

WESTERN RECORDER

Faith, Hope and Love, these three

7th YEAR.

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We respectfully suggest to the Watchmen to read the Scriptures before undertaking to lecture others on their expostions. In reading a tart lecture to us it is as if the publican prostrated himself on the ground, and the Pharisee "did not have the attitude of prayer." Our Lord says the "publican, standing afar off." If the Watchmen had stopped to ponder a moment even had that clause been missing from the account, it would be known that a man who was prostrate on his face could not well smite his breast.

As for the Pharisee he did "assume an attitude of prayer." Dr. Broadus comments on Matt. 6:5: "Three postures of prayer are mentioned in Scriptures; kneeling, kneeling, and in cases of peculiar and distress prostration on the ground." Dr. Broadus also says in a comment further on in the chapter that our Lord directed his disciples to purposely make a voluntary act of devotion.

Who wish Mr. Rockefeller would give Chicago University some more money to be used in advertisement so that it would not be necessary for that institution to seek free advertisement by putting up a professor every once in a while to make some silly or wicked utterance in the newspapers to comment on. The dodge for free advertisement was a trick of Professor Henderson's advocated Monday baseball. It is hard to say which of the two is aheadward in getting advertisement, Harper or Dowie. They are both past masters in the art.

Warning words like these are heard over the land. The Y. P. S. C. E. started among the Congregationalists, they have Societies of all sorts. The Congregationalist of Boston has ever been an advocate of these wheels within wheels but now it is moved to say: "The best of organization is that it tends to the living body of Christ put on the appearance and qualities of a man. What was devised for efficiency becomes fatal to spirituality and brotherhood."

W. SALISBURY, so long Prime Minister of England, head of the famous old family of Cecil, an aristocrat among the nobles, a scholar and a scientist and a man of wealth, left directions before his death, that his funeral expenses should not exceed \$100. The actual expense was \$100. Let this be a lesson to men called Christians.

BE CAREFUL is young enthusiasm; keep it under control and be more and more correct in the object of it. It is a terrible thing to be wrong in that—the source of our miseries and confusions what—Carlyle.

Mountebank Prince.

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

Democritus was known as the laughing philosopher of Greece. His theory was that there was a ludicrous side to everybody and everything, and that it is our duty to see it and laugh. He went so far as to claim that a man with a proper sense of the ludicrous could see something in his mother's funeral to laugh at, and should not be afraid to improve his opportunity. Laughter to him was the summum bonum of existence.

"Colonel" Ingersoll is an imitator of Democritus. If he can make a laugh at things sacred at his mother's funeral, it matters little to him. In defending his ecology of whiskey the "Col." opens to us the window of his soul, and lets us see his soul self. Here it is: "There are some people so constituted that there is no room in the heaven of their minds for the butterflies and moths of fancy to spread their wings; everything is taken in stolid and stupid earnest." In other words, even the ravages made by whiskey, with its 70,000 drunkards dying in disgrace every year, and all the horrors of widowhood, orphanage, pauperism, disease, and crime that follow in its wake, furnish subject for sportive treatment. The only heaven the Colonel believes in is the heaven of his mind, in which the "butterflies and moths of fancy spread their wings," and with magic wand he has the power to conjure up these butterflies and moths from the hell of the drunkard's life and home, and make people laugh at their antics.

Take for instance this sentence, one of the "Colonel's" latest utterances: "Christianity did not bring tidings of great joy but a message of eternal grief." Now everybody who knows anything about the Bible, which reveals Christianity, knows that this statement is so glaringly false as to be ridiculous. The keynote of the New Testament, struck by angelic voices, is "joy." Sixteen times in one short epistle we are told to rejoice. "Rejoice evermore." Christianity gives joy temporal and eternal. "But Christianity teaches that there is a hell." The way in which this mountebank infidelity closes its eyes to the heaven offered to all, and to the marvelous love of God which saves men from sin, while it rings the changes on hell, has a grotesque humor in it. There is a sort of wit which consists in emphasizing the wrong thing. The asylums are full of people who are suffering from monomania. The "Colonel" evidently has a species of Gehenna-phobia.

With this compare the following which reads like serious writing: "If the act is good, the consequences are good; if the act is bad, the consequences are bad, and these consequences must be borne by the actor. It says to every human being, 'You must reap what you sow.'" For once the "Colonel" is a Christian. He has crept into the back door of the New Testament, and appropriated almost the very words of that book. We do not accuse him of theft, for he has a right to all the truth of the Bible. A lawyer, however, ought to give his authority when he quotes a law, for it will add greatly to the force of his argument. But the ludicrousness of the quotation appears in the fact that the "Colonel" really establishes a hell in his effort to write it out of existence. All Christianity claims is that future punishment will be just retribution for a life of evil doing. " whatsoever a man soweth, that shall he also reap." A life of need

sowing will insure an eternity of reaping. Our happiness or misery in the future will depend upon the kind of harvest we shall reap from the seed sowing in this world. Heaven is the harvest of good sowing in this life; hell is the harvest of evil sowing in this life. The Bible uses strong figurative language to express the harvest of pain which the sowers of evil shall reap. This is a serious subject, but after the "Colonel" had solemnly laid down the immutable law of sowing and reaping, cause and consequence, the following sentence was too much for our gravity: "Infidelity puts out the fires of hell with the tears of pity." In other words, the tender-hearted "Colonel" and his sympathizers can wash away the law of cause and consequence, sowing and reaping, with tears of pity.

One can hardly help smiling at a sentence like this: "Infidelity puts the seven-hued arch of hope over every grave." The humor becomes broad and grotesque when we read from the same pen: "What is called infidelity says to the dying, 'what happens to you will happen to all. If there be another world to enjoy it is for all.'" "The seven-hued arch of hope" turns out to be a great black IF. We do not know that there is anything good in the future, but IF there is, you will have something of it. You must excuse us for being reminded of the colored porter in the South who brought to an express train a rat terrier wriggling under his arm. "Where is that dog a goin'?" asked the express agent. "I dunno" replied the porter, "he dunno, nobody dunno, and he has eat his tag." Now that is what infidelity would call "A seven-hued arch of hope." Neither the dog nor anyone else knew where he was going and he had eaten his tag giving directions as to his destination. Infidelity tries to eat its tag. Every man has in him the instinct of immortality; and if he ever believes that he is not immortal, it is because he has done violence to his nature, and effaced this noble aspiring instinct. How does this "seven-hued arch of hope" a great black IF of uncertainty, compare with the Christian's radiant hope? "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

The "Colonel," however, drops into seriousness at the thought of death, and tells us what he really means, when he says: "For my part I hope that all the sons and daughters of men will die in peace; that they will pass away as easily as twilight fades into night." Twilight fading into night is not much of a "seven-hued arch of hope," but, sad to say, describes all too accurately the infidel's death. The Christian's death, on the other hand, is twilight growing into morning. It is the rising of the sun, not the gathering of the shadows. The only harm we wish the Colonel, and those who laugh with him is, that they may be induced to give up the evening for the morning twilight, twilight that fades into night for twilight that predicts the sunrise.

Get not your friends by bare compliments, but by giving them sensible tokens of your love. It is well worth while to learn how to win the heart of a man the right way. Force is of no use, to make or preserve a friend, who is an animal that is never caught nor tamed but by kindness and pleasure. Excite them by your civilities, and show them that you desire nothing more than their satisfaction; oblige with all your soul that friend who has made you a present of his own.

The Seer.

Our Lord upbraided the Pharisees of His day because of their blindness. They could not see afar off, nor could they see things nigh at hand. The old prophets were called seers because they could see things which were hidden from others. John Ruskin says: "The more I think of it I find this conclusion more impressed upon me, that the greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can think, and thousands can think for one who can see. To see clearly is poetry, prophecy, and religion."

According to this authority the thinker is not the greatest man, but the seer. Most men do not see things distinctly even when they are clearly pointed out. The great lack of this age and of every age is spiritual vision. We see through a glass darkly. We look on the things which are material, but fail to penetrate the veil and see things spiritual. Because we lack spiritual vision we lack reverence also. We trifle with serious things because we do not understand them. When we shall be able to see things as they are and see all there is in them we shall see God in everything, and hear a voice saying unto us wherever we go, "The place whereon thou standest is holy ground."

Men are not born with spiritual vision. To see clearly it is necessary to be born again. "Except a man be born of the Spirit he cannot see the kingdom of God." "Blessed are the pure in heart, for they shall see God." The people of God who are truly born again are all seers. They see God in everything. They understand the value of righteousness and truth. The things of the Spirit of God are no longer foolishness unto them. "They look not on the things which are seen, but on the things which are not seen."—New York Advocate.

WHAT a debt is ours to that old religion which, in the childhood of most of us, still dwelt like a Sabbath morning in the country of New England, teaching privation, self-denial and sorrow! A man was born not for prosperity, but to suffer for the benefit of others, like the noble rock-male which all around our village bleeds for the service of man. Not praise, not men's acceptance of our doings, but the spirit's holy errand through us, absorbed the thought. How dignified was this! How all that is called talents and success, in our noisy capitals, becomes buzz and din before this man-worthiness.—Emerson.

SIR HENRY M. STANLEY, who found the missionary explorer, Livingstone, once told this story of his conversion:

"In 1871 I went to Africa as prejudiced against religion as the worst infidel in London. To a reporter like myself, who had only to deal with wars, mass meetings and political gatherings, sentimental matters were quite out of my province. But there came to me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and I asked myself, 'Why does he stop here? What is it that inspires him?' For months after we met I found myself listening to him, wondering at the old man carrying out the words, 'Leave all and follow me.' But little by little, seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it."

QUESTIONS ANSWERED.

By S. M. S.

"Please read Nehemiah 8:9-18 and Esther 9:20-22, and see if you can find anything in these verses to justify a Baptist church and Sunday School in having a Christmas entertainment." I can see no connection between Nehemiah's action and any "entertainment" in these days. He told the people to go to their homes, after Ezra had preached a sermon which lasted "from the morning until midday," to rejoice in the Lord and to remember the poor. It is an example of giving feasts in our homes, and of sending dinners from the tables to the poor, that is all.

In regard to Mordecai, as the political head of his people, he appointed two Thanksgiving days for them as a nation. This is an example which is followed by the governors of our states in issuing proclamations requesting the people to keep thanksgiving days. The days of Purim to the Jewish nation were what the Fourth of July is to this country. It is perfectly right for nations to observe the national holidays. But we must observe them as citizens, and not as churches. It is not right for a church to introduce Fourth of July, St. Valentine's day or Christmas into the worship of God. Our God is a jealous God, and in his worship everything must be done according to the pattern. What He thinks of "enriching the services" by imitating the pagans (and Christmas is the old pagan Saturnalia) is shown in what He says of Jeroboam who made Israel to sin. And what He thinks of innovations even when made with the best of good intentions He has written for our instruction in the blood of Nadab and Abihu and Uzzah. We are to carry our religion into our secular life, but not our secular life into our religion. It is not only our right but our duty to be interested and to take part in politics. But we must not carry our politics into our religion.

Religion must rule all; but all must not be carried into its Holy of holies. But even if it was a set day for their worship which Mordecai established in the Purim, that would be no example for us. Set days and seasons were commanded under the old Dispensation. That mechanical machinery is forbidden in the Dispensation of the Holy Spirit who guides our worship. The days which the Galatians were trying to introduce into the worship of their churches were the old Jewish days which God had commanded under the law. Although the Galatians had been heathen, they did not insult God by any effort to introduce a day like Easter with the very name of a heathen goddess. With that craving for ritual that is a part of fallen human nature which does not love the spiritual, the Galatians wished to keep the Jewish days and seasons. And by so doing roused the anger of the great Apostle. He told them he feared he had bestowed labour on them in vain. He went further in his zeal for God's worship. It was to these men who were sound in doctrine and kept the ordinances, and who desired a church year with regularly occurring days that he said, "Let them be accursed."

It is perfectly right to keep the festival days of our race and of our nation, during the week and in our homes. I believe in keeping Christmas and hanging up stockings for Santa Claus. I believe in boys sending valentines to their sweethearts and their mothers, and the older the mother the more careful the sons, even though grey-headed, should be not to forget it. But let all set days and seasons be kept out of our churches, and especially out of our Sunday Schools on Sunday. The brother does not tell me whether the Christmas entertainment which he describes was upon a week day or on Sunday. It consisted in an address, singing, and giving every one a present. If it was on a week day, I most heartily ap-

prove of it, just as I approve of a Sunday School picnic on the Fourth of July. I am inclined to think it must have been upon a week day, as it was such a sensible affair, and so far superior to the theatricals and imbecility on many such occasions.

"In your opinion was John's testimony to Jesus in John 1:29, Behold the Lamb of God which taketh away the sin of the world, before or after the temptation of Christ in the wilderness?" I have never had any doubt in my mind that John's words were spoken after the forty days of the temptation. How long after I do not know, but probably not long. It may mean that our Lord was one of the multitude on that first day in which the Jews were questioning John, for he says, "In the midst of you standeth one whom ye know not."

I see no room to doubt the order of events here. When our Lord was baptized, as he came up out of the water John saw the Spirit descending from Heaven and resting upon him. And according to the tense of the verb in the Greek, John said at this time, "I have beheld the Spirit descending as a dove out of heaven; and it abode upon him." This shows that the baptism was previous to this conversation, and the going into the wilderness came immediately after the baptism.

I take it from a question asked by a good brother that some Pedobaptist has been asserting that John did not baptize in the Jordan, but on dry land on the other side of the river, taking the ground that "beyond the Jordan" meant this.

But "beyond the Jordan" means simply on the other side of the stream. Of course it could refer to places at a distance from the river. However, "Bethabara," meaning the "house of passage," was on the banks of the Jordan near the ford, and near the brook of Jabbok where it empties into the Jordan. Matthew and Mark state that John was baptizing in the river Jordan.

The War and Its Trail.

AN INTERESTING LETTER FROM A LADY BAPTIST.

To the Editor of the Baptist:

Sir—Last Sunday evening, as our "village congregation" was dispersing, I overheard an inquiry: "Did Mr. Purser (who used to work here) come from Northampton? Because there's a capital letter in the Baptist from the Mayor of that town."

And a capital letter Mr. Purser's is, but not, it seems to me, complete. Judgment for the South African War has begun, and of course at the house of God. It will be even heavier if we neglect the effects of the war. Verecising was not the end of everything. Probably many of your readers have seen Miss Hobbouse's letters in the *Daily News* and the *Manchester Guardian*. Can you, Sir, find room for the following extracts from her appeal to the *South African News*?

"I am constrained," she writes, "to appeal to the distressed in the late Republic. The people are famished."

"I have travelled from district to district, farm to farm, stable to stable, ruin to ruin, passing in and out among the people, sheltering in their broken homes, sharing bed and board. At first as I travelled in the Western O. R. C. and found people in want, I hoped that it was but a stray case here and there, for which some special reason might account, but—proceeding I found it even worse, the poverty deeper, the distress more widely spread. People are starving indeed."

"How can it be otherwise? Lord Kitchener has done his work so well that the land was swept bare as the seashore. To their ruined heaps and blackened walls the people came and strove to begin afresh. Oxen were scarce, so in many places women and children were yoked to the plough. The harvest failed, a drouth supervened. The few bags of mealies reaped could not be sold, but had to be kept for food, thus no money was earned. On June 1 the Repatriation Board closed their food supplies except

for cash payments. The people have no cash. They have lived on the remainder of the mealies, watching them lessen in the bags, eking them out with only one meal a day. These are finished now, and whole families sit face to face with starvation."

Miss Hobbouse goes on to give instances: "A man, his mother-in-law of sixty-five, and little girl of eleven, who had walked ten miles for help, having eaten nothing that morning." "A young girl of nineteen, blue round the mouth and eyes, who nearly fainted, and had to be fed before she could tell her tale of ten younger children and a sickly father at home." "A family of eleven, the father tramping thirty miles away to try and get work. The mother left with her ebbing bag of mealies and her hungry brood." "One meal a day and the end very near." Always this; nothing but mealies for months, and that gone or nearly gone.

"It is the starvation of perfect respectability that is most heart-rending to witness."

"Large numbers have been pressed by want into the towns already filled with the impoverished. Men tramp hither and thither in search of work, which is rarely to be found." "The relief works supply some, but at a wage which can only procure bare food, no clothes or other necessities." "The very existence of these camps is an outward and visible sign of the failure to repatriate the people."

"The people are very quiet; the hungerier they are the more restrained they seem. A great depression is settling upon them, which one fears, as one door after another is closing upon them, may result in loss of hope."

No writes Miss Hobbouse, and those of us who heard her two years ago, and especially those who had the privilege of coming into personal contact with her, will not doubt her discrimination.

AMY L. ALDIS.

Old Headington.

Preaching Christ.

BY O. P. KACHRS.

Paul gave the spirit of his ministry in the words: "I determined not to know anything among you save Jesus Christ and Him crucified." These words we often interpret in a one-sided way. They make the ministry the iteration and the reiteration of the simple story of the gospel. In heathen countries doubtless this must be the method of the missionary. It is useful to fill the mind full of the facts of Christ's life. The story of His life, His teachings, His wonderful deeds, His sufferings, death and resurrection, these must be told and retold. First in order of presentation, first in its weighty character was the presentation of Jesus Christ, whose death availed for our sin.

