

# WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, NOVEMBER 19, 1903

NUMBER 50.

Published Weekly by  
THE BAPTIST BOOK CONCERN.  
[Incorporated.]  
214 Fourth Ave. (Opposite New Postoffice)

## TERMS OF SUBSCRIPTION

Subscription—Per year in advance, \$2.50; after six months, \$2.00. Single copies, 5 cents.  
Receipt and credit of payment on the date on which the credit has not been received. If proper receipt, notify the publisher.  
POST-OFFICE ADDRESS—Instructions concerning renewal, discount, or change of address should be sent two weeks before the date they are to go into effect. The exact post-office address to which we are directing paper at time of writing must always be given.

SAMPLE COPIES.—We print each week a limited number, which may be had for the asking.

In speaking of Charles Booth's great work on London, which is an epoch-making book, from whose pages quotations will be made till another Booth arises, the *Watchman* says: "In a time when it is fashionable to speak of pastoral work as out of date, and useless, it is somewhat startling to find Mr. Booth attaching more importance to it as a means of bringing men within the circle of Christian influence, than to almost anything else he mentions."

Mr. Morley, in his *Life of Gladstone*, says that Mrs. Gladstone told him that her husband was naturally impetuous and impatient, but that he had gained mastery by the natural power of his character and "by incessant wrestling in prayer." And she said the prayer was always answered in the strength given him to overcome his impetuosity.

CHANCELLOR McCracken, of the New York University, says a University ought to be a place for strengthening reverence for God and the Bible. He wishes to have no student allowed to enter the University unless he knows by heart some good ecclesiastical, the ten commandments, the Sermon on the Mount, at least twenty psalms and as many of the best hymns.

The *Canadian Baptist* says that McMaster University, the institution of which Canadian Baptists are so justly proud, makes a study of the Bible a part of the regular curriculum through the entire course. This is for all the students. The Canadian Baptists are strong in faith and sound in doctrine, and for this blessed thing the University is largely responsible.

We believe there are very few Southern Baptist churches to whom these strong words of the *Watchman* apply: "Christian congregations appear to think the Gospel can be most adequately and effectively preached by boardless youth, and that knowledge, insight and experience are of no little moment that they need hardly be considered as against the advantages of a stripling who can please the young people."

GEORGE MULLER has been dead five years, and we are glad to learn that his Orphanage at Bristol is kept up by the assistants he trained along the lines of his work. There has been no falling off in the gifts in support of it. Last year the contributions were more than \$200,000. The yearly report shows that these came from all over the world.

If I can put some touches of rosy sun into the life of any man or woman here I feel that I have wrought with God.—George McDonald.

## The Spirit Glorifying Christ.

J. M. WEAVER, D. D.

Just before His death on the cross Jesus said unto His sorrowing disciples: "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Again He said: "I have yet many things to say unto you, but ye cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." He thus taught them that in His bodily absence the Holy Spirit would be their Teacher, Guide and Comforter. From His departure and glorification until His return again unto the world the Holy Spirit was to take His place and carry forward the work of developing His Kingdom.

Hence this is the Dispensation of the Spirit. But the work is not to be disconnected from Jesus Himself, for all the acts of the Spirit were to have reference to Jesus: "He shall glorify me." Thus the Spirit in all His work glorifies, honors, the Savior. He does this by deeply impressing upon us Christ's wonderful work in our behalf. The Christian has but faint conceptions of Christ's atoning work until taught of the Spirit. His wonderful condescension in coming to the world as He did; His laborious and self-denying life on earth; His terrible sufferings, and death of agony on the cross, all this the Spirit impresses upon us. As we learn of these things under the illumination of the Spirit we are led to glorify Him. The atonement glowing beneath the light shed upon it by the Spirit calls forth our highest admiration and deepest gratitude. Thrilled with the wonders of His grace the soul cries out in gladness:

"Glory to God on high,  
Let praises all the sky!  
Praise ye his name,  
Angels his name adore,  
Who all our sorrows bore,  
And saints cry evermore,  
'Worthy the Lamb!'"

Thus the Spirit adds to His glory. Again the Spirit glorifies Him by displaying the loveliness of His moral character. Jesus Christ in His human nature was a perfect man. He was the second Adam. The difference between the first and second Adam was that the second was united to Deity. Both were perfect human beings until the fall of the first. The second never fell but sustained His perfection under all temptations His whole humanity, body, soul and spirit, was perfect. His spirit was holy, His soul was pure and His body was perfect. He was sinless. There was no defect in His character from His birth unto His death. His public life was superb, His social life lovely, His private life was faultless. Now the Holy Spirit so brings out these perfections to one studying His life under His illumination that He stands before the mind glorified as no other being. He is indeed the Chief among ten thousand and the one altogether lovely. Beautifully has Isaac Watts written:

"Join all the glorious names  
Of wisdom, love, and power  
That mortals ever knew,

Or angels ever bore:  
All are too mean to speak his worth,  
Too mean to set the Savior forth."

As the Christian comes under the influence of the Spirit this beautiful character shines in splendor. Again, the Spirit glorifies Him by selecting and developing a class from among men who shall bear His glorious image. The Dispensation of the Spirit is especially for the Gentiles and is called, "The times of the Gentiles." During this age there is to be called out a people for the Lord Christ. Peter, as James reports him at Jerusalem, said: "God at the first did visit the Gentiles to take out of them a people for his name." The Spirit is now doing that work among men. First he convicts them of sin and then regenerates them communicating unto them spiritual life of which they are utterly destitute. Then He develops the life thus given by producing His fruits in them as "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." All these were perfect and mature in the life of Christ, hence as they are produced and developed in Christians they bear the image of Christ. These will glorify Christ before the world as thus developed by the Spirit. Paul says: "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved). And hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Again: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. . . . That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth. . . . That we should be to the praise of his glory." The Spirit thus calls out and develops a people whose characters, Christlike, shall be luminous before all the universe reflecting the glory of Christ their Redeemer. The universe, all the inhabitants of all worlds, seeing this church of Christ, shall join in praising His name. Thus will Christ be glorified by the Spirit.

Now, in view of this subject every Christian should second the efforts of the Spirit to glorify this wonderful Savior by fully submitting to His moulding influences in producing His fruit in him. Let none of us grieve Him and thus hinder His work in us. We should earnestly and constantly seek to cultivate a Christlike character that thus we may add to His glory in time and eternity. Every man who would make the most of himself should accept and confess the Savior yielding to the working of the Spirit that He may be glorified above all.

"Crown the Savior, angels, crown him;  
Rich the trophies Jesus brings;  
In the seat of power enthroned him,  
While the heavenly concave rings:  
Crown him, crown him,  
Crown the Savior King of kings."

Reader, would you not join joyously with the saved in crying: "Unto him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

Then be a Christian!

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." The man who professes and calls himself a Christian is called to realize in his life the life and character of Jesus Christ. He is called to be as Christ was in the world, the living revelation of the life of God. The apostle says: "Ye are the body of Christ, and members in particular." Christ is not here now; he is not to be seen in our streets and lanes; we no longer see his eye of love, feel his hand of healing, hear his voice of comfort and warning. Christ is no longer here? Christ has no eyes, no lips, no feet in the world to-day? Ah, what a mistake is this! We his people are his body, his eyes, his lips, his hands, his feet. We are his eyes searching out the lost and seeking the outcast; we are his lips speaking words of love and counsel; we are his ears listening for the cries of needy and stricken men; we are his hands employed in touching and leading and lifting men; we are his feet running his errands and fulfilling his will. The church is set here in the world to be the living embodiment of Jesus Christ, to fulfill in its life the life and work of the Lord Jesus.—Christian Uplook.

In order to use the Word of God aggressively as a sword of might to save friends and vanquish foes three things are necessary: the soldier must be familiar with his weapon; he must know something of the tactics of the foe, he must have the courage to fight. Our interest under this topic centers on the first, familiarity with the weapon. To know the Word of God well enough to use it in leading men to Jesus, and to silence their quibbles or honest doubts requires study. Not general reading of it alone will answer, but close application for equipment as a worker. We need to know well the truth about God's relation to the sinner. What it means to be lost, and what God has said and done to prove his love for the lost, should be facts readily at our command. In order to be a good workman you must be able to answer the question, "What must I do to be saved?" To answer it in private intercourse with a friend in such a way that your word shall be full of meaning to him and free from cant.

PEOPLE will follow the confident leader. Speak to the people out of a full heart and mind that which you know to be true. If you really do not know anything that you are sure of, get out of the ministry and go to planting potatoes, or seek any useful occupation. The minister must have a message, a confident, whole-souled message. Imagine the angels singing, "Behold I bring you some tidings which I shall now attempt to prove to you are good though there are many contentious angels who doubt it." Speak to the people the glorious tidings in a glorious tone, with a glorious manner, and see them go forward.—The Leader.

The manner of your speaking is full as important as the matter.—Chesterfield.

## QUESTIONS ANSWERED.

By Sam.

"A church is located in a settlement where the chief industry is dairying. Some church members take or send their milk to the cheese factory on Sunday. Are there any circumstances under which it is right for them to do so?" There are no such circumstances, to the best of my knowledge and belief. I was once arguing this question with a dairy farmer, and his argument finally resolved itself into one point. If he did not send his milk to the factory on Sunday, he would have to keep double the number of tin vessels! That was all. The milk would keep for twenty-four hours fresh enough for use in making butter and cheese, but he had tins enough only for one day's milking.

Tin is cheap and lasts a long time. So is crockery, that is the jars in which milk is sometimes kept. A man who has means enough to keep a cow can afford an extra can. There may be cheese factories which will not receive a double quantity of milk on Monday, being of small capacity, and receiving each day all they can handle. I have known many factories and I never heard of such an one, nor did the farmer with whom I was arguing bring forward any such point in his defense. In such a case even it would not be necessary to send the milk. For it could be kept at home and churned on Monday. This would be troublesome, of course, but we are not at liberty to break God's commandments because keeping them would entail trouble.

"Can they expect God to bless them as a church while they do this?" That God often punishes a church for what it does as a church is unquestionable. But I cannot say that he always does it. Sentence against an evil deed is not always executed speedily, even when the offender is a body like a church. That God will punish the individual male members for not doing their duty in enforcing discipline is beyond question. But how He will punish and when no man can say. But we are prone to look for speedy punishment in the way of withdrawal of the Spirit, deadness of heart and conscience among the members and few or no conversions. But the punishment may not be speedy, and then we are in danger of thinking that after all there was no sin done because there has been no punishment. Not immediately in Israel defeated sometimes, though there is an Achan in the camp.

But if the church is dead and conversions are few, then we judge that God is rebuking the body for some sin of omission or commission. And the church should follow the example of Joshua in humbling himself before the Lord as told in Joshua seventh chapter.

"In Paul's writing in Rom. 7:17 do you think one who is professing to live under grace can sin on these grounds? Do you think that God will wink at that, or will he account it as sin? I believe a great many who profess to be devout Christians ease their consciences by that passage." Any man who is regenerated in truth hates sin, and would not "ease his conscience" if he could. No matter what a man may profess to be, if he excuses his sin instead of loathing it and repenting of it, he is not a Christian.

I think my questioner must be mistaken in thinking that many ease their consciences in any such way. That is the baldest Antinomianism, and I think there are few who hold Antinomian views, modern heresy tending to Arminianism. No one can read this chapter and claim that Paul attempted any excuse for himself on any such grounds as that sin did it, and he did not. Nor on any ground, as for that matter.

When Paul says "In his flesh," he does

not mean in his body, but in his carnal nature, in his naturally corrupt heart. The old Adam was left in him, as it is in all of us. Paul does not intend the slightest effort at excuse for his sin in this verse. He is showing the power and extent of natural depravity, and the impossibility of a man's eradicating it by his own efforts. Neither could the law do it for him; but only the grace of God as manifested in the Lord Jesus Christ.

