

WESTERN RECORDER

Faith, Hope and Love, these three

78th YEAR.

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ber, which may be had for the asking.

HERE is a question from the *Standard*
which we commend to the consciences of
Christian parents: "If the Bible is ex-
cluded from the public school, if parents
object religious instruction and Bible
reading and explanation at home, if the
total amount of religious training is that
of the half hour of the Sunday School ses-
sion, what will be the character of the
men and women of the next generation?"

In the *Watchman* is John Watson's
address on the "coming revival," ev-
ery sentence almost of which can be re-
peated alike by the Bible and common
sense. And on the next page is a noble
letter one sentence of which answers all
Watson's words: "We stoutly contend
for every present day attempt at reform,
but that is not builded upon the regen-
eration of the individual, is far short of
meeting the case. That night-time say-
ing of Jesus to Nicodemus meant the solu-
tion of all problems that relate to man."

THE *London Baptist* notes that the
census of church attendance shows that
London is ahead of New York City. In
London out of four millions and a half
of people, more than a million were in
church. In New York out of three and
a half million less than half a million
were in church. And in that total the
Catholics had two and one-half times as
many as all the other bodies put together.
It is an awful showing.

It is a hopeful sign for the Episcopans
when such protests are heard as came
from the Bishop of Kensington in the late
Church Congress. He said the gravest
peril to the church was the spirit of material-
ism which showed itself in the service
in ornate ritual and the tyranny of music.

DR. WHITLEY is right in saying—and
we are very sorry there are Baptists es-
pecially in cities who need his words:
"The history of the church in the past
and the present-day evidence of Roman-
ism, High Episcopalianism and some other
isms are sufficient to convince any reason-
able mind that those who have once
fairly started on a line of worship that
is not warranted by the New Testament
 seldom or never return to the New Testa-
ment form."

DR. B. E. ANGRAS calls attention to the
fact that when Paul wrote those stern
words to the Galatians "let him be ac-
cursed" he was not speaking of those
who rejected the Gospel. He says, "The
Galatians did not doubt the divinity of
Jesus, did not question the efficacy of
the cross," they simply wished to add cer-
emonies, to introduce the keeping of set
days and seasons. "And Paul said, 'Let
such be accursed.'"

The Emphasis of Sin and the Arena of Conscience.

BY A. L. VAIL.

It will probably not be questioned by
any careful observer that in these two
things a great change has come, during
the last quarter of a century in Christian
thinking. The emphasis on sin has de-
clined and the field of its application
has changed. Sin is not now thought to
be so serious as it formerly was, and the
seriousness of it as now recognized is
not seen in the same relations and propor-
tions as then. It universally has lost
something of its grip on the attention
and its alarm for the conscience, and so
far as these remain they have thinned com-
paratively away from God toward man.

The religious experience of to-day is de-
pleted in its whole apprehension of sin
as exceedingly sinful, as a fearful, fear-
ful, fatal fact, of such nature in itself and
so permeating human nature that its ex-
istence is a startling alarm and its eradica-
tion an appalling problem, overwhelming
to human devices and helplessly ap-
pealing to God. And so it is that con-
science in relation to sin everywhere is
sluggish, neither the sinner nor the saint
feels sin as it was formerly felt by both.
Not only so, but the arena of the activity
of what conscience we have toward sin
has been transferred from the higher to the
lower. This last results inevitably
from the other. Flabbiness always flat-
tens. Reduce the intensity of any good
life, and you lower the level of its pro-
cedure. The applicable force of the
charge determines where the ball will
come to the ground.

A moment's reflection should suffice to
show us that this is a very serious situa-
tion. All our thinking in the whole
realm of salvation is gauged by our think-
ing about sin. As this thinking is low,
warped, unsound, our thoughts of guilt,
need, pardon, renovation, everything in-
volved, will be low, warped, unsound.
A tense sense of sin, in the highest rela-
tionships of the life, is essential to the
higher qualities of character; both in the
ideal and the real. We will not set up
a high standard of loyalty to Christ or
his truth or his church or his kingdom,
nor will we strive to attain a high stand-
ard in any of these, so long as a low con-
ception of sin renders it impossible, as it
always renders it impossible, for us to
have a high appreciation of the Saviour
and his salvation. This is commonplace
but it is fundamental. Every one recog-
nizes it theoretically, perhaps, but nearly
every one ignores it practically. How
few Christians there are who study to
secure a just sense of sin, to realize it as
Christ realized it and to die to it as Christ
died for it. But without this all Chris-
tian activity will certainly be frothy and
all Christian character surely shallow.
So, then, if what we said at the outset
is true, it is a problem of the utmost prac-
tical consequence that rises out of these
reflections, the problem of correcting the
current decline in the sense of sin toward
God, the problem of restoring the lost
emphasis on sin and recovering the aban-
doned arena of conscience.

To know how one got into a bad situa-
tion usually helps in getting out of it.
This law is applicable in this instance.
What smothered our sense of sin? What
depressed the level of its procedure?
What put God out of our conscience and
set man in his place? It has not been an
abrupt drop, but a landslide. It is not
a causeless curiosity, but a legitimate

product under law. It may be a little
precarious to philosophize about it, and
all philosophizing about will go astray
that fails to recognize many influences at
work; nevertheless we may think a thing
or two perhaps without harm, even though
our thinking may not be final.

First of all, the past forty years have
witnessed an unwarranted recognition of
human equality and exaltation of human
rights. The civil war in this country was
a cataclysm that shook the foundations of
thinking and set more than four million
people free in more ways than one. The
full meaning of this we do not yet know;
it remains for the historian to dig it out
and set it in view as God works out the
materials for him to work on. And he
will have to work over the whole earth to
get the whole story. This nation is not
living for itself, in God's plan, but for the
world. Its upheaval changes the tides of
sentiment everywhere. And so it comes
to pass that here primarily, and else-
where ultimately, conception of human
rights, dignity, honor, glory, all these and
much more, has risen; man seems greater
and his greatness more sacred. There
is no space to elaborate this idea; the
elaboration would include a multiplex
consideration of questions of sex, race,
systems. Now this exaltation of human-
ity in the thought of humanity has
touched the borders of deification and
played around the throne. Human capac-
ity of attention is limited; perhaps it is
true that we never attend to two things
at once. The recent magnifying of man
has by the very limitation of human ca-
pacity for attention, minimize God in
human thinking. It is a natural pro-
cess, inevitable.

Not only have human rights been exalt-
ed, but human powers also. It has been
a time of prodigious human achievement,
especially in the conquest of man over
the forces of nature, the capturing and
controlling for his own uses, of those
powers which hitherto have been un-
known, or known only as incomprehen-
sible, unmanageable, awful, impressing on
man his helplessness and cultivating his
superstition. What has not man achieved
in this realm of mastery? What may he
not achieve in this realm, in other realms,
in all realms? How marvelous his mas-
tery, how admirable his supremacy!
When shall we add, how adorable his dig-
nity? To be sure, most people have not
reasoned about this, nor have they for-
mally recognized it; but they have felt it,
because it was "in the air;" and it has
dropped God comparatively out of thought
and conscience, because thought and con-
science have been occupied by this extra-
ordinary exhibition of humanity, in its
rights and its powers.

Concurrently and spontaneously the
stream of charity has swollen and
swept into the sympathies and consciences
of men. This is an inevitable effect of the
foregoing. The great expansion of bene-
volence in the fields of hospital service and
educational privilege for all, with their
throne of kindred, has not happened to
hit this time; it has struck us because it
has been produced by the others, as the
fruitfulness of Egypt is produced by the
flooding of the Nile.

The Christian experience is sailing
with the flood, toward humanity and
away from God. We are all tinkering at
our tower of Babel. We think we are
doing finely, building a "sky scraper,"
to reach the heavens and astonish the
universe; but the confusion of tongues
is coming on us, the temple of the Lord
is being filled with many strange teach-
ings, in his name, and after awhile it may

be difficult to find two of us with the same
speech, all because we have thought to
reach heaven without God. What is the
remedy? It is not in curtailing the rights
of any man anywhere, not in suppressing
his powers in any field, not in limiting
any human charity or snuffing at any
human sympathy, not in any of these
things; they are all good, but we are in
the old error, perennial while humanity
continues, of making a bad use of good
things. What we need is to see all these
things in God, the Holy One, who cannot
view sin with complacency, whose wrath
is his uncompromising, eternal antagon-
ism to it, and who measures all sin and
all holiness by the infinite, not the finite.

Christian experience has compara-
tively gone out of Matthew, the
gospel of authoritative teaching, in
which Jesus walks with high, calm
dignity, brooking no familiarity;
out of John, the gospel of the mysti-
cal, the supernatural, in which Jesus is
the serene in unworldliness and the im-
maculate in spirituality. It has gone
into Luke, the gospel of human sympathy,
in which Jesus weeps over men, prays
for men, and reaches through the Good
Samaritan. But we have forgotten that
it is in Luke that this humble, sympathet-
ic Christ exalts God, in his communion
with him and his teaching about him,
practically as nowhere else. We need
to get back into Matthew and John by
getting into the whole of Luke. It is the
broadest book in the world, revealing
as no other does the fullness of the Per-
fect Man, in reverence and obedience to-
ward God, in sympathy and helpfulness
toward humanity, upward first, outward
and downward last. That we need to
learn afresh and deeply.

Philadelphia, Pa.

Do You Care? When you hear some
one say, "I do not care, what church a
person belongs to just so he is a Chris-
tian," look out for that man. He is in-
sincere or else of no account to his
church. If he loved his church home, as
he should, he would as lief say of one of
his own children, "I do not care what
family that child belongs to, just so it is
white." I find it is bad practice to argue
with neighbors over the yard fence; but
it is a good thing to keep your chickens
at home. They scratch and misbehave
till neighbors complain. If they stray
too much the neighbors claim them. I
had three neighbors who fell out and did
not speak for fourteen years over one gad-
about old hen, and that hen was not worth
killing. In fact, it would have been hap-
piness in those homes and dollars in the
pockets of the men if some boy had killed
the old hen with his bean shooter. She
got to gadding to one house, laid a few
eggs and raised a big cackle, but before
she got to setting she imagined that the
other hens were pecking at her and left
for another flock. Being of a suspicious,
unsettled temperament, she was satisfied
nowhere and running everywhere. -O.
E. Moffet.

We must amalgamate with our bold-
ness the loveliness of Jesus' disposition.
Let courage be the brass, let love be the
gold. Let us mix the two together; so
shall we produce a rich Corinthian metal.
Fit to be manufactured into the beautiful
gate of the temple.—Sel.

More hopeful than all wisdom or coun-
sel is one draught of simple human pity,
that will not forsake us.—George Eliot.

Landmarks in Baptist History.

BY PRESIDENT W. T. WHITLEY, D.D., OF AUSTRALIA.

1528 or 1529 Tindal, Obedience of a Christian Man. (Besides the statement on page 11 of my little book, this occurs in the section on anointing when arguing for faith and not a bare reliance on ecclesiology in the ritual.)

"Ask the people what they understand by their baptism or washing? And thou shalt see that they believe how that the very plunging into the water saveth them: of the promises they know not, nor what is signified thereby. . . Behold how narrowly the people look on the ceremony. If aught be left out, or if the child be not altogether dilt in the water, or if because the child is sick, the priest dare not plunge him into the water, but pour water on his head, how tremble they; how quake they! How say ye, sir John, is this child christened enough? Hath it its full christendom? They believe verily that the child is not christened."

1530, Wall, Chapter IX, Use of Sarum, refers to dipping.

Hvans Collier, II, 49 and 50, concerning the "Sum of Scripture." "Baptism in the faith only."

1532, Evans & Foxe, Case of Bainham.

1533, Wall, Chapter IX, quotes Frith who wrote on baptism (Evans says Anabaptists) "referring to it as a plunging down into the water and lifting up again."

1535, Crosby, 133 Dutch Anabaptists burnt in England.

1536, Barclay Congress of Anabaptists at Buekholt after the fall of Munster. Four parties, an Englishman called Henry steadily opposes Munster's views; and another party (afterwards headed by Menno) was condemned on May 24, 1536 (?) by the English bishops at the instigation of King Henry.

Crosby Convocation after much debate issues 67 articles arguing against rebaptism and for infant baptism. King Henry in his preface refers to the "opinions that have grown and sprung in this our realm."

Evans, The Pilgrimage of Grace, objected to the heresy of the Anabaptists within the realm.

1538, Crosby Burnet, a proclamation against Anabaptists and Sacramentarians.

1539, Foxe, another in like terms.

1540, Evans' Henry excepted Anabaptists from a pardon.

Crosby Burnet repudiated being an Anabaptist.

1541, Evans' Sarum liturgy reprinted, allowing pouring instead of dipping.

1547, Crosby Commission to hunt up Anabaptists.

1548, Cranmer Catechism as on page 11 of my book.

1549, Edward's prayer-book allows pouring.

1547 to 1553, Foxe (just before Joan of Kent), "There were some Anabaptists at this time in England who came from Germany. Of these there were two sorts: the first only objected to baptizing children and to the manner of it by sprinkling instead of dipping." (published 1563). This alone seems enough to destroy the theory that before 1509 and 1641 believers' immersion was unknown in England.

1550, Crosby Burnet, II, 143-155. Anabaptists excepted from pardon.

Ridley's articles of visitation order an inquisition for them.

1551, Evans, Anabaptists excepted from pardon (the same).

1552, In the XLIII articles, VIII opposes Anabaptists by name, XXVIII defends the baptism of infants as a church custom.

1553, Evans, an archdeacon, orders that pouring is only to be allowed in cases of sickness.

1555, Evans tells of two Anabaptists, one burnt.

1558, Ivey mentioned four women at Ipswich who would not have their children dipped. N. B.—Ivey is very untrustworthy, twice I have found him misrepresenting his authorities.

1557, Ivey, many imprisoned for opposing infant baptism.

Evans, five burnt for this cause.

1558, Evans, Bishop Jewel complained

of the many Anabaptists at the beginning of Elizabeth's reign, and rejoiced over their extirpation since.

Wall, Bishop Watson refers to pouring as only allowable in great peril and necessity.

1562, Evans, Anabaptists, both English and foreign banished.

XXXIX articles re-edited, that refer to baptism revised.

1564, Evans, Dutch Anabaptists recant.

1566, Evans, James of Scotland baptized, the font sent by Elizabeth too small (implying that immersion was the act in view).

1573, Crosby & Evans, Dutch Anabaptists burnt.

1589, Crosby, some branded Barrow as an Anabaptist.

1603-1625, Wall sums up "the dipping of infants must have been pretty ordinary during the former half of King James' reign, if not longer. And for sprinkling properly so called, it seems it was at 1645 just then beginning and used by very few."

1508, Crosby & Arber, Henoeh Clapham's description of the Sects-Anabaptists, some Dutch, some English.

Crosby, Kiffin supposed immersion to have become unfashionable in this reign.

1609, Barclay Smyth in Holland applies to a Waterlander Mennonite church for admission: the church acknowledges that there is no difference in the form of baptism. The Waterlanders poured.

1612, Crosby, Fuller X 34, Edward Wightman burned for heresy at Lichfield. At this trial in 1611 it came out that he repudiated the baptism of infants as an abominable custom.

1619, Barclay, the Dutch Collegiants introduce immersion instead of pouring.

(Was this the first introduction of immersion into the Netherlands? Barclay says that the Swiss invented it in 1527, that the Poles imitated in 1550, and that this was the first in the Netherlands. But in 1533 the Munster preachers published a "Confession on both Sacraments," which describes baptism as "a dipping or plunging completely into water, for only under this form can it be spoken of as being buried with Christ." See Heath's "Anabaptism," Barclay admits that the Dutch were in close touch with the Munster party, and refers to the congress in Buekholt in 1536.)

1620, Crosby, Cotton Mather, Ecc. His. New Eng., VII 26: "Some few of these people have been among the planters in New England from the beginning, and have been welcome to the communion of our churches, which they have enjoyed, reserving their particular opinion unto themselves. The brethren would weakly turn their backs when infants were brought forth to be baptized in the congregation." (I quote Cotton Mather not as relevant to his controversy, but because I begin to suspect that Baptists were among the Pilgrim Fathers. I have just been through Arber's reprint of Bradford's Ms history with his notes, and I am struck with the fact that though we read of children born, there is no word of them being baptized.) Has this point been looked into by American Baptists?

1622, Crosby, a letter by an English Anabaptist, H. H., was published with a refutation by J. P. in 1623. The latter declares that "the manner of washing, whether the whole body or but a part," is immaterial.

I am unfortunate not to have come across any definite evidence as to the act of baptism in the Established Churches after 1566; perhaps the facts will warrant a summary thus:

Immersion in England died out gradually between 1549 and 1644, under the influence of Calvinists. The English Anabaptists were conservative in this matter. Elizabeth nearly exterminated them in England, so that their practice of believers' immersion was hardly known.