An examination of Paul's letter to the Corinthians will show how the preaching of a crucified Christ covered the whole range of thought and life. He looked upon the life of the Corinthians, in all its details, in the light of the principles of Christianity. He condemned the parties in the Corinthian church because Christ was not divided. He condemned partisanship in the church because they were not baptized into the name of a man, but into Christ. All leaders and all the truth belonged to each of them. He condemned impurity in the body. He condemned a reckless disregard of the weak brothers, the putting of stumbling blocks in his way; because Christ had died for him. Every question that came before him was a question that could be considered in the light of Christian principles. With Paul Christianity was not an abstract system, apart from life, but a system that was intimately concerned with life—it was to make the entire life a Christian life. No part of life was to be heathenish, or worldly, or secular—all parts were to be religious, devotional, spiritual, Christian, "Whether, therefore, ye eat or drink or whatever ye do, do all to the glory of God."

There are perils to the ministers today that they will be one-sided. A great and growing peril will be to make the pul-

pit simply a forum for the discussion of present day problems. Social science, political reforms, improved sanitary methods of taxation, tenement house purification of the ballot box, these vital questions confronting the patriot. They must be met and settled. The pulpit may be a large moral force in the settling of these questions. But it will be only in the most effective way by the creation of a large, healthy, moral power in the church, that will lead the membership a larger and more consecrated citizenship. The ministry must create a conscientious citizenship. The ministry and the church must not forget that they are in the world for the betterment of the world.

The emphasis of the ministry must be upon the construction of a Christian manhood and a Christian consciousness through the constant presentation of crucified and ascended and reigning Christ. A merely ethical and social science ministry may make a stir for a time on the surface of society, but it can do lasting good. All questions must be settled finally by Jesus Christ. All present day discussions must be carried on in the light and under the authority of the eternal principles of Christ. A minister is always and everywhere magnifies Christ who preaches Christ first and always the manner of a Spurgeon or a Cuy may touch almost every practical question in a helpful and illuminating way. Another peril to which some are exposed is that of a falsely spiritual ministry the feeling that Christianity has to do only with the getting of a soul to heaven forgetting that the Christian man has two citizenships, a heavenly and an earthly. Paul's discussions are natural and authoritative, because they exhibit spirit and mind of Christ. The preacher may not be a partisan, a political leader, a social science reformer, and able teacher—he may and must be, above things, a minister of Christ, holding Christ as Redeemer and Lord, present the principles of Christ. And then in the light of Christ, it may be affirmed all politics and social relations and economic questions and personal habits methods of thought and manner of personal life, all these must bow to Jesus Christ and confess Him as Lord and Master. A Pauline ministry will deal with present-day questions in the light of eternal principles. The and last thought of each sermon will be crucified Christ.—Baptist Commonwealth

BETTER AND BETTER BEFORE US—The best gifts are always before us, some behind. Pleasures of memory are never delightful; but pleasures of hope are yet richer and brighter, especially to eye and thought of faith. Says our God's dear ones, referring to a blessing from God: "This sudden coming of a long-expected blessing is sweeter than that ever came into life. How good God is, and how he leads us! He changes always a good into a greater. I have been all along; but now (since this experience) my heart keeps singing:

"Rest, peace, and life, the foveless bloom
The Saviour gives us not beyond the
But hear and now, on earth,
glimpse is given
Of joys which wait us through the
of heaven."

And thus if ever is in youth, in manhood in age, and yet beyond—the best is to come. Let us look forward and ever hope and trust and pray.
Sunday School Times.

BELIEVE always that every other has been more tempted, more tried than you; believe that the lives higher than yours are so not in more ease, but more effort; that the lower than yours are so through opportunity, more trial.—Mary B. draws.

When answering advertisements mention the Recorder.

What is the Cause?

BY J. W. VALLANDINGHAM.

The Intolerant Gospel.

BY REV. DELOS E. ABRAHAM.

Some time ago I read an article by one of our prominent Baptists, in which he told in a touching manner of a preacher's visit to a needy home...

When I read that article I have given much thought to the question, and I believe the answer is about right, and if that is our greatest need...

1. Men who have never had any regular employment. 2nd. Men who have had work but are now unemployed. 3rd. Men who, on account of the nature of their fields and small pay, are unable to do efficient service...

How many such preachers have we in the Baptist Convention? I do not mean as means of arriving at the exact figure, but at a safe, low estimate the number...

What kind of men are the preachers? I can truthfully say that, with a few exceptions, they are worthy and competent and will be regarded favorably by those who have work...

It is not because they are not worthy. Some say that if a preacher has no regular work it is not because he is not worthy. We should be very careful what we think and say on this point...

It is not because they do not want them. Many of these men have no other means of support, and he uses means to carry out His purpose. Many of our people once thought that God called a man to preach he need not make any preparation...

It is not because they are not called. Many of these men have no other means of support, and he uses means to carry out His purpose. Many of our people once thought that God called a man to preach he need not make any preparation...

There are trees whose fruit does not ripen till the leaves have fallen, but we are not that. The fruit does not laugh at the fallen leaves...

The temper of sadness is also fatal to the free action of the sovereign Spirit. The spark of the fire may be drowned with tears. Rights and complaints often indicate ingratitude...

William L. Washburn.

We are impatient with angularities, even if they are the angularities of truth and sincerity. An easy compliance with the demands of society seems to be the only sure way to success. So it has come to pass that the watchword of the day is "Tolerance."

The Gospel which is intolerant is the glorious Gospel of our blessed Lord, the power of God unto salvation. It is the story of the Christ child lying in the manger cradle; it is the story of the young man patiently following along the pathway of duty...

The relation of the Jews to various cities, as in previous volumes, e. g. Edinburgh, Florence, Ferrara, Frankfurt, Geneva, Genoa, Glasgow and Gloucester. In these articles many facts of curious interest are presented. There are articles on Rome, whose initial letters come in the initials of the volume, e. g. England, France, Germany, Europe, Florida, Georgia, &c.

The 135 pictorial illustrations add no small interest and value to the volume. For example, we have maps of different countries indicating the location and density of the Jewish population; a page from a Hebrew Arithmetic, A. D. 1216; a page from a Hebrew Grammar, A. D. 1216; a page from a Hebrew Grammar, A. D. 1216...

Representative Men of the Bible. George Matheson, D.D., LL.D., F. R. S. E. \$1.75. A. C. Armstrong & Son, New York. Dr. Matheson's previous volume on this line has met with great favor, and so he gives us another volume...

Daughters of Darkness. Sunny India. Beatrice M. Harband. \$1.00 net. Fleming H. Revell Co., Chicago and New York. Our fair author has given her life to mission work among the women of India, and here she gives us their story...

Pioneer Missionaries of the Church. C. C. Creagan, D.D. \$1.25. American Tract Society, New York. Dr. Creagan, not long ago, published a most appreciative volume on Great Missionaries, and now he takes up the Pioneer Missionaries...

Lord, speak to me that I may speak. In living echoes of Thy tone. F. R. Havergal.

Literary. All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

BOOKS.

The Jewish Encyclopedia. Vol. V. \$6.00. Funk & Wagnalls, New York.

This great book is fulfilling the promises made in regard to it. This volume extends from "Dreyfus-Briand" to "Ezra" and contains 1,326 signed articles, many of which are of great interest...

Among the articles of philosophic interest we mention Eschatology, Essenes, Ethics and Gnosticism as worthy of special note. Our learned fellow-townsmen, E. M. Debnitz, Esq., furnishes a strong article on Eschatology.

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Dr. Matheson's previous volume on this line has met with great favor, and so he gives us another volume in which he takes up those Bible characters which present in marked fashion some distinctive type and unfolds these types to us. We have Ishmael, the Outcast; Lot, the Lingerer; Melchisedek, the Unconquered; Balaam, the Inconquerable; Aaron, the Vacillating; Caleb, the Explorer; Boaz, the Kind; Gideon, the Humble; Jonathan, the Generous; Mephibosheth, the Reformed; Jonah, the Narrow; Isaiah, the Philanthropist; Jeremiah, the Melancholy; Ezekiel, the Individualist, and Daniel, the Daring.

Daughters of Darkness. Sunny India. Beatrice M. Harband. \$1.00 net. Fleming H. Revell Co., Chicago and New York.

Our fair author has given her life to mission work among the women of India, and here she gives us their story. She tells of the hardships, the cruelties and oppressions the women of India have to bear, until the reader is glad to see the missionary's eyes sacrifice to rescue these "daughters of darkness" from their ignorance, superstition and suffering.

Pioneer Missionaries of the Church. C. C. Creagan, D.D. \$1.25. American Tract Society, New York.

Dr. Creagan, not long ago, published a most appreciative volume on Great Missionaries, and now he takes up the Pioneer Missionaries. He leaves out here those pioneer missionaries like Carey, Moffet, Livingstone and Judson, who were pioneers, but who were discussed in his previous volume. We think they ought to have been included anyway. Surely a book on Pioneer Missionaries is incomplete without the names of the greatest of pioneer missionaries.

well done, are Heber, Morrison, Eliot, Brainerd, Martyn, Calvert, Gulick, Verbeek, Duff, Hamlin, Bliss, Parker, Scudder, Miller, Murdoch, Gilmore, Nevins, Clough, Hudson Taylor, Wheeler, S. R. Brown, S. Wells Williams, Briggs, and Schwartz. In presenting these characters our author gives a great deal of information about the mission fields and the mission work throughout the world.

Stepping Stones to Manhood. William P. Pearce. \$1.50. Harper & Brother, Philadelphia.

A series of bright, pointed and telling addresses directed to boys but helpful to everybody. There are thirty of them, ten each to sell, to others and to God. They are exhortations to be neat, polite, truthful, choice of language, ambitious, industrious, studious, temperate, free of the weed, persevering, dutiful, honest, just, kind, generous, careful of company, cautious of amusements, chary of bad books, attentive to details, patriotic, a Christian, prayerful, a Bible student, a Sabbath observer, a church member, a worker for Jesus, a witness for Jesus, loving, hopeful and faithful.

Each of these articles is prefaced with a short article by different men, among whom we note the following Baptists: Robert J. Burdette, Joshua Levering, Booker T. Washington, T. J. Morgan, G. C. Lorimer, Wayland Hoyt and Warren Randolph.

It is a bright and a helpful book.

Sole Lights on Immortality. Levi Gilbert, D.D. \$1.00. Fleming H. Revell Co., Chicago and New York.

The subject of immortality is here presented from the modern standpoint, and in a way adapted to the general reader. Dr. Gilbert gathers up many arguments and testimonies in favor of immortality and presents them in a most agreeable way. We think however, that he concedes too much to the skeptic. Very wisely he makes a decisive argument for immortality from the resurrection of Christ from the dead. While immortality can be proved outside of Scripture, yet in arguing for it there is no need for leaving Scripture out. Christ's resurrection is the most authenticated fact of ancient history, and it is of itself decisive.

Dr. Gilbert has gathered literary gems from a wide range of reading, and gives them to us in this volume, and herein consists one of the chief charms of this book, which is highly stimulating to faith and hope and love.

MAGAZINES.

The following is the contents of Lippincott's Magazine for November: A House Divided, Ella M. Tybout; Opportunity, Blanche T. Heat; A Royal Interview with Italy's Queen, Maude Howe; Quigley, Mary T. Waggaman; The Girl with the Banjo, Jean D. Hallowell; Weapons, Meribah P. Reel; The Man in the Tower, Francis H. Williams; Low-Lie-Down, Madison Cawein; Avowal, George Moore; The Invitation, Marie Von Voss; As the Crown and Scepter, Ralph H. Barbour; One Way of Looking at It, Frank P. Smart; One Year in Narnia, Judith Underwood; Autumn, Col. Kentucky; The Brothers Implacable, Eleanor L. Stuart; How Could I Know? H. Talbot Kummer; Hiram Matthews's Monument, Clinton Danforth; James McNeal Whistler, Florence E. Coates.

There are three or four authors who have a faculty of interesting every class of readers. Among these is Mr. H. G. Wells, whose "War of the Worlds" proved one of the most popular tales ever printed in a magazine. The November Cosmopolitan contains the first instalment of Mr. Wells' new scientific romance, "The Flood of the Gods," fascinating in plot, holding the interest of the reader by its thrilling situations, yet having throughout a philosophy, in characteristic of all the author's work. The story is marvelous, yet plausible, intensely interesting, yet instructive.

At the beginning the wrong way is inviting. Afterward it is disappointing. The Book of Proverbs has a powerful picture of sin, represented as a beautiful woman, who lives in a fine house and who invites foolish young people to come and dwell with her. Her mouth is smooth as oil, and her invitations, sweet as honey; but the Bible says that the path to her house leads to death, and that her guests are in the chambers of hell. There is a way that seemeth right to a man, but the end thereof is death. At first stolen waters are sweet, but afterward sin proves to be bitter as wormwood and sharp as a two-edged sword. The story of Adam in Genesis illustrates the fall of man, listening to the voice of temptation and gratifying appetite and offering the sacrifice of sin and shame and estrangement from God in consequence. Esau parted with his birthright for a dinner of boiled greens, just as many persons now for the sake of an immediate gratification of appetite part with future and lasting joy and peace. And they who are tempted to take the broad and easy way of sin should consider that it may mean not only for themselves, but for those dearest to them.—Robert J. Kent.

It is unworthy of one born to a palace to set his heart on a cottage, to dwell there; and of one running for a prize of gold, to go off his way to gather the stones of the brook; but as much more is it unworthy of one heir of the Kingdom of heaven to be hid among the stuff of this world when he should be going on to receive his crown.—Thomas Boston.

So live with men as considering always that God sees them, so pray God as if every man heard thee. Do nothing that thou wouldst not have God see done.—Bishop Hamar.

Sunday-School Lesson

MONDAY, NOVEMBER 15

DAVID'S TRUST IN GOD

Ps. 23.

Motto Text.—"The Lord is my shepherd; I shall not want."

The tenderness and beauty of this Psalm has made it very dear to the hearts of God's people...

"The Lord is my shepherd; I shall not want."—It is only his sheep, bought with his blood, regenerated by his Spirit...

"He maketh me to lie down in green pastures; he leadeth me beside the still waters."—The quiet beauty of these words strikes across the feverish turmoil of life...

"He restoreth my soul."—The soul is dead in trespasses and sins. God gives it life. "When the soul grows sorrowful he reviveth it; when it is sinful he sanctifies it; when it is weak he strengthens it."

An Ancient Foe

To health and happiness is Scrofula—as ugly as ever since time immemorial. It causes bunches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since."

Hood's Sarsaparilla and Pills

will rid you of it, radically and permanently, as they have rid thousands of the pious men of old use this as an argument with God, "For thy name's sake."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil."—Death is but a shadow to the saint—there is light beyond. It is but his father's servant sent to guide him home. How many thousands have told their dying heads on this verse as on a downy pillow. But the meaning goes farther. The valleys were places of attack. The enemy lurked on the hillsides and surrounded suddenly those going through the valleys, or shot them with arrows without warning. Going through the darkest and narrowest valleys, beset with foes, the saint fears no evil. But it is as referring to death, which it does, that this verse will be a strengthener to God's people. God directs the ways of his elect. They can walk fearlessly in their appointed paths, no matter through what darkness and gloom the way leads.

"For thou art with me."—The most loving friends must stop at the entrance to that valley. We go into its shadows, one by one. But God is there going with us. How can his servant fear? How full to overflowing is the word of God with blessings for his saints! "Thy rod and thy staff they comfort me."—In Zach. 11:7 the shepherd has two staffs; one to lead the flock and the other to defend it. The word comfort means strengthen as well as console.

"Thou preparest a table before me in the presence of mine enemies."—Not as soldiers snatch a hasty meal in the face of the foe, but calmly and deliberately the Lord's soldier eats in peace knowing who is standing guard for him. True bravery is always calm. Every Christian will have his enemies and the worst of these are the tempters who are often they of his own household. And the child of God, shall be victorious in all his battles. While his routed foes are flying he can sit down to a prepared feast on the field of victory. "Enemies of every kind, both worldly and spiritual are around the Christian. He wrestles against the rulers of the darkness in this world, against spiritual wickedness in high places. But with the whole armour of God upon him he can perform his daily duties in perfect security, for all things are compelled to work together for his good."

"Thou anointest my head with oil."—An Eastern custom is to pour perfumed oil on the head of any distinguished guest whom his host wished to honour. God not only spreads a feast for his children, but honours them as though they were distinguished persons. And God is God, and we creatures of his making, on one of the smallest of his planets. Eternity will not be long enough in which to

praise his wonderful love and condescension. "My cup runneth over."—If we will only count our blessings, even the most ungrateful must admit that his cup runneth over. How can a saint ever murmur? His evident blessings are innumerable, and even the privations of which he complains are working together for his good. A Christian dishonours his profession when he is not full of joy. The only sorrow for him is sorrow for his own sins and those of others.

"And I will dwell in the house of the Lord forever."—Some are satisfied with brief visits to the house. Some only run into it when sorrow drives them. But those who would dwell with God hereafter must delight in his presence here.

Beecher, in his eloquent way has paid a fitting tribute to this beautiful Psalm. "The Twenty Third is the nightingale of Psalms. It is small, singing shyly out of obscurity, but oh, it has filled the air of the whole world with melodious joy greater than the heart can conceive. It has charmed more grief to rest than all the philosophy of the world. It has repanded to their dungeon more felon thoughts, more black doubts, more theiving sorrows than there are sands on the seashore. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the hearts of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness. Nor is its work done. It will go on singing to your children and my children through all the generations of time." May all mothers see to it that their children shall memorize this Psalm—else how can it comfort them in their sore need?

The love of God ought to take all fear out of our lives.—Maltbie D. Babcock.