Why, so far from trying to excuse his sinfulness in this chapter, Paul sets forth clearly how he struggled against it.

"Are the Presbyterians right when they say that Calvin did not have the Baptist Servetus burned?" No; Calvin was as responsible for the death of Servetus as Caiaphas was for the crucifixion, and as Paul was for the stoning of Stephen. Paul did not throw any of the stones which killed Stephen, but he was consenting to his death. And it was Pilate who crucified the Lord, but Caiaphas was guiltier than he.

But before I say anything more of Calvin's guilt, let me say Servetus was not a Baptist. He was not a Trinitarian, saying with most horrible blasphemy that the Trinitarians worshipped "a three-headed monster like Cerberus." He was also a pantheist, a believer in what is called "monism" in these days—as though a new name improved the heathenism of the belief. If I remember rightly he was a most unscrupulous liar when it served his purpose.

Now no pantheist is or can be a Baptist, though he might proclaim himself such from the house-tops. No man who insulted the Trinity as he did can be a Baptist. Baptists believe in the deity of Christ; that is a fundamental doctrine with them. Servetus denying the Trinity and believing in pantheism had no right to the name of Christian, much less to the name of Baptist.

He denounced infant baptism, and very probably had been immersed. My knowledge of his life is very fragmentary. But I do not know that the Mormons practice infant baptism, and I am sure that they immerse. Yet that does not make them Baptists.

Servetus was burned as a blasphemer. An appeal in his case was made to all the churches in Switzerland, and with one accord they gave their voice to his death: Calvin did more than assent; he was active in bringing the charges against Servetus, and no casuistry can free him from bloodguiltiness. The excuse that it was the "spirit of the age" is puerile. It was in accordance with the "spirit of the age" that Paul consented to Stephen's death. But Paul never excused himself for that reason, and I never heard of any Christian who made that plea for Paul. He sinned most grievously, he repented, God forgave him.

Calvin was the greatest man of his age, one of the greatest men the world has ever produced. Therefore he ought to have risen above the spirit of the age, and used his mighty power to raise other men. God forgave him, because like Paul, he honestly believed he was doing God's service in having the blasphemer put to death. We must not forget that it was as a blasphemer and not as a heretic that Servetus was burned. He was also thought to be dangerous to the state as well as to the church, but I do not remember whether any definite political charges were brought against him.

There were thousands of Baptists in Europe who had risen above the spirit of the age and were proclaiming the liberty of conscience. Calvin knew this, and it is all the deeper a disgrace that he, far above all his generation in greatness, should not have risen as high as those poor peasants, most of them, had risen.

The charge has been made that Calvin's complicity in the burning of Servetus was due to his doctrines. That charge is ridiculous on the face of it. His doctrines logically required and led to freedom of conscience. It was the spirit of the age which he did not rise above, and his early training which led to his sin. To excuse his sin in the least on account of that

spirit would also excuse the Catholics for their burning of heretics. And it is conclusive proof that Calvin's theological views were not responsible for his sin, that the Baptists of the day who proclaimed liberty of conscience held the same doctrines even more strongly than did Calvin.

## The Teachings of Christ's Touch.

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

The most casual reader of our Lord's earthly biography must notice how often he wrought some of his most wondrous works by a simple touch. He lays his hands upon sightless eyes, and the light breaks in; he puts his finger on deaf ears, and they begin to hear. What a sweet picture that is of the mothers who bring their little children to him that "he should touch them!" Whether it was superstition or faith that prompted the act we know not; but the homeless, childless Man of Nazareth took the darlings in his arms and blessed them. Any one might be willing to caress a sweet babe; but who would care or even dare to touch a loathsome leper, whose very breath was deadly contagion? One of these wretched outcasts with disease running riot over his horrid visage, approaches our Lord and kneels upon the ground. No wife or child or kinsman could give the poor wretch a kiss if he were dying. "If thou wilt," he cries, "thou canst make me clean." What a model prayer for us all! With a yearning of divine pity, Jesus puts forth his pure hand and touches the living protuberance. In an instant the leprosy is gone; Christ's hand has opened all other hands to a hitherto detested contact. Here is an object lesson for us. Nay, it is a cluster of lessons well worth plucking from the vine.

It teaches us as a symbol, the sublime truth of Christ's incarnation in order to reach our sin-polluted humanity. The Revised Version of the second chapter of the Hebrews tells us that "verily not one of the angels did he lay hold, but he taketh hold of the seed of Abraham." Did the contact defile his infinite purity? No; but the touch of his spotless divinity to our foul, sin-cursed nature brought the first thrill of healthy spiritual life we ever tasted. The wonderful atonement was just the "bearing our sins in his own body on the tree." That contact redeemed us from hell. If Jesus had drawn back from it we must have sunk under the leprosy of sin to endless death.

Our Saviour's ministry of love is one of personal contact still. Faith, in turn, puts us into living contact with him. His omnipotent love touches our hearts; our faith lays hold on him. This defies faith as something much deeper and stronger than a mere opinion about Christ, or even a confidence in Christ; it is an act, the act of touching, grasping, holding and uniting ourselves to the blessed Lord of life. Jesus lays hold of us with such a prodigious and perennial grasp that he says, "no man shall ever be able to pluck you out of my hand." My only guarantee of ever seeing heaven is in the almighty clutch of my Saviour's love. Because he lives, I shall live also. Living faith makes every true Christian a part of Jesus Christ as the branch is a part of the vine. This is his own precious declaration, "abide in me and ye shall bear much fruit."

What a gentleness there is in our loving Master's touch when he lays his hand on the sore, aching heart! He knows just where it hurts, and what balm to lay next the bleeding spot. In that poor creature that crouched at his feet and bathed him with her tears, the sore spot was the sense of her guilt. "Thy sin be forgiven thee," was the healing balm. My suffering friend, can't you trust that hand? It may have cast you down, but you may be sure that it will never cast you off. When his wisely loving hand uses the lancet or the pruning knife, it is unflinching love that holds the instrument. No one cruel blow has our Saviour's hand ever yet given you or me; nor ever will.

But what a reason that touch of the

leper gives to the hateful, selfish spirit of caste and pride! Shame on us that we are so willing to touch the jeweled hands of wealth, and to sit beside silks and satins and sealskins, and yet regard the ill-clad, ill-dressed outcasts as if they bred contagion. The sin and the shame of too much of the professed Christianity of our day is that it is above touching the leper. That gap left wide open between wealth and festering poverty, between culture and ignorance, between religion in broadcloth and sin in rags, is to-day the severest indictment that Christianity has to encounter. And the one only practical solution of the great burning problems of how to reach the neglected masses, and how to rescue the harlot, and how to save the ragged children, and how to evangelize the heathenism of our huge cities, lies in two words—Christian contact. The personal contact of practical piety and self-sacrificing love with darkness, filth and misery; that's the only remedy. Heart must touch heart. The strong, loving hand must not draw back from lifting lepers from their deadly degradations. To praise the Salvation Army for their labors in the slums is cheap; but it is condemning. For unless the strong, rich and favored followers of Christ will let him lead them right into the wretched regions where sin and sorrow are sweltering, they deny their Lord and dishonor the very name of Christian. Oh, blessed Healer of the lepers, touch thou the hearts of thy disciples and cure them of the leprosy of caste and pride and self-indulgence.—The Standard.

AN ANCIENT PARALLEL.—There is no Old Testament writer whose words are more apposite to modern conditions than Amos, the first of the prophets. One of the charges that he brought against the iniquities of the commercial and social system of his time was that the flood of prosperity which had swept over Israel had been arrested by the rich, and utilized solely for their own advantage, and had not been permitted to lighten the burden and improve the condition of the average man. Through the maladjustments of the industrial system skillfully utilized by the rich, what God had intended for the whole people had inured to the advantage of only a few. It had become simply a class prosperity. Something like that has been taking place in American life during the last few years. Last year several of our largest corporations, like the Pennsylvania and the New York Central railroads, explicitly stated that the increase in the cost of living had deprived the wage earner of his fair share of the national prosperity, and therefore they increased the wages of their employes. In other cases the labor unions, by a very costly species of warfare have succeeded in adding to the wages of their members, but there is an immense number of persons in the country to whom no increase whatever in income has come, but the added cost of living has pressed upon them with its full weight. Certainly there is something wrong about a type of prosperity which makes living cost more while income remains stationary. But a careful study of the Book of Amos will probably reveal the fact that the results that moved him so deeply are brought about to-day by similar causes.—Watchman.

Come close to God. He may take you to-day up into the mountain top, far where he took Peter with his blundering, and James and John, those sons of thunder, who again and again so utterly misunderstood their Master and his mission—there is no reason why he should not take you. You can hardly be farther from them than they were. So don't shut yourself out of it and say, "Ah, those wonderful visions and revelations of the Lord are for choice spirits, for an election while the election." They may be for you. The Lord will come to those that are humble and of a contrite heart and who tremble at his word.—McNeill.

Charity is the scope of all God's command.—Chrysostom.

The Baptist Opportunity.

BY E. N. DICKEN, D.D.

The Centennial Address for Bellevue Church, at the North Bend Association, Oct. 7, 1903.

It is a wise man who knows and always improves his opportunity. The difference between nations is largely due to the keen foresight which seizes upon and improves the chances as they are presented. It will be our aim to-day, in part, to show how Baptists have done this in the early history of our country. The churches of Christ, in post-apostolic times, following closely the teachings of the Master, enjoyed a peaceful and a fourth century, united church and state, the churches began to lose their spirituality and all the essential elements of true churches of Christ. This state of things continued till the beginning of the seventh century and culminated in the reign of Boniface, the first universal Bishop of Rome. Here Romanism began and with the persecution of the Baptists. The Baptists, in this time till the dawn of Luther's reformation in the sixteenth century, under the various persecutions by which they were known, were called on to endure all the agonies of fine imprisonment, punishment, torture and death which human wickedness could invent. They were the light of the reformation; but seeing it in the distance, they withheld their influence to be seated in turn by the reformers. Luther reformed many of the extravagances of Rome, but he did not unite church and state and in his baptism, which is the corner stone of the kingdom of glory, during the church and the state in unholy alliance. Calvin, Knox and Wesley retained the same errors. The Baptists, now called Anabaptists because they baptized persons coming from other denominations, still clung to the Bible, practicing its teachings and excluding all others. As they fled from persecution, they sought this country where they might enjoy the rights of citizenship. They were persecuted for a time here; but at last liberty triumphed and they found their long-sought rest. Here we divide our subject into two parts, the opportunity and the opportunity made.

The opportunity made. Baptists, on being secured in the American colonies, arose, in 1703, even before and during the Revolutionary War, and helped secure the religious freedom which we enjoy today. The American colonies received their charter from the king of England, who claimed the right to tax, imprison, banish all who would not submit to the established church, to suspend the rights of Romanists, though they had settled there by religious liberty, refused to grant that liberty to the Baptists. Roger Williams was banished in 1636 to Rhode Island, where he formed the first civil government on earth which gave civil and religious liberty to all. Dr. John Channing was banished to Nova Scotia in 1775 for preaching the gospel in the Bay of Massachusetts. In Maryland the Roman Catholics extended a limited toleration to non-Romanists, but not religious liberty. Toleration is not liberty. England gives Baptists toleration only, while she confiscates their property to pay taxes to support Episcopal churches and to teach Baptist children the doctrines of the established church.