Continental Anabaptists mostly immersed, out in the Netherlands pouring was more usual. In 1619 the Polish Anabaptists brought about a reform in this indifference and the English Anabaptists retaining home excited attention not only by their baptism of believers only, but by their strict adherence to the letter of the law. Their opponents, more familiar with

the numerous Dutch Anabaptists than with the almost extinct English, erroneously thought their practice of immersion to be novel.

The Just Measurements of the Bible.

"Just balances" are God's delight. He calls for exact measurements in human dealing. Under the Levitical dispensation he exacted the "just weight." The sanctuary must have its "just ephod." In all business transactions probity and equity were required. The law would tolerate no dishonesty between man and man. Fair dealing in all life's relations is equally a New Testament requirement. According to its teachings there must be the cleanest, finest, fairest and most honest commercial and community operations. "Do unto others as ye would that they should do unto you" is the demand of the Sermon on the Mount. The Divine Preacher urged the giving of "good measure, pressed down, shaken together, running over." His great apostle tells us, "Live honestly with all men."

The Bible is a practical book. It enjoins an every-day religion. It fixes unvarying scales for the correct and exact weighing of thought and action. Justice enters into every inner and outer phase of existence. Everything is to be tested and weighed by the balances of truth, purity and equity. It is not built upon sentimentalism but upon justice. Abstract emotionalism forms no part of its structure. It is the embodiment of a living and enduring practicality. It has no sympathy with the dialectics of the schools, but is an infallible directory of human life. One and all are required to square thought, feeling and activity with its standards both as regards God and man.

A revelation which is so concerned about honest practices between man and man may well be trusted in what it calls for in the higher spheres into which it enters and where it speaks of the sweetest, purest and noblest of experiences. It has its inner shrine; its holiest of holies; its mercy-seat; its worship and service. And here it demands the same honesty which it requires in daily affairs. We must be as just with God as we are with man. The divine side of existence must be as faithfully and fully attended to as the human.

It is the practical aspect of the Bible which most troubles men. They can more readily accept its creed than its morality. There would be more theologians among men if it was not for the severe criticism which the Scripture passes upon their actions: If they could somehow square their business and social conduct with its exactions, they would not be so averse to its theology. They would take much more to its teachings about God and the hereafter if it was not for its condemnation of their manner of living. Give them free scope to live as they please without being called to account for their sharp practices in commercial and social relations and they would be more disposed to attend church on the Sabbath, to read and study the Bible and to think about the worship and service of the sanctuary.

But the Bible is a square and honest Book. It will not let down the moral code to gratify the natural man. It will not permit of compromise with conscience, or with the world. It will not suffer professing Christians to serve mammon with the one hand, and God with the other. It exacts a spiritual service as well as a moral life. It will not open the bars to give any one an easy passage to heaven. All must conform to its evangelical as well as to its moral standard. It has a Gospel as well as a Law, and neither must be neglected.

We may be sure that the Bible which is so exact in its requisition as between man and man will not trifle with us in regard to its great spiritual mysteries and verities. Truthfulness is written upon every page of it. It sets forth God's will by type and ceremony, by prophecy and fulfillment, by history and experience, in individual and natural life, by human and divine agency, through Jesus Christ and by inspired writers. It reveals the things of the future as well as of the pres-

ent. All its revelations bear the imprint of the Holy Ghost. In what it requires of us in our daily lives and with which we have constantly to do, we recognize the law of truth, honesty and justice. We have only to carry our logic a little further to discover the operation of the same law in the claims which are made upon our hearts, consciences and souls in regard to those teachings, communications and revelations which relate to the life to come. All alike emanate from a Being who cannot lie, nor deceive, and who is honest with us as he requires us to be honest with him, even as we are to be honest with one another.

The Bible as a Book of exact requirements in all that pertains to God and man and all that relates to time and eternity, attests its honesty, and calls for the fullest acceptance as a rule of faith and practice. It deals with both worlds, covers human and divine relationship, and holds out every inducement to be good, and true, and noble, and Christian along all the lines which it indicates, and we can make no mistake in following it as our wise, safe and blessed guide through earth to heaven.—Presbyterian.

The Word of God is full of the strongest assurances of a believer's safety. So numerous are they, that our religion falls short of what it was designed to be, if we are not reposing in serenity and peace under Almighty protection. We are to be kept "in perfect peace," if we act on the heavenly terms. The name of the Lord is a strong tower, into which the righteous should run and be safe. There is a sure foundation laid in Zion, and he that builds upon it shall never be put to shame. In six troubles, yea, in seven, the Lord is to be our stay. He is our sun and shield. When we pass through the waters he will be with us, and through the rivers they shall not overflow us; when we walk through the fire we shall not be burnt, neither shall the flame kindle upon us. But we must transcribe a large portion of the Bible if we would detail its assurances of safety to the believer. They are numerous, like the stars of the midnight sky.

Balaam felt the truth of all this when he said, "There is no enchantment against Jacob, nor any divination against Israel." He was willing to curse them for hire, but there was a hand which held him back—it was as if his tongue cleaved to the roof of his mouth, when he tried to curse those whom the Lord had blessed. The mighty shield was over them, and the hireling recoiled from doing the work for which the bribe was offered. Though Balaam had given him a house full of gold, Balaam could not go beyond the Word of God, to do less or more.

And it is still the same with those whose stronghold is the Lord. The humblest of his saints is the object of his care, though unbelief may often doubt it. There is not one among the sons of men, if he have come to the fountain open for sin, who is not thus under an Almighty Guardian's shelter. Even my sin-laden soul may be so, unless I prefer some refuge of lies to the "hiding place from the storm." Oh flee, then, to that hiding place, and dwell in perfect peace.

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isaiah 32:17, 18).—Rev. W. K. Tweedie, D. D.

I rejoice that He is come, and hath chosen you in the furnace; it was even there where ye and he set trust. That is an old method of Christ's; he kept the good fashion with you, that was in Hosea's days: "Therefore behold, I will bring her into the wilderness, and speak to her heart." There was no talking to her heart while he and she were in the fair city, and at ease; but out in the cold, waste wilderness, he whispered to her, "Thou art mine."—Samuel Rutherford.

The angels are swift-winged in God's service because they love Him. Love is never weary.—Watson.

The State Association of Baptist Churches, Missoula, Mont.

motion a vote of thanks was extended to P. H. Leslie for his admirable paper, also, that it be sent to the Pacific Baptist of the Western Recorder for publication in A. F. CHAPMAN, Clerk of Association.

...the latter half of the last, and continue thus far into the Twentieth century, one of the ambitions and aspirations of many men to show to the world their wisdom and attainments, in giving out their disquisitions through Babylonish records and other ancient history, what they call misand false teachings in the Bible, and to say, if possible, and break down all connection amongst the people in that Book of Moses from God to man. None of them yet, however, so far as we know, searched and found the first cup of wine, or of the various other and names of intoxicating liquors were and became the head streams, forming and up, the great alcoholic river, whose current has forced its way, and established passage through the world, delirating all man's thoughts, and making them mad with it. This river has been all the while—ever for many centuries of time—a fast running stream, affording sure carriage upon it, for all who have in the years gone by, for all who shall hereafter take passage on it. The vessels, provided for that service, are large or small, are all alike laden with the dross of freight. All their carrying is done on. No freight or passengers ever brought up landing stations on both banks of the river, provided at convenient distances apart, and vessels will stop at any of them to take on additional passengers, or very rarely do so, and abandon the voyage to get off. However, it is not the purpose of this address to waste in criticism upon the learned men who have (Christ if they ever were with him) and a shallow ford to cross through, without his leading presence. Nor do I intend it is a question of great moment, nor do I wish to precipitate year when, or where wine, or any of the strong drinks were first made and put out to the world; for it is a question of stance as to whether their making and putting in use was to be strictly within the domain of a medical kingdom, or for man's use in revel and debauchery.

THE ABUSIVE USE OF ALCOHOLIC LIQUORS.

Not only in drinking himself, but in a like abuse in engaging in their traffic business; The like abuse in cost of dollars and cents, and upon the country, and the greater cost of young men and boys, and occasionally a man and a woman; And all with the approval of the people; Whether one of these divisions of the subject is for a speech, but I shall include them all in a brief way. We turn to the Bible to find out which of this subject, to our Lord and Master. I carefully read every chapter and verse in a book, keeping thought upon this subject. I find, and have copied into my notes, that "Wine" and "Winebibbers," "Mixed Wine," "Strong Drink," "Drunkard," "Drunkenness," "Selling liquor at the bottle," are mentioned more or less hundred or few times. Besides many phrases of like meaning, and not one word where in the form of encouragement, or exhortation, or promise to the drunkard or lovers of wine strong drink. The following are a few samples of the teachings of that book: The New Testament there is given an inventory of characters, numbering seven, and set them the "Drunkard" is set down next the murderer, and at the end of the list these are the following: That they which do such things shall not inherit the Kingdom of God. And this same inventory, in whole or in part, mentioned in the book of James. Besides many phrases of like meaning, and not one word where in the form of encouragement, or exhortation, or promise to the drunkard or lovers of wine strong drink. The following are a few samples of the teachings of that book: Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. The Lord directed the mouth of Sampson not to wine nor strong drink. We unto him that giveth his neighbor drink; putteth the bottle to him, and maketh him ashamed. We unto him that drieth up in the morning, they will follow along drink, that containeth wrath night; till the wine inebriates. Now therefore beware I pray thee and drink not wine nor strong drink. In the days of our King the Princess have made sick with bottles of wine. No among winebibbers; and whosoever is of flesh, for the drunkard and the glutton shall come to poverty. Do not drink with wine wherein is excess; for Daniel purposed in his heart that he would not defile himself with the portion of the wine that cometh with the wine he drank.

"It is not for Kings, O Lemuel, it is not for Kings to drink wine, nor Princes strong drink; lest they drink and forget the law, and pervert the judgment of any of their offices." "They also have erred through wine, and through strong drink are out of the way; the Priest and the Prophet have erred through drink, they are swallowed up of wine, they are out of the way through strong drink, they err in conviction, they stand in judgment, they are deceived." "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and care of this life; and so that day come upon you unawares." "Every man that striveth for the mastery is temperate in all things." "Loek not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." "And I have cast lots for my people; and have given a toy for a harlot, and sold a girl for wine that they may drink." "And I have cast lots for them that are mighty to drink wine, and men of strength to mingle strong drink, which justify the wicked for reward, and take away the righteousness of the righteous from him." "The Angel of the Lord talked with Zacharias of John the Baptist before he was born, saying, 'Lo, thou shalt be called the name of the Lord, and shall drink neither wine nor strong drink.'" "These twenty extracts and quotations are not all the warnings and denunciations upon this subject given by the Lord of all wisdom, and recorded amongst the messages put in registry for the sons of men, but these are sufficient to show His will, and the awful certainty that after this time, and to those laws, would be an interesting and instructive picture on this occasion if there was room for it in this address. I am familiar with the subject in all its details. It has not been a great many years since the first law of this sort was passed. And then, for the first time in the history of the Government, a manufacturer and selling the liquor, became a source of revenue to the Government, and large increase of taxes upon the consumers, and upon the people generally. And now it has come to be one of the great business industries of this country, and from which the Government collects revenue by selling the privilege and giving a license to distill and manufacture, any and all classes of ardent spirits, and to sell the same by wholesale and retail, and the law prohibits under heavy penalties all, and every person from doing either, without so obtaining a license from the Government. And for these privileges the general public pay many millions of dollars revenue, and the State Government, county government and city government millions more. But let us bring these facts home to ourselves, and to all the Christian brotherhood, and to all others who may care to look the subject in the face. I have corresponded with many of the twenty-six county treasurers of this State, and they show that there are one thousand and thirty-eight saloons in this commonwealth engaged in this business. And to that may be added whatever number are in the other two counties, which I am sure will swell the number to a large and a very large one. Every saloonkeeper in Montana is required before he can set up and engage in the business to have a license to do so, from the county treasurer of his county, for which he pays the sum required by law for the privilege of selling spirituous liquors by retail, part of the money he pays going to the State and part to the county. And if his saloon business is carried on in a city or town that is incorporated, he is required to have also a license from the city or town treasurer, and pay therefor whatever sum is fixed by the city or town government. And all retail and wholesale liquor-dealers in the United States are required by the law of the country, and also the officials, for such privilege from the Internal Revenue Collector for which he is required to pay the sum fixed by law. The official statements of the county treasurers of which I have spoken show the amount of money paid by retail liquor dealers, last fiscal year to be \$421,432.00, all of which went to the State and county. And the official statements from treasurers of five of the cities of the State, not including county treasurers' statements, show that the liquor dealers therein, during the same year, paid for licenses to do so, the sum of \$105,157.00, which, added to the money paid to treasurers of the counties, make up \$526,589.00. And if we had the reports from the other two counties I feel certain the sum would be increased up to not less than \$547,000.00. And to this must be added the amounts these same dealers had to pay the United States Government, to get the license from that official to carry on the business. The United States law requires a license, and \$100.00 per annum for each saloon license, and \$100.00 for wholesale license. I have not been able to get from

The United States officials outside of Lewis and Clark county, answers to any inquiries on this subject, but it is certain that \$500,000 was paid last year, and there is no doubt but there is double that amount, which, added to the said sums paid the State authorities, make up \$572,900.00. And there are twenty-five towns incorporated in this State, each of them having retail liquor dealers, and they each have to pay for a license to their city or town government. I have no report as to their number, or the amount of their license tax, but am certain the twenty-five will average at least a thousand dollars for each of the incorporations, and that twenty-five thousand dollars should be added, which swells the license taxes in Montana to the sum of \$609,950.00 all paid to the dealers in ardent spirits, by the customers and consumers of their liquors. As a rule experience has shown that the manufacturers and other dealers in liquors, make their business a financial success (some have fattened up to great wealth), and of course, get back into their own pockets all the license charges and other outlays they put into the business. Hence we say every cent of these enormous outlays and investments put into it by them, is paid by their customers, and consumers of their drunk making stock. And, in addition to this paying all the costs and expenses of the liquor man's business for him, his customers make him a man of wealth and full pockets. But the far greater cost in this abusive use, and business department of whiskies and other drinks is in the loss of men, young men and boys. I estimate that upon an average each liquor house requires no less than two to three persons through the day and night to run the trade. Set this down, however, at three for each, and we have three thousand one hundred and eighty men, or men and boys at work in the saloons and other liquor houses in Montana. I need not suggest that the loss of men, and especially of the young men, through the day, and especially of nights. Nor the character of conversations, expressions and style of language indulged in there, nor as to other influences and temptations surrounding those there; they are full grown up men, commenced their starting out in the world, or are in the very beginning of their boyhood years. And then the great danger of drunkenness taking hold, and robbing the State, families and friends, to fill a drunkard's grave. The abusive use of this monster of power and its traffic has been, and is tending more and more to, and indeed, has become to a great extent an active agency in all the elections and contests for places in the government, and at the polls, shouts its success and becomes the ruling master of too many officials of the country. However, I will not further specifically point out by name but one other of the helping forces which are helping to bring about this terrible calamity, and that is, the approval and encouragement it has had in the past, and is yet having, from the good people of this—the grandest and greatest nation on earth—that moves under the banners of Christianity. What I mean by the approval and encouragement of the good people, is that they are indifferent and fail to assert their power and take action enforcing their opposition and power to check and close up this onflowing alcoholic river of woe! But stand idly by, while its current, deepening and widening, and its feeding stations, preparing human freight, for carrying vessels on their voyage to the port of darkness. The power is in the hands of the people but it gives tacit consent and approval to these wrongs so long as it remains in a merely dormant state, of utter carelessness and inactivity. This monster evil in the mis-use and abusive handling of ardent spirits, has made wonderful strides in the capture and work of havoc among the children and young people reaching up to thirty years of age within the last forty years, and it is worse now than ever before. Hundreds of boys under the age of eighteen to twenty are becoming drunkards and otherwise debauched every year. The greatest danger to the young people, and especially the young men is to be the safety and strength of this great country, very soon from this day. They are the rising hope of the church and society, and it is the children and young people under thirty-five years of age, numbering at least forty to fifty millions in this great country, for whose help in preparation to take our places, we should act upon these mighty demands of duty. I have now shown, first, something of this monstrous enemy, his practices and strong position and power amongst the almost eighty millions of our people; second, something of his cost in gold and silver, and the greater cost in his death marks amongst the brotherhood and families of this country; and, third, have given notice to the state of lethargy and implied, or tacit approval and encouragement by the people to his presence and progress; and, fourth, I have been shown from the Bible, which side of this great evil, the Lord of Life is upon, and his counselings thereon to the sons of men. I suggest three effective remedies only (many others will be thought of): First: Faithful home government and tuition, including all the great fundamental virtues and truths taught in the Bible, and the enforcement of correct discipline. Second: A bold and courageous outgiving voice and actions corresponding from the church and her membership, led by the brave stand and teachings of the preachers. Third: Having the people church members put those same church men and women, and men, all of all sentiments and opinions, who love good order and who are against and desire these great abuses in the use of strong drink to be put in restraint, talk and act to that end, thereby creating a public sentiment on that subject which will subdivide other "bills" and "questions" to the people on this great cause. The grade of morals never rises in a community, State or country, above the homes of its people. And the home culture and training always boils

out in public sentiment. All three of these remedies, if administered in the right spirit, will have the helping presence and approval of Him who maketh no mistakes, and never allows one to be lost, who trusts in His counsels and obeys His will. And now, brethren and sisters of this Baptist assemblage of warriors for Christ, let us gather at the throne of grace and find strength enabling us to go out to the churches, and to all the Christian people of the country for their help and cooperation in [trial] to blockade this mighty current of death dealing power, and stop the sound of its tormenting voice in the homes of our children.

