. Pogue, J. W. Gill.
5. The Spirit and Scope of Mission Work—G. W. Milan, A. B. Gardner.
6. Is there any Scriptural Law for Divorce and Remarriage?—G. W. Pendley, J. T. Casheber.
7. Define the Difference between Baptists and other Denominations in Regard to the Lord's Supper?—I. B. Stuart, J. H. Newman.
8. Why and How was the Savior Baptized?—O. L. Weir, E. L. Howerton.
9. The Privilege and Duty of Church Members Attending to Business Meetings of the Church.—S. A. Posey, W. Y. Clardy.
10. Why attend Ministers' and Members' Meetings?—J. M. Johnson, F. G. Jones.
11. The Uses and Importance of Associations—P. M. Knight, B. G. Brown.
12. Exegesis, I. Jno. 5:7-8—E. J. Ragan.
13. The Evil Arising from the Doctrine of Apostasy—Jacob Casheber, J. E. Gardner.

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Boston, Mass. 5
Philadelphia, Pa. 5
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Los Angeles, Cal. 5
San Diego, Cal. 5
San Jose, Cal. 5
Sacramento, Cal. 5
Portland, Ore. 5
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Portland, Me. 5
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The Newest Ideas

In the ENGRAVERS' ART are shown in our new Holiday Catalogue which will be ready for distribution on Nov. 10th.

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The Farm

and Household

In Metcalf county, John Bailey sold a pair of work mules to Geo. Croop for \$280.

Mr. Geo. Vance, of Gradyville, sold to A. W. Tarter, a few days ago two fine mules for \$1,000.

In Garrard county, Hugh Christopher delivered a suckling mule to James Leavell last week at \$55.

W. R. Thomas, of Gainesville, Fla., bought four mules from Wm. Crump, of Smith's Grove, Ky., for \$1,000.

Mr. John Ball, of Versailles, recently bought a suckling mare mule from Mrs. Sue Dedman, of near Mortonsville, for \$70.

Dan Conder, of Harrodsburg, sold to William Robinson a yearling mule for \$95 and to Jake Brown a suckling mule for \$40.

R. B. Scott bought of W. N. Lane 75 hogs at 4 3/4 cents.—Winchester Democrat.

Turkey buyers in Clark are paying from seven to eight cents per pound.

W. D. Clark bought for Howard Willson 22 nice yearling steers, wt. 800 lbs., at 3 to 3 1/4 cents.—Winchester Democrat.

Hibler Bros. bought of Malcomb Boswell, 20 hogs, averaging 150 pounds at 5 cents.—Bourbon News.

The cotton crop in Texas is estimated to be only 2,500,000 bales. Insect damage is reported in eighty-nine counties.

There is a drove of wild hogs running at large in Knox county that is probably the largest drove of such animals in the state. There are more than fifty head and all large and fierce.

Mr. Alonso McDowell raised this season some tomatoes so large that eight of them placed in a row measured three feet. Mr. McDowell also exhibited a stalk of corn fourteen feet high.—LaRue Herald.

At Harrodsburg, Louis Martin and Jas. Edwards, two of the leading farmers have lost their entire large herds of cattle in the last few days from some myxomatous disease. The cattle become desperately sick and all medicine seems to have no effect.—Winchester Democrat.

Thos. Lisle sold to J. M. Owen thirty cattle, wt. 1,800 lbs.; most of them at 3 1/4 cts. and the remainder at 3 cts. Mr. Owen also bought of B. F. Hughes, Jr., 13 of same weight at 3 1/4 cts. and of C. C. Todd 4 heifers, weighing 800 lbs. at 3 cts.—Winchester Democrat.

The Standford Journal says: "J. C. Eubanks and Charles Lutes are back from Illinois, where they went to see Mr. C. E. Miller, the cattle feeder, in regard to buying his feeding cattle in Kentucky. Mr. Miller declined to purchase in Kentucky this year as he says he can buy cattle in Illinois at from 3 to 3 1/2 cents.—He is going to feed 450 cattle next year. Messrs. Eubanks and Lutes say that Miller has on hand 450 fat cattle that will weigh 1,500 pounds and 800 hogs that will weigh 300 to 400 pounds. They are a sight to behold."

GOOSEBERRY DESSERTS AND PRESERVES.

BY MARY FOSTER SNIDER.

Gooseberries are not half as highly appreciated in the average American household as they should be. To many persons the name recalls only the small, sour, green fruit of our grandmothers' gardens, and in the handsome, transparent amber globules of the improved varieties they would have some difficulty in recognizing the old-fashioned gooseberry. In flavor, too, the fruit is vastly improved, and the luscious sweet acid of the ripe berries makes them by no means to be despised for "eating out of hand."