In Virginia the Episcopal church had control over her charter of 1611. All persons had to be of her services, have the children christened to support her worship, or be fined, whipped, imprisoned. And all must be confirmed by the parish priest. Baptist ministers were forced to preach from prison windows, if they preached any, while their families endured all the privations. Dr. Hawks, the Episcopal historian, says: "No dissenter in Virginia experienced, for a time, harsher treatment than did the Baptists." They were beaten and imprisoned, and cruelly taxed to support the Episcopal church. They were once, always and inexorably for of conscience and the downfall of state persecutions. Baptist principles and persecutions, then many friends. They enlisted James Madison, Thomas Jefferson and Patrick Henry as their champions of their cause. A committee of Baptists petitioned the Colonial legislature asking the abolition of the state tax, no taxation for religion, no special privileges for any; but permanent liberty of conscience for all. In 1776 Col. Mason introduced the Virginia Bill of Rights including the idea of separation. Mr. Madison could not see the wisdom of a separation, as it included the exercise of religion according to the dictates of conscience. The bill became the law and ended the tyranny of the established church. In this respect the Baptists stood alone. Dr. Hawks says: "The Establishment was finally put down and the Baptists were the principal promoters of this work."

Not satisfied with freedom in Virginia, the Baptists sought to secure it for all the colonies. A committee was appointed to work to this end. The committee memorialized the Continental Congress and were opposed by the Massachusetts delegation. They received only expressions of sympathy, with no material aid. In 1789 when Gen. Washington was president, the committee of Virginia Baptists waited on him, expressing fear that the new constitution did not give sufficient guarantees to secure religious liberty. Accordingly he recommended, and Congress passed, the first amendment to that instrument securing the liberty we all enjoy to-day. The Baptists fought the battle as religious liberty. The so-called Washington's army and the preachers became their champions. So Washington knew them well, and though an Episcopalian himself, he was ready to grant them all

the rights and liberties they might ask. Thus the Baptists fought manfully, both in the cabinet and in the field, and, by the grace of God and the help of friends, they won their liberties and made the opportunities which we enjoy to-day.

1. The opportunities improved. Have these opportunities been improved, and will we improve them as they pass? 1. How were they improved during the last century? We would not reflect on the noble spirits who have prophesied and passed to their reward. But while some have been zealous in defending the faith, others have been seeking after gain, and have largely neglected the trust committed to them. It may be offered, as an apology for them that their burdens were many and their opportunities limited. Schools and colleges were few and remote, papers and periodicals were not the best and opportunities for study were limited.

They filled the forest, wrought in the soil with muscle for a living and travelled on horseback. While we have entered into their labors, farm by farm, and travelled by steam and electricity. When an advertiser mailed them they had few defilers of the faith who were able to meet a skillful enemy.

In 1812, when Alexander Campbell visited Kentucky, he played havoc with the Baptist churches by his new and plausible doctrine of baptismal remission. Many Baptist churches were practicing, if not preaching, do-nothing-ism, while Mr. Campbell preached that man must do it all, and thus founded many his churches on Baptist ruins. But in spite of such reverses, the Baptists have made great headway during the last century. One hundred years ago they numbered 1 to 53 of our population; now they number 4 to 16. In colleges, theological seminaries and normal schools, Romanism, her rank. Their people and ministry with their intelligence will compare favorably with any, their zeal in mission work is rapidly increasing, while they have grown from a handful in numbers to 4,688,153. They have also taught the Pedobaptists that a church can live without learning, and that a student who depends not on numbers but on the spirituality of its members. But the more important question with us is

2. What are our opportunities to-day? Will we know and improve them? To know them we must consider carefully (1) the work which lies before us. There are three or four enemies lying in the way of our progress which must be removed. There are the Romanists, the love of gain and the fact that these enemies are fortifying themselves in our cities. The use of machinery on the farm is driving our people from the farms to the cities where labor is demanded. And this tendency will doubtless continue for some time till the majority of our people live in the cities, and the cities rule the country, which is to become of our liberties? But in controlling the run power the Baptists have the help of other denominations.

There is another evil apparent in the fact that good men are so absorbed in money-making that they quite forget they are Christians and citizens and owe a duty to God and society, and by neglect turn the governing power over to their worst enemies. If good people would all take an interest in popular elections, saloon-keepers, criminals and political demagogues would not rule our cities as they do. Dr. Parkhurst says: "If the perseverance of the saints were equal to the perseverance of sinners, their prey would be a wonderful improvement in our land."

But the worst enemy which Baptists have to oppose at home and abroad is Romanism. This enemy is great because it can be successfully met by Baptists alone. Baptists have not, like other denominations, any of the elements of popery in their polity or practice. The Pedobaptists came out of Rome, and have much in common with her, and therefore Romanism is a deadly enemy. When Romanists leave their church they wish to go entirely away from her, as the Cubans said to Dr. Diaz when he formed them into a Baptist church. Rome says: "Let the church lean upon the state." Baptists say: "Let the church be entirely separate from the state and lean only on her Lord." Rome says: "Let everybody be baptized in infancy," and so say Pedobaptists all. The Baptists say: "Let only believers be baptized; for this was the apostolic practice, and it prevents the mixing of the church and the world which the Bible says must be separate." Rome and her daughters say: "The creeds and traditions of the church are of equal authority with the Bible." Baptists say: "The Bible and God alone is our only rule of faith and practice." Rome says: "Let the priest interpret the Bible for you and be subject to your superiors in the church." Baptists say: "The true believer with an open Bible in his hand needs no interpreter of truth, and he knows no superior but his God." Romanism is a system of tyranny, superstition which this which enslaves her people and keeps them in ignorance and degradation, while Baptist teaching enlightens and elevates man and glorifies his God. These opposing forces stand facing each other, and the vital question is, Who shall win the victory?

In many of our cities Romanists own more property and have more communicants than all other denominations combined. And still they own the most fertile lands in steadily increasing numbers. A Catholic is a Romanist, and a citizen afterwards, and the priest can cast a solid Catholic vote for whom he chooses. The politicians know this, and trim their sails accordingly. Why did our President send Judge Taft to consult the Pope about our manner of ruling the Philippine Islands? Was the like ever done by our Presidents before? If we cannot control the islands without consulting the Pope, can we better turn them loose. Why did he send to the cardinals of Rome a letter of con-

dolence when the Pope died? What has a civil ruler to do with an ecclesiastic, however great? Is the union of church and state returning? Why did he write to the Federation of Catholic Societies commending their work and in return the expressed wish that he would turn over to them the schools in the Philippine Islands and pay them out of the public treasury? Whether are we drifting? Surely our politicians of all parties will bear watching. Why, in the providence of God, were the islands placed under our control unless it was to present us an opportunity to give them the word of life? Now briefly notice

(2). Our facilities for the work. The discoveries of science have brought the world together so that all men, of whatever race they be, are neighbors. The printing press, telegraph and telephone furnish us, daily with a knowledge of the world, and we are enabled to use the same channels in conveying knowledge to others. Our facilities for travelling surpass the fondest dreams of our fathers. Our opportunities for education are numerous and great. Books, tracts and periodicals are cheap, so any one may preach the gospel by supplying these to the people. The facilities for the work were only equal to our facilities for work, surely the millennium would soon dawn on our land. We now notice briefly

(3). The spirit in which this work must be done. The Spirit here, as in all Christian work, must be the Spirit of the Master. And his was the Spirit of love, service and self-denial. With this religion must cease to be a form and become a fact. Every lover of the Lord must become a Christian worker, and not delegate all the work to the pastor. Our city churches complain that the people do not go to church. There the churches must go to the people. The poor in our cities live in tenement houses, have but few of the comforts of life, and the Christians care nothing for them. This impression must be changed. Some city churches think they do well to live. When 200,000 people moved into New York below Fourteenth street, seventeen Protestant churches moved up in town to keep from dying. The true aim of a gospel church is not self-interest, but the good of the world. For the Lord to this end she must direct her energies. She must take on the institutional form, and instead of having only one large room for preaching, let her have several rooms in which she may have preaching and classes taught in the various utilities of life. She should have reading rooms, lunch rooms, bath rooms and even hospitals for the sick, and thus enlist her members in doing good. What all our churches need is development in Christian labor. Moral societies to-day are doing work which ought to be done by our churches. By this manner of work the poor of our cities will feel that our churches care for and love them. They will no longer learn and be elevated instead of going to places of ill repute to be dragged down to ruin. And when they are converted to God they will join us and increase our working force. The real object of Christian living is to glorify God in doing good. Our opportunities in this direction are many and great, and our happiness requires us to improve them.

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

Books. Studies in the Art of Illustration. Amos R. Wells. \$1.25. Fleming H. Revell Company, Chicago and New York. We endorse the language on the paper cover: "Mr. Wells is a good story-teller, and has collected incidents and experiences from the street, the market, the office and the home, that he applies with rare skill to moral truths. To the general reader his book will provide devotional reading that sparkles with animation and practical application. To the clergyman and Sunday School worker this collection will possess a peculiar value and offer many a vital suggestion." It is indeed a bright, breezy, bracing book. Preachers and teachers will here find the work well done that they are anxious to do, and here they can see how it is done.

Enemies and Evidences of Christianity. John Duncan Quackenbush. Columbia University. \$2.50. Eaton & Main, New York. "A book of profound and varied learning and thinking. There those who have thrown off the faith of their fathers are trying to find something as a substitute. They search the realms of science, philosophy and oriental religion to find material out of which they can construct a faith that can satisfy the soul. Prof. Quackenbush shows in a clear and masterly manner how vain are all such attempts. He first sets forth the pre-eminent claims of Christianity. Then he contrasts it in succession with Hinduism, with Buddhism, with Confucianism, with Mohammedanism, with theosophy, with spiritism and communism, with naturism and with agnosticism.

Then he states, briefly and comprehensively the evidences of Christianity. It is a valuable addition to the literature of apologetics, and written from the evangelical standpoint.

The Being With Upturned Face. Clarence Lathrop. \$1.00. Funk & Wagnalls, New York.

A transcendental book, written in most highly wrought style. It is a fine book for a sophomore to quote from. Here are a few sentences taken at random: "Our excitements are stronger than adamant, they can toss hills into the sea and crush them into plains." "Passions rooted in nature, brought up out of savagery to wisdom and sweetness, diamed by love will make the redeemed race." "The saints are lambent loves, translucent through culture." "It is a woman's office to bestow on man this final power, without which he may be intellectually invincible as the rocks, yet lack that greater power, that enlivened intellectuality, that triturates rocks into roses." "The feminine of God must impregnate and transfigure the very cosmos until the whole becomes merciful as the bending sky, hopeful as the sunrise; fragrant as the roses, until the rocks and hills shall partake of that which rules in heaven."

Practical Commentary. Sunday School Lessons for 1904. 50 cts. Fleming H. Revell Company, Chicago and New York.

This is the twelfth year of this series of volumes. It is written by the Rev. W. B. Olmstead and Mrs. T. B. Arnold and Mrs. Abbie C. Morrow, and they have done their work well. There are class records and a map of Palestine. The book is a marvel of cheapness, and Sunday School workers will find it very convenient and very helpful.

The Worth of Words. Dr. Edley Husted Bell. Introduction by Dr. William Colby Cooper. \$1.25. Hinds & Noble, New York.

Dr. Bell gives a goodly list of misused words, with the needed corrections, of vulgarisms, of every-day errors and of slang. He then explains how words change their meanings. With neatly all he says we are in hearty accord; but we do not believe it is improper to say "it is excessively hot," since it may be hot beyond the normal. Excessive means more than normal, and heat, as well as other things, can exceed the normal and so become excessive.

Dr. Bell writes brightly and vividly, and what he says is likely to stick in the memory. He shows wide reading and varied learning.

Gleanings From Paul's Prison. Wayland Hoyt, D.D. Addresses. Nathan Shepard.

Half Hours With The Christ. Thomas Moses. 30 cts. each. American Baptist Publication Society, Philadelphia.

These are three books of the Phoenix series. The Society is publishing, and in so doing is rendering valuable service to the Christian community. Dr. Hoyt's "Gleanings," etc., is a book of practical devotion in his best style and is a fascinating book. It is a running commentary on the Epistle to the Philippians with telling illustrations. A very helpful book.