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.

Verily the world moves, and the days of Russia's greatness are numbered. Russia's power has been in large measure due to the silence of the great man who ruled her. When her leading ministers begin to be insipid in the newspapers, the beginning of the end is at hand. M. de Pléville in the Review of Progress has an article defending and explaining Russia's action in Finland. That his colleagues should have allowed him to publish it is astonishing. But as he has published it every well informed person will read it with care. The Review of Progress is an able interpreter of the events in the month. It makes a great mistake in being so openly a partisan paper. We hope the Review will soon change its tactics and be so edited that one could only guess as to the politics of its managers. It should blame what is to be blamed and praise what is to be praised in both parties with absolute impartiality.

President Eliot of Harvard University opens the November Atlantic with an important article on the School, its characteristics, what its aims should be, and into what it should develop. Brooks Adams discusses the Economic Conditions of Future Defense, maintaining that force is the only law among nations and that only the fitted survives; William Garrott Brown treats The Problem of the American Historian; and Burton J. Hendrick, A Great Municipal Reform, the new tenement law in New York, a group of notable and valuable papers upon as many different topics, all of which are of national importance. Literature by Charles Stephens, his delightful recollections with a brilliant paper on Journalism—English while attractive short sketches and papers are Trastevere, by Arthur Colton; The Battle of Gray's Pasture, a reminiscence of old-fashioned football, by G. L. Teeple; Juvenile Literature by John Preston; Crime against Beauty, by Arlo Bates, and A Nature Study, by J. R. Taylor. Poetry includes The Hero, by Josephine Preston Peabody; The Last Tenant, by Evelyn Phinney; and A Memory, by John Vance Cheney; and a lively Contributors' Club completes a brilliant number.

The Treasury contains the following for November: Sermons—Thanksgiving, Rev. W. F. McDunnell, D. D.; The Disobedience of Inaction, Rev. Donald Sage Mackay, D. D.; God's Nature, H. Rev. (Wesley) Rogers, D. D.; L. D. To the Aged and Infirm, Rev. R. B. Biggar, D. D.; The Dawning Light, Rev. Lewis V. Price, D. D.; Timely Occasion—Harvest Home, Rev. George Bailey, Ph. D.; Outline and Leading Thoughts of Sermons—The Conquered World, Rev. Samuel Parkes Colman, D. D.; Life's Royal Path, Rev. Frank F. Shannon; Sermon Illustration—True Manhood, The Record of Science with the Bible, Prof. G. Frederick Wright, D. D.; Glimpses of Galilee, George Henry Hubbard, Editorial; Current Thought and Events, Movements Among the Churches, Rev. Charles H. Small, E. R. H. Treat & Co., Publishers, 241-243 West 52d St., New York.

God knows that burdens will make his children stronger. So he says to them, "Every one shall bear his own burden. There is thy load, carry it; there is thy place, fill it; there is thy work, do it; and as thy day, so shall thy strength be." The route to heaven is not over a macadamized road with easy grades. It has many a "hill difficulty," where the climber goes from running to walking, and from walking to a tough clambering on his hands and knees. Let us not murmur, or vainly ask for "elevators," to hoist us; for one, I have lived long enough in this world to thank God for difficulties. To grapple with them sinews our graces, and gives us spiritual force. In God's school some hard lessons are to be learned, and some to work out problems in addition and in multiplication; but when our Master puts us into a painful problem of subtraction—when the income is cut off, or the orb is emptied, or the staff is broken—then we cry out, "O God, let this cup pass from me!" It receives great grace to be able to say, "Nevertheless, Father, not as we will, but as Thou wilt!" For the hardest lesson of all in the world is—to let God have his way.—Theodore L. Cuyler, D.D.

Sunday-School Lesson

SUNDAY, NOVEMBER 22ND.

THE CURSE OF STRONG DRINK.

Proverbs 20:1; 23:20, 21, 29-35.

Motto Text—"Wine is a mocker."—Prov. 20:1.

"Wine is a mocker."—The word means scorner. Wine is personified, and is represented as doing what the man under its influence does. The wine-bibber scoffs at all that is serious and holy, and ridicules all that is noble. "Strong drink is raging."—It leads to brawls, quarrels, murders. How bitterly true this can be seen in any issue of a daily paper. The real meaning of the word translated "mocker" is "scorn," but it is true also that wine is the greatest mocker in the world. By its stimulating property, it makes a man feel "good," feel that he is sure to have health and happiness and success. It mocks him as the mirage does the traveler in the desert. "Whoever is deceived thereby is not wise."—All men must know, from the results to others of drinking that wine and strong drink bring woes innumerable, and a wise man would not be deceived into believing that the results to him of drinking will be different from those to other people. "He not among wine-bibbers; among riotous eaters of flesh."—Eating gluttonously is the idea, which is brought out in the next verse. Gluttony injures greatly, though nothing in comparison to the harm to wine-bibbers. "Drowsiness shall clothe a man with rags."—Referring to the stupidity and sleepiness which comes both from drinking and gluttony.

This is one of the most graphic of descriptions. A drunkard can see himself as others see him in this mirror. The chapter is the advice of a father to a son, warning him against the perils of the society in which he would find himself in life. "Who hath sorrow? Who hath sorrow?"—The Hebrew words translated woe and sorrow are interjections. Who hath oh? Who hath alas? As strong description as if of woes too great for human language. They are many as well as great. Woes of body and of mind and woes unutterably unreasonable because they are brought upon a man by his own senseless and deliberate folly. If a man had never seen a drunkard and if he was made a confirmed sot by one drinking, one might have pity and patience. But men begin drinking with warning examples all round them, and it is only by continued drinking that they become confirmed drunkards. "Who hath contentions?"—Drunkards are quarrelsome—which is the idea here. They have contentions also between their appetites and their consciences; contentions with those who would turn them from their evil ways; a contention with God and his law. "Who hath babbling?"—The most intelligent man talks glibly when under the influence of liquor. Drunkards reveal secrets also. The word also means complaints—complaints of his circumstances, of his fellows, against God. "Who hath wounds without cause?"—Fighting on

Get the Most Out of Your Food

You don't eat and can't get your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are: uneasiness after eating, fits of nervous headaches, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HIRSHMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

slight provocation, which would not have moved him had he been sober.

"They that tarry long at the wine."—Men drinking all night. They indulge in spree which last sometimes for weeks. "They that go to seek mixed wine." Go to saloons, in modern language, and drink wines made strong by drugs. Mixed drinks cause speedy intoxication. All sorts of poisonous things are put into the liquors of the present day and make them more deadly by far than the liquor of the same name of fifty years ago.

"Look not thou upon the wine when it is red."—The wines of Palestine were generally red, and red wine was esteemed most. The command is not to put one's self in the way of temptation. Do not even look upon strong drink—stay away from the places where you will be tempted. "When it pieth his color in the cup."—It might be well for the benefit of scholars who do not know the reason and who are often puzzled by the use of the pronoun "his" in such cases in the Bible for the teacher to explain that when our version was written the pronoun "its" had not been introduced into the language. His was used as the neuter possessive as well as the masculine.

For "color" the Hebrew is "eye," referring to the sparkling of the wine. It is as though the cup had an eye with which it glanced at the drinker with a fascination he did not resist. "When it woeeth itself aright."—Goes down the throat smoothly and pleasantly. One who knew nothing of the terrible nature of strong drink might be deceived by the color and the sparkle of the wine, as a child by the rattles of the snake. Avoid the beginning of drunkenness by total abstinence. Not only refrain from touching, but even from looking upon it. A man who does this is safe, and he alone.

"At the last it biteth like a serpent."—Whose poison is deadly. The East is greatly cursed with poisonous reptiles, some of which are beautiful in color. "And stingeth like an adder."—Which lay coiled up in the dust unseen and unnoticed, ready with its deadly fangs. Thus strong drink overcomes a man who imagines that he is safe from danger.

"Thine eyes shall behold strange women."—Licentiousness is a constant companion of drink. The words also mean strange things—a reference to the horrors of delirium tremens. "Thine heart shall utter perverse things."—The word perverse comes from the verb to turn things upside down. A drunken man's ideas of right and wrong are confused; he will utter words he would not dream of when sober. His words are confused also and stammering. How a man who has ever seen

another drunk, and seen what an utter fool he made of himself, can drink, is one of the mysteries of sin.

"As he that lieth down in the midst of the sea."—Commentators differ as to the meaning of these words. They may refer to the unconsciousness of one who is in the depth of the sea, hopeless and helpless, or to one tossed about on a ship in the sea. The drunkard man is compared "to one who is drowned or drowning, who is cut off from all his former pursuits and interests in life, and has become unconscious of surrounding circumstances." There may be a reference to the rolling, unsteady gait of the drunkard, but that is doubtful.

"Or as he that lieth upon the top of a mast."—A place of the greatest danger where no man in his senses would lie down. In just such deadly danger is the drinking man, and his folly is greater than that of the man lying down on the mast head.

In the next verse the drunkard speaks. He is vaguely conscious of the things which had happened during his carousals. "They have stricken me and I was not sick; they have beaten me and I felt it not."—This is the inebriate's contemptuous answer to the admonitions of those who warn him of sickness and wounds. He has been beaten but he felt no bruises. It was but the temporary results of a frolic. There is no occasion for being troubled. Advice and warning are of little use then. The long drinking habits dull the conscience and harden the heart. Peloubet.

"When shall I awake? I will seek it yet again."—Nature forces him to sleep off a debauch, but he regrets the time he must spend in sleep. So far from being penitent and ashamed, he is anxious to

HAPPY DAYS

When Friends Say "How Well You Look."

What happy days are those when all our friends say "How well you look."

We can bring those days by a little care in the selection of food as this young man did.

"I had suffered from dyspepsia for three years and last summer was so bad I was unable to attend school," he says. "I was very thin and my appetite at times was poor while again it was craving. I was dizzy and my food always used to ferment instead of digesting. Crossness, unhappiness and nervousness were very prominent symptoms."

"Late in the summer I went to visit a sister and there I saw and used Grape-Nuts. I had heard of this famous food before but never was interested enough to try it, for I never knew how really good it was. But when I came home we used Grape-Nuts in our household all the time and I soon began to note changes in my health. I improved steadily and am now strong and well in every way and am back at school able to get my lessons with ease and pleasure and can remember them too, for the improvement in my mental power is very noticeable and I get good marks in my studies which always seemed difficult before."

"I have no more of the bad symptoms given above but feel fine and strong and happy and it is mighty pleasant to hear my friends say: 'How well you look.'" Name given by Postum Co., Battle Creek, Mich.

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

get to drinking again as soon as possible.

The Bible does not favor the sentimental view that the drunkard is the poor victim of others who are the guilty ones. The Bible represents him as a criminal and a very vile, contemptible and hardened one. A little more Scriptural talk to drinking men would be a good thing, and a great deal less of coddling sympathy.

TENNESSEE BAPTIST ASSOCIATION.

This splendid body met at Murfreesboro, Tenn., October 28th. It was organized here in the year 1874, the State having been organized into three conventions prior to that time. The complexion of the body has almost entirely changed since its organization, most of the fathers then active in the councils of the denomination, such as Bond, Graves, Griffin, Bowen, Mayes, Pendleton, Sears, Wallace, Martin, Baker, Jordan, Jarman, Jones, Fish and others having fallen on sleep. In their places host of strong, well-equipped men have risen up all over the State, the equals of those to be found anywhere. The fact that Murfreesboro is an old, historic town, within a mile of the center of the State, and that the great draw battle between Bragg and Rosecrans was fought here, and that old Union University was located here, attracting students from all over the South, and that her first president, Dr. Joseph H. Eaton, father of Dr. T. T. Eaton, sleeps upon the old campus, added a peculiar interest.

The discussions in the Ministers' Meeting on the day preceding the Convention, were animated and interesting. The Convention was organized by the election of Bro. A. U. Boone, of Memphis, as president, W. R. Cooper and H. L. Dayton, vice-presidents; Martin Ball, recording secretary, and Fleetwood Hall, statistical secretary. Pastor Reaves delivered a magnificent welcome address of eight minutes length, which was happily responded to by Bro. M. W. Egerton, of Knoxville. The attendance of delegates and visitors was perhaps nearly four hundred. The visitors from abroad were Elders Bomar and Gray of the Home and Foreign Boards; Harvey and Prestridge, of the Western Recorder and the Baptist Argus; Harvey Hatcher, of the Publication Society; J. B. Moody, of Kentucky, and W. W. Gardner, of the Orphans' Home, Arkansas. Prof. Robertson of the Seminary was present and secured a subscription of over \$700 for the Seminary. About a dozen new pastors having come into the State were invited forward and cordially welcomed by the president.

The corresponding secretary, Bro. W. C. Golden, presented an admirable report. During the year 100 missionaries and co-workers had been engaged for the whole or part of the time. These preached 6,417 sermons; delivered 2,183 addresses; witnessed 1,757 conversions; baptized 816; received by letter 593. There was a considerable increase for State, Home and Foreign Missions over last year, and the net increase for all objects fostered by the Convention, being \$7,588.75, more than the previous year. This indicates a healthy growth, and there was a settled determination to set the mark much higher for the coming year, and resolutions passed accordingly. Secretary Golden has shown himself admirably qualified for his work, and

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No More Stoopng, Rubbing or Beating of Clothes.

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to anyone answering this advertisement without depositing advance payment of \$1.00. Ball-Bearing Washer is undoubtedly the greatest labor-saving machine ever invented for family use. Entirely new principle. It is simplicity itself. It is the only washing machine on the market that requires no complicated machinery. It revolves by electric ball-bearings, making it by far the easiest to operate. It is so simple that a child can operate it. No more stooping, rubbing, beating clothes. Hot water always available. It is so simple that it will wash large quantities of clothes (no matter how soiled) perfectly in less than one-half hour. It is the most delicate fabric.

15 MACHINE-FULLS IN 4 HOURS

Last week I started to wash with a 1900 Ball-Bearing Washer. A night saw me wash my little boy's waists (and were terrific dirty) and a machine which priced to see there was not a spot left. Monday we did a big wash of 15 machine fulls and the work was done in 4 hours. It is the best machine I ever saw (and have tried many). It works so easy my little boy can run it.

Mr. A. H. CENTNER, 636 DIVISION BUILDING, WASHINGTON EAST AT 11 YEARS OLD.

WHEELER, S. D.

I am more than pleased with the machine. Last week my mother, at 81 years helped me do my washing. I sat on a chair and did a large 2 wash and she was as able as I, with even perspiring and it was 90 in the shade. Mrs. A. E. BERTON, WASHINGTON, D. C.

NO LONGER PREJUDICED.

Enclosed please find P. O. order, with the last week my mother, at 81 years helped me do my washing. I sat on a chair and did a large 2 wash and she was as able as I, with even perspiring and it was 90 in the shade. Mrs. A. E. BERTON, WASHINGTON, D. C.

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the denomination congratulated itself. The Convention sermon, Pastor Boone, was of very high order, and Bro. Gray completely captivated the large Convention by his most admirable address Home Missions. Brethren Jeff and Willson on education, Bond and Egerton on Foreign Missions, Brougher on education, Lawton on ministerial relief, and Powell on religious literature were mated and interesting. The church at Humboldt was asked resolution to release Pastor V. son for three months to raise fund of \$20,000 to tide the University of Jackson over a present emergency, and Pastor W. Powell elected to engineer a movement to secure \$10,000 as the ginning of an endowment for ministerial relief. In a very happy way he made a happy beginning at the Convention. All in all contribution of \$40,000 in the year to our boards and the denomination to carry the amount \$50,000 during the next year, spirit of harmony manifested throughout the meeting, the glowing spirit of unity seen everywhere, together with the fact that a large number of our churches have pastors that are studious and full of the missionary spirit all portend general national advance.

The Convention goes next to the Centennial church, Knoxville, at which place Tennesseans generally will be delighted to meet the representatives of grand old Western Association. J. H. ANDERSON, Trenton, Tenn.

TEXAS BAPTIST MINISTERS' MEETING.

The meeting was opened in the Music Hall at the Fair grounds in Dallas, Nov. 5, 1903. W. S. Splawn, the former moderator, was re-elected. Your respondent conducted the devotional exercises, and Dr. B. H. ...

Evening Session.

A large increase was early on hand to hear Dr. B. F. Riley on "Baptist Assets in Texas." The paper was long and strong, and gave much inspiring information about present assets and promising prospects. What a State is Texas! The paper, of course, will be published.

President S. P. Brooks, of Baylor University, was booked to speak on "Opportunities and Obligations of Texas Baptists." ...