A variety of delicious desserts may be made with gooseberries during their season, and in jam for winter use it is one of the most useful fruits we have. It is a delightful substitute for bar-le-duc, which has been so popular of late as a course for dinners and luncheons. The latter confection is a thin, acid currant jelly made in Bar-le-Duc, France, from whence its name is taken. Every seed is removed from the currants without breaking them, apparently, and the jelly comes in very small glasses. Needless to say it is quite expensive. If our old-fashioned gooseberry marmalade could only be born again, and especially in some foreign town, it would at once be discovered to be immensely superior to the French currant confection. The following will be found very pleasing recipes for summer desserts:

Gooseberry Fool—Stew one quart of gooseberries in the smallest possible amount of water. When soft rub them through a sieve to remove the skins. Press hard so that every bit of the pulp will go through. Add sugar to make as sweet as desired, and to every pint of pulp add very slowly one pint of cream or rich milk. Serve very cold with delicate cake.

Gooseberry Souffle—Boil one quart of fine gooseberries in just enough water to keep from burning. When soft press through a sieve. Beat in the whites of five eggs which have been whipped to a stiff froth with half a pound of powdered sugar. Flavor with nutmeg and lemon. When very stiff whip lightly in the stiffly whipped whites of three more eggs, and set the dish in a hot oven for five minutes before serving.

Gooseberry Trifle—Stew and pulp the gooseberries as directed for gooseberry fool, and add while warm one tablespoonful of butter to every quart. Add the well-beaten yolks of four eggs and two cupfuls of powdered sugar. Put in small glasses, making them nearly full. Make a meringue with the whites of the eggs and four tablespoonfuls of sugar, and when the fruit is thoroughly chilled tuck it on top of the glasses.

Gooseberry Bread Pudding—Stew one quart of gooseberries until soft; mash to a pulp and add two cupfuls of sugar, one cupful of breadcrumbs, the yolks of four eggs and the whites of five beaten separately, and a tablespoonful of butter. Bake in a moderate oven for twenty minutes. Then remove to the edge of the oven, and spread over the top a meringue made with the whites of two eggs and two tablespoonfuls of powdered sugar. Return to the oven again and brown very delicately, with the oven door partly open.

Gooseberry Sponge—Soak one half box of gelatine in half a cupful of cold water for one hour. Cook one quart of gooseberries in a very little water until soft. Press them through a sieve, and sweeten with half a cupful of sugar. Boil one cupful of sugar with one cupful of water for twenty minutes. Add the soaked gelatine to the boiling syrup, and stir until it is all dissolved. Remove from the fire and add the gooseberry pulp. Turn into a bowl and set this in a pan of cracked ice. Whip with an egg-beater for five minutes, or until it begins to thicken. Then beat in the stiffly whipped whites of four eggs, and whip until it is quite stiff. Pour into wetted molds and set on ice. When time to serve turn out on a glass dish, and serve with whipped cream.

Gooseberry Pudding (rolled)—Line a pudding dish with rich biscuit crust rolled out half an inch thick. Fill with uncooked gooseberries, liberally sprinkled with brown sugar, and cover with a top crust.—Pinch the edges of the crusts well together, tie over it a floured cloth, and boil for two and a half hours in water which must not cease boiling from the moment the pudding is put in until it is done. Serve with a sweet sauce.

Gooseberry Ice—Stew one quart of ripe gooseberries in a very little water until soft, then press through a fine sieve. Flavor with lemon juice, and to every pint of the gooseberry juice allow one pound of loaf sugar. Stir over the fire until the sugar is dissolved, then cool, and freeze.

Gooseberry jelly is very nice with meats, and baked gooseberry sauce will also be found excellent served in the same way. To make the latter put a quart of ripe gooseberries in a baking dish, add a pint of sugar, and one small cupful of water. Dredge lightly with flour, cover, and bake one hour. It may be necessary to add a little more water. Gooseberry sauce for boiled fish is another very favorite combination. For this a pint of gooseberries are stewed and pulped, and then seasoned with salt, pepper, and a grating of nutmeg, two ounces of butter, and three tablespoonfuls of the water in which the fish was boiled. A tablespoonful of sugar is sometimes added by those who find the sauce too acid.

Gooseberry Jelly—Allow three-fourths of a pint of water to every pint of gooseberries. Heat over a slow fire until the berries are all broken or will mash easily. Put them into a jelly bag, and drain overnight. Measure the juice, then boil it rapidly for ten minutes. Add the sugar (a pound to every pint of juice), and boil again for ten minutes. Skim the jelly carefully while boiling. Fill the glasses to overflowing, and perfectly cold seal.

Gooseberry shrub makes a delicious temperance drink. To make it pour a quart of good cider vinegar over three quarts of ripe crushed gooseberries in an earthen dish. Let stand twenty-four hours, then strain. Pour the liquor over three quarts more of the fresh crushed fruit, and after twenty-four hours strain it off again. Measure, and to each pint of juice allow one pound of sugar. Boil together for twenty minutes. When cold bottle and cork; or it may be kept in small sealers.—Good Housekeeping.

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Items of Interest

News too Warm One

That Balfour was right in laying the larger part of the blame upon the revolutionary committee in Bulgaria is becoming more evident.

France and England have made a treaty which is a great advance for peace. In it they agree to leave all subjects of dispute to arbitration.

Prof. Dourmergue has been at the head of the movement to erect a monument to Servetus in Geneva where he was burned at the stake.

Russia and Austria having told the revolutionary committees that their game for rousing the Powers against Turkey was understood and would not be successful, and the other Powers having plainly declared they supported Russia and Austria in this thing.