Prof. Shepard's Addresses are respectively on Martin Luther, John W. Newton, Manifesto of Charles G. Finney and Hugh Latimer, and they are of the highest order; either one of the five is well worth the price of the book.

Mr. Moses' book reverses the usual order, and instead of taking the reader back into the first century and to Palestine, he seeks to bring Christ into present-day life. The various incidents in our Lord's life are given a practical application to the affairs of to-day.

MAGAZINES.

Bibliotheca Sacra for October. This sterling quarterly has just come to hand through, as usual, with great regularity to the office. What it is known, and more than has heretofore been known, about the Samaritan Pentateuch. Dr. Lindvall ably shows the Metaphysical Needs of Our Time, a mastery and timely article. The other articles are—Theodicy; Parks Theological System (F. H. Foster); Study of English Literature as an Instrument of Christian Culture; Manifesto of Wisdom of God as Seen Through His Church; Christ in the Old Testament; Miracle, Law, Evolution. The "Notes" are Problems Confronting Russian Statesmen; Must We Centralize? Notes on British Theology and Philosophy. The notices of recent publications are discriminating and helpful. This is the 73rd year of this sterling and valuable quarterly. The White Birch series have a bearing, yet the Bibliotheca Sacra stands for the integrity and the authority of Scripture. It deserves a wide circulation. \$3.00 a year; 75 cts. a copy. Bibliotheca Sacra Company, Berlin, Ohio.

The November number of Floral Life abounds with articles which strongly appeal to lovers of Nature. Richard Kothe, formerly gardener to the Grand Duke of Saxony, contributes the first of a series of beautifully illustrated papers on Formal Gardening. Other notable articles are: Hardy Vines for Next Summer's Shade; Long Blooming Perennials; Hattie's Garden; New Leafed Evergreens; Fruit Trees for Display; Effective Grouping of Shrubbery; Cold Frames and Hotbeds; The Flora of Hawaii; Late-blooming Shrubs; November Garden Work, etc. In addition to these are the "Notes and Queries." The illustrations are extremely fine, the frontispiece and cover being especially noteworthy. (See additional list on another page).

When answering advertisements please mention the Western Recorder.

Subscribe for the Recorder.

Sunday-School Lessons

SUNDAY, NOV. 29.

DAVID'S CHARGE TO SOLOMON.

1 Chronicles 28:1-10.

Motto Text.—"Trust in the Lord with all thine heart."

Prov. 3:5.

And David assembled all the princes of Israel.—David was prematurely old at seventy, the result of the hardships of his youth and his great work for his people and his God.

To secure Solomon's succession David summoned a great assembly of all the leading men of the tribes. The princes of Israel, the leaders of the tribes, all the military officers, including those who commanded only 100 men; the men in civil offices called the stewards; the leading men who held no office but were of great influence among their people, and the valiant men who had made themselves famous in battle.

Then David stood upon his feet.—He was sitting on his throne, and it was his custom as that of other kings to speak while sitting. But feeble as he was, he rose to show his sense of the greatness of the occasion.

But God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war and hast shed blood.—The shedding of blood, even in a just war, was held to render a man unclean. Soldiers returning from battle were required to abide without the camp seven days, and those who had killed any one or touched a dead body were directed to purify themselves the third

All Stuffed Up

This is the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headaches, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have not had any return of the disease since."—Evelyn Peason, Lebanon, Tenn.

Hood's Sarsaparilla

Cure catarrh—It soothes and strengthens the mucous membrane and builds up the whole system.

day and the seventh day. (See Numbers 31:19-24.) This refusal of David's desire emphasized the fact that the temple was to be a house of peace.

Hath heit the Lord God of Israel chose me before all of my fathers to be king over Israel forever.—His dynasty should continue and not meet the fate of Saul's. It was by the election of God that Judah was chosen as the tribe from which the royal family should be taken; and that the family of Jesse, one of the least in power and influence in the tribe, and that Jesse's youngest son was chosen. Hence, Judah had no room for boasting, and the other tribes no excuse for envy.

And of all my sons (for the Lord hath given me many sons) he has chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord over Israel.—Solomon's youth and other things might well have made him unacceptable to the proud princes.

David shows that God had chosen Solomon, and to God's will they must give a cheerful assent. In this great political meeting to establish a ruler, God and God's will stand first. Will the day ever come when this will be the case in the great political meetings of the nations?

And he said unto me, Solomon thy son, he shall build my house and my courts.—There were courts surrounding the temple, the court of the priests being the innermost into which none but the priests and Levites could go, the court of Israel outside of that into which the men could go, then that of the women of Israel, and on the outside the court of the Gentiles. That he should build the courts as well as the house, showed that David could be happy in knowing Solomon would finish the temple completely, great as the work would be.

For I have chosen him to be my son, and I will be his Father.—Greater honor no creature could have. And this honor belongs to every regenerated soul. David could depart without anxiety for the young son upon whom he left such great responsibility. For he did not leave him an orphan, but with an infinite Father to guide and guard him.

Moreover, I will establish his kingdom forever, if he be constant to do my commandments and my judgments, as at this day.—The promise was conditional, as so many of God's promises are. Yet we are apt to claim the promises when we have not complied with the conditions. It is necessary to guard against this, or we shall be in danger of sinning by charging God foolishly. "As at this day," indicates that so far in his life Solomon had, to the best of his ability, kept the command-

ments. Verse 8. David turns to the assembly of princes and warriors and great men of Israel and makes a solemn charge to them. The eyes of all Israel, the congregation of the Lord, were upon this assembly of leaders, and they stood as representatives of their people, in the presence of God. The address of their king is, as it were, the message of the President of our Congress. The difference between the tone of David's message and that of presidents and kings in these days is painful. But every presidential message and every royal address ought to put God and obedience to him as the chief point. They must keep the commandments of God, not merely those they knew without any trouble; but they must carefully search the Scriptures in order to learn all his will. On this condition, and only on this condition, could they hope to be happy and prosperous in the land and leave it as a heritage to their descendants.

And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and a willing mind.—Having given his last charge to the assembly, the aged king turns to his beloved son. David was a great, wise, experienced man, who knew all men could know. Yet to his son in this great and solemn hour, he can only repeat what he had said to the assembly. Obedience to God—that is the whole of life and duty both for kings and people. But to obey intelligently, they must know God. God cannot be deceived by lip service. He searches all hearts and understands all the imaginations of the thoughts. Any man who seeks

AN OLD TIMER

Has Had Experiences.

A woman who has used Postum Food Coffee since it came upon the market 8 years ago knows from experience the necessity of using Postum in place of coffee if one values health and a steady brain.

She says: "At the time Postum was first put on the market I was suffering from nervous dyspepsia and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum, and got a sample and had it carefully prepared, finding it delicious to the taste. So I continued its use and very soon its beneficial effects convinced me of its value for I got well of my nervousness and dyspepsia.

"My husband had been drinking coffee all his life until it had affected his nerves terribly. I persuaded him to shift to Postum and it was easy to get him to make the change for the Postum is so delicious. It certainly worked wonders for him.

"We soon learned that Postum does not exhilarate or depress and does not stimulate but steadily and honestly strengthens the nerves and the stomach. To make a long story short our entire family have now used Postum for eight years with completely satisfying results as shown in our fine condition of health and we have noticed a rather unexpected improvement in brain and nerve power." Name given by Postum Co., Battle Creek, Mich.

Increased brain and nerve power always follow the use of Postum in place of coffee, sometimes in a very marked manner. Look in each package for a copy of the famous little book, "The Road to Wellville."

God sincerely can find him. Any man who forsakes him will be cast off.

"Take heed now; for the Lord hath chosen thee to build a house for the sanctuary be strong and do it."—The fact that God had elected Solomon would greatly strengthen him in his work. There is no doctrine in the Bible which gives more comfort and strength than that of election.

FROM LIBERTY ASSOCIATION.

Liberty College, located in the thriving city of Glasgow, Prof. George H. Burnett the President, is a great institution of erudition and is progressing fine. The attendance is large.

Mr. C. H. Hatchette, the efficient clerk of Liberty Association, has been confined at his home in Glasgow for twelve weeks with typhoid fever; to the gratification of his host of friends he is now convalescent. He had a close call.

Bro. J. H. Loving is the beloved pastor at Glasgow. He is doing a fine work for that church, and preaches every Sunday.

The Baptist church at Hisseville has just called, and he has accepted. Bro. H. H. Spillman, the much-loved Moderator of Barren River Association. He has held that office for a number of years to the satisfaction of all. He preaches for Salem church in this Association also, and (has been for several years. His home church, Fountain Run, Monroe county, he has been preaching to for twenty years. When a church gets him they retain him as long as they can.

Four Baptist preachers in the last few years have come over from Tennessee to this Association, and all are doing good work. First, Bro. W. H. Smith, now of the Knoxville, Bro. Don Q. Smith, Bro. J. H. Grimes and Bro. D. B. Davis. Bro. Don Q. Smith is located at Rowlette Station, and preaches for three churches in Liberty Association—Rowlette, Pleasant Valley and Rock Spring, and Hilldale in Tennessee, his former home. Bro. Davis preaches for Lenoce, and Bro. Grimes preaches for Cave City, where he lives, Horse Cave, Glasgow Junction and I don't know what other church.

Bro. J. H. Grimes and Bro. J. M. England are in the midst of a revival at Horse Cave.

Bro. J. H. Grimes and Don Q. Smith have just closed a good and interesting at Canmer, in Hart interesting meeting at Canmer, in Hart county.

Bro. A. W. Richardson, of Texas, and J. G. Hardy, Missouri, visited their native state—Kentucky—and county—Hart—this year. They did some excellent preaching while here. I failed to learn whether or not they were reading the Recorder, though I guess they are.

Bro. R. H. Spillman, the beloved pastor, and J. W. Spillman, a former pastor, and one that everybody loved, began a protracted meeting at Hisseville last night. May the good Lord be with us and bless us in our meeting, for we have been praying to that end, and as soon as the meeting is over I will report it.

done in this great world. J. C. THOMAS, Knob Lick, Ky., Nov. 14.

PROGRAMME

Of East Circle meeting of O. V. Baptist Association to be held with Advance Baptist church, Baskett, Ky., Nov. 27.

Friday evening, November 7:30 p. m. Sermon on "The Power of Cross," John 12:32. W. A. Lusk, W. W. Scherdtferger, alternate.

Saturday morning, November 28, 10 a. m.

Devotional Exercises. Organization. Address, "The Deity of Jesus Christ," W. H. Bell, J. T. Fair.

"The Person and Work of Holy Spirit," J. W. Bristol, Farmer.

"The Territory of This District Association," J. R. Bennett, Walden.

"The Financial Ability of This Association," Wm. Connell, J. H. Rowlett.

At its conclusion each address will be the subject of general discussion.

Saturday afternoon.

Address, "Jesus' Second Coming," T. A. Conway, H. A. Jones.

"The Future State of a Wicked," W. A. Lusk, W. Swann.

"The Religious Status of This Association," Dr. H. H. Farnsworth, J. A. Bennett.

"How to Develop the Mission Spirit in All the Members of Our Churches," Dr. T. Y. Howard, D. Harris.

General discussion after each address.

Adjournment at 4 p. m.

L. W. DOOLAN, Chair. Com. on Arrangements.

Our church in Blandville enjoyed a great revival. It was great pleasure and benefit to have with us Bro. W. H. Smith, of Recorder, who for eight days earnestly and ably preached to us the Gospel of Christ in simplicity. Bro. Smith's sermons were greatly appreciated, and labored earnestly and faithfully with saint and sinner here. We are all sorry to have him leave us so soon, but our much-loved pastor, Bro. J. M. Burgess, by his shoulder to the wheel, and good work went on. God bless the efforts of these grand and able men of God who for two weeks labored night and day to show the way of salvation and the doctrine of the Bible. "As we are in grace and in the knowledge of God," we feel more and more necessary of "contending earnestly for the faith delivered unto saints.