Thursday Morning.

"The Problem of Country Churches" was opened by Bro. S. F. Baucham, of Natchadoches. To get country churches to cooperate in settling and sustaining a pastor among them was a capital point. ...

"The Problem of Town Churches" was next opened by W. A. Hamlett. The town church is the mean between the country and the city church—the two extremes. ...

Dr. Wm. Lunsford opened the discussion on "The Problem of City Churches." Conflict between science and the Bible and Higher Criticism are not problems of city churches. ...

Afternoon Session.

Bro. J. H. Gambrell made a great speech on "The Attitude of churches Towards Prohibition." His wit, style and wisdom reminded one continually of J. B. Gambrell, his elder brother. ...

Bro. F. M. McConnell spoke on "Scriptural Evangelism." His great success as an evangelist gave his words great weight. He spoke strongly against the popular notion that protracted effort should be made for revival in the church before making evangelistic effort for the conversion of sin-

ners. "Time's out" stopped discussion.

J. B. Moovy.

BACK IN MY NEW FIELD—POH CHEO CITY.

On the 9th inst. (Sept.) I said good-bye in Laian fu to the four motherless children, leaving them in the hands of my sister and our veteran Sister Crawford, and above all, in the hands of our loving Father, and turned my face toward Poh Cheo, Au Hwei Province, two hundred miles from Laian. ...

It was next to impossible to come on here during the rainy season. I thought when I started that I could certainly depend on good weather almost continually till December, but contrary to the ordinary ideal autumn weather, it was not so, and I was caught on the road in a rain that hindered me two days and rendered the roads so bad that I had to dismiss my wheelbarrow and get a mule cart. ...

HARD ARGUMENTS

Coffee Ups Them Whether One Is Has or Not

The ill effects of coffee are present in many coffee drinkers but some people pay no attention to the warning signals like dyspepsia, insomnia, nervousness, fluttering of the heart, etc., until coffee finally uses a knock down argument which means collapse on the part of the coffee drinker. ...

"I am 30 years old and have drank coffee since I can remember until four years ago when I broke down completely. I simply can't describe the agony I suffered. ...

"Doctor told me he could not help me if I did not leave coffee alone so I bought some Postum to give it a trial. At first I did not know how to make it and was disappointed in the taste, but after reading the directions on the package carefully, made it right, and then I thought it better than coffee. ...

"I never had any troubles that were not due to drinking coffee and these disappeared and health came in their place when I shut off coffee and drank Postum." Name given by Postum Co., Battle Creek, Mich.

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

turn at the outlook of things spiritually. The five men who were asking for baptism in the spring all persist in their desire and I hope they are converted. There are twenty or more others professing an interest and listen with apparent earnestness to the gospel. ...

NATURE'S GREATEST AID.



Hon. H. L. Dunham

An interesting letter to our readers from Hon. H. L. Dunham, Ex-Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902. I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. ...

A. L. Dunham, Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. ...

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. ...

We learn that Pastor W. J. Holin, so well known and loved in Kentucky, and the late pastor of Mt. Sterling church, had entered upon his work as pastor at Baton Rouge, La. For securing his services we congratulate the church and the state. ...

Pastor P. E. Burroughs, of Temple, Texas, well known and loved in Kentucky, is doing as we expected a great work in Texas. During the year he has welcomed 132 into the fellowship of the church and has raised \$6,100 for all purposes, \$1,400 of the amount for missions and benevolence. ...

Evangelist Frank M. Wells, of Memphis, Tenn., has been holding successful meetings in Mississippi. On his way to Saffonia, N. Y., he stopped over in Louisville, and among other calls he called, in company with his wife, at the Beaconer office. He has engagements to hold meetings in Sandbury, Ohio, Clarkson, Mich., and Kenton, Ohio.

G. P. Bostick, Poh Cheo, Au Hwei, China, Sept. 23, 1903. Subscribe for the Recorder.

THE VOICE OF TRIUMPH

Lift your glad voices in triumph on high,
 For Jesus hath risen, and man shall not die;
 Vain were the terrors that gathered around Him,
 And short the dominion of death and the grave;
 He burst from the fetters of darkness that bound Him,
 Resplendent in glory, to live and to save;
 Loud was the chorus of angels on high,
 The Saviour hath risen, and man shall not die.

Glory to God, in full anthems of joy;
 The being He gave us death cannot destroy;
 Sad were the life we may part with tomorrow,
 If tears were our birthright, and death were our end,
 But Jesus hath cheered the dark valley of sorrow,
 And bade us, immortal, to heaven ascend:
 Lift then your voices in triumph on high,
 For Jesus hath risen, and man shall not die.

—Henry Ware.

Our Pulpit.

"BLESSED ART THOU." "GET THEE BEHIND ME."

REV. ALEXANDER MACLAREN, D.D.

"Blessed art thou, Simon Bar-jona."
 "Get thee behind Me, Satan."
 Matt. 16:17, 23.

The loftiest praise and the sharpest rebuke that ever came from Christ's lips are addressed to the same man. Perhaps at the same interview (that may be doubtful), but all events very near to one another were these two contrasted utterances. They both had for their occasion words of Peter's. The praise was drawn out by his recognition of Christ's Messiahship and Divinity; the rebuke was drawn out by his refusal to admit the necessity of the Messiah's sufferings and death. It is very interesting to notice the differences of the three evangelists in their reports of this remarkable conversation. Matthew alone is complete, giving us both of Peter's sayings, "Thou art the Christ," and "This shall not be unto Thee," and both of our Lord's sayings, both the praise and the rebuke. Mark, who, as we all know, is in some sense Peter's mouth-piece, very characteristically gives both Peter's words, but modestly omits the praise, and penitently preserves the rebuke. Luke, on the other hand, in his desire for sparing words, records Peter's first great confession, and leaves out all the rest. Now, I think if we put these two sayings of our Master together, they may suggest to us thoughts that apply to ourselves. I note two thoughts suggested by them: our solemn position between two opposing forces, and our possible sudden fall. Look at these two things.

I.—Our Solemn Position.

What does Christ say? "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven." He heard the tones of God's voice in Peter's confession. "Get thee behind Me, Satan" that did not mean that Peter was Satan; but it meant that, just as He had heard God

speaking through the great confession, so he recognized the voice of His enemy in the wilderness, repeating the wilderness temptation through the lips of His disciple. On the one side the man was the organ of God, and on the other side he was the mouthpiece of the Devil. And, however little modern Christianity likes to recognize the latter of these two truths, I for my part believe that you will never truly recognize the former of them unless you recognize the possibility of the latter, and come to this thought, that not an Apostle only, nor only a man who has received what we call supernatural inspirations and revelations, but all of us hang as it were in the middle, between influences drawing us upward and others attracting us downward.

One side of our nature is open upwards and God-wards, capable of hearing voices from Him, and if capable, then certainly the capacity is not left unappealed to, and the voices do speak. But, on the other hand, we each have a side open to the suggestions of the dark Antagonist and to the Kingdom of Evil, and capable of being infected by the poison, as well as of receiving and being nourished by "Bread of God that comes down from Heaven." So, like a bit of pith hanging at the end of a silken thread, with a magnet on either side of it, men are drawn and swayed now on this side, now on that side; now hearing voices of which we may say

Listen, prize them, hold them dear.

For of God, of God they are, and now hearing voices that whisper evil, and "come," the Master says, "of the evil one." Thus we each have a bit of the angel and a bit of the beast, wrought up wonderfully within the limits of our nature. We all know, I suppose, if we have ever exercised any kind of intelligent self-inspection, how spontaneously, from some source without us, there come stealing into our hearts great thoughts, sudden aspirations, apocalypses of truth, when we see "the things that are;" resolutions high above our ordinary selves, and some illuminations into the darkness, as if beyond our will a window was opened that gave us a prospect of great regions that are ordinarily walled off from our vision. Do we not know how, on the other hand, there rise up, apart from our volition, forms like what the prophet saw emerging out of the vastly deep, things that bear the stamp of the beast? I for my part believe that the explanation of both the apparently involuntary and spontaneous drawing towards the higher, and forcings downward towards the lower, is to be found in these two sayings, "God hath revealed it unto thee," "Get thee behind Me, Satan."

But then, do not let us fancy that such a belief as that in the slightest degree diminishes—rather intensifies—our responsibility for what we do with these voices. Peter was praised, and Peter was blamed. But you may say: "If it is true that it was God and Satan that were speaking through him, what was he but a mouthpiece; and why should he get any praise or any blame? Your doctrine of Divine inspiration, or of suggestion from the Evil Being, breaks down man's sense of personality, and individual responsibility for thoughts; even these apparently spontaneous thoughts." No, it does not. Peter learned lessons from that hour, and he reproduced them, digested in a very remarkable way. Do you remember how he spoke to Ananias? He said to him: "Why

hath Satan filled thine heart to lie unto the Holy Ghost?" as if Ananias knew why Satan had filled his heart. And then he said to him, almost in the same breath, "Why hast thou conceived this in thine heart?" Whatever may be the origin of these good, or of these evil thoughts, impulses, emotions, drawings, that come to us, the whole responsibility of what we do with them lies at our doors, and we are not the less, but the more, solemnly accountable for our reception and treatment of these suggestions, Divine or otherwise, because they do not originate within, but without, ourselves. The question is, what welcome do I give each?

And so this thought of the solemn position in which humanity stands between two worlds, like the earth which, according to the cosmogony of Genesis, lies between the waters above and the waters beneath, leads to the thought of the discipline which it demands. It demands that we should set up—I was going to say, a sanitary cordon, as they do when small-pox or other epidemic threatens a place—round our hearts. There are hosts of people that have so little control over their own minds and spirits that any background of a thought can leap the low wall, and get in. "He that hath no rule over his own spirit is like a city broken down without walls." Lazy people, and those unaccustomed to self-inspection and self-control, fling the gates wide open, and let anything come in that likes, although it may bring infection. Put, as they do in continental cities, a municipal guard at the gate, and look into the basket of the country-woman that comes and says that she has got nothing there but eggs and dairy produce, and you will sometimes find combustibles below the very innocent-looking things, or contraband articles that have to be confiscated and destroyed. Guard the thoughts, and do not let anything come in that likes. It is almost more important to guard the incomings than the issues, which come forth from the heart.

Test the thoughts. My text suggests a very wide, very practical, but not altogether within itself—sufficient test. But it is one that will do us a great deal of good if we use it. Jesus Christ at once detected the devil, because the suggestion that was presented was: "Avoid denying yourself, and take an easier course." When Peter said: "This shall not be unto Thee," Jesus recognized the old voice that He had silenced once already; and that had said this in effect, "You do not need to go to the Cross in order to gain the Kingdom of the world. Bow down to me, and all these will I give Thee. Is not that an easier way?" Yes; and just because it was easier it was branded as satanic. Generalize Christ's answer, and it comes to this: that if we are ever in doubt as to which of two courses we ought to take, it will generally be safest to assume that the harder way is God's way. Generally, not always; but still the test is one that, if applied a little more rigidly and regularly than we do to our lives, would go a long way to revolutionize them and to change ourselves.

Then there is another thing, Marconi's wireless telegraphy works on this principle, that the receiver, far away from the place of origin, is adjusted to the pitch of the message sent, and is only sensitive to that pitch, and a message sent in any other passes by, and never makes any impression at all. So, it is possible for us, though not completely, yet with

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indefinite approximation to completeness, to make our receivers adjusted to the pitch of God's voice, and quite incapable of gathering any messages that come from the other voice. And one way of doing that is by always, and not only always, but swiftly and frankly, yielding to what we know to be a voice from God; and always and swiftly resisting and stopping our ears to what we know to be a voice from God's enemy. If we habitually cultivate obedience to the one and disobedience to the other, we shall, if I may so say, make round us an atmosphere that will kill the microbes, and we may approach towards, though here we shall never reach, the place where Christ stood when he said, "The prince of this world cometh, and hath nothing in Me." So evil suggestions may go past us like empty wind. Now turn for a moment to

II.—The Other Thought of the Sudden Fall.

I have remarked that it is not clear whether the second of our texts was spoken at the same time as the former; probably it was not. At all events, they were very near one another, and possibly in the same interview. That may be left uncertain, but at all events the fall was very sudden and very sad. One moment illumination and the next darkness. And that is true about us. The fluctuations of our faith, and of our clearness of insight, are never entirely got rid of. But I should not wonder if Christ's praise directly contributed to the fall which evoked Christ's rebuke; because no doubt it, carried Peter off his feet, and helped to reinforce his natural presumption, and so led him to say: "This shall not be unto Thee." And such experience is common to us all. The depth of the trough of the wave is determined by the height of its crest, and you will generally find that seasons of great enthusiasm, or clear illumination, or intensity of Christian life, are apt to be followed by seasons of corresponding dryness. It was immediately after he had been blazing out triumphantly on Carmel that Elijah sat down under the juniper tree, and hid his head between his knees, and said, "Let me die; I am no better than my fathers." Of course there is a difference between mere reaction from lofty emotion and the absolutely opposite states of mind and feeling expressed in these two utterances of Peter's. But still they suggest the possibility of sudden fall; so let me remind you that it is not wise to be unduly depressed when we find that the lofty moments do not last. There are many Christian people who make themselves a great deal sadder than they have any need to be, because they do not understand that the law for this poor imperfect life of ours is a law of ups and downs, variations in the clearness of our insight, variations in the depth of our faith, variations in the enthusiasm of our consecration, variations in the solidity and cer-

tainty of our hope. Let us remember "Blessed art thou," "Get thee behind Me, Satan." And, on the other hand, Apostle's sudden fall suggests us that it is not wisdom to upon any past. There are people I dare say some of them are (telling to me now) who can give a very little confidence as to Christian character from something that happened to-day or to-day; but they say, "Ah, five-and-twenty years ago I converted, and I remember joy of that time." Do you! and twenty years ago you your dinner." Does that prevent from being hungry to Trust no past. For although was said to you once, "Blessed art thou," it may be said, "Get thee behind Me, Satan."

And yet, let us take this encouragement, that fluctuating work both ways, and that if on the one hand the "Blessed Simon may go down, on the other hand the rebuked Peter may swiftly go up. Like a meteor the sky, rushing into darkness we may tumble in a moment to heights to depths, or we may in a moment from depths to heights. No condition, whether it be of lofty devotion, or whether it be of deafness to God's voice and willing listening to the tempter's, is a permanent condition but at any moment the man has been listening to the dark bitter voice all his days may see his heart and his ear, and have flooded upon his hidden blind eyes the light of the revelation of "the glory of God in the face of Jesus Christ."—The man.

PARADOX IN MISSIONARY TESTS.

BY REV. J. W. FORTER, D.D.

Let it be borne in mind in beginning that the purpose of this article is not to antagonize character or methods of missionary work, but rather that we may our duty to practice foreign missions at home as well as abroad, that we may localize as we universalize. Such a dictum of intention would scarcely deemed necessary were it not for the existence of a few superstitious brethren.

The great love that we may profess for the heathen abroad, the little love that we profess for the same heathen at home. Why we should be less interested in a heathen in our home than in a heathen on his heath is a troublesome query, his probably often presents itself to many minds, though probably without satisfactory solution. The statement of fact may not be in keeping with the popular eloquence in this connection, but it is the eloquent cold fact, the mere statement which will commend them as incontrovertible.

For example, we work and pay, and very justly so, the Chinese of China, but have we done for the Chinese America? Alas, how few are prayers we have heard in our

ventions and associations and pulpits for the Chinese of our own continent, and yet how numerous the prayers that are made for these same people at long range! Why should the proximity of the persons paralyze our prayers? There are hundreds of thousands of Chinese in America, but so far as the information of the writer is concerned there is not a distinctively Chinese missionary sent by any of our missionary boards to preach the gospel to these people. How much of real, earnest effort have all of the churches put forth for the redemption of this people who are in our own country? Our deadly indifference and sinful inactivity concerning them is nothing less than inexcusable effrontery to the Providence that led them to our doors. It is well for us to consider, also, that should no greater success attend our efforts or want of effort for the conversion of the Chinaman in his home than has attended our few and feeble spectacular performances in his behalf in our own country, Christian China is still a far-away vision and baseless dream.

If we have not sufficient faith to pray and work for their conversion here, surrounded by a Christian civilization and untold opportunities, must not our faith stagger at the thought of their conversion in their dark and difficult situation?

Not that we should send a dollar less to China, but further demonstrate the integrity of our purpose by going to work in earnest for the conversion and culture of the Chinese providentially placed in our pathway. Surely the same guiding hand that leads the missionary to their shores may be traced in their coming to us. Let us send the bread of life to the "regions beyond," but let us not deny the same bread to the inhabitants of these regions when they come asking it at our own doors.

Nor will blessed and abiding results be lacking to encourage our hearts in this labor of love. For example, through the unselfish efforts of consecrated teachers the writer more than a year and a half ago baptized into his church two Chinese converts, and their daily walk and conversation has since been such as to encourage our hearts and strengthen our faith in the final regeneration of the race.