A FOOD RESCUE

What a Physician's Wife I Found Out.

The wife of a well-known physician of Oakland, Cal., was brought back to health and strength by food alone at a time when she had prepared to die.

"She says of her experience: 'I am the wife of a physician and have suffered from catarrh of the stomach more than ten years during which time I suffered untold agonies of mind and body for I could not eat solid food and even liquid foods gave me great distress.'"

"I was brought at last to confront the crisis of my life. I actually made ready for my departure from friends and husband for I expected to die. When in that state I was induced to try Grape-Nuts and the wonderful effects of this food prove completely that all my trouble was due to improper feeding."

"I began to improve immediately and my weight increased until I have gained 20 pounds since I began the use of Grape-Nuts while my stomach is as sound and well as ever it was and my husband gives all the credit for my wonderful recovery to Grape-Nuts. I have no set time for eating Grape-Nuts but just feast on it whenever I please. I wish I might tell my sisters everywhere of the marvelous health and strength giving, flesh building elements of Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

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

A MONTH AT GEORGETOWN.

Now that a month has passed, and I have had some opportunity to look into matters, it may not be amiss for me to say a word to the brotherhood. And, first, I wish to record my profound appreciation of the many kind and complimentary things which brethren have felt constrained to say of me in connection with my acceptance of the Georgetown presidency. I am sure I never thought of myself as fitted for the duties of the office, until the committee from this institution set the matter before me in 1893. Even yet I have not been able to see in myself the high qualifications which appear to the eyes of some of my loyal friends; but my talents, such as they are, shall be unreservedly given to the work of making Georgetown College approach as nearly as possible the true ideal of a Christian seat of learning. The accomplishment of this purpose is not the work of any individual, or any class; it is a work demanding the united efforts of the Baptist hosts of Kentucky, and of the entire college family scattered in other States as well.

My reception in Georgetown has been all that the most sensitive and exacting could desire. The college boys have cheered for the new president; the young ladies have joined in the applause; the members of the faculty without exception have displayed that cordiality which is natural to gentlemen of their class, and the townspeople have abundantly met every demand of the proverbial Kentucky hospitality.

The month has been spent chiefly in getting hold of the work. By special arrangement I have done something in the matter of increasing the endowment according to Mr. Rockefeller's proposal. I have visited three churches on three successive Sundays, and in each community I have found a quickening interest in the old college. Men who had rather committed themselves against any further contributions to the institution have found satisfactory reasons for viewing the matter in a different light. The ladies are interested in the work, and in some instances they are subscribing liberally of their means or are engaging the societies in the enterprise. At Paris the Ladies' Society and the Young People's Union agreed together to raise \$50.00 a year for five years, and so with Mr. Rockefeller's supplement to their offering they will put into the college treasury the sum of \$266.67. Some have made liberal offerings in cash; others have subscribed in sums to be paid in the four years; still others are thinking of liberal things, and before the current effort to put the college on a higher plane has passed almost every live and progressive Baptist in the State will have some honorable part in the noble work. Indeed, the pleasure of doing a noble deed is such that the doer always feels amply repaid.

When President Giddings secured a subscription of \$80,000.00 for the college in 1838-9, the white Baptists of the State numbered about 40,000; so the offering was at the rate of two dollars a member. The churches that I have visited so far have surpassed that figure, and it is easy to calculate what the result will be, when there has been sufficient time to get the cause fully before the Baptists of Kentucky.

The opportunity to put a dollar into the treasury of the college by

making an offering of 75 cents he never come to us before; it never come again, and true friends of the old school will not be able to perceive the situation, and respond accordingly.

The preachers are doing splendidly in the matter of contributions; but that is nothing common. They usually take the front rank in such matters. All of them are able to do large things, but most of them do several things. So far two have taken \$500 each.

By arrangement of the committee on co-operation, I am to be First church, Lexington, November 8th; at Georgetown, November 15th; at Louisville, November 22d; at Baptist Association 5th Sunday Meeting, November 28th; at Covington, November 29th; at Danville, December 6th. So far it has not been the plan to take public subscriptions, but simply to state the case and let brethren take time to think over. Methods may vary as conditions vary.

J. J. TAYLOR, Georgetown College.

NOTES FROM OHIO RIVER ASSOCIATION.

The churches of this body are generally enjoying religious prosperity. The protracted meetings so far held have usually resulted in good revivals and gracious gatherings. Thirty were added to Grand Rivers church and twenty-six professions of faith. E. T. L. Taylor, the young pastor, of the preaching. Smithland is trying to build a house of worship. They have captured Bro. X. burn of the Seminary as pastor for full time. This is the only church in our bounds that has every Sunday preaching. What not others? Smithland is not strongest financially, numerically or spiritually. It is faith, courage and system. We believe there are a dozen other churches of this Association that ought have every Sunday services. Marion, Fredonia, Good Hope and Blooming Grove have twice month preaching. We look for them to move up to full time next. They have not yet had their protracted meetings.

Union has just closed a grace revival. The pastor, J. S. Hays was assisted the first week by E. Miller, of Fredonia. He preached the Gospel in power and demonstration of the Spirit, to the joy and comfort of those who heard. The pastor continued meeting several days after he left. There were thirteen professions and nine baptisms.

Pastor U. G. Hughes has had successful meetings with Sugar Creek, Emmaus and other churches. Witnessed near professions and additions. Past E. B. Blackburn held good meetings with Mt. Olivet, Cross Creek and Walnut Grove churches. Witnessed near seventy professions and additions. A writer held meetings with Philip Spring and Mint Spring churches. Witnessed about the professions and additions. hope to report from other churches and churches later. The outlook is certainly encouraging. It is not this he followed with increased contributions to missions. We therefore take all the world.

R. A. LARSON

THE OLD CAMPER

has had for forty-five years in his supply—Borden's Eagle Brand Condensed Milk. It gives to sailors, hunters, campers and a daily comfort, "like the old hen. Delicious in coffee, tea, and chocolate."

TEXAS AND TERRITORY NOTES.

...spent more than a month in the Territory I have re-considered my article written six months ago to the Western Recorder and re-considered carefully the contents of this field. As I said before, it is a delight to have a regular pastor to go to and preach during the winter, but longer than that it is a work. In other fields ever has been or can be just like the Territory. Missionary Societies, Bible Societies and all religious agencies have felt keenly the difficulties, and recently no one has yet found the conditions are rapidly changing. The United States are giving titles to town lots, and year the Indians who have their lands can sell one of their allotment. Five leases can be taken now, and are rising almost like a board and even the Ladies' Missionary Societies who have not only and prayerfully labored help the preachers who have been brave enough to face the danger, criticism and have been widely criticized. I see the mistake that is some the worse for it. Some who think he is smart in organize churches in line the gospel in this needy field, if he does not call on God to him, he will be found else. Any man who tries to present any Board in the Territory will feel the need of wisdom above. Without criticizing any other, I have thought this a good one. Any one who has the money wants to do good, and make more by the increase in value to build a school and church together with parsonage. It can be commenced in a small on a well selected ground in mining town. Or it can be in a large way. All the Territory towns so far know are increasing in value. A preacher who can have a support for four years from farming, or raising or from any aid here, thus started ought to have a church and school that will support a family. The people are so changing and unstable here that before a preacher can get a hold on them and find a better man. Some who have tried to become established by the support of the people have not many of them remained long enough to do lasting work. In five years is a long pastorate in the Territory. A few preachers take hold of a traveling crowd and hold them; but they are rare, when they are at the end of their journey neither is the preacher any more scholarly nor back any fatter on divine food. How to stick, that is the problem. It reminds me of a squirrel that will eat all the boys throw at him, shaking bushes, and old men shooting at him. I inclined to think it better for a preacher to buy the church lot in his name and build the house in his name and for his use. A woman's was not that way, but it would be the same as it had been. It would be a big task. The year he might get the lot and harbor built on it. The second might get a tract put on his lot. The third he might get a little school house, and one of his boys for a teacher. The fourth he might have completed a school house and a parsonage, that would be far more than

many a man did in a new country. Mr. Carlton, who claimed to be the Christian preacher of Bonham, Fannin county, Texas, did something that way and left his family in position to do good and scattered seed of his church all over that country. Dr. Slack, Pontotock, Miss. (Slack's reasons for being a Baptist), built his own school property. Many a good woman came from Slack's Female College. Many illustrations might be given. It is sufficient to say I do not know a Baptist female college in north Texas or in the Territory. Furthermore, I do not see any way to raise the standard of the morals of the young so quick as to select a few girls and show the others what they can do. I want to see some Baptist female schools started in the Territory by some of the Baptist girls who are graduated from our Eastern Baptist colleges. There is plenty money to do it. Getting it may be like the problem of the lights many a college girl has demonstrated. Texas conditions now are to the front. Dallas, the great metropolis of Texas will profit by two conventions instead of one. "Do nothing through strife or vain glory," is a hard lesson for Texans. The rains last winter, the short drought and the boll worm with debts almost get them to studying the lesson Paul gave. S. M. STEWART. Sherman, Texas. What a vast portion of our lives is spent in anxious and useless forebodings concerning the future—either our own or those of our dead ones. Present joys, present blessings slip by and miss half their flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust. In God that our little children tell us every day their confiding faith in us?—Er. LIKED HIS "NIP." Not a Whiskey but a Coffee Toper. Give coffee half a chance and with some people it sets its grip hard and fast. "Up to a couple of years ago," says a business man of Brooklyn, N. Y., "I was a constant coffee drinker as it was possible to be, indeed my craving for coffee was equal to that of a drunkard for his regular 'nip' and the effect of the coffee drug upon my system was indeed deplorable. "My skin lacked its natural color, my features were pinched and my nerves were shattered to such an extent as to render me very irritable. I also suffered from palpitation of the heart. "It was while in this condition I read an article about Postum Food Coffee and concluded to try it. It was not long before Postum had entirely destroyed my raging passion for coffee and in a short time I had entirely given up coffee for delicious Postum. "The change that followed was so extraordinary I am unable to describe it. Suffice it to say however that all my troubles have disappeared. I am my original happy self again and on the whole the soothing and pleasant effects produced by my cup of Postum make me feel as though I have been 'landed at another station.' "Not long ago I converted one of my friends to Postum and he is now as loud in its praise as I am." Name furnished by Postum Co., Battle Creek, Mich. Look in each package for a copy of the famous little book, "The Road to Wellville."

A VISIT TO KENTUCKY. J. OS. N. BARBER. It was my good fortune, quite recently, to visit my old home, kindred and friends in my native and much loved state, old Kentucky—to enjoy once more their associations and hospitality. THE TRIP. I left Louisiana, Mo., October, 6 p. m., and next day at 3:30 p. m. finding myself in the bustling, thriving town of Catlettsburg, county seat of Boyd county. In this handsome little city of 4,000 or 5,000, I have a brother who has been permanently located here for fourteen years. Married one of the town's best girls, who, with her husband, is a devout and active member of the Baptist church. Having gotten to Catlettsburg, on Wednesday, I attended the prayer-meeting, and for the first time, met the much beloved and faithful pastor, Bro. Pierce, whom to know is to love. At his solicitation, I conducted the prayer-meeting, gave them a little talk on baptism, at the conclusion of which he buried with Christ in baptism a young woman. Bro. Pierce is doing a good work and is regarded as the strongest man in Northwestern Kentucky. IN MAYSVILLE. From Catlettsburg I dropped down to Maysville, where I resided three years—1874-5 and 6, during which time I was pastor at Stone Lick, Mt. Olivet, Pleasant Valley—a church I organized—and also at Minerva, the old Bracken church. In Maysville I met a number of my old parishioners of twenty-five years ago, greatly to my joy. I failed, however to meet pastor Muselman, late of Cynthia, but heard many good things about him, his preaching and work, and the prosperity of the Baptist cause in Maysville. IN CYNTHIANA. From Maysville I went to Cynthia, where my sainted father landed with his large family in 1852, when I was eight years old. What an intermingling of joys, yams and sad memories! Here is where mother and father (mother went first) sickened and died, and from here went to heaven; besides others of the family; but the oldest sister—now sixty-eight—still resides here, with one daughter, Mayme. It was an exceedingly great joy and pleasure to meet them once more. I had the pleasure of meeting Pastor Plemons, worshipping with and preaching for him and his devoted people. I can say that the existence of the Cynthia Baptist church is due to the unflinching faith, disinterested devotion, and loyalty to Jesus Christ and the doctrines of the gospel, by her members and ministers, none of whom have been more so than the present leader of the flock. A meeting begins November the first, to strengthen the things that remain. BEAVER CREEK. I spent two days in this community. Beaver church was my first pastorate. Here I baptized my first candidate, married my first couple, did my first real courting, and found my wife. All this twenty-five years ago. Now how changed the scene! Many gone to the church triumphant; new meeting house, large membership, good Sunday school, and the big and good hearted S. N. Burgess, as pastor. I always visit

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear. If these danger signs are unheeded, more serious results are sure to follow; Bright's disease which is the worst form of kidney trouble may steal upon you. The mild and the extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle free, by mail.



Swamp Root Entirely Cured Me. Among the many famous cures of Swamp Root investigated by the "Western Recorder" the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy. GENTLEMEN: I know you do not need to read from me as daily receiving hundreds of testimonials. However, I want to say that I think you will have the reason on file for kidney bladder and liver trouble. I had been troubled for years, was operated on several times and spent a large amount of money and received no benefit whatever. I suffered everything and it was necessary for me to get up as often as twice during the night. I gave Swamp-Root a thorough trial and it completely cured me. J. W. ARMANTRAIT. Greenwood Ind. Sept. 12th, '02.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are: obliged to pass water often during the day and to get up many times at night; inability to hold your urine; smarting or irritation in passing; brickdust or sediment in the urine; catarrh of the bladder; uric acid; constant headache; dizziness; sleeplessness; nervousness; irregular heart beating; rheumatism; bloating; irritability; wormed feeling; lack of ambition; loss of flesh; sallow complexion. If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settles, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention. In taking Swamp-Root you afford natural help to Nature; for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science. Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the "Western Recorder" Has a Sample Bottle Absolutely Free by Mail.

If you have the slightest symptoms of kidney or bladder trouble, or if there is a family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Louisville "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, when I make my mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every list.

Beaver when I go to Kentucky, other pulpits, seem willing to swallow much of his chaff in order to get the feed grains of truth which he gives with it. These statements, to me, are as clear as mud. I can't understand how a "fakir" can "stand square" on God's word, nor how a man who "does preach Christ" can be a "fakir," nor how a man who "stands squarely on God's word," can preach "chaff." Will Bro. Straton kindly write us an article on "Dowie The Fakir," what he believes and what he preaches, and how he lives? We extend to Prof. Straton a hearty welcome to Texas and to Baylor University. GEO. W. RILEY. Mexia, Tex.

The Old Union Association had just closed at Cynthia, and the Lord's people there spoke of the great spiritual feast they enjoyed. Louisiana, Mo.

DOWIE THE FAKIR.

I note in Prof. John Roach Straton's article on "Results of Higher Criticism in Chicago" in the Western Recorder of October 22d, the remarkable statement: "The secret of the religious fakir Dowie's power is right here. With all his error and untruth, he does at least stand squarely on God's word. He does preach Christ; and the hungry souls of the common people, unfilled by

OIL CURE FOR CANCER.

Dr. D. M. Rice & Co., the eminent Cancer Specialists, have cured hundreds of cases with their wonderful combination of oils, originated and perfected by them. It is no experiment, but the result of twenty-five years' experience. Now in successful use ten years. Convincing evidence set forth in their new book, which can be had for free asking Address Dr. D. M. Rice Co., Drawer 505, Indianapolis, Ind. (This is the home of Sec.)

A MORNING HYMN.

BY REV. T. L. BAILEY.

We thank thee, Father, for the night,
With the restful sleep we found,
We thank thee for this morning's light,
Shedding joy and peace around.
We thank thee for thy watchful care,
For the life so kindly given;
For the blessings in which we share,
Foretaste of the bliss of heaven.
We thank thee we can safely bow
To thy will supremely good;
We pray thee that thou wilt keep us now,
And provide our daily food.
Then kindly lead us all the way,
When we turn aside forgive;
And should life's journey end to-day,
Take us to thyself to live.

Our Pulpit.

TEN WRONG KINDS OF HEARERS.

BY G. H. SPURDON.

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God."—Isaiah 58:12.

It is a very pleasing sign when people like to go up to the house of God. I do not know of a more beautiful sign than the present congregation, with every seat occupied, and some people even willing to stand to hear the Word preached. There are many who would give all they have to see such a sight. How sad is the opposite of this! An empty place of worship, people loafing about at home all the Sabbath-day, not caring to listen to eternal truth—that is a very melancholy state of things. We take delight in seeing persons anxious to get in to hear the Word.

I know that there are some here who would not be absent from the assembly of God's people on any account. When they are ill, their Sabbaths are always dull to them; and if they go into the country, they seem to miss the opportunity of hearing the gospel as they have been accustomed to hear it. All this is most pleasant and most delightful; yet remember that there may be nothing at all in it. This congregation will soon scatter, and break up; and when it is divided into its separate particles, and nothing is left of it, it may come to pass that nothing will be left of it in another sense, that is, that there will be no result whatever from our meeting together. As I said in the prayer, it may be just one big wave breaking on the shore, dying away, and leaving nothing behind. I pray God that it may not be so. Yea, my dear friends, you who are the most regular hearers of the Word, and have been so from your childhood, need to be warned that the mere hearing of the gospel will not save you; ay, and the continuous hearing of it may increase your responsibility, and do nothing more.