Our church was strengthened and greatly blessed, and we were permitted to see new born souls rejoicing in a Saviour's love. A result of these meetings, a teen souls were saved with everlasting salvation. Nine were baptized, 6 more have joined, are awaiting baptism. There were eight additions to the church by letter and relation.

We are proud of the way in which these consecrated men of God so earnestly, faithfully and bravely preached and worked for the salvation of this people. May there be many, many stars in the crowns of glory as the result of their labors here for God's glory.

A Meeting Blandville, Ky., Nov. 27.

A FINE KIDNEY REMEDY

Mr. A. S. Hitchcock, 1007 N. 1st St., Chicago, Ill., writes: "I have used Doan's Backache Kidney Pills for several years, and they have done me much good."

KANSAS BAPTIST CONVENTION.

The Ministers' Meeting, the day prior to the Convention, was joyfully attended, and the subject was vigorously discussed. Dr. C. F. C. McConnell preached at it. It is useless to say it was a great sermon. At 10 o'clock there were messengers and singers enough on hand to fill the auditorium of the First church.

Dr. A. U. Boone, of Memphis, in charge of the meeting while allment is going on. His words are words of wisdom, and prayers of Drs. S. H. Ford and F. C. McConnell and others have already opened the windows of heaven, and showers of blessing are now falling upon us. The nation is critical, and great difficulty prevails. Dangers abound and Divine guidance is being earnestly invoked. The peace proposition is a problem, the solution of which is at this time known only to God. To a superficial observer we may be hope, but none to me who see the underground realities.

Dr. Gov. J. P. Eagle was unanimously elected president; N. C. Mason and John Ayers were elected vice-presidents; W. F. Doran and L. E. Finney were elected secretaries. Bro. O'Kelly made an excellent welcome address, and W. Y. Amis happily responded.

SATURDAY MORNING.

The first in order of business was the report of the Peace Committee. This contained a correspondence between the two committees too long for a newspaper article. A minority report followed, recommending a recommendation to incorporate a different interpretation and recommendation. This strained the interest seemingly to a dangerous point, but was carried, practically without discussion, by nearly four to one. This indicates a failure of the peace negotiations.

Next came the report of Secretary Love on State Missions. The report shows a good year's work. The figures showing progress on some of the important points will be given later. At present will be the following: Total to missions, \$13,384.77, an increase over last year of \$2,531.47; State Missions, \$5,904.72, an increase

of \$2,158.14 over last year; Foreign Missions, \$4,021.32, an increase over last year of \$1,380.80; Home Missions, \$2,399.73, an increase of \$1,006.50. This in the face of spring floods and other difficulties. The report created an enthusiastic response in song and thanksgiving. A great speech followed by Secretary Love.

The report on Publications was turned to the interest of The Baptist Advance. The two editors, the Mission Secretary and Dr. F. C. McConnell made thrilling speeches. The sum of \$4,000 was raised to increase the stock.

The recommitted Peace report was adopted with one dissenting voice.

FROM OWENSBORO.

Dr. W. B. Riley, the distinguished pastor of the First church of Minneapolis, Minn., has just aided us in an excellent meeting at the Third church. The universal verdict is that this city has never heard better preaching! So far, thirty-one have been received into the church, twenty-four of whom were for baptism; but we look for many others still to join. It was a great joy to be again associated with this gifted brother, whom we learned to esteem and love while in a meeting with him in Carrollton years ago. The large free-will offering, so heartily given

BAD HABITS

Improper Food Often Leads to Tobacco and Opium.

Improper food creates abnormal tastes and there are many cases on the medical records where the liquor habit and tobacco habit have been caused by wrong food and have easily been cured by the use of the scientific food Grape-Nuts which so thoroughly nourishes and rebuilds the nerves that they stop the cry for stimulants. A business man says: "For 30 years I smoked on an average of 10 or 15 cigars a day and then my nervous system collapsed and I had about made up my mind that it was all up with me for I had tried many times to break off from the tobacco but it always failed."

"Last May I was so run down I only weighed 111 pounds and I realized that I must stop smoking and stuck to it for about 10 days but was so nervous and out of sorts my family told me I had better go back to smoking as it was impossible to live with me. It was just about this time my wife brought a package of Grape-Nuts on the table one morning and as I could eat nothing else she induced me to try a little of that. So I took a teaspoonful of it and strange as it may seem I found it tasted good and by the time I had it down I knew it had gone to the right spot, so I took some more and it was the first food I had relished for weeks."

"So I kept up the use of Grape-Nuts and as my appetite came back added other foods and I am now back to my old weight of 133 pounds never felt better in my life and strange as it may seem I have no further craving for the tobacco and I thoroughly believe that only the courage and ambition I got out of Grape-Nuts has given me the strength to quit smoking. If everyone knew the power of this wonderful food you would not be able to build a factory big enough to supply it." Name given by Postum Co., Battle Creek, Mich. There's a reason.

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

in acknowledgment of his price-less services, showed the appreciation of our church and congregation of him. His excellent volume of sermons on "Verities and Vagaries" is being widely read.

The minutes of our Daviess County Association are just out, and show that the Third church received during the year 84 new members, and gave, for all purposes, \$10,944.36. Our church property, including our handsome mission building and the Chautauqua building, is now valued at \$48,400. We are gradually reducing our heavy debt, and hope, at no distant day, to do more for all our denominational enterprises.

Pastor E. P. Jones is in a meeting at the First church. Monday he will be joined by the gifted and beloved Dr. C. S. Gardner, of Richmond, Va. Pastor H. E. Gabby, of Walnut Street, follows in a meeting, aided by Pastor Dolan, of Henderson.

Our Missionary Board has secured Rev. E. B. Farrar as missionary for this year. Bro. Farrar will pitch a huge tent in the destitute places and we look for a mighty work to be done. The Board has requested the continuation of the publication of the Daviess County Baptist, of which the writer is editor, as the official organ of the Board.

We are looking forward with pleasure to the B. Y. P. U. Convention here next summer, and to the establishment of a great "Bible School" in connection with our Chautauqua.

P. T. HALE, Owensboro, Ky., Nov. 13.

LOUISIANA LETTER.

It was revealed at our State Convention that last year's record was one of the best in the history of Louisiana Baptists. Considerable progress had been made in missionary, educational and orphanage work.

The matron and orphans are now comfortably ensconced in our new Orphans' Home at Lake Charles. A small debt remains on the splendid brick building, but it is being rapidly reduced by J. T. Barrett, financial agent.

Our colleges, male and female, have brighter prospects, considerable improvements have been made on the buildings, rendering them more attractive and comfortable. M. A. Price is still moving up the figures on the endowment for the male college of the State. The associational meetings are about over now, and judging from the reports published the interest is fully up to the standard.

The workers throughout the State are full of courage, hope and good cheer. A large number of baptisms have been reported through the Chronicle, since our annual meeting, showing that vigorous and aggressive work is being done.

Our State Mission Board, in keeping with the spirit so clearly manifest, has mapped out the work on an enlarged basis for the year 1903-4. And yet we cannot meet the calls that are made to us, "come over and help us." So, with sadness we are forced to turn down a number of appeals.

Truly this is a day of opportunity in Louisiana. God has opened wide the doors. And new doors are being opened constantly. Our forces are struggling manfully with the situation, but within ourselves we are not able to meet the demands. The Home Board comes nobly to our rescue, and still the destitution, untouched, is simply appalling. Away

NOT RECOMMENDED FOR EVERYTHING.

But if You Have Kidney, Liver or Bladder Trouble, You Will Find the Great Remedy, Swamp-Root, Just What You Need.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs. Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty. If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Doctors Prescribe Swamp-Root.

Gentlemen:—I have prescribed that wonderful remedy for kidney and bladder complaints, Dr. Kilmer's Swamp-Root, with most beneficial effect and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man and accept a specific wherever I find it, in an accepted school or out of it. For desperate cases of kidney or bladder complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with the best results. I shall continue to prescribe it and from personal observation state that Swamp-Root has great curative properties.

Wm. H. Hunter, M.D.

276 9th St., Borough of Brooklyn, N. Y.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable; makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

No matter how many doctors you may have tried—no matter how much money you may have spent on other medicines, you really owe it to yourself to at least give Swamp-Root a trial. Its stanching friends to-day are those who had almost given up hope of ever becoming well again.

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

Sample Bottle of Swamp-Root Sent Free by Mail.

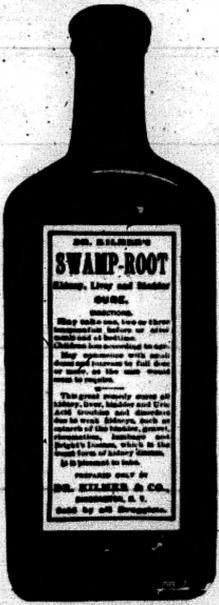
NOTE—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root, and a book containing many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

with the idea that the Home Board has accomplished its aim at work—I. W. Head, J. B. Tharp, J. E. Johnson, W. S. Wilson. God for the work that is being done through this instrumentality for the salvation of lost souls. It is gratifying to us to think that our brethren in Kentucky, Virginia and other States that have not so much destitution within their own borders, may through this powerful agency help us to preach the glorious Gospel of Christ to the lost in Louisiana. May this be a great year with us in our Lord's service in all this Southland—yea, "unto the uttermost parts of the earth."

J. S. CAMPBELL.

PROGRAMME.

- 1. Ministers' and Deacons' Meeting of Sulphur Fork Association to be held with LaGrange Baptist church, November 27-29, 1903.
2. Introductory sermon Friday evening at 7 o'clock, G. T. Lumpkin, L. M. Theobald, alternate.
3. To what extent should Missions be encouraged in the S. S.? J. S. Satchwell, J. T. Wilson.
4. The importance of churches.



(Swamp-Root is pleasant to take.)

SATURDAY AFTERNOON.

5. What are the greatest hindrances to the development of our churches? W. J. Agee, Wilson D. Crabb.

6. What are the best methods of developing Missionary interests among our church members? G. T. Lumpkin, Harlan Callie.

SUNDAY MORNING.

7. Our young people—necessity and method of their development. J. T. Sampson, Richard Hancock.

8. Discourses of Jesus doctrine and principles presented. J. R. Childs, L. M. Theobald.

SUNDAY AFTERNOON.

9. Value of Colportage work. W. A. M. Wood, John Hill.

10. Five minute talks on any subject that is of interest to the brethren and their churches.

11. Question box. J. E. JOHNSON, I. W. HEAD, J. R. CHILES, Committee.

THE LORD.

The healing of His seamless dress  
Is by our beds of pain;  
We touch Him in life's throng and  
press,  
And we are whole again.

Through Him the first fond pray-  
ers are said,  
Our lips of childhood frame;  
The last low whispers of our dead  
Are burdened with His name.

We may not climb the heavenly  
steeps  
To bring the Lord Christ down;  
In vain we search the lowest  
depths,  
For Him no depths can drown;

But warm, sweet, tender, even yet,  
A present help is He,  
And faith has still its Olivet,  
And love its Galilee.

-Sel.

Our Pulpit.

THE SOWER.

BY C. H. SPURGEON.

"Behold a sower went forth to sow."—Matt. 13:3.