We meet a similar paradox in our Cuban work. There has not been a day in the last decade that there have not been more than 10,000 Cubans in Tampa, Fla., yet during all these years not a dollar or a missionary has been sent for their redemption, yet in the same period of time we have spent (or mispent) thousands upon their countrymen in Havana. The writer is well acquainted with the situation in Tampa, and knows that exceedingly few of these Cubans ever attend the American churches, and but few of them could understand a sermon in English. A noble woman has quite recently given herself, at her own initiative, to this work, and from her labors we expect blessed results.

It would seem that we had proceeded in our mission work upon the presumption that familiarity with our Christian civilization breeds a contempt for it. If such is true, it is about time that we were putting a question mark after the character of the Christian civilization we are trying to propagate.

A paradox, though hardly parallel, faces us in our work with the negroes. We hurrah for Africa,

as an abstraction in the jungle, but as a personality in the office and kitchen we treat it with much of spiritual indifference. Nor is this a question of social equality, for the writer has an infinite contempt and unutterable scorn for one who suggests this solution of the problem; but it is a question of equality of spiritual opportunity. The bounds of the Southern Baptist Convention would seem to indicate the future home of the negro, and while this territory has done more for the negro than the rest of the combined earth, we have fallen short of the full measure of our spiritual duty to him. We are now giving fifty times as much for his education as we are for his evangelization. Not books but The Book offers a speedy and permanent solution to this and all other vexing questions.

Consistency is a jewel to be coveted, especially in religious life, though even here it sometimes seems to be worn chiefly for decorative purposes. If, then, we are to cease having our very motives in missions impugned, if we are to escape the charge that our missionary sentiment is purely sentimental, we must not only continue with renewed interest our work in the foreign field, but intensify our efforts for the foreigner in the home field.

As of old, many of the heathen were converted in Jerusalem, and from thence carrying the gospel to their own lands, so may it be in our own day and generation.—Religious Herald.

TENNESSEE BAPTIST STATE CONVENTION

Convened on 28th of October, with the Murfreesboro Baptist church, where the editors of the WESTERN RECORDER were born and where their father established and was president of Union University, and where both father and mother are buried. Dr. J. H. Anderson, pastor at Trenton, Tenn., will report proceedings. He is well known in Kentucky, and was pastor at Owenton, where he is affectionately remembered. It was the writer's pleasure to enjoy the hospitality of Bro. N. P. Hollowell, in company with Pastor W. H. Lipton of Elizabethton, Tenn. He is a graduate of Carson and Newman College, and spent two years in the Southern Baptist Theological Seminary. He is one of our best young pastors.

DEDICATION WEST POINT NEW CHURCH, SUNDAY, NOV. 1ST.

The beautiful meeting house is located in what is known as the Tichenor neighborhood, about ten miles northwest of Beaver Dam.

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Ohio county; the community is well known for culture and refinement. The house is a model of neatness and cost only \$2,100. There was no debt on the building, but as a collection is always a part of religious services, we raised over \$100 to pay for organ and incidental expenses. The day was inclement, but the rain was greatly needed, and there was food enough on the ground to feed 2,500 people. The house was crowded notwithstanding the inclement rain.

The music was led by Prof. E. A. Carter and his well trained choir. Bro. Casebeer, of Rockport, is the beloved pastor; he also serves Sacramento and Caneyville churches. A. B. Tichenor, who formerly represented Ohio county in the legislature, and church clerk, read the report of the chairman, W. P. Render, of the building committee, and also complimentary resolutions of thanks to the building committee, and also to S. W. Bilbo, chairman of finance committee. The sermon was preached by the writer, and Pastor Casebeer made the dedicatory prayer. Pastor Oakley, of Beaver Dam, I had the pleasure of meeting; he is in a meeting of great interest in Owensboro, assisting Pastor Hocker. Already twenty have been converted and joined the church and others are expected.

REV. J. S. COLEMAN, D.D.

Called to see him on my arrival in Beaver Dam on Saturday, and also on Monday morning. I was glad to find him better than I expected, and better than he has been. For several months he has been confined to his home, but he is tenderly cared for by his devoted wife and his noble sons. All that skill and care can do are being done for him. He has been a tower of great strength, and his brethren all over the state and South greatly sympathize with him in his afflictions.

W. P. HARVEY.

WORSHIP TWO-SIDED.

Most of those who attend church attend for the purpose of worship. They go to sing and join in prayer and in reading the word and in listening to a sermon from the lips of the preacher. But, behind all this, there is the thought of worship before Almighty God. They go to bend before him, in heart at least, in penitence, in praise, in supplication. As a subject before a ruler, as a disciple before a master, as a lover at the feet of one adored, they come to render homage, adoration, worship. In this act of worship, most are inclined to place the largest share of the responsibility upon the minister—the one who by his public office is called upon to lead. Somehow or other they have come to feel that he is the one that will make this act of worship successful or otherwise. By the way he reads, by the way he prays, by the way he speaks, by the undefinable atmosphere by which he surrounds himself and extends to them, they look for that special influence that shall make worship.

Now then to a certain extent this is exceedingly just. The minister is responsible for the leadership in worship. If he fails to appreciate the solemnity of the situation, if he fails to apprehend his relationship to the One worshiped and to the one whose worship he leads; if by any act or lack of act he is cold and mechanical and unresponsive and unworshipful, then the responsibility for failure cannot otherwise than rest upon

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Flannelettes and Waistings.

- We are showing a pretty selection of fleeced-back Oxfords; white grounds, with neat figures and fancy stripes. Also colored grounds, with novel stripes. These Oxfords are really worth 30c, which we offer to you at, per yard: **25c**
- Likewise another well-selected stock of wash waistings "Silk Vestings." This selection represents the neatest and craze of wash waistings that come in array of neat styles; especially so in white grounds, with black dots and stripes; also all plain shades. These waistings are sold elsewhere at 60c. Our price, per yard: **50c**
- Fleeced Vestings, the kind that are to be worn this season, are here in a selection of styles that are new and up-to-date. These vestings are sufficiently heavy to be worn all winter. The price of these 81 fabrics have been marked 10c, per yard, 70c and 74c.
- We are undoubtedly showing the most varied assortment of Flannelettes in the city. The stock comprises an endless variety of dainty styles, both light and dark colorings, and also the new Creponet weaves. The price on these flannelettes elsewhere is 12 1/2c, but our low price system enables us to sell them at, per yard: **10c**

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- For black, gray or navy blue Melton Cloth Walking Skirt, made flare, each seam trimmed with cording, seams neatly bound. **\$2.98**
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Market Street, bet. Third and Fourth, Louisville.

him. Probably no influence can prevail to produce the worshipful atmosphere in a congregation of those who have gathered to pay spiritual homage to God, if the minister is not worshipful himself, and does not in a worshipful way lead the people's devotions.

But while this is true, there is another side to it. It is utterly unfair, it is utterly unjust, it is utterly unreasonable to pile the whole burden of making worship what it ought to be upon the shoulders of one man. The people who gather have a part therein. The heart, to a certain extent, creates its own atmosphere. The spirit to a large degree, will determine for itself whether a service shall be worshipful or otherwise. Worship is two-sided. Many a minister has gone to his pulpit glowing with all the warmth of a worshipful spirit only to have it

chilled into ice by the unresponsiveness of those whom he would lead. There is such a thing as preparation for joining in worship as there is by all means such a thing as preparation to lead worship. If we are filled with worldly thought on Sunday morn-

ing, if we spend an hour or more with the Sunday paper, if Sunday is to us nothing more than any other day, except as to the name it bears, then we shall not be likely to take with us a worshipful atmosphere, and we shall not be likely to have a season of worship wherever we go. On the other hand, if by all possible means we seek to bring into our hearts something of the divine Spirit, something of the influence that lifts the soul to God, we shall be likely to have worship whether we go to the plain audience room or to the cathedral-like church. The thought we have in mind is simply, that worship is, as we have suggested, two-sided. If we want our gathering before God profitable, we must not lay the whole burden of it upon him who leads. We ourselves must take our portion.—Sel.

It is far less important to die the martyr's death than to live the martyr's life.—R. E. Speer.

Life is given to no one for a lasting possession; to all for use.—Lactetius.

Editorial

A new departure in education is needed. We would not disparage our present methods, and yet it were well to recognize their defects and to make whatever improvements are practicable.

A young man who is to be a preacher, a doctor, a lawyer or a literary man can find in our colleges a course well suited to train him for his life work, but not so if he is to be a business man or a man of affairs.

It is estimated that 95 per cent. of men who embark in mercantile life fail, at some time in their lives. Certainly if the training needed for such life were available, that per cent would be greatly reduced.

It is true that we have "business colleges" in nearly all our large cities, but they train bookkeepers, stenographers and telegraph operators. They send out their pupils prepared to be employed by others.

Why has no such institution ever been founded? Well, that is a mystery. Certainly it is not because the knowledge and the training needed cannot be had.

What would be studied in such an institution? Human nature first of all, and we have splendid text books, on this subject, viz: The Bible, Shakespeare and the daily paper. Every student is an object lesson.

studied in attention and observation. Still another is the data of commerce and trade, how to find out and how to estimate such data.

This is a broad outline of our idea of the needed departure in our educational methods. And now that it is proposed to add to the endowment of Georgetown College, it seems a good time to raise the question of adding a civic department to the equipment.

The question of Baptist leadership is often raised. It is sometimes charged against this or that brother, the idea being that his aspiration must be thwarted. So he is denounced as trying to "boss," to "play the pope," &c., &c.

But in another sense Baptists have leaders, and have always had them; men who by their ability and devotion to the truth have become prominent and distinguished, men who have been the means of bringing things to pass, and whose power lay wholly in the influence of their characters and labors and not at all in any authority they assumed to exercise.

Baptists co-operate with their leaders, and do not obey them. A true Baptist leader never dreams of assuming any authority over his brethren, and any such assumption would, and ought to be, fatal to his leadership.

A UNITARIAN paper in Boston reports losing \$40,000 in five years beside \$6,000 more sunk for special purposes. The paper would have been obliged to suspend publication had not its friends in 1897 raised \$32,000 to keep it going.

draws the conclusion that "liberalism" is dying out, and not religious journalism; for it will be remembered that the Evangelist espoused the cause of Dr. Briggs, who finally took refuge among the Episcopalians and who is now casting longing eyes toward Rome.

The fact is, that religious journalism is not dying out, nor can it die till religion dies. In the North our religious papers have suffered from two sources: 1st the spread of lax opinions and 2nd, the establishment of special weeklies for the young people.

In the South we have not very much been disturbed by loose views, but our papers have suffered by there being too many of them. Brethren are very ready to start new papers and often a newspaper war has resulted.

But the very fact that we have so many Baptist papers in the South, and keep on having them and starting new ones, shows that religious (or at least Baptist) journalism is not dying out.

PRESIDENT J. J. TAYLOR was in Louisville a couple of days last week. He is to return and preach on the 19th, and he will then for a few days make an effort in behalf of the endowment of Georgetown College.

The Committee of Co-operation have prepared at once to issue an illustrated circular in behalf of the movement to get the \$75,000 to secure Mr. Rockefeller's offer of \$25,000. This circular is a campaign document and should be widely used by the friends of the College.

Mrs. CHARLES H. SPURGEON and Mrs. DWIGHT L. MOODY have died. Mrs. Spurgeon had been an invalid for thirty years, yet she accom-

plished much. She greatly helped her distinguished husband in his great work, and has greatly helped the cause he represented, since his death. It was she who established and carried on successfully the "Book Fund" to help poor preachers get needed books.

Mrs. MOODY likewise was a great woman, though she never undertook such work as Mrs. Spurgeon accomplished. She was a true helpmeet for her distinguished husband, and great was his indebtedness to her.

The protracted meeting at Walnut St. church (Third and St. Catherine Sts.) of this city closed Sunday night. Dr. Bailey left Saturday. He made a fine and a lasting impression on the people by his clear and pungent and sound preaching, and by his absolute freedom from all high pressure methods.

THE Hon. George Hillyer of the Home Board writes: "I have read your articles in the Recorder on the Cuban situation and the statement put forth by the Board. I think they are conservative and wise, and must necessarily have great weight."

"Dgt." DOWIE makes a great ado about devotion to the Bible, and every one of the "Zion Guards" carries a Bible in place of a sword. Yet Dowie point blank denies plain statements of Scripture, e.g. "Abraham said that God Almighty told him to go up to the top of that mountain and murder his son. God never told him any such thing as that...."

The Word and the Work (\$1.00 a year) is an excellent little monthly devoted to advocating the integrity and authority of the Scriptures against the attacks of the destructives. It keeps one posted in regard to what is going on in this line, and it deals titanic blows to this form of infidelity. (236 Harvey St., Germantown, Pa.) This is an unsolicited advertisement of a good thing we would like to see widely circulated.

A kind thought is like a blossom. It always has the potential fruit of a good deed at its heart.

Editorial Varieties

In the great city of Marseilles in France, it has been decided to publish no Sunday papers. We are gratified at this since it comes from an unexpected direction.

The Rev. W. J. Bolin writes that he has had a fine reception at Baton Rouge, La. He is greatly regretted by him from Kentucky, and we congratulate Louisiana on securing him. He is a preacher of power and is a sure enough Baptist.

Dr. I. J. Van Ness, on his recent visit to Louisville, made a very pleasant stay at our office. He is proud of the quarters of the Sunday School Board, and of the constantly increasing membership.

Gov. Eagle has issued a memorial volume in memory of Mrs. Eagle. It contains the proclamation of Gov. Danforth from papers, resolutions, extracts from letters and telegrams, as well as loving tributes to the noble and gifted woman who blessed his life and God called her home.

Dr. Holmes asks: "How many people live on the reputation of the reputations they might have made?" Prof. Smith truthfully says: "On this point, the infidel science will route everything except thorough orthodoxy. All fabled theories, molasses formations, and the interminate purgatories and speculations, will go by the board. The fight will be between a stiff, thorough going orthodoxy and a stiff, thorough going infidelity."

THE New York Independent solemnly for a revival. Its leading editor of this fact, (e. g., Dr. McEwen) is a Religious Revival." We cannot imagine a religious revival being brought about by preaching the doctrines of Independent holds. But we hope the trial will be made. Let an evangelist holding the Independent's new theology and higher critic doctrines strike among the New York sinners and what he can do with them. We have often said that a fine cure for a high critic is to set him to trying to win a sinner. Nothing but the old, orthodox Gospel can save men, and a party to some nice people of this city is to try something else. We are the result with interest. We do not think, however, that any persistent effort of that sort will be made.

Did you ever notice, brother, that meeting where you make a speech is a way a better meeting than one where you say nothing? Mayor Grainger, Secretary Craik and a party of the Mayor's friends went to Latonia to-day to attend the race. They will return to Louisville this evening. -Louisville Times, Nov. 10, 1903. We would be glad to see in the Times, Mayor Grainger and Secretary Craik went to Sunday School, or to prayer meetings. But if we have sportsmen in high office, what is the use in having their sporting trips advertised in the daily papers?

Dr. C. H. Nash writes: "I just wish to express my high appreciation of the first page of this week's Recorder as to thank you for it. The selections are briefs impress me as especially excellent." Not long since we noticed in our literary department the excellent volume of sermons by the late Dr. J. E. Hall, of Newnan, Ga. The book is of unusual merit, and its sale will do good to those who buy as well as help to honor brother's family. The sermons are special consolation and helpful in their trouble. If you are in trouble get this book, if you have friends in trouble send them this book. The price is \$1.25, and can be had of the Baptist Book Concern, Louisville, or of Mrs. H. Hall, Newnan, Ga.

We congratulate Tremont Temple on securing Dr. P. S. Henson. This makes twice Dr. Henson has succeeded Dr. Lorimer, having succeeded him with Dr. P. S. Henson, Chicago. Brooklyn hoped to add Dr. Henson, but Boston secured him. He will, under God, do a good work at Tremont Temple.

SUNDAY SCHOOL BOARD,

SOUTHERN BAPTIST CONVENTION, J. M. FROST, SECRETARY.

PRICE LIST PER QUARTER.

Table listing various educational materials like 'THE CONVENTION TEACHER', 'BIBLE CLASS QUARTERLY', 'SUNDAY SCHOOL BOARD', etc. with prices.

Table listing 'OTHER SUPPLIES' such as 'SUNDAY SCHOOL RECORD', 'CLASS BOOKS', 'EXCELLENT MAPS', etc. with prices.

BAPTIST SUNDAY SCHOOL BOARD, 710 CHURCH STREET, NASHVILLE, TENN.

AMONG THE Churches.

SEMINARY NOTES.

LOUISVILLE.

St.-Pastor Eaton's topics... Pastor Jones preached on... Pastor Weaver spoke... Pastor Gill's subjects were... Pastor Leonard spoke on... Pastor Jenkins preaching... Pastor Dargan spoke... Pastor Tralle's themes... Pastor Longier's... Pastor Clarke's sub... Pastor Allens' themes... Pastor Bro. J. Martin preaching... Pastor Hill preached... Pastor Janzen preached... Pastor Bennett preach... Pastor Watts' topics were... (New Albany)-Brother... (colored)-Pastor Brentz...