The chiefs of the five tribes in Indian Territory recently met at Eufaula. These civilized tribes are very much opposed to being made into a state with Oklahoma because the liquor men are in power there.

Mr. R. J. Campbell, Dr. Parker's successor, supported Chamberlain's treatment of the Boers although, of course, he is a Non-Conformist.

In connection with the bi-centennial of Jonathan Edwards it is noted in the World's Work that there are 1,400 of his descendants in this generation.

Papers of all parties united in praising President Roosevelt for appointing Messrs. Charles Bonaparte and H. Conrad to investigate the Post Office frauds.

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REES.

On the 7th day of October, 1903, at her home, near Bethlehem, Henry county, Ky., Sister Martha Jane Rees, daughter of the lamented Albert Rees, was taken from the trials and sufferings of this life into the happy abode of the redeemed.

PRICE.

Where as God in His infinite wisdom hath seen fit to call from the labors of earth, one of our members, Sister Mary C. Price, let us bow in humble submission to the will of Him who doeth all things well.

Resolved, That the bereaved family has sustained a great loss as well as the husband a kind companion, the children a loving mother and our church a consistent member.

Done by Greasy Creek church, Oct. 5, 1903.

E. H. HENNINGSON, Com.

GARDEN.

Sister Margaret Garden was born April 1, 1849; was married to William Garden December, 1869. Joined the church in early life and continued steadfast until death, which occurred September 26, 1903.

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Items of Interest

News the World Over.

The Alaska Boundary Commission was composed of six men, three from the United States, two from Canada, and one Englishman, Lord Alverstone.

An extra session of Congress has been called for Nov. 3. The President in his proclamation defines the object of the session to be the treaty with Cuba.

Ex-Gov. Peter Turney has died at his home in Winchester, Tenn., after a long illness, aged 78. He was the son of Senator B. L. Turney, studied law in his father's office and was admitted to the bar in 1848.

A piece of ambergris weighing two hundred pounds was washed up by the sea on the Florida coast. It is a rare and valuable commodity.

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whom it is opaque, inflammable and usually of a grayish color. It is employed largely in pharmacy, and was formerly used in cooking.

Tigers and elephants are increasing to an alarming extent in India. Owing to the wholesale slaughter of deer, the tiger has difficulty in finding his usual food, hence the man-eating tiger is largely on the increase.

Kiondike gold keeps up its record. The output for this year is very little less than that of last. At least 610,000,000 will leave the Dawson camp for the outside, and the total may run up to \$11,000,000.

The "Away from Rome" movement in Austria and Bohemia is on the increase. It has resulted in about 25,000 additions to the Protestants. 10,000 have gone to the Old Catholics, the church which split off from Rome when the dogma of papal infallibility was adopted.

The last fight reported from the Philippines occurred at Iripa, in the province of Amboi, Camarines, island of Luzon. The Filipinos attacked the town, killed three soldiers and captured nine guns.

BROWNSTOWN, IND.

We are a very happy people at Brownstown, Ind. Yesterday was the long looked for dedication day and many hearts were full to overflowing. The sun rose and melted a very heavy frost, the air was cool and bracing, and the people were full of good cheer.

Dr. W. T. Stott, president of Franklin College, Franklin, Ind., was present and preached at both hours. His dedicatory sermon was one of his very best, and all who know him can well imagine the feast of good things we enjoyed.

THE MARKETS.

Table with columns for various market items like 'Choice to extra stock steers', 'Med. to good stock steers', etc., with corresponding prices.

Personal to Subscribers

WRITE FOR IT!

THIS announcement won't cure you! The reading of it won't ease your aches and pains. The medicine advertised will, but if you want it, if you want it, you must write for it. WE have it and are willing to send it to you ON TRIAL, AT OUR RISK, YOU TO BE THE JUDGE, but we cannot know that you need it, that you want it, unless you write to us and tell us to send it to you.

READ OUR SPECIAL OFFER:

WE WILL SEND to every subscriber or reader of THE RECORDER or worthy person recommended by a subscriber a full-sized One Dollar package of VITAE-ORE, sufficient for one month's treatment, to be paid within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more than all the drugs or doses of quacks or good doctors or patent medicines he or she ever used.



PITTSBURGH, Pa. I write a line just to say that about your ad. I began taking VITAE-ORE for catarrh of the head and neck. I had a bad cold and my head was so full of mucus that I could not see. Sometimes stones would run in my kidneys, and I would be compelled to pass urine in my bed. My head was so bad that I could not pass urine in the evening. I had no thought of being cured of these things when I began taking VITAE-ORE. I am cured and feel like a new man. God and VITAE-ORE are the best. I have been cured since I took VITAE-ORE. I am cured and feel like a new man. God and VITAE-ORE are the best. I have been cured since I took VITAE-ORE.



Address THEO. NOEL COMPANY, Recorder Dept., Vitz-Ore Bldg. CHICAGO.

Table with columns for 'Good to extra stock steers', 'Med. to good stock steers', 'Choice to medium', etc., with corresponding prices and dates.

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