Dear friends, the spiritual sowing stands in the same relation to the spiritual world that the natural sowing occupies in the natural world. It is a most important thing that we should continually go forth to preach the gospel. It may seem, to some people, a small matter that I should occupy this pulpit, and I shall not lay any undue importance upon that fact; yet eternity may not exhaust all that shall result from the preaching of the gospel here; there may be souls, plucked like brands from the burning, saved with an everlasting salvation, lamps lit by the Holy Spirit that shall shine like stars in the firmament of God for ever and ever. Who knoweth, O teacher, when thou labour'st even among the infants, what the result of thy teaching may be? Good corn may grow in very small fields. God may bless thy simple words to the babes that listen to them. He knowest thou, O my unlettered brother, when thou standest up in the cottage meeting to talk to a few poor folk about Christ, what may follow from that effort of thine? Life, or death, heaven or hell, may depend upon the sowing of the good seed of the gospel. It is, it must be, the most important event that can ever happen, if the Lord goeth forth with thee when thou goest forth as the sower went forth to sow. Hark to the songs of the angels; see the overflowing brightness and excessive glory of thy Heavenly Father's face. He rejoices because souls are born to Christ; but how could there be this joy, in the ordinary course, and speaking after the manner of men, without the preaching of the Word? For it still pleases God by the foolishness of preaching, to save them that believe. I shall not, therefore, make any apology for again preaching upon an event which is so important, even though it is recorded in such simple words: "A sower went forth to sow."

I am going to try to answer three questions concerning this sower. First, who was he? Secondly, what did he do? And, thirdly, what was he at?

1. Who was he?  
We do not know anything at all about him except that he was a sower. His individuality seems

to be swallowed up in his office. We do not know who his father was, or his mother, or his sister, or his brother; all we know is that he was a sower, and I do like to see a man who is so much a minister that he is nothing else but a minister. It does not matter who he is, or what he has, or what else he can do, if he does this one thing. He has lost his identity in his service, though he has also gained it over again in another way. He has lost his selfhood, and has become, once for all, a sower, and nothing but a sower.

Observe, dear friends, that there are many personal matters which are quite unimportant. It is not mentioned here whether he was a refined sower, or a rustic sower; and it does not matter which he was. So it is with the workers for Christ. God blesses all sorts of men. William Huntington, the coal-heaver, brought many souls to Christ. Some have doubted this; but, in my early Christian days, I knew some of the excellent of the earth who were the spiritual children of the coal-heaver. Chalmers stood at the very opposite pole—a master of cultured, gracious speech, a learned, well-trained man; and what multitudes Chalmers brought to Christ! So, whether it was Huntington or Chalmers, does not matter: "A sower went forth to sow." One preacher talks like Rowland Hill, in very plain Saxon with a touch of humour; another, like Robert Hall, uses a grand style of speech, full of brilliant rhetoric, and scarcely ever condescending to men of low degree, yet God blessed both of them. What mattered it whether the speech was of the colloquial or of the oratorical order so long as God blessed it? The man preached the gospel; exactly how he preached it, need not be declared. He was a sower, he went forth to sow, and there came a glorious harvest from his sowing.

Now, my dear brother, you have begun earnestly to speak for Christ, but you are troubled because you cannot speak like Mr. So-and-so. Do not try to speak like Mr. So-and-so. You say, "I heard a man preach the other night; and when he had done, I thought I could never preach again." Well, it was very naughty on your part to think that. You ought rather to have said, "I will try to preach all the better now that I have heard one who preaches so much better than I can." Just feel that you have to sow the good seed of the kingdom; and if you have not so big a hand as some sowers have, and cannot sow quite so much at a time, go and sow with your smaller hand, only mind that you sow the same seed, for so God will accept what you do. You are grieved that you do not know so much as some do, and that you have not the same amount of learning that they have. You regret that you have not the poetical faculty of some, or the holy ingenuity of others. Why do you speak about all these things? Our Lord Jesus Christ does not do so; he simply says: "A sower went forth to sow." He does not tell us how he was dressed; he mentions nothing about whether he was a black man, or a white man, or what kind of man he was; he tells us nothing about him except that he was a sower. Will you, my dear friend, try to be nothing but a sower? Never mind about "idiosyncrasies," or whatever people call them. Go ahead, and sow the good seed, and God bless you

in doing so!  
Next notice that, as the various personal matters relating to the man are too unimportant to be recorded, his name and his fame are not written in this Book. Do you want to have your name put to everything that you do? Mind that God does not let you have your desire, and then say to you, "There, you have done that unto yourself, so you can reward yourself for it." As far as ever you can, keep your own name out of all the work you do for the Lord. I used to notice, in Paris, that there was not a bridge or a public building, without the letter "N" somewhere on it. Now, go through all the city, and find an "N" if you can. Napoleon hoped his fame would live in imperishable marble, but he had written his name in sand after all; and if any one of us shall, in our ministry, think it the all-important matter to make our own name prominent, we are on the wrong track altogether. When George Whitefield was asked to start a new sect, he said, "I do not condemn my brother Wesley for what he has done, but I cannot do the same; let my name perish, but let Christ's name endure for ever and ever." Do not be anxious for your name to go down to posterity, but be more concerned to be only remembered by what you have done, as this man is only remembered by Christ's testimony that he was a sower.

What he did, in his sowing, is some of it recorded, but only that which refers to his special work. Where his seed fell, how it grew or did not grow, and what came of it or did not come of it—that is all there; but nothing else about his life, or history, is there at all. I pray you, do not be anxious for anything that shall embalm your reputation. Embalming is for the dead; so the lying may be content to let their name and fame be blown away by the same wind that blows it to them. What does our reputation matter, after all? It is nothing but the opinion or the breath of men, and that is of little or no value to the child of God. Serve God faithfully, and then leave your name and fame in his keeping. There is a day coming when the righteous shall shine forth as the sun in the kingdom of their Father.

We have no record of the name and the fame of this man, yet we do know something about him. We know that he must have been, first of all, an eater, or he never would have been a sower. The gospel is seed for the sower, and bread for the eater; and every man, who really goes out to sow for God, must first have been an eater. There is not a man, on the face of the earth, who treads the furrows of the field, and sows the seed, but must first have been an eater of bread; and there is not a true servant of God, beneath the cope of heaven, but has first fed on the gospel before he has preached it. If there be any who pretend to sow, but who have never themselves eaten, God has mercy upon them! What a desecration of the pulpit it is for a man to attempt to preach what he does not himself know! What a desecration it is of ever a Sunday School class for an unconverted young man or young woman, to be a teacher of others! I do not think such a thing ought to be allowed. Wherever it has been permitted, I charge any, who have been trying to teach what they do not themselves know, to cry to God to teach them, that they may not go and pretend to speak in the name

The Western Recorder says: "Beyond question the best translation of the whole Bible now available."

**Teachers' Edition**  
of The American Standard  
**Revised Bible**

contains, in addition to the text edited by the American Revision Committee, the Concise Bible Dictionary which has short paragraphs about the Bible, its writers, its history, etc., with numerous illustrations from recent photographs. Combined Concordance to the American Standard Revised Bible which combines Concordance, Subject Index, Scripture Proper Names with the American pronunciation, etc., in one a-4-fo. Bible Atlas with twelve maps with index to every place mentioned thereon. A complete Biblical Library in a single volume.

Price, \$2.25 to \$10.00.

For sale by all leading bookstores or sent postpaid on receipt of order. Send for catalogue to THOMAS NELSON & SONS, Publishers, 27-51 East 19th St., New York.

of the Lord, to the children, till first of all, Christ has spoken peace and pardon to their own hearts, and he has been formed in them the hope of glory. May every worker here put to himself the question, "Have I fed upon and enjoyed that good Word which I am professing to teach others?"

Next, having been an eater, he must also have been a receiver. A sower cannot sow if he has not any seed. It is a mere mockery to go up and down a field, and to pretend to scatter seed out of an empty hand. Is there not a great deal of so-called Christian work that is just like that? Those who engage in it have not anything to give; and therefore, they can give nothing. You cannot pump out of a man—or a woman what is not there; and you cannot preach or teach, in God's way, what is not in your own heart. We must receive the gospel seed from God before we can sow it. The sower went to his master's granary, and received so many bushels of wheat, and he then went out and sowed it. I am afraid that some would-be sowers fail in this matter of being receivers. They are in a great hurry to take a class, or to preach here, or there, or somewhere else, but there is nothing in it all. What can there be in thy speech but sounding brass and a tinkling cymbal, unless thou hast received the living Word from the living God, and art sent forth by him to proclaim it to men?

A true sower, also, is a disseminator of the Word of God. No man is a sower unless he scatters the truth. If he does not preach truth, he is not a sower in the true meaning of that term. A man may go whistling up and down the furrows, and people may mistake him for a sower, but he is not really one; and if there is not, in what we preach, the real, solid truth of God's Word—however prettily we may put our sweet nothings, we have not been sowing the Lord. We must really scatter the living seed, or else we are not worthy of the title of sower.

We seem to know a little about this sower now, and we further know that he was one of a noble line. What our Lord really said was, "The Sower went forth to sow;" and I think I see him coming forth out of the ivory palaces, from the lone glory of his own eternal nature, going down to Bethlehem, becoming a babe, waiting a while till the seed was ready, and then standing by the Jordan, and by the hill-side, and at Capernaum, and Nazareth, and everywhere scattering those great seeds that have made the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose. See how all Christendom has sprung from the sowing of that Man; and our glorious Lord has long been reaping, and this day is reaping still, the harvest of the seed-sowing on the hill-sides of Galilee. "The Sower

went forth to sow." Are you glad to be in that noble line? Do you not feel it to be a honor, even if you are the least of the sowers, to be one of those who have sowed the good seed?

But who are the sowers to come next? Men "of whom the world was not worthy"—men who suffered for their Lord and Master, his apostles, and those who received their word, and were faithfully even unto death, goodly army of all sorts of people old and young, rich and poor, and unlettered. And there was always continued a band of sowers going forth to sow—men who could not help doing it, the tinker of Bedford, to whom they commanded him not to any more of the seed, and they cast him into prison because he would still do it; but, through the window of that prison he lay on sowing great handfuls of seed which are, even now, falling upon the broad acres of our own and other lands. When they bade him be quiet, he said, "If you let me out of prison to-day, I will pre-again to-morrow, by the grace of God." "Oh, then?" they answered, "go back to your own sir." "Yes," he said, "and I will be there till the moss grows on the eyelids before I will make any promise that I will be silent. He must sow, he could not help it. Well; now, to-day, it is imagined by some that the new thing is to put an end to our sowing the good seed of the kingdom; will it? I believe that the sower will still go to every lane and alley of the city, and to the hamlet and village of our country when God wills it, for the gospel is as everlasting as the God who gave it, and therefore, it cannot die out; and when they think that they have killed the plant will spring up everywhere more vigorous than before.

The sower is not only a man of an honourable line, but he is a worker together with God. It is God's design that every person should propagate and reproduce his like; and especially is it design that wheat and other seeds so useful to men, should be continued and multiplied on the face of the earth. Who is to do it? God will see that it is done, usually, he employs men to be his agents. There are seeds that never can be sown by men, but only by birds. I do not go into the details, but it is a fact that no man could sow the seed grow if he did sow it; must be done by a bird. But a wheat man must sow that; cannot go into any part of the world and find a field of wheat unless a man has sown the seed to produce it. You may find full of thistles, but wheat is not sown. It is not a wild thing; it must have a man to care for it; and God, therefore, links himself with man in the sowing of wheat on the face of the earth, and he has so arranged that, if he could bring untold my-

to himself without any instrumentality, yet he does not do so; and, as means to the end he has in view, he intends you to speak, that he may speak through you, and that, in the speaking, the seed may be scattered, which he shall make to bring forth an abundant harvest.

II. Now, secondly, what did this sower do? He "went forth." I am going to dwell upon that fact for a few minutes.

I think this means, first, that he bestirred himself. He said, "It is time that I went forth to sow. I have waited quite long enough for favourable weather; but I remember that Solomon said, 'He that observeth the wind shall not sow.' I feel that the sowing time has come for me, and I must set about it." Can I look upon some here, who have been members of the church for years, but who have never yet done anything for the Lord? Brother or sister, if you have been a servant of God for many years, and have never yet really worked for the salvation of souls, I want you now just to say to yourself, "Come now, I must really get at this work."