Several of the students anticipated spending Thanksgiving day in Mammoth Cave, and are wondering if they will have turkey for dinner in the cave. Our librarian continues to give his delightful half-hour chats on Tuesday evenings. His subject this week was George W. Cable. W. R. Smith, from Georgia, O. D. Keen, Tennessee, and R. A. Worrell, Georgia, have recently joined classes for Seminary study. President Mullins is due this week in Toronto, Canada, and Prof. Carver goes to Arkansas and Texas to attend the Conventions and represent the Seminary. J. S. Compere has returned from Texas and Arkansas where he spent several days attending associations. J. S. Rogers is attending the Arkansas Convention. Rev. Frank M. Wells and wife took supper with us recently en route to New York. President Taylor, of Georgetown College, favored us with his presence and a speech at supper last week. Other visitors were Editor Dickens, of the Baptist Observer, and Dr. Worrell, of the Gospel Witness, each of whom talked for us. S. E. Stephens reports a great day at his Cedar Creek church last Sunday. He asked for \$100 to support a native missionary and \$105.50 was subscribed for Foreign Missions, \$5.00 was given to Home Missions and the church was rejoicingly happy. W. M. Lee has accepted a call to Indian Creek church for one Sunday and A. J. Foster has accepted the call to Thirty-sixth and Grand Street, this city. G. W. Hill goes to Princeton, Ind., soon to become pastor there. W. C. James, of Texas, led our prayer meeting last week, and made a most appropriate talk. J. G. Hughes preached for Pastor Hill at Highland Park on Sunday night. P. Aldridge supplied at Parkland, both hours, and Breen, Boyles, Clutton and All, spoke at Southgate at the evening service. We congratulate our former fellow-student, M. R. Cooper, upon his marriage to Miss Carrie E. Smith, of Pulaski, Va., on the 11th inst. May their lot be happy.

Stewart's Creek congregation. Immediate results, 5 additions. The Lord be praised for His goodness. Pastor A. B. Gardner writes: 'I have just closed a good meeting with my church at Green River, Ohio county. The meeting continued fourteen days. The visible results were 25 professions of faith, 22 additions to the church by baptism, 2 by letter, 1 by relation and 4 stand approved for baptism. Eld. E. D. Maddox, of Centertown, Ohio county, did most of the preaching, and it was well done. Praise God for His goodness and for His wonderful works to the children of men.' Bro. W. H. Smith writes: 'The meeting at Powers is progressing nicely. There were a number of personal diffusions in the church, and which have been amicably settled. There have been two conversions, a man and his wife, and three additions to the church. The prospect here for a great meeting this week. Bro. Ferrell is a noble brother to labor with, and Rocky Ford is a noble church. Bro. Ferrell will report the meeting at the close. After the 15th of this month I will have headquarters at Bowling Green, where my correspondents may address me. I shall, of course, be in the field most of the time, but Mrs. Smith will be constantly in communication with the church, and will continue to write for the Recorder or receive their subscription or pay up what is due on the Liberty Baptist and Recorder an address me at Bowling Green, Ky. Should there still be any who do not want to take and pay for the Recorder instead of the Liberty Baptist, I hope they will write me at once.' Pastor J. F. Watson writes from Midway: 'The Lord has greatly blessed us in a gracious revival in our church. The pastor did the preaching. At no service did he make any other profession than to give sinners an opportunity to profess Christ. Twenty-eight were added to the church, 22 by baptism.' Pastor J. S. Norris writes: 'Bro. O. O. Green, of Mt. Vernon church, has been with us in a twelve day meeting at Cane Run church. There were eight additions, seven for baptism, one by letter.' Bro. G. S. Summers writes from Salem, that he has just closed a good meeting with 20 baptisms.

LET YOUR STOMACH HAVE ITS OWN WAY.

Do Not Try to Drive and Force it to Work When it is Not Able or You Will Suffer All the More. You cannot treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill treatment before it balks; but when it does you had better go slow with it and not attempt to make it work. Some people make the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work. Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach used to when it was well. You can prove this by putting your food in a glass jar with one of the tablets and sufficient water and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body, take one of Stuart's Dyspepsia Tablets before eating - eat all and what you want - and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach, in fact, you will forget all about having a stomach just as you did when you were a healthy boy or girl. Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the stomach, the juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much needed rest and permit it to become strong and healthy. Stuart's Dyspepsia Tablets are for sale by all druggists - 50 cents per box. They are so well known and their popularity is so great that a druggist would as soon think of being out of alcohol or quinine. In fact, physicians are prescribing them all over the land and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

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OTHER STATE. Pastor E. L. Wells is greatly blessed in his work in Quincy, Fla. It is a small town, but there are souls to be saved, and God is saving them. In four months there have been fifty additions to the fellowship of the church. Pastor John O. Rust resigns the Edgefield church, Nashville, and goes to Seattle. He is going off a long way, but he will be heard from, all the same. Pastor H. N. Quisenberry resigns the Valere street church, New Orleans, and accepts the College-avenue church, Indianapolis. This last is the church Bro. W. C. Taylor left to go to the First church, Petersburg, Va. C. A. McFall and J. C. Wilkinson, who have been pastors of two Pittsburg churches, were expelled from the Baptist Ministers' Conference of Pittsburg, Pa. The action was unanimous. The charges against them were of being profane, double dealing, &c. The mortifying thing is that the newspapers are saying both these men are graduates of our Theological Seminary in this city, but surely that must be a mistake. They have attended the Seminary for a little while. Pastor Arthur N. Couch writes from Homer, Pa.: 'Owing to the fact of my work here being for only for one-half time and the other one-half going to churches away from home, I have resigned here to take effect after third Sunday in this month. This is a fine field among noble people. My future address will be Center, Texas, please change addresses to same as I don't want to miss a call. May God bless you and continue to bless the paper in its noble stand for truth.' Pastor A. H. Coffield writes from Thayer, Kans.: 'We have had Bro. Jno. S. Kinser, pastor of Mound Valley, with us for the past ten days in a series of meetings. He has done most excellent and earnest Gospel preaching, which was most highly appreciated and enjoyed by all who heard him. The spirit of revival and sanctification in this church are built up and strengthened by his arduous labor. We are much pleased with Bro. Kinser's earnest manner and methods of revival work. Only eternity will reveal the fruit of his labor.' We hear from Bro. F. E. Stamps that Pastor J. R. Magill, of Northport, Ala., held a meeting in which he had the val-

uable assistance of Pastor Shepherd of Tennessee. The result 44, over 30 by baptism. A good meeting with the church at Grass Cove, Tenn., resulted in 35 conversions and 16 additions to the church by experience and baptism, one by letter and one by statement. What hinders the baptizing of the remaining 19 believers? The Baptist Missionary Association, of Texas, held its meeting in Dallas. The Register and Herald published a full list of those in attendance, and though we have not counted them, the number must have been considerably over a thousand. The work reported for the year was 3,882 sermons, 38 churches and 41 Sunday Schools organized, 1,025 baptisms with 570 added by letter and \$17,285.67 collected. Dr. W. H. Parks was chosen President and the Rev. J. I. Same, Secretary. The Rev. J. M. Newburn was re-elected Corresponding Secretary. Action was taken looking to taking control of Jacksonville College, whose claims were urged upon the body. Some amendments to the constitution were proposed but laid over. Two special features of the meeting were an address to Judge D. A. Holman and a sermon by the Rev. J. S. Hall. The question of the place of the next meeting was left to the Executive Board, the Rev. H. B. Bender to preach the annual sermon. No action appears to have been taken looking to a union with the Texas Baptist Convention. A CONSTIPATION CURE THAT ACTUALLY CURES. is Vernal Saw Palmetto Berry Wine. It is not merely a relief. It permanently cures any kind of a case of constipation, no matter of how long standing. It is not a purgative, nor an irritant cathartic. These simply lash and hurt the bowels, and bring but temporary relief. The condition left behind is worse than the first. Vernal Saw Palmetto Berry Wine does just the opposite. It is a tonic laxative of the highest order. It tones, strengthens, and gives new life and vigor to the bowels. Only one small dose a day removes all the causes of the trouble, and leaves the bowels well and able to move themselves without the aid of medicines. It cures dyspepsia, kidney and liver troubles, indigestion, headache, catarrh of the stomach, and all other diseases and conditions growing out of a clogged condition of the system. Try it free. A sample bottle for the asking. Vernal Remedy Co., 89 Seneca Bldg., Buffalo, N. Y. Sold by all leading druggists.

CANCER.

No Certain Treatment and Cure.
 Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe operation. As an evidence of his success, he cites the names of a few reliable persons who have been cured by him.
 Mr. Sam Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years standing, involving left side of nose and extending into corner of eye.
 Mr. W. G. Buckley, Vice-Pres. and Treas. Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on leg bone.
 Mr. A. A. Olson, County Treasurer, Hartsville, Ala., cured of cancer on left chest.
 Mr. H. H. Smith, 1214 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of the arm for which amputation of the arm had been advised.
 A letter addressed to Dr. Charles Weber, 17 Grand Place, Cincinnati, O., will secure a free treatise on the subject.

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ILLINOIS NOTES.

Just a little over a week ago closed the annual gatherings of our Baptist state anniversaries. These include the pastoral union, the general association and the state B. Y. P. U. convention. The pastoral union met first and occupied an evening and the forenoon of the next day. The general theme for discussion was "the rural church." The preachers all seemed to think that the best things are either in the country or else have come from the country. The country church is the conservator of orthodoxy. It is the feeder of the city church. It gives us our ministry. It should live and not die. The old idea of trying to persuade every country church within ten miles of town to move in, has played completely out. Let the town church live and let the country church live. We cannot do without either.

The general association held one of the best meetings in the history of the state. The attendance was fine and the enthusiasm was up to high water mark. The board of missions reported having kept three districts missionaries in the field while the usual number of missionary pastors had been kept in place. The number added to the churches under the work of the missionaries had been 284. Money raised during the year, about ten thousand dollars. Our board made a forward step when it elected its superintendent of mission for a term of three years. This enables him to feel sure of time enough to lay his plans and work to them. To build up a good system of state missions takes time. Our superintendent has been in office already for about five years, having been re-elected each year. His name is E. P. Brand, and his home is at Normal, Ill.

The educational session of the general association was held in Mandel Hall of the University of Chicago. The Lexington Avenue church, where the anniversaries gathered, is within a few blocks of the big school, and thus the Baptists of the state were afforded an opportunity to see what a big thing the University is. This educational meeting was good. The schools in the state outside

the University are Ewing, Shurtleff and Creal Springs, each of which reported a fine fall opening with an increased attendance of students. Ewing and Shurtleff are pleading for more endowment which they certainly ought to have. The big University looks as if it had all the money it could know what to do with, but its capacious maw calls all the time more, and all the time it is getting more. If this great institution was true to Baptist ideals it would be the pride of the Baptists of all the country. As it is, many doubt whether it has so far done much good either for our denomination or for the cause of Christianity in general.

Many had the pleasure, on the last evening of the anniversaries, the close of the B. Y. P. U. convention, of hearing President W. R. Harper. His theme was Bible Study, and he made a masterly presentation of it. If his suggestions are carried out our young people will grow in Bible knowledge and will be in little danger of imbibing the errors for which Dr. H. seems to stand. Incidentally he made a very unorthodox statement, as an old-fashioned Baptist would regard it, in this address. He said that the human soul is a part of God. This would subvert the whole gospel scheme, as Baptists have ever taught it. It does away with the doctrine of native depravity. It does away with the necessity of regeneration. It puts endless perdition clear out of the count. No part of God can be depraved. No part of God can need regeneration. No part of God can ever suffer endless woe. So, after all, Unitarians and Universalists are right. Such stuff will never go down with Baptists.
 W. P. THROGMORTON.

GRAVES COUNTY ASSOCIATION.

Graves County Association met with Oak Grove church, three miles west of Mayfield, on the 28th of October and continued two succeeding days. The introductory sermon was preached by W. H. Smith, the Racoon man. The reading of the letters from the churches showed considerable prosperity with most of the churches. One new church, Hard Money, united with the association. The association organized by electing Elder W. F. Lowe, Moderator, and Stephen Elmore, Clerk. The following brethren were present and invited to seats with the body: W. H. Smith, representing the Racoon; J. G. Bow, Secretary of the State Board of Missions; J. A. Scarboro, representing the American Baptist Flag; R. W. Mahan and T. H. Peas from West Kentucky Association, T. B. Rouse and J. R. Stewart from West Union Association, and perhaps other brethren whose names we do not remember. This association embraces alone the county of Graves. There are thirty-two churches with a membership of 3,500. There is but little destitution in the bounds of the association. Perhaps only two points outside of Mayfield, the county seat. Mayfield is a Baptist town, with a large influential church with an able pastor, Elder A. S. Pettie. But the growth of the town demands that two other points be occupied, West and South Mayfield. This will be done at no distant day by the Graves County Association. The Graves County Association is an influential body of Baptists. They are strictly land mark Baptists. This was a profitable session of the body. Brotherly love prevailed. Much

spirituality characterized the entire session of the body. The next session will be held with Little (Blion) church, three miles west of Wingo, on the I. C. R. R., beginning on Wednesday after the 4th Sunday in October, 1904.
 W. F. Lowe.

DEAR RECORDER:

A glance at your helpful well-filled columns is truly refreshing to a state evangelist, who doesn't get home but once in a while. The last number is specially interesting and is worth the whole year's subscription.

That reminds me of a conversation with two prominent Virginia preachers recently. Both stated that they clipped more from the Recorder than any of the several Baptist papers they each took.

We have many vacant pulpits in Virginia just now, and some of them are prominent churches. The First church of Richmond and Freemason Street, Norfolk, are the most conspicuous, but Fredricksburg, Alexandria and Bluefield (West Virginia, but in our work,) are also vacant.

Larry, where the gifted and scholarly Kennard is pastor, is still hopeful that he will remain. Dr. J. B. Taylor is supplying at Freemason Street, and Dr. T. S. Dunaway at Fredricksburg, where he was so long pastor.

The State Mission Board of Virginia has now four state evangelists in the field: Brethren J. M. Willis and J. B. Craft having been recently appointed. The evangelists give the preference to the poorer churches and destitute places in the state. The Board could easily utilize a dozen if the funds to pay them were forthcoming. It is somewhat discouraging to know that there are about 800,000 unconverted—and hence lost—persons in our old Commonwealth. But when one investigates the matter still more closely and finds a very large number of the so-called converted people who know nothing, or very little about regeneration or the new birth, it is appalling. Your correspondent tested a large congregation not long since, and found nearly one-half of them had made some kind of a profession sometime before, but at that particular time did not regard themselves Christians.

For two months past my labors have been confined to the Shenandoah and Page Valleys. Perhaps there are few if any more beautiful sections on this continent. The people are hospitable and kind and generally in good circumstances, but are more indifferent to public worship than any place it has been my privilege to labor. Of course, this might be expected if we were to confine the statement to Baptists, as there are very few of them, but it is true of all the denominations, except the old side folks, who go rain or shine, cold or hot, and stay till the meeting is over.

We expect to hear of great things coming to pass in connection with Georgetown College, with our own Dr. J. J. Taylor at the head of it. A man with deep convictions, ripe scholarship and zeal according to knowledge, with the blessing of God, he must succeed.

A recent meeting held at Menton, Bedford county, Va., by this evangelist resulted in seventy-five conversions and fifty additions to the church.
 W. F. FISHER.

Cócord, Va.
 Subscribe for the Recorder.

MALARIA

Germ Infected Air.

Malaria is not confined exclusively to the swamps and marshy regions of the country, but wherever there is bad air this insidious foe to health is found. Poisonous vapors and gases from sewers, and the musty air of damp cellars are laden with the germs of this miserable disease, which are breathed into the lungs and taken up by the blood and transmitted to every part of the body. Then you begin to feel out of sorts without ever suspecting the cause. No energy or appetite, dull headaches, sleepy and tired and completely fagged out from the slightest exertion, are some of the deplorable effects of this enfeebling malady. As the disease progresses and the blood becomes more deeply poisoned, boils and abscesses and dark or yellow spots appear upon the skin. When the poison is left to ferment and the microbes and germs to multiply in the blood, Liver and Kidney troubles and other serious complications arise. As Malaria begins and develops in the blood, the treatment effective must begin there, too. S. S. S. kills the germs and poisons and purifies the blood, and under its tonic effect the constitution rapidly recuperates and the system clear of all signs of this depressing disease.

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Frances Kingsley
 Vice-Pres., Chicago Historical Club

How can you refuse relief when you know you are growing weaker day by day? Shooting pains, irregularity, inflammation and bearing down make thousands of women miserable. Why drag through life never asking anything? Wine of Cardui has made over 1,500,000 weak and ailing women well and strong. We ask you to go to your druggist today and get a \$1.00 bottle of Wine of Cardui and begin to take it at once. Do for the health Mrs. Kingsley writes about will soon be yours. If you think special directions are needed in your case, address, giving symptoms, to Advisory Department, The Chattanooga Medicine Co., Chattanooga, Tenn.