If you are hearers only, it may come to pass that, at the last, you will have heard for the worse, and not for the better, for the only record that will remain of all those Sundays, and of all those sermons, will be that you will have just so many times willfully hardened your neck, and continued in rebellion against the tender mercy of God.

1. First, there are some who get no good out of the hearing of the gospel, because their hearing is soon followed by forgetting. It is the truth that they hear, and for a time they hear it with considerable attention; but it is only for a time. They regard the exercise of hearing as being confined to the time which the sermon occupies; and with some, the shorter that time is, the better they like the discourse. When the sermon is over, it is done with as far as they are concerned. They may happen to remember that they were at such a place, on such a day, and heard a sermon from such a text; but that is all that they remember. They are glad that the preacher's word should drop as the dew, and distil as the rain; but they like it to be like the rain when it trickles off the leaf of the plant, and leaves no mark, or like the dew which is exhaled ere ever the sun is up. They do not want to have any abiding result from the hearing of the Word. It is a temporary thing with them; I was going to say it is a trumpery thing with them. They hear the preacher's message; the service is over, and at the door of the sanctuary they leave behind everything that they have gathered there; in fact, they have really gathered nothing.

Now, it is not so with the profitable hearer. He says to himself, "That which I am about to hear to-day is God's Word. My soul, take heed that thou retain it, and lay it by in store! Thou art listening to a gospel which is the wonder of the ages. Thou art hearing of mysteries which angels desire to look into. Thou art hearing the story of God sending His own Son, in the likeness of sinful flesh, that he might redeem men from going down into the pit. Now, my soul, hear for eternity!" Ask that the impression made upon thee shall last in life, in death, and be seen at the day of judgment to be a saving, enduring, sanctifying impression upon thee. Oh, that men felt that to come to hear the gospel is not like going to the market to hear goods cried, or going to an auction to hear an estate set forth, and extolled, or attending a lecture to listen to what was done in the rocks in the ages past, or what is going on in the stars that glitter in the heavens! These are all things that will pass away. We are come together to hear about God, heaven, hell, the soul, eternity, immortality, the judgment, the eternal reward—everlasting life, and the everlasting doom—eternal death. Here is something worth the hearing.

Next, there are some whose hearing is the hearing of man, and not the listening to the voice of God. Dear friends, if you go into some places of worship, where the preacher does not believe that the Word of God is inspired, you may listen to him or not as you like. He has no claim on your attention if what he preaches has not "Thus saith the Lord" at the back of it. You have as much right to require him to attend to you as he has to expect

you to attend to him. He has to tell you, and he will tell you his latest thoughts, his freshest inventions, his most novel excogitations. Well, you may throw them over the wall, and have done with them, if you like. If he is a learned and clever man, you may attach to what he says the importance which you ought to attach to the words of a clever man; but you are not required to pay any more attention than that to anything that he has to say; but if we plead with you that what we read to you is God's Word, every syllable of it, and that what we preach, if it be not taken from God's Word is nothing, that its only weight and force lie in this, that we deliver inspired truth, putting it into our own language, but still giving you the truth as far as we know it, as a revelation from God, then at your own peril will you refuse it. These gentlemen, who themselves deny the inspiration of the Book of God, thereby renounce all claim upon your attention except such as you like to give to your fellow-men; but if a man can say, "Thus saith the Lord," and the Lord has sent him in the power of his Spirit, and by his anointing, to deliver his gospel as the gospel of God and not the gospel of man, then I pray you to give an earnest and a diligent heed to the things that you hear; lest by any means you should let them slip. We are nothing of ourselves; but if we deliver God's message, that message is everything, and we can say to our hearers, with deep solemnity, "How shall ye escape if ye neglect so great salvation?" If this be what God really speaks to you, then woe unto you if ye will not hear it; and if this be in very truth an inspired message from heaven, then shall ye be blessed if you hear it, for it is written, "Incline your ear, and come unto me; hear, and your soul shall live." It makes all the difference between hearer and hearer whether you are hearing God or hearing only a man. If you hear the sermon as the word of man, it shall be the word of man to you, and do you no good; but if you hear it as the Word of God, if you search your Bibles to see whether these things are so; and if, finding them to be God's Word, you receive them, and tremble at them, and do honour to them as coming from God, then they are able to save your souls, and they will save your souls. Oh, my dear hearers, this may not seem a great point; but it is a truly essential one! Here we may divide our hearers. They who hear the gospel as God's voice, hear it to live; and they who hear it as the mere profection of man, hear it in vain.

Let me draw another line of distinction a pretty clear one, too. There are some who will hear that which pleases them; but they will not hear that which tries them. I know my hearers pretty well by this time. There is one who likes good sound doctrine, and if you preach doctrine to him he says, "Oh, ah, that is delicious!" Give him a precept. "Ugh," he says, "I do not like that, you know. I never care much about duties." You are a bad hearer; and you will get no blessing out of it. There is another man who likes to hear about the practical part of Christianity. He belongs to the Ethical Society; but if you give him Scriptural teaching about the person and work of the Lord Jesus Christ, he grinds his teeth, and he is ready to turn on his heel and de-

part in a rage. That is not the kind of hearer whom God will accept, or who will get any good out of what he hears. There are some hearers, who like a sermon when it just brushes their fur the right way. "Oh!" they say, "that is the right sort of preacher for us. Those are our sentiments. Now we can go on as we have been going. See what excuses he makes for us. He will allow us to be Christians and worldlings, too. That is the kind of preacher we like, one of your liberal sort." But the true hearer says to himself, "I do not ask to be pleased. Give me the man who just tells me the truth though it vexes me at the time that I hear it." I do not want a doctor of the sort that says, "Oh, my dear sir, there is very little indeed the matter with you! You want just a week's rest and change, and then you will be all right," all the while knowing that you have a deadly and incurable disease upon you. Do you think that such a man deserves his guinea from the patient he is deceiving? Give me the doctor who examines me through and through, who finds out to the best of his knowledge what ails me, and then deals with me like an honest man, not trying to make out that I am better than I am, but who tells me what my disease really is, and treats me for what he knows is wrong. Oh, yes, God's ministers are not sent to please men! We are not sent to tickle itching ears, but to drive the sword of God's Spirit into the hearts of men, for he says, "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth." God's prophets are rough hewers. They come with the axe, and with the rod; they come notto fiddle while you dance, nor to blow the trumpet to tell you of a victory won without fighting. Ah, sirs, you are bad hearers if you cannot hear that which rasps you, that which stings you, but which is honest truth, and is meant to make you repent of your sins. Give me not the man who makes me merry, but the man who makes me penitent; not the man who sends me home filled with the fine conceit of myself, but the man who, whatever I think of myself, makes me think badly of myself, and brings me to my knees to seek mercy through Jesus Christ my Saviour. This point reveals a great difference among hearers, does it not?

Now, there is another class, with whom I would deal next, namely, those who always want to hear something new. We have in London a sort of flying camp of people who always turn up when there is anything fresh. Every new man gets a congregation for a time out of these celestial gypsies, that put up their tents on every common. You know this sort of people. If there is a new thing cried up, they are after it. There will be another novelty in six months' time, and they will after that just as eagerly. They are always look-

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ing out for something fresh. Do you ever grow any fruit trees? If so, did your gardener ever recommend that they should be transplanted every six months? If so, the apple-chamber may be as small as you like. That kind of hearer, who first hears this and then hears that, and then hears the other, and after that fourth and a fifth, and a sixth thing, and always likes the latest new toy best, is a baby to begin with, and he remains a baby to the end of the chapter. I give me the truth that I know, a boy, and fed upon then, and I me fed upon it still. As I was this morning, the true Israel was as well fed on the man after forty years as he was at the first. It is the mixed multitude that wants the quails, and something else, but the heir of Canaan the true Israelite, is satisfied with the bread that came down from heaven. He wants nothing better. He knows that there can be anything better. His prayer is, "Lord, evermore give us this bread."

Do I address any here who about from one place to another in this style? You sleep never stop in one pasture, he will you ever fatten, how will you ever grow spiritually strong? Besides, I think your condition shows that you do not know the great secret after all. If you would be of his mind you said, "The old is better," having tasted that, you would keep to it even to the end.

Let us draw another line of distinction. There are some hearers whose hearing is all for the eloquence of the speaker, and not for the substance of that which is spoken. That comes home some of you, I know. If a man can speak thoroughly well, as a man of fluent utterance, as a man of dramatic action, as a man who makes the subject live before your eyes, that is the preacher whose words you will remember; but you may preach any doctrine he likes or no doctrine at all, that is the point you are looking for. Why, surely you are like some people who will go to a shop, cause it is such a handsome shop, no matter what is sold in it, may be utter rubbish, and your money may be all wasted; then it is such a pretty shop, is it not? Why, you good wives know better than that! Many a man has a shop, but his wares are bad; not of him, I pray you. We do not want, on the few Sabbaths that we have, the few days that we have to live, and with do so near, and judgment so tremendous, to go to the house of God merely to have the princesses' pretty flowers presented to us by the preacher. Oh, for God's sake put your flowers away! Your souls are being damned; your close grips with them, sir, are them the way to heaven, and your flowers until they get the and then they will not care you tawdry, artificial eloquence. The only eloquence that is worth

is that of the heart, that comes straight up; from the mouth of a man; and he speaks because he speaks out of his heart.

"O sir, I charge you, do not so speak the God of heaven as to make his Sabbath-day in merely coming to big words and fine delivery: What is this but to turn the chapel into a theatre, and to make the preacher to be a mere performer? I had rather hear a man speak in the market language, and be as vulgar as vulgarly itself, and have his souls to heaven, than be a Demosthenes or a Cicero and have men's hearts untouched. These are hearers to whom words are everything, and sense is nothing."

Now I will mention a point which I am afraid, will come to a very large number now present. There is among hearers much of unprepared hearing. I will tell you what I mean. A man comes fresh from the shop. That I do not mind; but perhaps he comes in fresh from anger, from quarrelling, from the use of unhalloved language; and he comes in to hear the Word of God with his mind stopped up. Now, the right way to hear so as to get a blessing is to hear with prayer, to come to hear what God the Lord shall speak, praying all the while, O God, bless the message to my soul! Send me strength to-night through some part of what is said, so that I may really be fit to hear thy Word.—Prepare me, for the preparation of the heart is in thee. Make me a plot of blessed land that, when the dew falls upon me, I may receive, and bring forth a harvest."

Now, my dear hearers, do you think that we do really prepare ourselves enough for the hearing of the Word of God? Do you think that we lose a great blessing because we do not come prepared to hear what God the Lord will say unto us?

I have sometimes been greatly rejoiced when I have seen the members of persons who have been brought to Christ by my preaching; but I have always taken a very large discount of anything like praise that I might say to myself, for I have said, "Why, those people as a rule come on purpose to hear me!" When I have preached in the country, the people have come there on purpose to hear, and have had almost to fight to get in, and they made up their minds they they were going to hear something that they want to hear, and something that will be a blessing to them, and they have sat with their mouths wide open, taking in every word. Of course, anybody can open oysters when they open their shells themselves. When people come prepared, then it is that their hearts are readily reached; but when people come prejudiced, with their shells tightly shut up, when they do not want to hear, do they wonder that no good comes to them through the discourse? How could it? Only by a wonderful out of the sovereignty of divine grace could they expect to get a blessing.

Lastly, there are some persons who do not hear to profit because they do not believe on the Lord Jesus Christ. You have not accepted the Christ who has been preached. You have heard about faith, but you have not believed. You have heard about repentance, but you have never repented. What do you come for if you never make any practical use of what you hear? Why do you

come? A man keeps a shop on the Causeway, and you go into the shop when he opens it on Monday. You go up and down, look at all the things, and go out again. Do the same on Tuesday and Wednesday, ask to see his goods, and look them all over, but do not buy anything. Try that for a week, and you will get some very clear hints that you are not wanted there. If you go to a shop, you are expected to buy. I would like to give some of you a plain hint about that matter. You have come to my shop, and turned my goods over, but you have not bought anything. Is my price too high? It is "without money, and without price"; so you cannot say that. "Whosoever will, let him take the water of life freely." Come and take the Saviour, and he is yours. Trust him, and you are saved. Why, would a person go to see a physician, and go often, and pay his guinea, as some of you pay your pew-rents, and yet never take the physic, never get the prescription made up; but just get the directions, and then neglect them? It is absurd: such a man as that must be a fool. I will not say that anybody here is a fool; but I do not know what else he is if he understands what he must do to escape from the wrath to come, and yet never does that, so as to escape from that wrath. This line is a very clear and distinct one, and I wish that we might cross it, to-night if we have never before crossed it. Cross the line by decision for Christ. That is the point. Thou hast heard aright if thou hast found Christ. Thou hast heard for nothing if thou hast not found him. If thou hast looked to him upon the cross, thou hast heard to thine eternal profit, for he that looks to him shall live. If thou believest that Jesus is the Christ, thou art born of God. If thou art trusting thyself wholly to him, thou hast eternal life, for he that believeth in him hath everlasting life; but if thou believest not in Christ thou mightest as well have heard the noise of Cheapside as have heard the sound of the gospel; thou mightest as well have heard the roll of the drum at the barracks as have listened to the proclamation of Jesus Christ, for all the good that it will ever bring to you. Now hear God's message to every one of you to-night, you who have not yet believed: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Believe on the Lord Jesus Christ, and thou shalt be saved, and thine house." God help thee to do it, for his dear love's sake! Amen.

ABOUT THAT COAT

You wear a coat. Why? To keep the cold out? No; to keep the warmth in. What of the body that has no warmth—the thin, poor body that lacks the healthy flesh and fat it needs?

For such we say that Scott's Emulsion provides the right kind of a coat. Why? Because Scott's Emulsion builds firm, solid flesh and supplies just enough fat to fill nature's requirements—no more. That means bodily warmth.

We'll send you a sample free upon request. SCOTT & BOWNE, 200 Pearl Street, New York.

A CURE FOR CRIME.

A writer in the *North American Review* asserts that manual training is almost as good a preventive of crime as vaccination is for small pox.

"What per cent. of the prisoners under your care have received any manual training beyond some acquaintance with farming?" a man asked the warden of a penitentiary.

"Not one per cent.," replied the warden.

"Have you no mechanics in prison?"

"Only one mechanic; that is, one man who claims to be a house-painter."

"Have you any shoe-makers?" asked the visitor.

"Never had a shoemaker."

"Have you any tailors?"

"Never had a tailor."

"Any printers?"

"Never had a printer."

"Any carpenters?"

"Never had a man in this prison that could draw a straight line."—Presbyterian.

The sinner saved by grace exalts redeeming love. To him Christ's atoning sacrifice in his behalf is everything. He sees the divine as well as the human in his Lord and Saviour. The Gospel of the incarnation of the Cross and of the Resurrection is ever sweet to his ears and precious to his heart. It stirs his soul and quickens his life.

Light is of God. Christ is the light of earth as well as of the city of eternal peace. But as the blind walk without seeing in the light of day, so men walk in the midst of the light of God in spiritual blindness. What is to be seen is without, but the light, kindled and fed by God's Spirit, by which we see is within.—Isaac O. Rankin.

DEATHS.

(Continued from 15th page.)

WILLETT.

Miss Ruth Rachel Willett was born in Meade county, Ky., on Feb. 18, 1879, and fell asleep in Jesus Oct. 18, 1903. She was the daughter of Rev. John S. Willett and Sister Mary E. Willett, of Wolf Creek, Ky., both of whom survive her. Miss Ruth was educated in the high schools of Louisville, from which she graduated at the age of 17. At an early age she gave her heart to Christ and was baptized into the fellowship of the East Baptist church, Louisville, by Dr. Jeffries, when ten years of age. From that time to the present she has been a faithful follower of her Master. All who knew her bear testimony of her Christian graces and devoted service to her Lord. Truly it can be said of her, "For me to live is Christ."

Since her eighteenth year Miss Ruth has been a teacher in Meade county. As a teacher she was beloved and wanted wherever she taught. Quick to discern character and temperaments, together with a deep longing that her pupils might advance, made her a model teacher, and won for her the affection of all her scholars. In the midst of a prosperous session she was stricken with typhoid fever and called up higher. As a church worker it is a testimony of her pastors that she had few equals and no superiors; her place at the organ and in the Sunday School will be hard to fill, but hardest of all her place in the home. Full well she knew how to grace a daughter's place and was always a comfort and a help to her aged parents. She held the affection of her brothers and sisters as few do; her bright and cheerful smiles, her ready hand to help and her loving words will be sorely missed by them. Bro. D. F. Shacklett preached her funeral from the appropriate text, "She has done what she could." God has sorely bereaved her family and a host of friends by removing her from us, but "He doeth all things well," and we bow in submission to His will and say, "The Lord gave and the Lord hath taken away, Blessed be the name of the Lord."

J. L. HARRIS.

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.
- 76c 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 du 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.
- 76c For Heavy Steam-sponged Cheviots, 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.
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- \$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.

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

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DESPER.

Whereas it has pleased Almighty God to remove from our midst Sister A. R. Desper, be it

Resolved, first, That we as a community have lost one whose place will be hard to fill and one whose every day life had a tendency to draw others towards Christ, and,

Second, That we as the church at Beechland, have lost one of our brightest lights, and one who was always willing to do all in her power for the Master, and,

Third, That as she was always amiable, bold and willing in all her Christian walks or relations, may we follow her example in all her works of piety.