You will be going home soon; and when your Master says to you, "Did you do any sowing for me?" you will have to reply, "No, Lord; I did plenty of eating. I went to the Tabernacle, and I enjoyed the services." "But did you do any sowing?" "No, Lord; I did a great deal of hoarding; I laid up a large quantity of the good seed."

"But did you do any sowing?" he will still ask, and that will be a terrible question for those who never went forth to sow. You are very comfortable at home, are you not? In the long winter evenings that are coming on, it will be so pleasant to enjoy yourselves at home on an evening. There, stir the fire and draw the curtain close, and let us sit down and spend a happy time. Yes, but is it not time for you, Mr. Sower, to go forth? The millions of London are perishing; asylums for the insane are filling, jails are filling, poverty is abounding, and drunkenness at every street-corner. Harlotry is making good men and women to blush. Is it time to set about work for the Lord if I am ever to do it. What are some of you doing for God? Oh, that you would begin to take stock of your capacity, or your incapacity, and say, "I must get to work for the Master. I am not to spend my whole life thinking about what I am going to do; I must do the next thing, and do it at once, or I may be called home, and my day be over before I have sown a single handful of wheat."

Next, the sower quitted his privacy. He came out from his solitude, and began to sow. That is what I mean. At first, a Christian man very wisely lives in doors. There is a lot of cleaning and scrubbing to be done there. When the bees come out of their cells, they always spend the first few days of their life in the hive cleaning and getting everything tidy. They do not go out to gather honey till they have first of all done the housework at home. I wish that all Christian people would get their housework done as soon as they can. It needs to be done. I mean, acquaintance with experimental matters of indwelling sin, and overcoming grace. But, after that, then the sower went forth to sow. He was not content with his own private experience, but he went forth to sow. There are numbers of people who are miserable because they are always at home. They

have cleaned up everything there, even to the bottoms of the saucepans outside, and now they do not know what to do; so they begin blacking them over again, and cleaning them once more; always at work upon the little trifles of their own kitchen. Go out, brother; go out, sister. Important as your experience is, it is only important as a platform for real usefulness. Get all right within, in order that you may get to work without.

III. I must answer briefly the last of the three questions I mentioned—what was this sower at? On this occasion he did not go forth to keep the seed to himself. He went forth to throw it to the wind; he threw it away from himself, scattered it far and wide. He did not go out to defend it; but he threw it about, and left it to take its chance. He did not go, at this time, to examine it, to see whether it was good wheat or not. No doubt he had done that before, but he just scattered it. He did not go out to winnow it, and blow away the chaff, or pick out any darnel that might be in it. That was all done at home. Now he has nothing to do but sow it, to sow it, to sow it; and he sows it with all his might. He did not even come to push others out of the field who might be sowing bad seed, but he took occasion, at this particular time, to go forth to sow, and do nothing else.

"One thing at a time, and that done well. Is a very good rule, as many can tell."

and it is especially so in the service of God. Do not try to do twenty things at once: "A sower went forth to sow." His object was a limited one. He did not go forth to make the seed grow. No, that was beyond his power; he went forth to sow. If we were responsible for the effect of the gospel upon the hearts of men, we should be in a sorry plight indeed; but we are only responsible for the sowing of the good seed. If you hear the gospel, dear friends, and reject it, that is your act, and not ours. If you are saved by it, give God the glory; but if it proves to be a savour of death unto death unto you, yours is the sin, the shame and the sorrow. The preacher cannot save souls, so he will not take the responsibility that does not belong to him.

As for you, dear souls, who have never received the living seed, oh, that you would receive it at once! May, God the Holy Spirit, make you to be like well-prepared ground/ that opens a thousand mouths to take in the seed, and then encloses the seed within itself, and makes it fructify.

**A LINGERING COUGH**  
The cough that holds on in spite of all remedies needs energetic and above all thorough treatment. A mere cough mixture won't do. Root out the cold that causes the cough.

How? Scott's Emulsion. Why Scott's Emulsion? Because it stops the irritation, soothes the tissues and heals the affected membranes.

When? Right away. Scott's Emulsion begins to help with the first dose.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

tify! May God bless you; may he never leave you barren or unfruitful, but may you grow a great harvest to his glory, for Christ's sake! Amen.

**LITERARY.**

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

(Continued from 3d page.)

The Atlantic Monthly retains its high rank. The November number is full of good things devoted to literature, science, art and politics, as follows: The School, by Chas. W. Elliot; The Story of the Queen; The Battle of Tray's Pastures; Trasmieni, an article on Journalism, by Arthur Colton; A Woman's Fancy, a story; Economic Conditions of Future Defence; The Problem of the American Historian; A Crime Against Beauty; A Treat; Municipal Reform; Walt Whitman as an Editor; On Growing Old; Books New and Old, by W. H. Boynton; Beyer's Political Studies; Letters from two Embassies; Some recent books on the Elizabethan Drama. It is published by Houghton, Mifflin & Co., No. 4 Park Street, Boston, Mass., and the price is \$4.00 a year, or 35c a copy.

Each article of the November Scribner's is worthy of being read. The contents are: John S. Sargent, by Royal Cortisy; Through Bret Hart's Country, by Ernest C. Piexotto; The Senate, by Henry Cabot Lodge; Transcendence, by Carolyn Wells; A Syndicate Hero, by Cyrus Townsend; How We Bought the Great West, by Noah Brooks; Sanctuary, by Edith Wharton; Ted, by Elia W. Peattie; Their Countrymen, by James Barnes; Camp Life in Arctic America, by Andrew J. Stone; The Resource of Randall, by Henry C. Rowland, and several shorter articles on various topics of interest. Price, 25c a number, \$3.00 a year. Published by Charles Scribner's Sons, New York.

The Century for November is a brilliant number. Its colored illustrations are gorgeously beautiful, while its matter is the best. Mr. Stedman gives us an inside view of the New York Exchange; Edith Wharton describes Italian Villas; Henry Van Dyke sings in two poems; Mr. Seton is at his best in Fable and Woodmyth. Other articles of special interest are Thackeray's Friendship with an American Family; Sunsets in Tropic Seas; Marrying of Susan Clegg; Cole's Engravings of Old Spanish Masters; A World's Congress of Lions; The Death of Love; The Missing Equantur; Give Me Not Too Much Finish; Four Roads to Paradise; Liberty; Chapters in My Diplomatic Life, by Andrew D. White; Twin Souls; The Shadow of Love; To a Child; The Reggie Livingston's Country Life; The Summer of St. Martin; The Present Epidemic of Crime, by J. M. Bulkeley; All Eyes on New York; Some Effects of Modern Publicity; In Lighter Vein. \$4.00 a year, 35c a copy. Charles Scribner's Sons, New York.

CHRISTIAN LIBERTY IN SAXONY.

In company with Dr. Baedeker, I have been on a visit to Dresden, to the Baptist congregation and their devoted pastor, Karl Mascher. We knew that our brethren were sorely tried by annoying

**Stylish and Reputable Goods**

Combined with low prices, keeps every department in our mammoth establishment busy. The greatest care is exercised to please the wants of the buying public in the correctness of style, quality and price.

**Colored Dress Goods.**

All-wool Ladies' Cloth, in the new shades of royal blue, rose pink, golden brown, navy blue, mixed gray and mixed brown, 38 in. wide, worth 50c, at per yard **35c**

All-wool plain colored Albatross, in desirable shades of light and poods green, pink, light blue, helio, castor, bisquit, light gray, navy blue and brown; for evening wear; 38 in. wide; special price per yard **45c**

Navy blue Mohair, for Children's Accordian-pleated Skirts, full 44 inches wide; worth 50c; special price per yard **35c**

Fancy mixtures, suitable for stylish Coat Suits, navy blue, garnet, green or blue mixtures; these mixtures are very new and desirable; full 48 inches wide; worth \$1.25, at per yard **\$1.00**

**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 35c, which we offer to you at, per yard **25c**

Likewise another well-selected stock of wash waisting "Silk Vestings." This selection represents the neatest and craze of wash waisting that come in array of neat styles; especially so in white grounds, with black dots and stripes; also all plain shades. These waisting 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 \$1 fabrics have been marked to, 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 Gypsonet weaves. The price of these flannelettes elsewhere is 12 1/2c, but our low price system enables us to sell them at, per yard **10c**

**Dress Skirts.**

**\$2.98** For black, gray or navy blue Melton Cloth Walking Skirt, made flare, each seam trimmed with cording, seams neatly bound.

**\$4.98** For black blue or brown cloth Dress Skirt, made flare and trimmed with bands of taffeta silk, finished with ornaments.

**\$6.48** For black or royal blue broadcloth Dress Skirts, made with flare, trimmed in yoke effect with three bands of taffeta silk, also the bottom finished with three bands of silk.

**\$7.48** For black or blue Zibeline Cloth Dress Skirts, tailor-made, trimmed with stitching and piping of peau de soie silk.

**\$16.89** For the Demorest Sewing Machine Complete with all the Latest Attachments and guaranteed for 10 years.

Please Mention Western Recorder When Answering This Advertisement

**J. Bacon and Sons,**

Market Street, bet. Third and Fourth, Louisville.

hindrances, by the frequent imposition of fines, by the forced sale of their goods, and by threats of imprisonment. We had in our hands documents which made it plain that our suffering brethren were being treated unconstitutionally; that in cases where it had been possible to obtain the interposition of the civil courts, the decisions of the ecclesiastical authorities had been overruled. We sat on chairs in the pastor's modest home on which was the yellow seal of confiscation, and, looking round, saw other articles of furniture having the same seal, and to be carried off and sold to meet fines for various invented offences. The three principal offences were the singing of a hymn, the offering of audible prayers at a religious meeting, and the presence at the meeting of persons not formally separated from the State church.

We read with our own eyes the latest judgments given in such cases dated in August, and signed by the Minister of Worship, to whom appeal had been made against the action of the police. The Minister of Worship declares therein that the Baptists in Saxony are persons "without existence," and therefore without legal rights; that their assemblies are not meetings for "pious purposes," and that therefore no provisions as to liberty contained in the laws of the Kingdom of Saxony apply to them.—J. G., in The Christian, London.

Let it be our happiness this day to add to the happiness of those around us, to comfort some sorrow, to relieve some want, to add some strength to our neighbor's virtue.—Channing.

**Editorial**

We have been asked to give our opinion on the subject of feet washing as a religious ceremony. It is observed by the Roman Catholics, by the Greek Church, by a few Baptists and by several of the smaller denominations, e. g. the Dunkards, &c. But the matter of a religious ceremony is not to be settled by appealing to the people who practice it, but by appealing to the Scriptures.

John (13:4-15) gives an account of our Lord's washing the feet of the twelve, closing with the language: "Know ye what I have done unto you? Ye call me Master and Lord; and ye say well for so I am. If I then your Lord and Master, have washed your feet, ye ought also to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Here is no command but an example. So far as the act was concerned, of course, the disciples knew what the Lord did and yet He said to objecting Peter "What I do thou knowest not now, but thou shalt know hereafter." The meaning therefore was not to establish an ordinance, but to set an example to be followed. In the cases of baptism and the Lord's Supper we have positive commands.

Now the meaning of this example of Christ is the point to be determined and we think the connection makes that plain. It was the custom that a host would wash his guests' feet either in person or by a servant, or at least would give them water for the purpose. Our Lord said to the Pharisee (Simon) with whom He dined (Luke 7:44), "I entered into thine house, thou gavest me no water for my feet." In the absence of a servant it was the business of the humblest to take the place of a servant and to wash the feet of the rest. Luke tells us (22:24) that at the institution of the Lord's Supper: "There was also a strife among them which of them should be accounted the greatest." And the Lord's girding Himself as a servant and washing their feet gave them a needed object lesson in humility just then sadly needed. It is likely that the contest as to who was greatest arose out of the question of which one should wash the feet of the rest, and this view not only fits the narrative but gives a profound meaning to our Lord's act and exhortation. "If I your Lord and Master wash your feet, ye ought also to wash one another's feet." The force of the example is manifest.