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FOREIGN MISSION WORK.

J. WILLINGHAM, C. S.

brethren (and surely they will be glad to hear that greatly blessing our mission in foreign lands. Peace and good will reign them. They are pushing and send back to us good blessed progress. Many being baptized and new are being organized. We thankful for every convert every new church. They are very feeble, they shine in the midnight darkness which they are surrounded by those who read the letters of missionaries in the Foreign Mission Journal, and also in denominational papers, know blessed advance.

A GREAT NEED. Now we are needing men needing them for imprints at the front. It is hardly a country in are laboring, but what in it right now one or among men for the work we get them? Let us God for them—not only but in our churches and Conventions, let us with God for them. I thought us to ask His Father send them forth. He can into the hearts of strong, need pastors, as well as men, to offer themselves. If we go to Him in faith, we hear us. Brethren, the very great. We ask you this matter on your prayer to God.

LONG MISSIONARIES. We glad to say to the brethren that a number of the missions whom we have sent out in the very young are developing strong missionaries. We patiently, earnestly, standing at their posts. Some know not of their and trials and triumphs. In years to come men will call them blessed, and better, souls redeemed by God for their noble and others have written of our noble beloved servants, but we are glad to the brethren that some of them are just entering on good service. You are fellows with them.

RECEIPTS FOR SIX MONTHS. We decided to raise \$300,000 in the present Year. So far the have not been very large. Different State Mission had to be provided for. The receipts have not been coming. Some states have send of receipts for the period last year; others behind. We give below the receipts from May 1st, to Nov. 2nd, 1903.

- Ohio, \$10,753.06; Georgia, \$1,000.00; Missouri, \$6,120.41; Carolina, \$5,715.12; Kentucky, \$4,253.44; Tennessee, \$3, Alabama, \$3,517.55; North Carolina, \$3,210.92; Texas, \$2, Mississippi, \$1,714.11; Louisiana, \$760.92; District of Columbia, Florida, \$330.35; Oklahoma, \$30.83; Indian Territory, Arkansas, \$86.45; other, \$571.52. Total, \$50,000.

INFORMATION AND INTEREST. We notice constantly that in the hearts interest, and

hence we are anxious that our people read and hear of the work. The Foreign Mission Journal is a missionary in the home and church. We will gladly send sample copies free, also missionary tracts and other information. The beautiful large Missionary Map of the World we still deliver at any post office for the very low price of \$3. These maps have sold rapidly and given eminent satisfaction.

DIFFICULTIES.

Yes, there are many at home and abroad. The devil furnishes them for timid, and doubting hearts. But God leads us on. Let us remember it is his work. He promises His power and His presence.

JOY AND PRAISE.

As we look over the fields, there is enough to fill our hearts with joy and our mouths with praise to God. Surely He has blessed us. Brethren, the work is His, and we are His. Millions need to know the blessed gospel of His love, and He commands you and me in terms clear and strong—"Go ye into all the world and preach the gospel to every creature." Let every church, every member, rise and obey.

Richmond, Va., Nov. 2, 1903.

DEAR RECORDER:

We have recently closed a gracious revival at Mt. Pisgah, Bro. W. R. Ivey of Oxford, Ala., did the preaching for two weeks, and we feel now that the church is on a much higher plane of spirituality than before. Bro. Ivey is full of religion, so full that it is his life, and he is the most efficient worker in the homes and in his general contact with men that we have ever labored with. He is full of pathos and his preaching is clear and forceful. Local conditions were against the meeting in the extreme, yet there were 4 additions, and the issue has been so clearly drawn that we are now arrayed against the evil one. Withal the outlook is better than for years. That is a great Baptist field, and we are trying to break down the enemy's walls. Being the only Baptist preacher in the county at this time, your article feels his insufficiency very keenly.

At Flemingsburg we are moving on about as usual. Bro. J. W. Lee, of Grenada, Miss., will begin a meeting for us on the 24th inst.

The sad news has reached us to-day of the death of Col. R. C. Dungan, of Bristol, Tenn., who has been with us till his health failed for the last eighteen months. He was an excellent man, devoted Christian and consecrated scholar. Just before he was taken ill the pastor was called away in a meeting, and the Colonel conducted the Sunday morning services most successfully. He was an excellent Bible student and gifted in exposition. He made many warm friends while in our midst, and while we greatly deplore our loss, our sympathy goes out for his bereaved brother and relatives. He touched my life, and I am better for having known him. Such must be the verdict of all who knew him.

Sincerely yours,

L. C. KELLY, Flemingsburg, Ky., Nov. 6. A TRIBUTE OF LOVE TO REV. H. B. McLAIN.

The Baptist church at Eminence is bowed down with great grief because of the untimely

death of their beloved pastor, the Rev. H. B. McLain. This dear brother was called very suddenly from his earthly labors to his reward among the redeemed of the Lord while on a visit, with his amiable little wife, to their relatives in East Tennessee, Oct. 31, 1903. Bro. McLain and his wife graduated from Carson and Newman College, Tennessee a few years ago, and he was settled for a short time as pastor of a church near Knoxville, Tenn., before he came here. Although he had been pastor here scarcely seven months, he was fast winning golden opinions as a preacher and pastor. He expected, at no distant day, to take a course in the Seminary, but felt he must get fully established in his pastorate before he undertook that important work. It was never my privilege to hear him preach, but I have been frequently told, by competent judges, that his preaching was very orthodox, clear, strong and practical. It was no uncommon thing to hear the remark from members of his congregation, "How rapidly Bro. McLain is improving in his preaching." The children loved to hear him preach, which is a sign of good preaching. He was a close student of God's Word, and preached it and lived it. The Spirit made it clear to him. He had but few equals as a pastor; much of his time was spent among his people. His pastoral labors were not confined to the members of his own congregation, but wherever sorrow had come into the home, or the wolf was howling at the door or the soul was oppressed with a sense of sin, there the kind-hearted, sympathetic, self-sacrificing McLain was frequently seen. Like his blessed Master, he went about ministering unto all who felt the need of the tender touch of a loving heart. He was one of the few men whose presence, gentle spirit and tender bearing always reminded me of the Man of Galilee. He won the hearts of scores in his own church and among other denominations. Even outsiders esteemed him most highly for his noble work of love and patience. The church is in deep mourning and with tender sympathy and love for his dear wife, the deacons have done the beautiful thing by telegraphing her to draw on the treasurer of the church for what money she may need in this the hour of her greatest trial. Noble church! Blessed pastor!

"God moves in a mysterious way His wonders to perform." J. S. GATTON. Eminence, Ky., Nov. 2.

CONSTIPATION.

Its Cause and Cure.

A person in order to be healthy must get rid of the waste products (or poisons) of the body. Nature has provided four ways to get rid of them: The Bowels, the Kidneys, the Bladder and the pores of the skin. If the bowels become inactive, that portion of the food which should be thrown off lies in the intestines and decomposes, causing blood, nerve, liver and kidney trouble, and closes the pores of the skin, thus creating disease in the entire system.

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CRITTENDEN ASSOCIATION. This body of Baptists met in its annual session with the Crittenden church, Grant county, Ky., October 28, 29. Moderator D. C. Points called the body to order, and in the absence of Eld. J. A. Davis, the appointee to preach the introductory sermon, Eld. J. L. Presser was called upon to perform that service, which he did with acceptance from Ps. 103:7. The reading of the letters showed decline in several churches in numbers and contributions. The report on missions stated that only seven of their eighteen churches reported anything for missions, and these reported only \$87.50. A building enterprise at Crittenden, which stood as the banner church the year before, had cut down her contribution. It is hoped she will run to the head of the column the coming year.

Bro. D. C. Points, an attorney of Williamstown, was re-elected Moderator, and Bro. J. W. Eckler of Dry Ridge, clerk.

There was only one resident pastor in attendance, and he a young brother recently ordained, Bro. Allie Stith; and one representing a denominational interest, your correspondent, the Western Recorder, and Dr. Young, the interdenominational temperance agitator. And yet there were Elders G. W. Hill, J. L. Presser, B. M. Adams and B. F. Swindler from North Bend Association; Moderator C. J. Bagby of Campbell County Association, and Rev. J. A. Hensley of Ten Mile. If the pastors and denominational representatives do not make their appearance at Grassy Run in September, 1904, we who are interested in Crittenden Association, will probably send them their passports. The entertainment by the Crittenden saints and their friends was rich, royal and abundant. I failed to say Rev. E. M. Adams preached the missionary sermon on "The Holy Spirit the Promoter of Missions." It was good and helpful.

B. F. SWINDLER.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on these tablets something which will brighten to all eternity.—Daniel Webster.

We never graduate in religion, because the nearer we are to God the more we see there is to be learned.—H. H. Scoble.

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DEAR RECORDER:

We have the sad news of the death of our pastor, the Rev. H. H. McLain, at Bull's Gapp, Tenn., where he is in company with his wife was on a visit to his relatives. It is a great blow to our church. We are in the midst of building a house of worship and need his influence and work. Few men have done so much as he in so short a time. He had great plans for the future, and was bonding every energy for the accomplishing of them. We will miss him. He was loved of the whole congregation, and had taken a great hold on the community. Seemingly there was a great future for him here, and also the church under his pastorate. W. T. WILSON.

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The Farm

and Household

Apples are so plentiful and cheap in some sections of Missouri that it does not pay to gather them and stock have more than they can eat.

Peters Bros., living on the Embury farm sold last week 400 barrels of corn to Josh Owings, J. W. Hughes and W. T. Phelps. The price obtained was \$3 per barrel in the field.—Mt. Sterling Gazette.

Celery four feet tall and rhubarb four feet high and five inches thick will be exhibited at the World's Fair by Washington gardeners to show the capabilities of the soil and climate of the great Northwestern state.

No alluring have been the promises of profit in ginseng farming that the subject has been taken up by official agriculturists in various parts of the United States. Many of the discoveries made will be very valuable to farmers who contemplate embarking in the ginseng industry.

Simon Weil sold to A. L. Stephenson, of Austerlitz, 50 feeding cattle, weighing 1,216 pounds at \$3.70. John L. Soper sold to W. H. Henick six steers averaging 1,025 pounds, at 4 cents. H. C. Turner, of Mt. Sterling, has sold to Catesby Woodford, of Bourbon county, 100 feeding cattle at 3 1/2 cents. The cattle averaged 1,050 pounds.—Bourbon News.

The Memphis Appeal says: "The hog has suddenly fallen from his high estate, and where he lorded it over us at \$8 he brings \$4.50 and is a drag on the market at that. Now we will see how long it will be before the meat trust reduces the price to butchers and consumers so that a handful of chops may be had at something less than the price of a house and lot."

T. J. Curtis sold this week to Joseph Russell, of Tennessee, one pair of three-year-old mules for \$400. This is the best price obtained here for years. Mr. Curtis also sold 35 yearling mules to Dick Wells, of Cynthiana, at \$85 per head, the bunch aggregating \$2,975. These figures sound like old times, when mule raising was one of the most profitable of our industries.—Richmond Register.

C. C. Clark sold his export cattle last week at \$4.75. John Woodford sold to L. Joseph 48 export cattle, averaging 1,600 lbs., at \$4.75. Mr. Joseph also purchased from Brooks Clay 86, weight 1,300 lbs., at \$4.75, and of Wm. Wornall, 17, weight 1,475, at \$4.50. John C. Clay sold to Cass'toff 114 head of good export cattle at \$4.80. Mr. Goff also bought of John Woodford, 10 at \$4.85, and of Brooks Clay, 10 at \$4.85.—Bourbon News.

M. J. Farris has been actively engaged in stock buying and selling this week. He bought from Tom Gentry 100 shoats at 4 1/2 cents, and from Tom Alexander 42 shoats at \$4.00. He bought from Geo. Simpson, of Shelby City, 21, 1,050-pound feeders at 3 cents, and sold 100 export cattle to Simon Weil, of Lexington, for delivery the first half of November at 4 1/2 cents. On Monday, county court day at Lancaster, he bought 30 head of good young cattle at 2 1/2 to 3 1/4 cents.—Danville Advocate.

WAYS OF SERVING OYSTERS

RAW.—Raw oysters are best served in their own shells, on plates of cracked ice. Blue Points are the favorite. A square block of ice, with the center melted out, and surrounded by a wreath of parsley, makes a pretty dish for raw oysters. They may be served without the shells, on beds of cracked ice, or in the oyster plates which have shell-like depressions, with a place for ice in the center. Salt, red pepper and lemon quarters are served with raw oysters.

A L'AMERICAINE.—Mix in a bowl a heaping teaspoonful of salt, a scant teaspoonful of white pepper, a medium-sized onion, grated, and a teaspoonful of chopped parsley. Add a teaspoonful of olive oil, six drops of tabasco sauce, half a teaspoonful of Worcestershire sauce and six tablespoonfuls of good vinegar. Mix thoroughly, and put a bit on each raw oyster before serving.

BAKED.—Half a cupful of butter and one cupful of cream, stir constantly until the mixture boils. Add a teaspoonful of anchovy paste, a dash of cayenne, and the grated peel of half a lemon. Pour a little into a baking dish and put a layer of oysters upon it. Sprinkle thickly with bread crumbs and a little grated cheese. Then add another layer of oysters, cover with sauce, crumbs, cheese, and so on, until the dish is full, having crumbs, cheese and dots of butter on top. Bake slowly until brown.

BAKED IN SHELLS.—Dip large oysters in egg, then in dry bread crumbs that have been seasoned with salt, pepper and a grating of nutmeg. Put the oysters in their shells, dot with butter, put the shells in a dripping pan and bake until brown. Serve at once in the shells, with a dash of lemon juice on each.

BAKED ON TOAST.—Butter squares of toast and lay them, buttered side down, on a stoneware platter. Lay the oysters on the toast, bring the liquor to a boil with a tablespoonful of butter, season with salt and pepper and strain it over the oysters and toast. Put the platter in a hot oven until the edges of the oysters ruffle. Serve on the same dish, with lemon quarters.

ROAST.—Cut stale bread in thin slices to fit patty pans. Toast, butter, moisten with oyster liquor and put a layer of oysters on each round of toast. Sprinkle with salt and pepper, dot with butter, place all the pans in a baking pan, cover tightly, and bake ten minutes in a brisk oven. Serve in the pans, with a small fringed dolly pinned around them.

PANED.—Cover the bottom of a baking pan with oysters and a little of their liquor—not enough to float them. Cover tightly and bake five minutes in a hot oven. Serve on toast, moistened with hot juice from pan.

CREAMED ON HALF SHELL.—Fill the oyster shells with creamed oysters, cover with crumbs, dot with butter, and bake until brown.

SHRIRED.—Chop fine twenty-five oysters, add the beaten yolks of two eggs, pepper and salt to taste, two tablespoonfuls of cream, and dry bread crumbs to thicken. Fill the shells with this mixture and brown in the oven.

WITH MACARONI.—Break half a package of macaroni into inch pieces and cook in boiling, salted water until tender. Drain in a colander, then put a layer in a baking dish. Cover with oysters and a little of the liquor, dot with butter, season with pepper and salt, cover with macaroni, and over all pour a cup and a half of

milk, mixed with two well beaten eggs. Spread crumbs over the top, dot with butter and cook until brown.

AU GRATIN.—A quart of oysters, half a cupful of cream or milk, a cupful of oyster liquor, two tablespoonfuls of flour, two of butter, one of Parmesan cheese and a cupful of bread crumbs. Heat the oysters to boiling in the liquor, skim and drain, reserving the liquor. Rub the butter and flour together, mix it with a little of the liquor, and stir it into the rest. Bring to a boil and cook for three minutes. Add the cheese and cream, season with pepper and a grating of nutmeg, then add a heaping teaspoonful of salt. Bring to a boil once more, add the oysters and cook three minutes. Turn into a baking dish, cover with crumbs and generous dots of butter, and bake on the grate in the oven until the crumbs are brown.

BROILED.—Use the largest oysters and drain on a cloth, then wipe dry. Dust with salt and pepper, dredge with flour, shape, and broil on a well-buttered gridiron over a clear fire. Serve on squares of buttered toast.

CROQUETTES.—Drain the required quantity of oysters and chop fine. Add one-third their bulk of canned mushrooms, chopped fine, and mix thoroughly. Make a cream sauce of one tablespoonful of butter, two tablespoonfuls of flour and a cupful of milk. When it thickens, add the yolks of three eggs, well beaten, and a tablespoonful of butter. Mix with the oysters and mushrooms and cool on ice. When cold and hard, shape into croquettes, dip in beaten egg and crumbs, and fry in a wire basket in deep fat. Garnish with parsley.

FRICASSEE.—Bring a pint of oysters to a boil in their own liquor, add a tablespoonful of butter, the juice of half a lemon, a dash of cayenne and a grating of nutmeg. Beat the yolks of three eggs with three tablespoonfuls of sherry, add to the oysters, stir till thick and serve at once.

FRIED.—Select the largest oysters, remove from the liquor and drain on a cloth, then wipe dry. Dip in beaten egg, then in dry sifted bread crumbs which have been seasoned with salt and pepper, and fry in a wire basket in deep fat. These may be prepared some hours before cooking and the breading process repeated after the first coat is dry.