Fourth, That we extend to the stricken family our sincere sympathy in their bereavement and recommend that they with us, look up to the Bright Beyond and say, "Lord, thy will be done," for the Lord giveth and the Lord taketh away, blessed be the name of the Lord.

J. W. BROWN,
J. E. MILAM,
J. B. BROWN,
Committee.

WHITE.

Helen V. White, a member of First Baptist church, Newport, Ky., daughter of William and Mary White, died Sept. 25th at Las Vegas, N. M. She was going West with her parents in search of health. The body was brought to Newport and interred in Evergreen Cemetery, where it awaits the resurrection. She was a lovely Christian girl. The

parents and family desire to express their heartfelt gratitude to Bro. Ward, the Baptist pastor, for kind attention and sympathy in their trouble while among strangers. Funeral services were conducted by C. M. Thompson, pastor at Newport, and J. G. Row.

PERRY.

News reaches us of the death of Bro. S. S. Perry at his home in Mercer county. He was eighty years old. He was born in Woodford county, attended Georgetown College and was ordained to the Baptist ministry in 1847. Most of his time as pastor was served in Baptist Association. He was a good man and led many to Christ during his ministry. He was uncle of Col. S. S. Perry, postmaster at Winchester, Ky. Burial took place at Bethel church, Washington county, where his funeral was preached.

MAJOR.

Mary Wilson Major, born Aug. 28, 1890, died Oct. 9, 1903. Daughter of Mr. and Mrs. Harry Major, in 1847. Most of her time as pastor was served in Baptist Association. He was a good man and led many to Christ during his ministry. He was uncle of Col. S. S. Perry, postmaster at Winchester, Ky. Burial took place at Bethel church, Washington county, where his funeral was preached.

girl of wonderful brightness of mind, high nobleness of soul and rare beauty of character. She was thoughtful beyond her years, affectionate and dutiful at home, and zealous and devoted in Sunday School. A host of bright sunshine was removed by her departure, and a large circle of friends, remarkably large for one so young, mourn her death.

Editorial

READ what President Taylor says in this issue. Less than two months remain in which the friends of Georgetown College are to secure \$75,000 in valid subscriptions to meet Mr. Rockefeller's offer of \$25,000. Here are some reasons why this money should be raised.

- 1st. The College needs it.
2nd. Mr. Rockefeller's offer has been accepted and the friends of the College are thoroughly committed to this effort to raise the money.
3rd. To fail would discourage future efforts for the College.
4th. To fail would deter Mr. Rockefeller and other friends of education, from making us any further offers.
5th. We need the giving. We need to be drawn closer to the College, and nothing will do this better than for us to make generous subscriptions to it.

6th. Failure would be mortifying, and success inspiring. Are there any reasons why we should not raise this money? If there be such reasons, will not some brother who knows them kindly tell us? It is not necessary that the money be paid at once. What ever time is needed can be taken up to December 31, 1906, only it must be subscribed before December 31, 1903. Mr. Rockefeller will pay us we pay.

THERE is a widespread movement on foot to secure the expulsion of Reed Smoot from the United States Senate. He is a leader among the Mormons and was elected by the Mormons of Utah. Christians in Utah have issued a pamphlet giving a full report of the proceedings before Judge Anderson, in which certain alien Mormons were denied citizenship in this country. The offices of the "endowment house" and other Mormon iniquities, are brought to light, and it is clearly shown that being a Mormon is inconsistent with good citizenship and with good morals.

- Among the points clearly brought out in this pamphlet we note:
"2nd. That this kingdom [i. e. the kingdom of God on earth.—Ed.] is both a temporal and a spiritual kingdom, and should rightfully control, and is entitled to the highest allegiance of men in all their affairs."
"3rd. That this kingdom will overthrow the United States and all other governments, after which Christ will reign in person."
"4th. That the doctrine of 'blood atonement' is of God, and that under it certain sins which the blood of Christ cannot atone for may be remitted by shedding the blood of the transgressor."
"5th. That polygamy is a command of God, which if a member obeys he will be exalted in the future life above those who do not."
"6th. That the Congress of the United States has no right under the Constitution to pass any law

in any manner interfering with the practices of the Mormon religion, and that the acts of Congress against polygamy and disfranchising those who practice it are unwarrantable interferences with their religion."

It is claimed by the Mormons that since it cannot be proved that Smoot is in the practice of polygamy, the Senate has no right to expel him. This claim is vain. The Senate is the sole judge of the fitness of its members for their seats, and it can expel any member for what it regards as good cause. If a man publicly advocated stealing, would the Senate seat him? If he openly favored adultery, would the Senate retain him? If he proclaimed anarchy and advocated assassinating Presidents, would the Senate tolerate him? The Constitution provides for all such cases by making the Senate the judge of the fitness for membership of its members, and authorizing the body to expel any member for whatever the body decides to be good cause.

Will any Senator claim that Smoot is fit for membership? That he is a leader in the system above set forth surely is enough. Smoot recognizes his allegiance to the Mormon hierarchy as higher than that to the United States. That hierarchy, according to Smoot has temporal authority over him, above that of our Government, and he avows that this hierarchy is set for the overthrow of our Government (see No. 4), and so he cannot be a fit citizen or a fit Senator. He advocates polygamy, which is destructive of the very foundations of our society. He denies the right of Congress to pass such laws as they have passed, has sworn to resist them and yet in taking his seat as Senator he swears to support those laws!!!! Is not false swearing a good cause for the expulsion of a Senator?

The Senate has no right to make any religious test of its members, but when men advocate impurity and anarchy in the name of religion, the Senate is not bound to tolerate these things. The doctrine of "blood atonement" is the doctrine of murder. Is not advocating murder a "good cause" for expelling a Senator? Shall aliens be refused citizenship because of these things, while a man who holds them, and is a leader among those who hold and teach them, holds a seat in the United States Senate?

Prof. McGARVEY, in the Christian Standard, very justly condemns Mr. C. L. Garrison for a recent delinquency which has a wide bearing. A young preacher, whose name is not given, had imbibed modern notions and gave up the ministry. He said to a friend: "I have lost my message. I have given up the ministry. I no longer believe in the fall, the supernatural, the immaculate conception, supernatural regeneration and the traditional authority of the Bible."

There was no need for this young man to add anything to his statement: "I no longer believe in the supernatural." Of course, then, he did not believe in the other things mentioned, and there was no need of his saying so. Of course an atheist or a pantheist does not believe these things, and the man who denies the supernatural is ipso facto either an atheist or a pantheist. Mr. Garrison wanted this young infidel to remain in the (Disciple) ministry and claimed that his message was not gone; though

why the Disciples should want the sort of message this infidel would deliver, is a mystery. This incident emphasizes the necessity of great care in putting men into the ministry. No man should be ordained who cannot tell a genuine experience of grace. While an unconverted minister may not become an infidel, yet his ministry will accomplish little good. He is liable to go off into various errors, as well as to fall into divers sins and to bring reproach upon the cause. Even if such a minister does not fall into open error or open sin, the spiritual atmosphere about him will not be conducive to piety and his influence will not be wholesome. Important as is a regenerated church membership, a cardinal doctrine of Baptists, a regenerated ministry is more important still. "If the light that is in you be darkness, how great is that darkness."

More and more in these last days is the notion prevailing that the ministry is one of the learned professions, and that each young man is to decide for himself, according to his tastes and aptitudes, whether he will be a preacher or a doctor, or a lawyer, or a journalist, or what not; and the call of God to the ministry is ignored. Religious papers in the North and East are explaining the decline in the number of theological students on the ground that there are not enough inducements offered to young men to enter the ministry, and that if better inducements were offered there would be more candidates. Such papers show no thought that God calls men into the ministry and that no man can rightly enter this high calling unless he has a distinct call from God to do so. To "offer inducements" to young men to become preachers is to degrade the ministry. Heaven help the people that have a pastor who entered the ministry because of the "inducements" offered. Let every man who becomes a preacher have a clear experience of grace and a distinct call from God.

The Baptist and Reflector publishes our account of the "trial of the bachelors" at the reception given at Walnut Street church by the Young Ladies' Missionary Society, and adds: "Was it quite appropriate for a reception given in a church by a Young Ladies' Missionary Society to (theological students)? We know that the editor of the Recorder is a valiant champion of orthodoxy, and we timidly venture to ask the above question, realizing that it may subject us to the charge of heresy, or at least of old fogism." Certainly marriage is orthodox. "Forbidding to marry" is given as one of the heresies. Indeed there is a distinct requirement that the bishop as well as the deacon, be "the husband of one wife." The clear teaching of Scripture is in favor of marriage. Therefore when there are unmarried men and women, there is a manifest failure to come up to Scripture teaching. And since the men do the courting, the responsibility lies with them. If a man remains unmarried, it is for him to show cause why he should not be condemned. Surely therefore, the Baptist and Reflector will not deny the propriety of bringing the bachelors to trial. Among the bachelors put upon trial was one preacher, and a specially strong case was made out against him. His duty was plainly pointed out, and it was proved that less attractive men than the defendants had succeeded in marrying. One of the at-

torneys for the defense objected at this point, saying: "It is impossible for men to be less attractive than my clients." This brought down the house, for the five defendants are choice bachelors.

Surely, too, our esteemed contemporary will not claim that a fairer jury could be had for such a trial than the handsome ladies who composed the jury on the occasion in question. We have no hesitancy in pronouncing it the fairest jury we ever saw.

Then, too, the Baptist and Reflector will hardly call in question the verdict of this jury or the sentence of the court—for life in the bonds of matrimony. We are confident that the fairminded public will make no question of the orthodoxy or of the propriety of bringing those five choice bachelors to trial.

The Episcopalians bishops of the United States, Canada, Mexico and the West Indies have been having a conference in Washington. They have made a formal declaration that is quite characteristic. They open with the statement:

"Assured of our rights and responsibilities as a true and living part of the holy Catholic church, with unbroken succession and authority from our head through his first Apostles, we feel that our attitude should be that of clear and outspoken consciousness of our catholicity at once in the maintenance of the ancient creeds and in our possession of Apostolic order."

We may always be sure that a lot of Episcopalian bishops will never claim too little, and we note in the above that the words "head" and "his," evidently referring to Christ, begin with small letters, while the word "Apostles" begins with a capital. This is significant and is indicative of a situation.

The claims of the Episcopalians are funny. They admit the validity of the Roman Catholic and Greek orders while denying that of Lutheran, Presbyterian and Methodist orders. To these bishops a Romish priest or a Greek priest is a validly ordained minister and is in the line of apostolic succession, with authority to dispense "the sacraments," while a Lutheran or a Presbyterian or a Methodist minister has no valid ordination and is entirely out of line with the succession.

On the other hand these denominations admit the validity of Episcopalian ordination while the Roman Catholics and the Greeks emphatically deny it. Those whose validity the Episcopalians admit deny theirs and those whose validity the Episcopalians deny admit theirs. This is a ludicrous position to occupy, and we have often wondered that the Episcopalian bishops seem to have so little sense of humor.

These bishops appeal to Presbyterians and Methodists to come into line, but, of course, that means that their ministers are to take Episcopalian orders. They make no appeal to Baptists since the latter might, in reply, ask some very embarrassing questions. Where were the Episcopalian orders before the days of Henry VIII? Among the Roman Catholics, of course. Then since they were of Rome's creation and subject to Rome's authority and were formally annulled by Rome's decree—when the separation came—where are they now? What is the Scripture authority for "orders" of ministers any how? Where does the notion of "sacraments" come from? &c., &c., &c.

Editorial Varieties

The Sunday School Board has entered its new and elegant home on Church street, Nashville. When the Convention meets next May, the brethren will have a fine opportunity to inspect this house.

We were glad to see Dr. A. S. Pettit although he was passing through the city on a sad errand. Mrs. Pettit's mother, Mrs. Elizabeth Tinsley, a woman of greatest excellence, died in Mayfield, and the body was taken to Eminence for burial.

"The editorials in the Western Recorder are generally sensible, but in one in last week's issue on the Dismal matter seems to us unusually so." Baptist and Reflector, Oct. 29th. We are glad to have our view of the situation thus endorsed.

Sixteen churches in and near Dallas, Texas, have organized a new association in sympathy with the Texas Baptist Convention. The Dallas Association has been out of existence since that body. Our old friend Dr. R. C. Buckner was chosen Moderator, and it is certainly a fine choice.

Our Fulton neighbor, the Flag, claims that country preachers preach better than do city preachers. We are not going to deny the statement, but simply rise to remark that it falls in line with the wisdom of Dr. Addison Alexander to his students: "When you go to preach in a city, take your best suit; but when you go to preach in the country, take your best sermon."

The editor regrets that he could not accept the kind invitations of Drs. Gabriel, Truett, Cranfill and others to attend the Texas Baptist Convention this year, and the kind invitations of Dr. Folk and others to attend the Tennessee Baptist Convention. The protracted meeting in Walnut Street church is going on, and will prevent his being absent while it continues. The Tennessee Convention met at his native place, Murfreesboro, and it would have been a special pleasure to him to be there.

Sometimes since Messrs. Funk and Wagnalls made a decided hit in republishing George Croly's Salathiel, under the title "Tarry Thou Till I Come." As now they have issued "Tillset Till mouse," an abridged and an improved edition of "Tarry Thou Till I Come" and a Year, which has long been out of the books everybody was expected to read. The new edition, however, is a decided improvement because of the elimination of all the "dead" matter. We think this will be a great hit and "Tarry Thou Till I Come" has proved the new edition is aptly illustrated.

The last report from the great Louisville and Nashville railroad system shows that the recent manipulations in Wall street, and the fall in stock have not checked the prosperity of the country especially the Central South where the great system lies. The increase of gross earnings last week over the corresponding week last year was \$54,415. The increase for the past three weeks over last year was \$147,000. And the increase from July last to the close of last week, over the corresponding period last year, was \$915,778. So here is decided progress instead of any falling off.

We last week published Dr. Mullins' notice, with comment, of the forthcoming quarterly—The Baptist Review and Repository, in which it is proposed next year to merge the Reminary Magazine. And now comes from Waco, Texas, the Theological Review, a monthly (64 pages in each number) will appear at once. It is edited by Drs. B. H. Carroll, A. H. Newman and R. H. Dement. We hail both these publications with joy. Having also the old established First's Christian Repository occupying a sphere all its own, we Baptists will soon be well supplied with monthly, and quarterly. Of course we would not overlook The Advance of Athens, Ga., a bright, breezy and bracing monthly.

The Providence Journal thinks the lowering of the tone of the nation's piety is due to the lowering of the quality of the preaching. The idea is that people cannot be as pious or poor as they can on good preaching. We do not believe the average quality of preaching has been lowered, though we confess, with sorrow, that there has in many pulpits been a change in the message for the world. Instead of preaching the "three R's" of the Gospel, Repentance, Redemption and Regeneration, many preachers have left sight of sin and Hell and now preach the "solidarity of the race," the "fatherhood of God" and tell people that they can do as they please and get to Heaven all the same. Such a change in the message of the pulpit, of course, looks ominous.

AMONG THE Churches.

LOUISVILLE.

Bro. B. B. Bailey spoke at the "Judgment." Ten baptisms, seven by letter and three by immersion. Meeting continues a week.

Pastor Jones preached his early sermon on "Growing in Knowledge." At night—his "Nehemiah as a non-conformist" by letter. Bro. began his work and he was Superintendent.

Pastor Weaver's topics Christian's purpose and "Anning."

Bro. Gill spoke on "Martha," at 7:30 p. m. the State street, which had been going the week, had its last prayer. Eaton, Hamilton, Carson and Warder spoke. The highly successful. Three added.

Memorial—Pastor Hamilton on "The good cheer" and the sinner reasoning to be joined by letter.

Pastor Foster spoke on "The Spirit" and on "What is to be." State Board in Nov. 15th.

Pastor Leonard preached prayer for "Columbia" and "In the wall." Three received.

Pastor Jenkins themes on not into temptation" and "One baptized."

Pastor Janzen spoke on "The Spirit" and on "The bequest law."

Pastor Dawes' subjects "The Lord" and the hands of an angry God." Edwards. Protracted meeting.

Pastor Tralle discoursed on "The world" and "The church."

Pastor Taylor preached on "The Church" and on "The Church."

Pastor Longcrier's "Abundant grace and service" Christian citizen.

Pastor Clarke's themes on "Sinners" and "Sinners" received by letter and by immersion.

Pastor Allen's topics on "The church" and "The church."

Bro. and Market—Pastor on "A good soldier of Christ able to save." Bro. begins on the 15th.

Bro. Pastor Hall spoke on "The wisdom of God" and on "The church." One received.

Pastor Watts' themes were "The church" and "The church." He is taking hold well.

Bro. and Grand—Pastor on "The joy and strength of the church."

Pastor Bringle preached on "The church" and "The church." Two, joined by letter.

Bro. J. E. Bonle's "The church" and "The church." He preaches on the 15th.

Pastor Althoff spoke on "The church." Unusual number of men.

Conference, on the morning, voted to hold the next meeting with Bro. Althoff to preach the sermon.

MARY NOTES.

Bro. F. RAY. A high day with us on Missionary Day. The large and enthusiastic meeting encouraging the let-teraries were inspir-

ing. The speeches, though impromptu and brief, were all stirring. First, members of the faculty spoke, Drs. Robertson, Dargan and Samped; then Takahashi from Japan, Yohanon from Persia, and Waken from Syria were called to the platform to speak a few words; also Missionary Students from China, and several other students spoke. Our purpose is to do more this year than we did last.

L. B. Boney preached at the Holcomb Mission Sunday school, he has accepted the position of assistant to the superintendent and has his headquarters there, but will continue his studies in the Seminary.

Benjamin Stinson, of New Jersey, is our efficient mail clerk in New York Hall. Letters are now delivered to our rooms by numbers.

J. W. Grathouse has been called to the pastorate at Junction City, Ky., and accepted. He will continue his studies however.

R. L. Sproules, the third preacher in his father's family, matriculated last week from Mississippi. He is a brother of Dr. H. F. Sproules, of Vicksburg, Miss., and of Rev. J. L. Sproules, Burlington, Ky.

E. E. George has returned with his bride from his honeymoon spent in Alabama, his home state, to his studies again. The smile on his happy face seems to say to his bachelor brothers "Go and do thou likewise."

Our mid-week prayer-meeting was led by E. G. Vick, of Bowling Green, Ky., while pastor here, attends classes here.

Supr. Bruce of Hope Rescue Mission made an earnest talk on "Rescue Work" at the Monday evening meeting of the Students' Missionary Society.

U. S. Thomas, who has been so successful in his pastoral work at Boston and Salem churches, while a student here, remains with us another year for some special study.

Dr. Robertson reports a splendid subscription to the Students' Fund at the recent Tennessee Convention.

Some of last Sunday's supplies were Dr. Dargan, Twenty-second and Walnut street; J. C. Havnar, Petersburg, Ind.; W. M. Seay, Salem church, and W. H. Williams, Muldrough.

THERE IS GREAT DANGER IN CATARRH

It Left to Run its Course unchecked, it Often Causes Death.

Catarrh scatters its poisons throughout the entire system. The stomach and lungs are affected by the droppings that fall into the throat and are swallowed down. Dyspepsia, inflammation of the stomach, bronchitis and consumption are the results. The blood also becomes contaminated and carries the poisons to all parts of the system. Frequently in the more advanced stages, the bones of the head become decayed and the air passages are a putrid mass that becomes pure and sweet and offensive as to be unbearable. The expression, "rotten with catarrh," is not overdrawn or exaggerated. Stuart's Catarrh Tablets strike at the root of this terrible, odious disease and eradicate it from the system. They are a constitutional remedy that cleanses the system thoroughly of all poisons and purifies the blood. Under their influence the head becomes clear, the discharges at the nose and droppings into the throat cease, the lost sense of smell is restored, the eye brightens, the food becomes pure and sweet and the odious, disgusting disease is thoroughly expelled from the system.

A Cincinnati man says: "I suffered the misery and humiliation of catarrh for twelve years. My case became so aggravated that it seriously interfered with my business. I had a doctor, but he was so offensive that I would not venture into any one's presence unless they were absolutely necessary. I tried every remedy that I could get hold of. Some helped me temporarily, but as soon as I ceased taking them, I would relapse into the old condition. Finally a friend told me of Stuart's Catarrh Tablets and insisted that I try them. I had about despaired of ever finding help, but bought a box anyway. I began to notice the improvement within twenty-four hours after I began taking them. Before the first box was gone I felt like another man. I took up the treatment till I had taken three boxes and was entirely cured. I have never had a recurrence of the trouble from that day to this. My head is clear and well and none of the offensive symptoms of the disease ever trouble me. It has been two years since I stopped taking them."

Stuart's Catarrh Tablets are for sale by all druggists at 50 cts. a box.

Our visitors in the Hall recently have been Dr. W. P. Harvey, who told us of his visit to New York and of Dowie the pseudo-Elijah; Pastor Clarke of Southgate, and Dr. J. N. Prestidge of the Argus.

We are glad to see Miss Taylor, our matron, in her place again after a few days' indisposition.

THE STATE.

Pastor T. J. Lewis writes: "On October 22nd we closed at Stephensport one of the most successful protracted meetings this place has ever seen. Bro. U. S. Thomas was with us and did the preaching. He is a man of God, with great faith in God. He believes in and preaches the presence and power, of the Holy Spirit to save lost souls. There was added into the church forty souls; thirty-five for baptism, two—restored, and one by letter. The church also at her last business meeting, October 31st, called her pastor for half time. The Lord has greatly blessed us. And to Him be all the glory."

Pastor Pollard at Georgetown was aided in a meeting by Bro. W. W. Hamilton. At last accounts there had been forty two additions.

Evangelist T. T. Martin closed his meeting at Rochester last Saturday, baptizing twenty-one candidates in the river by moonlight Friday night. It was a beautiful sight. He had previously baptized nine, and others await baptism. Some of these joined the Monticello church, not far away. Bro. Martin is now preaching at Irvington, whence he comes to Twenty-sixth and Market, Louisville.

Pastor Geo. W. Shepherd, of Cleveland, Texas, has been called to the pastorate of the Richmond church, in this state, and will enter upon his work on the 15th of this month. We are glad to welcome him to the state, and congratulate him upon being the undershepherd of such a people as the Richmond Baptists.

Pastor B. J. Davis writes: "We recently closed a good meeting with the Hardinsville church, in which we had the aid of Bro. Elliott Summers, of Carroll, Washington county. We had two sermons each service—an expository sermon on the portion of Scripture read, and a textual sermon. Bro. Summers is a master as to the meaning of the Scriptures. He had great congregations and much good was done. Six were received by baptism and two by letter."

Pastor J. J. Willett writes: "We just closed a meeting of eleven days, October 29th, at my church, New Salem, Hardin county, which resulted in two professions and two baptisms and precious revival among Christian people. We had the assistance of Bro. A. M. Ross, from Louisville Seminary. He won all our hearts by the masterly way in which he subjects and the deep spirituality he expressed both in the pulpit and in the homes. Our people will long remember his up-lifting sermons. Our church is encouraged and are taking on new life in the good work of the Master."

Pastor J. B. Ferrell writes: "We just closed a good meeting with the Middleburg church, of fifteen days duration. The visible results were four additions, two by experience and baptism and two by letter. The church was also manifestly revived as we raised \$46.00 for missions during the meeting. Bro. Geo. E. Baker was with us and did the preaching during eleven days of the meeting, and proved himself to be an earnest intelligent gospel preacher. This is the third meeting I have held during the three years of my pastorate here, resulting in sixty-seven additions to the church and a marked improvement in mission contributions."

Bro. J. S. Gatton writes: "I greatly enjoyed aiding pastor Jenkins in a meeting with his Bethlehem church, Muhlenburg county. Our Heavenly Father granted us a gracious refreshing from His presence. Many of His children were healed and converted. The new joy that had come into their lives. The church was wonderfully revived and strengthened. There were a good number of conversions—nineteen additions to the church, four of whom came from another denomination. Bro. Jenkins is a good pastor and a splendid hand at conducting a revival meeting. His church is devoted to him. The Lord was gracious to us, blessed His Holy name."

Pastor Jno. W. T. Givens of Salem church writes: "Beginning October 5th we had with us Bro. M. P. Hunt, of St. Joseph, Mo., for ten and a half days. Glorious days they were. The awful guilt of sin and Jesus Christ the absolute and only Savior from sin received tremendous emphasis. The word of God rang out in a sublime and responsible manner, the child of God, and the deep things of Christian living stood before us as the gracious privilege and duty of all. How

the wonderful grace of God was magnified! We lost sight of the preacher and saw only God, ourselves and the souls of others. There were eleven additions, seven professions of faith and six baptisms. God be praised."

Pastor J. N. Jarngin writes: "We began a series of meetings at my Green Brier church, Daviess county, October 11 and continued fifteen days. It was a glorious meeting both in revival and conversions. There were thirty-one professions of faith, twenty-nine baptisms, and twenty-nine received baptism. Pastor J. T. Casbier of Rockport, Ky., assisted and did good preaching. This church is now in a good prosperous condition, and Christian fellowship abounds throughout the community."

Pastor E. N. Dicken writes: "I had a good meeting in Bellevue for the church. The church was revived and united for work better than she had been for years, so the pastor said. Three were received by baptism and one restored. When I came home I found Evangelist Ham in a glorious revival in my church at Woodburn. He had 60 or 70 conversions. He left on Sunday to begin a meeting in Russellville. On Monday I baptized 26. Several were received by letter. Deacon John W. Strayer, of my Sulphur Springs church, one of God's noble men, died and was buried yesterday."

Pastor W. J. Puckett writes from Towersville: "Closed a two weeks' meeting with Myrtle Creek church November 1st. Received additions: ten by baptism. We had the assistance of Bro. Wm. Stallings who did the preaching as it should be done. He uses no clap-trap methods, consequently has no Yankee Doodle meetings. I especially commend his sermon on "Things that cannot be shaken." At close of meeting the church gave me an unanimous call for another year, after bearing with my weakness for seven years. The church is in good condition, though it is in the midst of a Campbellite community."

Pastor I. A. Hailey writes: "Clinton has recently had a great religious awakening. Fred D. Hale spent thirteen days with us in October, and preached to the largest audiences I ever saw in Clinton. Bro. Hale is very plain and simple, and yet is very strong and forcible in his presentation of the gospel. In nearly every sermon he emphasizes the fundamental doctrines of salvation by grace, the Lordship of Christ, obedience as a test or evidence of regeneration, and that the work of a church is to win souls to Christ. Bro. Hale honors, and thereby strengthens the pastoral relationship. He makes no effort at emotional excitement, nor to count converts. Every convert joined the church. He is great on stirring up Baptists in the community, with wonderful results. The visible results were two restored, twelve by letter and sixteen for baptism. The religious atmosphere was so clarified that I think great and permanent good will result."

Bro. Malcom Thompson writes: "We closed one of the most spiritual meetings ever held with Old Mt. Vernon in Woodford county, on Sunday night, October 3, 1903. Our dearly loved pastor, O. D. Green, did the preaching, and did it well. None did he fail to make it plain that salvation is by grace and not by works, giving God all the praise for His glorious plan of salvation. The church was built up and strengthened spiritually as I never saw her before, and twenty happy converts, mostly grown persons, were baptized with Christ in baptism in South Elkhorn Creek, and three united by letter. Bro. Green decided not to leave us to go to Paris. We will build a new house of worship in the spring, having enough means raised now for that purpose. To God be all the praise. May God continue to bless the dear old Recorder."

We were deeply pained to hear of the death of Pastor H. B. McLean, of Eminence, last Saturday. He was on a visit to Mrs. McLean's relatives at Rogersville Junction, Tenn., where he died and was buried. He had been only a few months pastor at Eminence, where he had taken strong hold of the people and where his work was full of bright promise. We tender our profound condolence to the bereaved.

OTHER STATES.

Pastor W. C. Taylor writes from Petersburg, Va.: "I am delighted with my new field. I certainly have a great church. Better people could not be found. Congregations are very large. Prayer-meetings over 200. Two were baptized Sunday night. Several have indicated their purpose to present themselves for membership at the prayer-meeting to-night. Former pastors have labored well on this field. I am entering into their labors. I pray that I may be enabled and worthy of the place." Pastor E. Lee Smith writes from

North Birmingham, Ala.: "We have been here two weeks and are delighted with our church work. Our church will be completed in a few weeks; the carpenter work will be done in two weeks. The church has had twelve additions in the two weeks that I have been pastor, including the one Sunday. We will begin a protracted meeting with our church soon."

Pastor Lynch, of Wake Forest College, N. C., recently baptized thirty into the fellowship of his church as the result of a meeting in which he was assisted by Pastor Tyree of the First Baptist church, Raleigh, N. C.

The Edenton, N. C., church has added \$150 per year to its pastor's salary, and is adding to the house of worship a baptistry and a large infant class room.

Bro. Earle D. Sims writes under date of Oct. 21: "Last Sunday night I closed a gracious revival at Dickson, Tenn. There were 12 additions and 5 other conversions during the meeting. The church had not had meeting for over six months, but are now revived again and will at once call another pastor. God bless you."

Bro. T. H. Jenkins writes from Oak Ridge, Mo.: "Please change my paper from Oak Ridge, Mo., to Marble Hill, Mo. I go there to preach half time and work as financial agent of Mayfield College, which is the only Baptist school in southeast Missouri with a constituency of ten associations and 12,000 Baptists."

The revival meeting at Ramoth, Tenn., resulted in 30 additions to the church. No greater religious feeling has ever swept over this community.

At Bonn, Tenn., a meeting was held in which 39 happy believers were baptized. Bro. John M. Stewart, formerly of Cainsville, Mo., did most of the preaching.

The church at Daisy, Tenn., Pastor G. J. Lewis, closed their meeting with 12 additions.

At Knott Creek church, Tenn., ten were baptized as a result of their meeting, three of these being heads of families.

As the result of a meeting with the Fellowship Church, Rutherford county, Tenn., eighteen joined the church with others to follow.

FIELD NOTES.

From West Union Association I went to Wickliffe, Ky., where we had a very pleasant service in their splendid new house. Thence to Blandville, Ky., where I spent a week with Pastor J. M. Burgess in a meeting, a report of which will be given by Bro. Burgess or some of his members. The Blandville Baptist College is certainly doing first class work and richly deserves the patronage of all West Kentucky; the work in the college is thorough and discipline first class. Prof. Robinson and his able assistants are doing a work that Baptists can well be proud of. An addition of a boarding hall is a necessity that I hope will soon be met.

My next run was to Graves County Association, near Mayfield. The Recorder man was called to preach the sermon. Bro. W. H. Lowe, the beloved Moderator, will conduct the meeting. The crowds were large and orderly, the hospitality all that could have been desired, and the Recorder was fully at home. I am now (Nov. 2) with Pastor J. B. Ferrill in a meeting for two weeks at Powers, Ky., where I may be addressed. W. H. Surru.

Do You Know What It Means to Cure Constipation?

It means to turn aside and throw out of the body all the wastes and poisons caused by a clogged up system, and they are many. Constipation means that the bowels are weak, so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through constipation, cleansing and invigorating the bowels. This can be easily, gently, and permanently done by Vernal Saw Palmetto Berry Wine. It is a tonic, laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day positively cures constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Vernal Remedy Co., 89 Seneca Bldg., Buffalo, N. Y. All leading druggists have it for sale.

Little Ones.

ACT OF COURTESY.

BY ANONYMOUS.

Weaver, a rich, elderly man, residing out from the city of Brockville, had very few friends.

He never married, and had no brothers or sisters, in the grand old mansion himself.

One day, when returning from a ride, he met a young girl, poorly mounted on horseback. She bowed politely, as was her custom, to every one whom she encountered.

Weaver thought of her position afterwards, and said to himself, she was the only person he had spoken to him in that way for years.

One day Dorothy Smith (for she was called) was a very poor girl, and always taught to be polite to one, old and young.

Weaver, about a month after Dorothy's death, was taken suddenly ill, having heard of his illness, gathered some beautiful flowers and sent them to him, with best wishes for his recovery.

When the servant brought them to him, and Mr. Weaver learning they were from Dorothy, uttered a cry for her, thanking the Lord there was "one" who remembered him.

A few weeks he died, and his last wish was to be buried in the same grave as Dorothy Smith, for she was the only person who had treated him with politeness who remembered me in my old age.

This is to show what gain by being polite.

TWILIGHT STORY FOR GIRLS.

MABEL NELSON THURSTON.

Outside it was raining heavily. Well, inside the weather was threatening, to say the least. The nurses, going to the room with an armful of towels, shook her head.

"I don't want any," she said. "I don't want any," she said.

"I don't want any," she said. "I don't want any," she said. "I don't want any," she said. "I don't want any," she said. "I don't want any," she said.

THE MISREPRESENTED OWL.

Like many solemn-faced people, the owl is misunderstood. The superstitious have slandered him, and his sour, academic visage has alienated him in the popular mind from birds of light and song. In the "Nineteenth Century and After," Mr. R. B. Bosworth Smith defends him from

a swift, caressing touch. "Thank you, little assistant," she said, tenderly.

Maggie lay thinking for a few minutes. In the room, outside, where the patient's clothes were kept in a case full of big pigeon holes, was one bundle shabbier than the others; this was Maggie's. In one of the beds some queer, cruel-looking weights that meant suffering far greater than most of the little invalids there could imagine, and they were Maggie's too. Perhaps, in all the long roomful, she had the fewest things to make her glad; but what of that? God teaches us how to make our happiness, if he will; God and Maggie together made hers.

She opened her eyes when the sharpest pain had passed, and called across to the next bed, "Jennie!"

"What is it?" Jennie asked listlessly.

"Jennie, let's see things; we haven't for ever so long. You wanted to the other day, you know."

"Well," Jennie answered doubtfully; "you'll have to begin, though."

"Oh, yes, I'll begin. Well, then, I see some great red roses, just as soft and dark as velvet; and they feel all cool when you touch them, and they smell—my, don't they smell sweet?"

"I know something prettier than that," Jennie answered. "It's a violet—a lady gave me some once. They ain't anything like 'em, velvet nor nothin' else. I most cried when they withered. That's prettier than yours, Maggie Dulin!"

"But I see something else," Maggie went on. "It's a great green place, and the grass is all nice and thick under your feet, and it's full of the beautifullest flowers—yellow, and white, and all colors, and there ain't no sign to keep off the grass—you kin jest lay and roll in it all day long. And there's birds in the trees, and you never heard nothin' sing like them; and you kin see the sky, jest miles of it, and you kin most taste the air, it's so sweet."

Round the ward word sped quickly, "Maggie's seein' things!" Children who could walk went over to her corner; wheel-chairs rolled there; from some of the cots eager patients sent messages to her, and waited for hers back again. The dull day was forgotten, and the long room was crowded with visions. Flowers bloomed there, and birds sang, and happy girls went to parties or cherished wonderful dolls. The gladness of the world was theirs, as God meant it to be; and all because one girl knew how to keep fresh in her life every bit of beauty she had seen.