A L'INDIENNE.—Make a cream sauce from one tablespoonful of butter, two of flour, and a cupful of cream. Add a heaping teaspoonful of curry powder, a tablespoonful of finely chopped onions, a heaping tablespoonful of apple, finely chopped, a pinch of salt and a dash of red pepper. When the sauce is thick add a pint of oysters, with their liquor, and cook till the oysters are plump and the edges curl. Serve in a border of boiled rice.

PATTIES.—Line small patty pans with thin paste, fill with uncooked rice to keep in shape, and cover with the paste. Bake in a brisk oven. Make a cream sauce, season with salt, red pepper and macé, add a pint of oysters and cook slowly till the edges curl. Remove the covers from the patties, take out the rice, fill with the oysters, replace the covers, and serve hot.—The Brown Book.

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It is this that spends his company of poor, deep, seeking for them ap-pastures, leading them waters, defending them hearts with his crook, the lame ones in his trying all the peculiari-condition of each; ap-wrapped up in them, wisdom, no power, no re-such as are needed welfare? Why, this is measured the waters in of his hand, meted out his span, and weigh-contains in scales.

It means the readiness to time without doubting. Arthur Twining

Items of Interest

News from the World Over.

When will men ever learn wisdom in regard to being careful about introducing the plants and animals of one country into another with different soil and climate? The sweet briar in England is as innocuous as it is sweet. But introduced into Tasmania it spread so rapidly as to be a nuisance. Goats were introduced with the idea that they would eat and eradicate the sweet briars. But the briars came out victorious and eradicated the goats. The hairy linings of the fruit of the briar was fatal.

An immense graveyard has been unearthed at Giza in Egypt, and bodies found in a continuous series extending back 4,000 years. The bodies are so well preserved, owing to the dryness of the atmosphere in the region and to the perfection of interment, that not only can the hair, the nails, the ligaments, be made out, but also the muscles and the nerves. In almost every case the brain also is preserved, and the climax has been reached in two cases where the eyes, with the lens in good condition, are present. There are now unearthed a series of mummies, ranging throughout the first 15 dynasties, others of the 18th, and yet others of the Ptolemaic and early and recent Coptic periods.

There is in use in many Belgian towns a smoke consumer of an odd pattern. The smoke is driven by a fan into a filter of porous material, over which pours a continuous flow of petroleum. The filter yields a gas of great heating power, and the material in the filter becomes a good fuel.

Arizona has an iron mine, about 17 miles north of Flagstaff, in a cave. As a rule, visitors to this never penetrate further than about 50 feet, and this short distance is done with great difficulty, because of the narrow and tortuous opening, but during last summer a young man from New York succeeded in getting about 200 feet from the opening, and he reported that at that point the cave widened into an immense chamber, with walls of solid ice. The ice in the cave is said to be very desirable for medicinal use, and it is rather remarkable that this has never been made use of. The ice supplied to this portion of the country comes from a great distance and is very expensive. A company is being formed to mine the ice and market it locally.

The New York State Board of Health has issued a circular begging the people not to kill the dogs which are supposed to be mad and have bitten any one. They say many cases of supposed hydrophobia are not true hydrophobia, and the dogs should be confined carefully and watched instead of being killed.

Many will be surprised to learn that automatic sprinklers have been introduced into Westminster Abbey. While the outer walls are built of solid masonry timber is used extensively in the construction of the interior which is by no means fire proof. This is especially so in the doxery attached to the Abbey, particularly in the doxery of the Queen's chamber. On this account the automatic sprinklers were installed. The water supply is obtained from fire mains and the sprinkler pipe is covered with a neat wooden molding which relieves its unsightliness.

It seems that the little penny whistle will play an important part in receiving royalty. The visit of the Czar to the king of Italy has been further postponed owing to the plan of the Socialist party to blow the king's royal residence with the blowing of these little instruments of torture, forty thousand of these little whistles having been purchased and distributed in Rome.

The automobile is certainly proving an instrument of death. According to Trade Journals published in Europe there were eight persons killed and 224 injured on railroad passenger trains during the year, while, for the same period, 411 were killed and 2,591 persons were injured by automobiles.

There has been a surprise in the Treasury receipts every quarter so long that the fact that in some for the quarter just ending comes as an unpleasant surprise. The surplus for the corresponding quarter last year was \$18,500,000. The custom receipts have fallen off, it is true, but the discouraging feature is that the expenses have increased much. Is there no end to the patience and the pocket of the taxpayer?

GODLINESS GREAT GAIN.

Under one and all circumstances it is a great advantage to any one to be a Christian. It is infinitely better for one to be a Christian than not to be. The present is better and happier and the outlook for the future is immeasurably brighter. In every way, for time and eternity, for body and soul, for personal peace and for public usefulness, it is to the advantage of every human being to be a child of God.

The word "Godliness" is used many times in the Scriptures. In every case it applies to the life that has been given to God in obedience and faith. Only such a life is godly. The unrepentant, unbelieving, unsaved life is not, and cannot be, godly. It is not like God. Only as one becomes like God can he be said to be godly.

Man was at first created in God's image, in innocence and purity. He lost this likeness by the fall. He sinned and came short of the glory of God. Being sinful, his moral and spiritual character being corrupted, he is no longer in the likeness of God. There are those who call unrepentant and sinful men the "children of God." They are not God's children in any real meaning of the word. They are his creatures but they are unregenerate and alien, spiritually. It is not a case of likeness of God when one differs from him in spiritual life or holiness. A man who can walk does not thereby render one of Michael Angelo; in order to any real resemblance he must be something of an artist. The unbelieving and sinful nature is quite unlike God in any particular appealing to sound reason.

To become godlike we must accept the new nature which God bestows upon all who come to him in faith and prayer. There is no other way. We must yield ourselves to him and receive from him the new life which is freely imparted to all who come in God's appointed way, of faith in Jesus Christ and dependence upon the Holy Spirit.

God made man in order to the perfect holiness and happiness of his nature. It is a gross perversion for men to be sinners, or, being sinners, to remain unrepentant when God is calling them a most unprofitable use to make a good stable for cattle, but it is a most unprofitable use to make of it. An art museum may make an excellent granary, but it is very foolish to use it for this purpose. It is best to put anything to its highest use, or to the purpose for which God intended it. This is the proper and the profitable use to make of it.

The best course for any human being to take is in the way of the Christian life. In this he avoids the sins that pervert and degrade the being. He puts to the sweetest, purest and best use all the faculties with which he has been endowed. He escapes the sorrows that are sure to come to the wicked. He makes sure of the highest usefulness and the most glorious destiny. God guides him by his counsels while he lives on the earth and afterward receives him into glory. It is right and good in every way to be a real child of God.—Harold and Presbyter.

God's ear is ever close to our lips. It touches them. It is always listening. Thoughts speak to it loudly as words; suffering even louder than words. The ear of divine attention is never taken away. We sigh into it even while we sleep and dream.

LOOK HERE FIRST

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Items of Interest

Now the World Over.

The great out of across Salt Lake, costing \$4,000,000, was completed October 27. Mr. Harriman has such faith in his sixty miles of bridge-work, that he will not send a work train across to test the structure, but will ride across himself in one of the heaviest trains used on American railroads.

Keokuk, the oldest Indian in the Sac and Fox tribe and a staunch Baptist, died at his home near Prague, Oklahoma, eighty-five years of age. He was an Indian of unusual intelligence.

This from the Messenger and Visitor, the Baptist paper of the Marquette province, is the mildest thing which we have seen in the Canadian papers in regard to the Alaskan boundary business: "If the feeling shall become general in Canada that in this matter the rights and interests of this country have been sacrificed to the desire to placate an avaricious neighbor, the result cannot tend to strengthen the bonds of imperial unity. We are very doubtful that it could be considered good policy, leaving the question of right and wrong out of the question, for Great Britain to carry favour with the United States at the expense of Canada."

Until this year 1870 was the wettest year known in England since the records have been kept. But 1903 has surpassed that year with two months still to come. In 1870 there fell 31.09 inches, this year the amount is 32.21 inches. And what is worse, Prof. Dockey says this is the beginning, and that every year will see a greater rainfall till 1916. If he is right, it is time for the English to be building an ark.

The report comes from Paris that a French chemist has succeeded, after four years' experimenting, in not only soldering, but in brazing aluminum, two things which no one has been able to do. He has also discovered a process for hardening aluminum without adding to its weight. This is a great discovery, for this metal can be put to many uses if it only proves hard enough.

On the day before the election President and Mrs. Roosevelt entertained five negro men at dinner. This is the President's answer to the indignation of the white Republicans of the South over his previous venture into social equality with the negroes. However the probability is that the election in which New York went Democratic by so large a majority, and Ohio overwhelmingly Republican, insures the nomination of Senator Hanna for the Presidency. And Hanna can be trusted to have no negro social equality in the White House, if he should be elected. There will be no fear if it, of course, if the Democrat is elected, and therefore it will disappear from the White House in another year.

We have never had the same regard for Booker Washington, much as we admire him in many things, since he descended to eat with a white man who was willing to eat with him. We expected from Washington that pride which Stephen Murfree, a most intelligent negro, showed when our mother

asked him if a white teacher in a negro school had taken supper with him, "Miss Esther, I thought you knew me better than that. Thought you knew that a white man who is not above eating with me I am above eating with."

DR. J. M. WEAVER'S SUNDAY SCHOOL

Your writer accepted the invitation of Superintendent Theodore Harris to visit Chestnut-street Sunday School and deliver a brief address. This is one of the best Sunday Schools; not only in Louisville, but in the state. Promptness on the part of all officers, teachers and pupils is the motto. The teachers take great interest in their preparation of the lesson, and there is an enthusiasm seldom witnessed in a Sunday School. The number present was 906, and the collection amounted to over \$5.00. The superintendent is the President of the Louisville National Banking Co. Good example for bank presidents and business men.

DEAR RECORDER:

Last Sunday I had the privilege of being with and preaching twice for Bro. U. S. Thomas and his good people at Younger's Creek church, out four miles from Colesburg in Hardin county. Bro. Thomas resigned at their Saturday meeting, thinking he would accept more convenient to the Seminary. The church complied with his wishes and accepted his resignation, but it was amid many tears and regrets, and on Sunday, when they met again, having fully realized what it was to give up the pastor who had so endeared himself to them; they unanimously called him again as pastor for the ensuing year. The hearts of the people held out to him so strongly he could not say them nay. This is as it ought to be for Bro. Thomas has done a wonderful work in this church during his two years' pastorate, having baptized over seventy-five into its membership, quite doubling it, and mission contributions and other lines being developed in a much greater proportion, this church taking a second rank in their Association.

C. S. HAGAMAN, Louisville, Ky., Nov. 9.

OHIO VALLEY ASSOCIATION.

This body convened with Grave Creek church on October 20th, lasting three days together with night sessions. A fraternal spirit pervaded the meeting from beginning to end, and missions was ably discussed by Bre. Bow, Hall, Geiger and others.

Bro. Francis W. Taylor, of Corydon, Ky., former pastor at Henderson, was unanimously chosen Moderator to succeed Bro. J. H. Spurlin, now of Arkansas. Bro. Taylor was extended a vote of thanks for the graceful and business like manner in which he presided over the body. Bro. A. T. Cinnamon, of Morganfield, was again continued as clerk, where he has been for several years and has always given us satisfaction and a neat up-to-date minute.

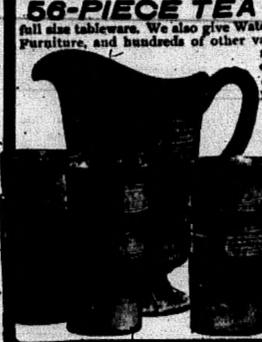
Two newly organized churches were received into membership—Willow Grove and DeKoven. The former was mainly constituted by members from Woodland church, and the latter was a mission station for some time under Henderson church. Rev. J. W. Hazel and F. W. Whittenbraker are pastors, and are doing excellent work.

M. E. Staley, chairman of the Executive District Mission Board, reported 185 conversions and 82 baptisms. Dr. Bow said this to be one of the best reports of any he had heard this year. Possibly the best with one exception, which is Long Run, and on an average better than that one.

The afternoon of the same day, was devoted to the celebration of the centennial of Grave Creek church. Several of the former pastors were present and made talks—J. R. Kennerly, W. W. Schwertfeder, E. A. Conway, M. E. Miller and the present pastor, B. A. Geiger. Bro. Conway read a history of the church from

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1803 to now, which was very interesting.

The association was elegantly entertained and largely attended. The next meeting will be held at Mt. Olive church, near Morganfield, in Union county.

Rev. M. E. Staley was chosen to preach the introductory sermon. Rev. E. S. Jordan was chosen as representative to the Southern Baptist Convention.

This year the Associational Board employed Rev. R. A. Laddell as missionary and he did an excellent work. At present the writer is enjoying the hospitality of the Bishop of Morganfield. He has just shown him the splendid new improvement to the Morganfield Baptist church—a new baptistry and robing rooms, which cost in the neighborhood of \$300, and is paid for. The saints here hold him in high esteem and would loathe to give him up: We expect to begin a meeting with him at Woodland, near here, on November 1st.

H. C. MCGILL.

FROM SOUTH CAROLINA.

My Dear Dr. Eaton—

The best thing I have seen on the Cuban matter was your editorial of last week. You have many readers in South Carolina that always look forward to your weekly visits with pleasant anticipations, for they know they will get a meal of wholesome food. There has been a great year for missions in our midst. But we have not only made advancement in missions but the \$100,000 endowment for Furman University on the "Allen plan" is now almost a certainty. Dr. Foteat has arrived and taken up his work in the capacity as president.

Georgetown College has many warm friends, as well as some old students, in this state that were glad of her good fortune in securing Dr. Taylor as president. Our prince of State Secretaries, Dr. T. M. Bailey, is very busy now visiting the associations and talking State Missions.

Kentucky has chosen one of South Carolina's best preachers and noblest men in the person of Bro. A. C. Cree, who goes from Gaffney to Twenty-second and Walnut. He leaves a splendid and important pastorate here, and one in which he is greatly loved.

Dr. A. C. Barron, of Charlotte, N. C., will assist in a meeting with our church here the latter part of this month. We have received over 50 into our fellowship in the

last year, and gave more than \$5,000 to all purposes. We are now in the midst of a vigorous campaign of raising \$3,500 to pay off a debt on the church building. This will be done by Jan. 1, 1904. This is a splendid congregation in every way.

The W. M. U. of this state has just closed a very prosperous year's work with a fine convention at Spartanburg, with Dr. L. M. Rojer's church. He will soon finish one of the handsomest church buildings in the state, the entire cost being about \$50,000.

If you will come to Sumner next month to our State Convention you will be gladly welcomed, for you have a host of admirers in this state who would like to see you. JOHN BASS SHELTON, Chester, S. C., Nov. 3.

DEAR RECORDER:

There are some facts of striking interest about our historic old church here that some of your readers might be interested to know. The church was organized in 1781, and we have the original documents, which are legible, back to 1787. The records from 1781 to 1787 have been so mutilated that they cannot be read. The original minutes of the church, with a type written copy, extending down to 1803 are in the Seminary Library at Louisville.

In 1801 the church had a great revival, and over eighty members were added in six months. Just one hundred years from that time we have had our great revival that began in the Compton meeting and lasted through the whole of 1901. Just one hundred years ago this year, Old Nolin was organized by members going out from Severn's Valley church.

One of the striking things about the church is its aged members. There are now eight members over eighty years of age, six ladies and one man. Of these there are three who are over eighty-five years old. In 1900 a good woman died in Elizabethtown who had been a member of the Baptist church for eighty-five years, and who, if she had lived four months longer would have been 102.

While the church is old and the home of the aged, yet she is young and active in the service of the Master. If you want to live to be old come to Elizabethtown and join the Baptist church.

We are planning for another great spiritual uplift. Dr. B. B. Bailey is to come to us the last day of November, and we are looking to God to use him and us for His glory in the salvation of men. Yours fraternally, W. H. BENNOLD, Elizabethtown, Ky., Nov. 5.

THE MARKET

Report for week ending Nov. 10.

LIVE STOCK.

CATTLE.

Table listing market prices for various types of cattle, including prime ship steers, butcher steers, and hogs.

HOGS.

Table listing market prices for hogs, including packing and butchers.

SHEEP AND LAMBS.

Table listing market prices for sheep and lambs, including extra ship and common types.

LEAF TOBACCO.

Following is the report of week and year ending Nov. 7.

Table showing tobacco prices for various years from 1902 to 1900.

COMPARISONS WITH PREVIOUS YEARS' SALES.

Table comparing crop totals and sales for 1903, 1902, and 1901.

REJECTIONS.

Table showing rejection percentages for tobacco in 1903, 1902, and 1901.

RECEIPTS.

Table showing receipt amounts for tobacco in 1903, 1902, and 1901.

BURLEY—1903 CROP.

Table listing prices for different grades of burley tobacco, such as trash, sound, and good leaf.

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