The doctor smiled as he went his rounds. "She's a good medicine as the sunshine," he said. "Poor little thing!" the nurse answered, with a loving glance toward the corner.

The doctor corrected her. "It's the heart that makes one rich or poor—rich little thing!" he said. —Woman's Journal.

the charges of the ignorant and the frivolous. These are two anecdotes which Mr. Smith records from his personal experience:

"While the female brown owl is sitting, the male bird usually keeps watch on an adjoining tree, ready to do battle for her and hers against all comers. Many years ago, in the parish of Stafford, I was swarming up an elm tree toward a large hole which seemed likely to contain some treasure. When I was a few feet up I felt a heavy blow in the middle of my back, as if my companion had thrown a clod of hard earth at me. Turning round, I saw a brown owl fly back to his post in an adjoining tree, whence he had made his descent upon me. I continued my climb, and the same attack was delivered with even greater force a second and a third time. In the hollow, which at last I reached, I found the wife sitting in undisturbed repose above her young, and the husband, having, I suppose, having sufficiently delivered his soul by his three charges, and thinking that there was nothing further to be done, and that no harm was meant, now looked on as calmly as his wife.

"Owls, I believe, always pair for life, and their affection for one another is at least as marked as that for their young. Some years later I was tapping with my climbing stick another elm tree in this same field, three hundred yards away, expecting to see a jackedaw scuttle out of his hiding-place. Instead of that, a brown owl slowly poked his solemn-looking head out of the hole, and remained there, looking down upon me with its big, mournful, dreamy eyes.

"I climbed the tree. The owl did not stir an inch. I lifted it gently out. Owls, as I have said, are always thin, not much else than feathers; but this one, from its weight, seemed to be feathers, and nothing else at all. Its eyes slowly gazed; it turned over on its side, and died in my hand. I blew its fluffy feathers apart to see if I could unravel the mystery of its death. There was one tiny shot-hole in its skull, and on inquiry I found that some few weeks before a boy, anxious, like others of his kind, to 'kill something,' had fired at a Big Brown owl which had come lumbering out of an ivy tree, its winter resting-place. The bird had quivered as he struck it but had not fallen to the ground, and, escaping for the time, had evidently been dying by inches ever since in the hollow in which I had found it; while her mate, faithful unto death, had kept her supplied with mice and rats, several of which, quite recently killed, I found in the nest or stored in the hedge below."

"What do you consider the most important branch of education?" "Arithmetic," answered Mr. Cumrox. "Give a boy plenty of arithmetic. What blights the careers of so many young men is the failure to realize that you can't subtract a \$5,000 expense account from a \$1,000 income." —Washington Star.

The real time to work is when indolence most tempts, is most fertile and ingenious in expedient and argument. You do best work then if you will. . . . The true moment at which to call upon one's self to take any new step in virtue is at the fainting point, when it would be so easy to drop all and give all up; when, if you do not, you make of yourself a power. —J. F. W. Warr.

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For the "NEW," but seek after it, and place it in our stock. That is why you will always find the latest styles in our house. Today the call is for Brown, Helio and Dahlia tones; we have them in light and heavy weights, both rough and smooth.

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 - 50-inch Broadcloth—a great leader—value \$1.25, per yard **\$1.00**

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- For Mohair Figured Novelties, worth 90c and \$1.00, **60c**
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- Children's School Reefers, all sizes from 4 to 10 years; all colors and styles; closing them out on bargain table at, each **98c**
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 - Ladies' Silk Waists, made newest style, with tucks, French knots, fancy collar; white, black and navy; price **\$4.98**

- LADIES' UNDERWEAR SPECIAL.**
- 50 dozen medium and heavy-weight fleece-lined White Ribbed Cotton Vests and Pants, hand finished, silk trimmings, regular and extra sizes, splendid quality; special 50c **50c**

- CHILDREN'S UNDERWEAR SPECIAL.**
- 50 dozen Children's medium-weight White Ribbed Cotton Union Suits; also Shirts and Pants, fleece-lined, good quality, all sizes; special 25c **25c**

- HOSIERY SPECIALS.**
- 25 dozen Ladies' Cotton Hosiery, medium and heavy weight, black and black with white or split foot, full regular made, with high spliced heels and double soles; extra special values; 3 pairs for \$1.00, **35c**
 - 50 dozen Ladies' Two-thread Heavy Cotton Hose, Hermsdorf black, full regular made, spliced heel and toes, full length, all sizes, 25c value; special 19c **19c**

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THE CHRISTIAN'S TREASURES.

BY REV. THEODORE L. CUYLER, D. D.

The constant question in the haunts of business men is—Where shall I find a safe investment? Our divine Master anticipated all such questions when he said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven."

The grand old tent-maker had other treasures laid up on high also; all the glorious spiritual results of his life were there. Brother and sister in Christ, so are yours and mine, however humble. And whatever we give up for our Master's sake increases our heavenly treasure.

Compound interest will make some of Christ's servants magnificent millionaires. All that Paul gave up of worldly pelf and profit and fame and ease and emolument will stand to his credit up there; and the result of all this life of self-sacrifice for Jesus have been going on accumulating every day for eighteen centuries, and who can tell what they will amount to when the judgment morning breaks.

souls whom he had led to Jesus. What a Croesus the old tinker of Bedford will be when he comes into full possession of his inheritance!

Benjamin Chidlaw in the hard struggles of his boyhood earned the skins of trapped animals into mittens in order to earn a few shillings; that log cabin experience fitted him for his great work as a pioneer of Western Sunday schools. I should not wonder if troops of children will salute him up in the Father's house.

The simple fact is that the only investments that do pay interest through all eternity are those which are made for the cause of Christ and in His service. The gains are very steady up there. Poor city missionaries and frontier preachers and Salvation Army soldiers and godly needlewomen have their savings bank at God's right hand. Those banks never break.

"Follow Me, and thou shalt have treasures in heaven," says the Master. My dear reader, how much real estate have you got? —Evangelist.

CROMWELL AND OUR LEGISLATORS.

Apropos of the effort that is to be made to induce Congress to its coming session, to repeal the anti-liquor law and to allow drinking saloons to be opened in the camps of our soldiers, it seems pertinent to state that "The Illustrated History of Ireland," page 600, records the fact that Cromwell, immediately on his entrance into Ireland on his famous campaign of conquest, "issued two proclamations, one against intemperance, for he knew well the work that was before him and he could not afford to have a single drunken soldier in his camp."

And now, be it known that Cromwell, who was a member of Parliament, was the same man "whose services," says Chambers' Encyclopedia, "were considered of such importance to the common weal that they were exceptionally retained when the famous 'Self-denying Ordinance'—an act excluding members of the houses of Parliament from holding command in the armies—was passed."

And he was the same man whose eminent military success was such that the Universal Encyclopedia says: "He took the title of 'Lord Protector' and became virtually king of Great Britain." And now, it seems pertinent to inquire, if so great and so suc-

cessful a military chieftain as Cromwell regarded it important to exclude intoxicating liquors from soldier camps by commander's proclamation, what shall we think of our legislators who are disposed to virtually force such liquors into our military camps by legal enactment?

Echo repeats the inquiry again and again.

T. E. RICHEY.

Princeton, Ky. "I don't like your milk," said the mistress of the house. "It's dreadfully thin, and there's no cream on it."

"After you've lived in the city a while, num," said the milkman, encouragingly, "you'll get over them rooral ideas o' yours." —Chicago Tribune.

THE MARKETS.

Table with columns for 'LIVE STOCK', 'CATTLE', and 'HOGS'. Lists various types of livestock and their prices per unit.

Table with columns for 'SHEEP AND LAMBS' and 'LEAF TOBACCO'. Lists prices for different grades of sheep and tobacco.

Table with columns for 'COMPARISONS WITH PREVIOUS YEARS' SALES'. Shows sales figures for various years from 1901 to 1903.

Table with columns for 'REJECTIONS'. Lists rejection statistics for various years and categories.

Table with columns for 'RECEIPTS'. Lists receipt statistics for various years and categories.

Table with columns for 'BURLAY—1903 CROP'. Lists statistics for the 1903 crop of burley.

Table with columns for 'BARK—1903 CROP'. Lists statistics for the 1903 crop of bark.

Table with columns for 'BARK—1902 CROP'. Lists statistics for the 1902 crop of bark.

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Signs of Polluted Blood.

There is nothing so repulsive looking and disgusting as an old sore that won't heal. It is a sign of polluted blood.

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polluted blood is purified and invigorated, and the rich, pure blood is again circulating freely through the body, the flesh around the old sore begins to take on a natural color, the discharge of matter ceases, and the place heals over.

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Table listing various books for sale, including titles like 'ANTIQUE', 'HOUSE PARTY', 'IT'S NEVER TOO LATE TO MEND', etc., with prices.

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information regarding his history or business will be gladly received. Address, J. G. Bow,...

WORK AMONG THE GERMANS.

PASTOR A. JANZEN.

it can be taken for granted that the history of this work among as well as among the...

At the beginning of baptizing was made in the Elbing, which was the seat of the county where...

For them it was sufficient to become acquainted with the plans to bring them to de-

the greater part of baptizing during the first their work. It was the...

with stones during their services. Really against public sentiment, the chief of police himself took his stand at the time...

services. Really against public sentiment, the chief of police himself took his stand at the time right in front of their door, and of course no stones came, leaving the brethren at peace in worship. The chief was then an appointee of the royal government. How it would have turned out if he had been appointed by the city, as is the case to-day, is hard to tell, because the spirit of the state church as I had myself yet the occasion to read in the paper, was against tolerating any thing else. But the royal government gave Baptists at least the chance of existence and protected the beginning of their work. But there remained still enough to endure. When I was baptized and afterward for years, Baptists were named and insulted at sight, on street or highway, almost any day. But it would be an error to say that this hindered their work or advance, rather contrary to this, it advertised and helped them. The State church, of course, was the chief source and hearth of persecution. Its pastor in the village of my birth had his scholars in catechism so well versed and instructed, that on the question who is possessed of the devil? they promptly answered: the Baptists. My father serving as a local preacher once conducted the funeral of a member of a Baptist family. Not being allowed to speak on the cemetery he offered a prayer. But the pastor thought that it had been too long for a prayer and complained to the court. On the pastor's oath that my father had delivered a speech, he was fined for a certain sum. He done the same thing, we hear Baptists do in England some time now; he let the officer take some of the household goods, and brought them back afterward, thus avoiding to pay the unjust fine directly. A few years after, that very pastor died in an insane asylum after eating the flesh from his fingers. The common people, of course, caught this spirit from their leaders, so that I heard myself the messenger of the village magistrate say at my father's door: It would be an easy thing to kill all these Baptists. All this was chiefly the fruit of prejudice implanted into the State church from the days of Baptist movement in the time of Reformation. The stories of Anabaptist outrages and indecency at Munster were diligently used against everything looking like Baptist work. Besides there is this feature to note in regard to Baptist work in Germany, that the Protestant church of Germany has been in power as a State church from the sixteenth century, and has used the civil power to strike down all opposition. Here appears a difference between England and the United States and Germany. In England the real Protestants very soon separated themselves from the State church as dissenters and were persecuted themselves. By this experience they came in doctrine and practice and to an extent also in spiritual life a good deal nearer to the Baptists than the members of the State church of Germany generally ever did. The prejudice against anything looking like the so-called Anabaptists of the sixteenth century was further systematically kept alive and fortified by the clergy of the State church. And whoever has some experience knows what it means to turn the regular sturdy, conservative German from an inherited prejudice. Still the work steadily advanced. I remember the time in 1859 when my father came from the Bundes conference full of enthusiasm, because the Lord had fulfilled his promise, "A little one shall become a thousand." The first seven baptized near Hamburg in 1834 had, just become 7,000. This made an everlasting impression on my father's little boy, but I might admit that the figs he brought with him helped to some extent. In the home church at the twenty-five years jubilee there were four churches represented that had really sprung from their small beginning, and there are three strong churches now on the original field in the city and near vicinity. Up to 1870 when I left Germany it was required of every one before leaving the State church and joining the Baptists to appear before the court and there publicly declare his free will intention. Permission was then always granted but it will be admitted that this served as a barrier in some cases. There has been a remarkable change going on in the State church in consequence of Baptist work. Drinking pastors who played cards Saturday night away into Sunday, as I knew of several in the days of my youth, had to make room for more decent Christian men by which spiritual life generally was raised to some extent. Some say now that the Baptist cause has suffered by this and the lack of advertisement through thundering speeches against them from State church pulpits. There may be some truth in this, but reading the latest reports we see that their progress is as good as ever.

Turning to this country we have to reckon with the same old prejudice against Baptists among the genuine Germans. They are about as hard to convince of the truth, as we see it in God's word; as they were across the waters. To this often comes the fact that American prosperity elevates them beyond our reach or the influence of any church whatever. It is also a fact that Protestant churches here have conformed more and more to Baptist doctrine and practice, so trying to do away with the contrast. This makes our work rather harder, but at the same time shows that our labor has not been in vain in the Lord, and by God's grace and power it will not be in the future.

An active faith can give thanks for a promise, though it be not yet performed; knowing that God's bonds are as good as ready money.—Matthew Henry.

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On the first Sunday in this month I closed a meeting of two weeks with Salem church, Livingston county. We had an excellent meeting, though not so many conversions as we hoped for. There were some half dozen or more conversions and several renewals. Two were approved for baptism, two received by restoration and one by letter.

On yesterday I baptized an old man into that church eighty-five years old, who has been a Presbyterian sixty-eight years. He was so feeble Deacon Allsbrook had to assist me in the administration.

Bro. H. C. Hopewell, of Sturges, did the preaching in our meeting and did it to the satisfaction of all.

Bro. H. is one of the most zealous workers in a meeting I ever saw. He made a host of friends at Salem.

I went from Salem to Sugar Creek, Livingston county, where we had a fine two weeks' meeting. Results, twenty conversions, sixteen additions, eleven by baptism, two by letter and two under watchcare. Here I baptized two Presbyterians and one Methodist. When I was through baptizing the Sugar Creek candidates I baptized four for Mint Spring church, at the request of church and pastor.

At Sugar Creek, we were very much disappointed the first week, by not getting our help we had selected, but toward the close of the week, Bro. J. C. Sills, of Missouri, dropped in, and we found him to be an able and sound preacher, and before the meeting closed we decided he was about the right man in the right place.

The closing day of the meeting (the third Sunday) was a red letter day for Sugar Creek. Baptizing in the morning, after which Bro. Sills preached an able discourse on the peculiarities of the Baptists, and at the close of the sermon, a presbytery, composed of Pastor R. A. LaRue, of Mint Spring, with his deacons, Eld. J. C. Sills and the writer, with the Sugar Creek deacons, ordained two more deacons (Bros. Ed. and Frank Coffer) for Sugar Creek church.

I next went to my church at Emmons, Crittenden county, where Bro. W. R. Gibbs had been laboring for a week in my absence.

Here we had a glorious meeting of eleven days. It goes without saying that Bro. Gibbs' preaching is always plain, sound and forceful.

Results of the meeting, five professions of faith, the church greatly revived, and two appeared for baptism, with others to follow.

We praise God for all these glorious meetings.

U. G. HUSTON.

Marion.

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Mr. A. S. Hitchcock, West Hampton, Conn. (The Clothier), says, if any suffer from Kidney and Bladder Troubles will write him he will direct them to the perfect home cure he uses. He makes no charge whatever for the favor.

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I send back a word of fraternal greeting from my new field of labor to "my old Kentucky Home." We have been here almost four weeks and are more than pleased with the city, the university and the state. The extensive and cordial welcome of Texas Baptists has made me feel at home from the start. More than six hundred have already matriculated and others are coming almost daily. There are about one hundred in the Theological Department. Pres. Brooks is a great man, cultured and aggressive. There will appear next week the first issue of "The Southwestern Theological Review," a high grade monthly, edited by the Theological faculty of Baylor University. Subscription two dollars a year. With pleasant memories of my Louisville pastorate and best wishes for your success, I am, Yours fraternally, BYRON H. DEMENT.

PROGRAMME.

- Programme of the Mission Meeting of the Blackford Association, which meets with Pleasant Hill Baptist church, Magan, Ky., November 25th and 26th, 1903: 1st. Cuban Missions.—H. D. Rice and C. J. Bruner. 2nd. Can Baptist churches receive in to their fellowship on alien immersion Scripturally?—L. H. Voyles and C. B. Coleman. 3rd. Mexican Missions.—T. J. Ratcliff and J. W. Bristol. 4th. Sermon Saturday night by R. T. Bruner, from Math. 28:19. 5th. Missions in General.—Ira L. Rice, C. M. Corby and F. D. Baughman. S. G. Strickland, H. D. Rick, H. D. Brown, M. B.

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The Farm

and Household

A Wolfe county farmer is feeding seven hundred geese for the Thanksgiving market.

H. F. Mark sold 25 yearling cotton mules to Mr. Wills, of Cynthiana, at \$76.—Mt. Sterling Advocate.

A Mason county man has "harvested" 6,000 pounds of honey this season from seventy colonies of bees.

Dick Wills, of Cynthiana, bought of R. O. Turner, of Bourbon county, 17 yearling mules at an average of \$90 per head.

The Record says that Col. John Miller, of Garrard county, is barrelling his fine apple crop of nine hundred bushels, waiting for better prices.

W. B. Freeman brought in a turnip beet recently, weighing 12 1/4 pounds, and measuring two feet five inches around.—Williamstown Courier.

A sweet potato, weighing six pounds, was presented to the editor of the *Brookridge Democrat* last week, and the giver says he has plenty equally as large.

Jas. M. Pickrell bought of Roger Gatewood, of Montgomery county, 30 feeding cattle, and of Lawless Gatewood, 25 of a similar character. These cattle weighed about 1,100 pounds and cost 3 3/4 cts.

David Cleaver, a farmer living near Perryville, has two hogs which have eyes the color of indigo blue, and the eyes are twice the size of those of an ordinary hog. Mr. Cleaver will likely exhibit them at the World's Fair next year.—Winchester Dem.

The Continental Tobacco Company is arranging to double the capacity of its manufacturing plants in Louisville, which is another straw showing that leaf tobacco will soon be in more active demand.

H. C. Baughman, of Stanford, recently sold to B. G. Fox a four-year-old mule for \$127.50.

Wharton Bros., of Woodford county, sold a nice pair of mules to C. B. Cleveland for \$350.

In Clark county a few days ago H. C. Fox bought of James Roney six yearling mules for \$320.

H. N. Rankin, of Carlisle, bought at Richmond, Ky., court 46 weanling mule colts at an average of \$40.

B. F. Slavin bought of W. L. Caldwell 100 barrels of corn in the heap at \$2.50.—Danville Advocate.

Frank Soper sold 300 barrels of corn to Jake Robinson at \$2.50 in the heap.—Danville Advocate.

In Mercer L. D. Brewer sold ten 1,100-lb. steers last week to Clel. Coleman at 3 1/4 cts.—Danville Advocate.

Ora. Powell bought 72 export cattle from Wm. Robinson and 12 from Lanier Bros. at 4 1/2 cts.—Danville Advocate.

D. N. Prewitt bought 50 barrels of corn from Tom Clarkson at \$2.50 in the field, and 80 barrels from George Anderson at \$2.50 in the heap.—Danville Advocate.

A NEW FODDER PLANT.

Three or four years ago a strange plant suddenly appeared in our neighborhood which has spread rapidly and seems as if it were about to cover the locality. It first appeared on my premises three years ago, and I was curious to know just what it was. Our state botanist could not name it, but after a little study, I found it was *Galinsoga parviflora trilobata*. The flower is quite small, yellow in color, and made up of a number of tubular divisions, each of which is five-pointed; it has five white sepals which are three-parted at the tip.

It, I think, deserves this notice on account of its apparent value as a fodder plant, for when it is mown where it has occupied quite large spaces in my red clover, which is fed as it is cut to my cows, it is eaten with quite as much relish as the clover is, and seems to be quite as productive of milk of as good quality as that from the fresh clover; and it is quite as productive of fodder as the clover. In fact, it seems to be of equal value to the clover itself in every way.

It produces its minute seeds so abundantly that it renews itself, and I propose to let it take the field as a test of its value as a green summer-feeding crop, as well as to its permanence. When cut with the clover for hay, it cures equally well, and it seems to me, so far, to promise to be of such considerable value that the best way to deal with it is to give it a chance to prove its utility as a fodder crop, for the summer at least. It yields quite as well as the mammoth clover, and gives a hay crop in addition. Ten days' feeding of it has shown it to be quite as good a soiling crop for cows as the clover is. It is, however, killed down by frost, but it reappears in the spring stronger than ever, doubtless on account of its abundant seed, self-sown.

The Japan clover, *Lespedeza striata*, which has been found so valuable in the South, came into the South in the same way as this new-comer; and it has spread into our country, even into the woods, where it increases the value for the forest range for sheep and cattle, and the seed is now kept for sale by seedsmen. I am now gathering seed of this *Galinsoga* to sow in our woods range. It may be of interest to your numerous Southern readers to be made acquainted with this new-comer.—Henry Stewart, Macon county, N. C., in Country Gentleman.

RECIPES.

Quince Jelly.—Pale and beautiful transparent quince jelly is the result of short boiling. One pint of water to a pound of fruit is allowed; the fruit to be cooked till tender, then strained and three-fourths of a pound of sugar need to each pound of juice. Do not press the fruit, but let it drain overnight. Many prefer to use half the quantity of apples, in which case they must be cooked separately, as the quinces will require a longer time.

Nut Sandwiches.—For peanut sandwiches mix three tablespoonfuls of mayonnaise dressing with one cupful of freshly roasted peanuts chopped very fine and salted to taste. A more delicious sandwich is made from the large Brazil or cream nut. Carefully remove the shell and drpp for a moment into hot water any of the nut meat having the brown

skin on to remove it quickly. Chop the nuts very fine, add a suggestion of red pepper, a bit of lemon juice and a generous pinch of salt, moisten with sufficient sweet cream to make a paste and spread on thin slices of bread.

Zwieback.—This popular food is enjoyed by people in health quite as much as invalids, and is especially commended for use at breakfast. Dissolve half a cake of compressed yeast in half a cupful of lukewarm water, and add it to one cupful of scalded and cooled milk and one cupful of water; add three cupfuls of flour, beat thoroughly and set in a warm place to rise. When light, add three-fourths of a cupful of softened butter, three well-beaten eggs, half a cupful of sugar and flour sufficient to knead firmly. When smooth and elastic, cover and set in warm place to rise until doubled in bulk, then shape into long, narrow, flat loaves and bake in a slow oven fifty minutes. When very cold, cut into slices half an inch thick and brown in a slow oven to a pale yellow. During damp weather it is well to put the zwieback in the oven occasionally, to preserve its crispness.

Aspic Jelly.—This is a favorite English condiment, and is used mostly for garnishing cold meat, though occasionally an invalid will relish a tiny cube of it. Soak two scant tablespoonfuls of gelatin in one gill of cold water. Boil for ten minutes one and a half pints of water with one-half an onion finely cut, half a bay leaf, two cloves and three whole peppers. Add half a cupful of strong stock (beef is best) or one-half teaspoonful of extract of beef, and the gelatin, and cook for five minutes. Then add the beaten white of an egg with the juice of half a lemon, stir and boil till the egg disappears. When cooled a little, strain through two thicknesses of fine cloth; add a bit of salt or vinegar to suit the taste, and put in a cool place to set. Aspic jelly is sometimes served as an entree in tomatoes having the skins removed and set on lettuce leaves.—Dorothy Ray in The Pilgrim.

Better care of orchards would lessen the heavy losses so frequent from untimely frosts. One of the important deductions from orchard conditions after the recent freeze in New York state, according to Horticulturist George T. Powell, is that a much higher system of cultivation, fertilization and spraying is necessary to maintain a tree in the best possible structural condition, and to enable it to resist cold weather, drouths and other adverse conditions. For two or three days after the freeze the appearance of the trees on Mr. Powell's place was very discouraging. Extra teams were put on and the harrows were kept running continuously day after day for the conservation of moisture. The trees responded quickly to this treatment, revived and are now strong and healthy. The exact amount of damage cannot be estimated at present, but orchards where up-to-date methods are practiced are less damaged than those receiving haphazard attention.

J. W. Snopes, of Clark county, sold a few days ago to Mr. Battif, of Sharpburg, Ky., one mare mule colt for \$80.

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HOW TO STOP CRAMP LEGS.

People who are subject to cramp in the legs should be provided with a good piece of cord, especially in bedroom. When the cramp on take the cord, wind it the leg over the place where is cramped, take an end in hand and give it a sharp pull that will hurt a little, a cramp will cease instantly. People much subject to cramp have found great relief wearing on each leg a wide tape, which has several pieces of cork (cut off a cork) stitched on to it.

Items of Interest

Now the World Over.

Ex-Secretary of the Navy Long has made an attack upon President Roosevelt in his Reminiscences which needs to be answered. Roosevelt was Assistant Secretary of the Navy, and Long says that he insisted on things which President McKinley and the Navy Department could not approve. For example, before the war with Spain began he was anxious to send a squadron across the ocean to sink the ships and torpedo boat destroyers of the Spanish fleet while we were yet at peace with Spain.

The new Department of Commerce is not covering itself with glory. In Portland, Oregon, Judge Bellinger has set aside one of Secretary Cortelyou's orders, saying sternly in his decision that Secretary Cortelyou is guilty of exceeding his authority in introducing tyrannical methods of deportation. In other cases similar conduct has angered the judges.

One of the worst of these instances of tyranny occurred in Boston under the late Mayor Bulfinch. All the Chinamen were rounded up and put in jail one night in order to see if any Chinaman without his certificate could be caught. Some of them were reputable and well-known merchants. Boston fairly blazed with righteous wrath against his conduct. It is possible even staid Boston might at last have gone so far as to threaten tar and feathers.

The New York Court of Appeals has decided in the case of the Boston court fining Mr. Pierson, of White Plains, \$500. He was one of Dowie's "divine healers," and refused to secure medical attention for his adopted daughter, resulting in her death. The Court declares "that religious liberty does not include the right to kill by ignorance and the law will protect helpless children. An effort will be made to get the case before the Supreme Court.

The London Baptist quotes a letter from Rev. M. D. Drew, writing from Cape Town in which he tells the reason told by the Boer leaders for their surrender. He says: "The necessity came upon the Orange Free State men as a shock. The war was going well in the military sense, and there was no lack of men with which to maintain it. Both reported from East Transvaal that left no option but to give in. There were 10,000 women and children who were homeless on the veldt, and provisions only for six weeks." Mr. Drew adds: "I do not, as an Englishman, feel proud that we conquered the Boers by starving their women and children."

Mr. Drew says that after the outcry against the burning of the homes of the Boers, the English government ceased putting the women and children in the camps, but continued to turn the women and children out, take from them the food they tried to carry away and destroy it before their eyes. They were left on the veldt, then, to starve. To make matters worse, the Kafirs were being armed by the thousand. Such facts as these would lead one to think that God is a just God, and that though his mills grind slowly, they grind exceedingly small.

The Montreal Le Canada thus voices the natural indignation of Canadians: "In a word, Chamberlain has put us into it up to the neck. He gave his instructions before quitting the Colonial Office. He refused to listen to Canada's protestations against the personality of the Alaskan Commissioners. He had given his instructions to Lord Alverstone, and Canada was bound. We thus have another betrayal of our interests to add to the long list of British defections. Lord Alverstone has been the ready instrument of Chamberlain, whom people wish to impose upon us as the saviour of the colonies. Everything that counts at least the importance of the colonies, destroy their national prestige and render them more subordinate in the work of Chamberlain and the imperialists."

Three only one of them loaded with dynamite, broke loose from their coupling, rushed down a steep incline and collided there with other cars. This happened at Baychester, two miles from Westchester, N. Y. The result was a terrific explosion which shattered four cars and damaged every house in Baychester. Several persons were bruised, and one lady was seriously hurt.

DEATHS.

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

BOSWORTH.

Felix L. Bosworth was born in Lexington, Ky., June 2, 1838, and died suddenly of heart disease on the morning of June 1, 1903, in Philadelphia, Pa.

He was a son of David and Minerva Bosworth, and was born and reared in Lexington, Ky. In 1859 he married Miss Sallie, daughter of Dr. Benjamin F. Drake, and soon after they went to live in Mt. Sterling, Ky., which was his home for thirty years. He and his wife were two of the eight charter members of the Mt. Sterling Baptist church, and he was a deacon and Sunday School superintendent of this church for many years. He moved to Knoxville, Tenn., in 1889, and later, in 1897, to Philadelphia, where he was a member of the Fifth Baptist church.

Many times in these last days have shadows thickened and dark clouds encompassed our way, till now, with mother, father, brothers, sisters and child gone, the writer seems a lone tree where once a vigorous cluster waved its branches in the air. Her companions have fallen, here and there, near her, till shaken by this concussion, she totters and threatens and will ere long be loosened from her foundation and swell the number of those who lie prostrate in the dust.

Only a little while ago Felix L. Bosworth, one of the noblest remaining oaks, yielded to the woodman's unswerving axe. Do we miss him? Does the church miss him? Does his family miss him? Oh, yes, why not? Because he was our true, tried and trusted friend. The church missed him because he was her living John; her patient Job; her weeping Jeremiah and her sweet singing David. For twelve years he and the writer sat side by side in dear old Mt. Sterling, singing with voices and instrument the songs of Zion; plaintive old "Rockingham," "Show pity, Lord, O Lord, forgive," voiced forth the nature of the man who chose the tune and the words. No one but Mr. Bosworth could make such touching prayers; they were the product of all of humility and pathos. None of self, but all of Thee" was the spirit of them, and his pleading tone added emphasis to his words. Now those prayers have changed to shouts of joy and those songs to hallelujahs, which echo and re-echo gloriously through the vaulted arches of the celestial temple. His voice is loudest, gladdest, clearest of them all. His family misses him because he was so loving, kind and helpful to them. He was always ready to serve them and bear their burdens. We sympathize with them deeply in their double trouble, for only three months before their father dropped dead, without a moment's warning, their mother died. She had been confined to her bed for nearly four years, and these dear children nursed her with the most loving care. May God bless his son, Dr. Benjamin Drake, of Knoxville, and that prince of non-in-laws, William A. Wilson, of Philadelphia, and his two devoted daughters, Margaret and Jessie. They could imitate no better, truer, nobler man than their dear, sainted father. May God prepare us all to meet him in the better world on high, is the prayer of one who honored, respected and loved him. Mrs. FANNIE GWIN POWERS, Knoxville, Tenn.

SMITH.

Mrs. Jane C. Smith was born Dec. 4, 1837, and departed this life Oct. 19, 1903. She was converted at the early age of twelve, and has since been a faithful member of the Brandenburg Baptist church. Mrs. Smith was twice married, first to Calvin Richardson. Of this marriage there were four children, three of whom survive her—D. S. Richardson, of Brandenburg, Mrs. R. N. Nevitt, of Louisville, and Mrs. James Smith, of Colorado; and then to Robert Smith, now of blessed memory. Mrs. Smith, during many of the sixty-six years of her life, had a number of trials, and toward the latter part of her life was a constant sufferer with the dreaded disease, consumption, yet she was always patient, and her child-like trust in her Saviour was beautiful to behold. She was a devoted mother, as shown by the many sacrifices which she made for her children—a humble neighbor, and best of all, a faithful and devoted follower of Christ. "Blessed are the dead that die in the Lord from henceforth, ye, saith the Spirit, that they may rest from their labors for the works follow them."

J. L. HARR.

(See obituary on another page).

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Remember a poor woman say to me as her pastor, "I have little to give, but I always pray with it, if it is only a penny. If it is for missions, I may it help the dear Lord's cause. If it is for the poor, I say, Lord take this for some one needs it more than I do."—Wm. Pare.

You wish to be miserable, you think about yourself, about you want, what you like, respect people ought to pay and then to you nothing is pure. You will spoil everything you touch. You will sin and misery for yourself of everything which God gives you. You will be as wretched as you choose.—Kingsley.

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Items of Interest

News the World Over.

Commissioner Moses, one of the three absolute monarchs who rule the Philippines, says the education which Taft's commission is forcing on the Filipinos brings "rebellion and war," and yet he wishes it persisted in! Does he desire the extermination of the Filipinos? Is God dead?

The two Canadian Commissioners on the Alaska boundary question have made a statement which will cause Lord Alverstone to go down in history bracketed with Benedict Arnold. They have no fault to find with the Americans on the Commission, but only words of praise for them. It is rumored that Lord Alverstone acted as a mere tool for Chamberlain who is angry with Canada for opposing his last scheme. Lord Alverstone had agreed to a memorandum upholding the Canadian view regarding the islands near the Portland channel, and then took the other side, having heard it may be surmised from Chamberlain.

The steamer Spokane picked up the five survivors of the South Portland wreck on a raft. The South Portland struck Cape Blanco Reef in a blinding fog, striking bow on. She filled immediately. Thirty-one of her crew and passengers were lost, though there is a faint hope some of them may have escaped as the five rescued men did. The French vessel Conestable de Richemont was lost in the French Frigate Shoals and sixteen of her crew are missing.

One of the miscarriages of justice which makes men feel with leniency on lynching has just occurred in Germany. A tutor named Dippold whipped to death the fourteen year old son of Director Koch of the Deutsche Bank. That a teacher should murder, and in such a cruel way a scholar trusted to his care was most infamous. It is evident the tutor had some "pull" with the government because the court has sentenced him to eight years' imprisonment!

The latest eruption from a volcano is that of Colopaxi in Mexico. After some preliminary skirmishing, it is shooting a great column of fire so high that it can be seen in the city of Quilo. So far the display has been magnificent but not dangerous. The villages at the foot and on the sides of the mountain have not been injured.

Prof. R. H. Thurston of Cornell University, a distinguished man in his line of work, has died. He was waiting for the guests who were invited to celebrate his sixty-fourth birthday, when he died suddenly from heart disease. He was born in Providence, R. I., graduated at Brown University, and served during the war in the engineering corps of the Navy. He became professor of Engineering in Cornell University in 1885. He had been honored by many foreign scientific societies, and was the author of a large number of scientific books.

Mrs. Booth-Tucker, second daughter of Gen. Booth of the Salvation Army, was killed in a railroad accident on the Santa Fe R. R. at Deon Lake, Mo. The train was thrown from a switch against a steel water tank and the two Pullman cars were wrecked. Mrs. Tucker was the second daughter of Gen. Booth, and was the eldest of his children. Her husband is the Commander-in-Chief of the Salvation Army in this country. Her body was taken to England for burial.

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