The Bible deals in the concrete rather than the abstract. Our Lord taught in parables not in treatises. So here is a concrete illustration of humility, teaching that we should be ready to render our brethren the humblest service.

The only other mention of feet washing in the New Testament confirms this view. In all the Acts and the Epistles there is no mention whatever of feet washing as a religious ceremony, much less as a church ordinance. In describing the sort of widows to be provided for by the benevolence of the churches the Apostle Paul (1. Tim. 5:9-10) says: "Let not a widow be taken into the number under three score years old, having been the wife of one man; well reported of for good works; if she have brought up children, if

she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

Let the connection here be noted; washing the saints' feet is given immediately after lodging strangers. This was a duty of hospitality and of kindness and so has a place just where it is inserted. Nothing is said about her having been baptized or having received the Lord's Supper, for, of course, she had done these things. Washing the saints' feet is not mentioned in connection with the ordinances, or with church meetings, but in connection with entertaining strangers where it belongs.

We follow this example of Christ therefore, not by making feet washing a religious ceremony but by rendering humble service to the brethren; by blacking their shoes, for example, when they are our guests. One of our greatest preachers had one of our secretaries stopping with him. The visitor had noticed that in the morning his shoes neatly blacked were at the door, and rising early the second day he looked around and found that his distinguished host was busy polishing the guest's shoes on the back porch. Here was a following of the example of our Lord in washing the disciples' feet.

According to the editors of "Who's Who in America," there are in this country 14,443 "prominent people." The editors should have found one more so as to have rounded out the number to 14,444, and made the figures even. We may safely conclude that one more person has become "prominent" since the editors gathered their data, than there have been of prominent people who have died in that time, and so we venture to write the number 14,444.

We have in this country no sharply drawn caste or class lines, and it is open to every one to become "prominent." We have degrees and titles galore though no titles of nobility. We have D. S., LL. D.'s, Honorables, Generals, Colonels, Esquires, M. D.'s, LL. B.'s, &c., &c., to say nothing of the fine titles of the Masons, Odd Fellows and other benevolent orders. And yet many who bear these titles are not included in the 14,444. The conclusion is, assuming the infallibility of the editors of "Who's Who in America," that men can wear these titles without being "prominent." Indeed it has never been settled what is necessary to "prominence" any way, or how we can tell a "prominent" man from one who is not "prominent."

It were well if some principles were laid down along this line. There are those who crave prominence, and it would be gratifying to such to have some way of knowing when they had reached their goal. Some think that prominence is secured by getting their names in the papers, especially the great dailies. That will not do, for in a recent issue of a great daily 347 names of men were mentioned, and only four of them are given among the 14,444. Byron said that fame consisted in getting killed in battle and having your name spelled wrong in the Gazette.

Others think that by sitting on the platform in a large public meeting, one acquires prominence. This will not do either, since out of 217 recently on the platform at a large meeting, only three names are in "Who's Who in America."

Others fancy that getting invited to social functions secures prominence. To refute this notion it is necessary only to look over the lists of guests at these functions and note how few, if any of them, are among the 14,444.

No people might as well cease trying to be prominent along these lines. It does not make a preacher prominent to make him D. D., nor a farmer prominent to make him Esquire, nor a politician prominent to make him Colonel, nor a citizen prominent to put his name in the papers, or to seat him on the platform or to invite him to a social function. How then can one who seeks to be "prominent" attain his purpose? Here is a vast field for thought and investigation. We commend it to the editors of "Who's Who in America."

We think those editors are going to become more and more embarrassed in their work. So many "prominent" people and their friends will complain that their names are left out and will clamor for their insertions. They may be willing to pay \$10 each for having their pictures inserted, but "Who's Who in America" does not give space to pictures. A few words about each "prominent" person mentioned is all they can take space for.

Thackeray tells us how George III. intended to establish a literary order of knighthood, to be known as the Order of Minerva; but that there were such sharp conflicts over who should be admitted to the order that the bewildered king gave up the plan. The editors of "Who's Who in America" will find themselves in a similar trouble as it is more and more stated that their book contains the names of the "prominent" people of the land. It certainly will be necessary to settle upon some criteria by which prominence may be determined. It would hardly do to settle it by a competitive examination. Many who now are considered "prominent" would go down under such a test.

Liberty is of greatest value because it is essential to highest character. True liberty is opportunity to make the most of one's self of which one is capable. Liberty has its dangers, since it may be abused. The right of every man to think for himself is to be sacredly guarded; and yet that does not mean that it makes no difference what a man thinks, or that to contradict his conclusion is an interference with his liberty. A has liberty to reach his own conclusions, B has liberty to do the same. They reach opposite conclusions. Then each has the right to contradict the other and neither is violating the liberty of the other in contradicting him. Yet, curiously enough, in these days when A announces a conclusion, and B contradicts it, often A whines that he has the right to reach his own conclusions and cries out for liberty, as if anybody had denied his liberty or sought to deprive him of it. B is just as free to deny, as A is to affirm.

Then, too, in the plea for liberty is often taken for granted that the truth cannot suffer no matter what conclusions men reach, that in the clash of opinions truth is sure to come forth. The cry is, "Truth is mighty and will prevail," and "Truth crushed to earth will rise again," &c., &c. Now these cries have no adequate basis in Scripture, reason or history. Truth is not mighty nor does it prevail in a sinful world among people whose hearts

are "deceitful above all things and desperately wicked." All languages have proved to the effect that a lie will get half round the world while the truth is getting ready to start. Let a lie about a man get started, and the correction can never overtake it. The man who does not believe this, is the man who has had no experience. In this world it is disease and not health that is contagious, error and not truth that is congenial to the heart.

Truth is very weak, and it is often crushed and often thrown out of court. In the average human tribunal truth has little show. Truth is effective only when men and women stand up faithfully for it and are ready to die for it. It is a great mistake to fall back and fancy "the truth is mighty and will prevail; this is truth and therefore it will prevail." The carnal heart does not love truth, it much prefers error; and the truth must be earnestly contended for, if it is to prevail. While we are to recognize men's liberty we are to earnestly contend for the faith once for all delivered to the saints." Better people than we are have died for that faith and have left it to us as a sacred trust. May we not prove unworthy of that trust.

Let it be remembered also that a lie has no rights that anybody is bound to respect. Lies are to be contradicted and destroyed, while the people who believe lies are to be treated with kindness and respect. We have no respect for cancer, though we have great respect for people suffering from that dread disease. So we have no respect for lies, though we have respect for people suffering from believing lies.

Less than six weeks remain for closing up the subscription to the Georgetown College endowment, if we are to secure Mr. Rockefeller's \$25,000 offer. Is anybody in favor of failing to succeed in this effort to add efficiency to our oldest college? Those who favor failure will do nothing, only those who wish success can be counted on. Let the friends of the College bestir themselves, as we are glad to say, some of them are doing. Moderator Swindler of the North Bend Association, along with Dr. C. W. Daniel and others are doing valiant service. Dr. Taylor is doing all one man can do. He and Dr. Pollard come to Louisville next Sunday and they will preach Sunday, not taking collections, and will see the friends of the College, who live here, next week. We hope Louisville will do handsomely. Sunday was the College day in Georgetown and up to going to press we have not heard the result, though we are expecting an inspiring report. The brethren in Georgetown have ever stood by the College, and it is always well, but not always true, that a College is located among its friends. Indeed few communities are united to anything in a way to compare with the way the people of Georgetown and the College are united.

Remember the money must be subscribed before January 1, 1904, but the dates of payment may be any time before January 1, 1907. Take the dates of payment which will enable you to subscribe the largest amount.

Let us not look at ourselves, but onward, and take strength from the leaf and the signs of the field. He is indeed despicable who cannot look onward to the ideal life of man. Not to do so is to deny our birthright of mind.

**Editorial Varieties**

Dr. Percival, who died recently in Philadelphia, aged 49, is said to have been "the greatest theologian" among the Episcopalians.

In the last fifty years insanity has increased in England and Wales twice as fast as the population.

A British paper published in Japan—*The Kobe Herald*—says: "You can do anything in Corea if you only bribe the officials." Is Corea the only country of which this may be said?

Mr. Mott Ayres retires from *the Baptist Flag* and leaves the Rev. J. N. Hall in full control. He desires that no prefix or suffix be put to his name, but that he be called simply J. N. Hall.

Dr. Warder held a New Era institute in Lexington last week, which was quite successful. He delivered himself six lectures, filling the vacancies. This shows that Dr. Warder's vigor is up to the work.

We acknowledge an invitation to the marriage of Maude Mullins Bromfield, daughter of the Rev. and Mrs. S. G. Mullins, of Bartow, Florida, to James Allison Johnson, on November 19th. We extend our congratulations.

The *New York Evening Post* publishes a lot of choice expressions that "Elijah III" Dowie applied to preachers and temper men during his recent raid on New York. Here are a few of them: "Stink pot," "dirty birds," "curs," "hounds," "liars," "dirty yellow dogs," "yellow curs," "blowflies," "filthy curs," "muzzles," &c., &c. For billingsgate talk Mr. Dowie deserves the premium.

The writer ran out to Lebanon last week in the interest of Georgetown College. The Lebanon Baptist saints are by no means a wealthy company, and they contemplate remodeling their house of worship at considerable cost. Still some of them responded generously to the call for the endowment of the College, and others will be heard from. They are greatly blessed in having Dr. A. C. Graves for pastor.

The temperance tide continues to rise in Texas. The Governor and the Attorney General are strong temperance men. Dr. B. F. Riley, of Houston, reports that eight more counties voted "dry" in seven days. They are electing temperance men to Congress. Hurrah for Texas! Let all our states do the same. Drinking whiskey is not a fit qualification for any office in the gift of the people.

*The Word and Way* does not think our reply to the *Baptist and Reflector* in regard to the "trial of the bachelors" was adequate. We would be obliged if the *Word and Way* would kindly let what sort of a reply would have been adequate, and what point or points of the *Baptist and Reflector* we failed to cover.

Not long ago 79 descendants of Mrs. Conrad assembled at Gilead church, Hart county, at a family reunion. Her picture was present, she having gone to the already brilliant picture was photographed in the group. Mrs. Conrad had eighteen children and they and her grand-children rise up and call her blessed.

The Rev. S. D. Allen, of Commerce, Texas, was married to Miss Ava Peck in Walnut Street church in this city, Wednesday, the 18th, at 7 p. m. He thus adds his name to the already brilliant list of Kentucky Baptist preachers since law. We congratulate all parties. Bro. Allen has been pastor in Commerce for seventeen months, and in that time has had over a hundred additions.

We beg pardon for omitting to acknowledge receipt of an invitation to the marriage in the First Baptist church of Dallas, Texas, of Miss Celeste Arlew Worthington to Mr. Clifton Lewis Worthington. They are now "at home" in Lexington, Ky. Our congratulations are all the heartier because delayed.

The *Cumberland Presbyterian*, noting the statistics of its denomination and observing that 3,000 "adult baptisms" and only 1,380 "infant baptisms" are reported, raises the question: "Are we Pedobaptists?" If the adult baptisms now outnumber the infant baptisms nearly 4 to 1, why not let the ratio be 10 to 1, 100 to 1, and, finally, 100 to 1 if nearly four-fifths of the Cumberland Presbyterians can practice the believer's baptism, why not five-fifths?

In view of the financial depression and of the various conditions, changing Presidents, it was hoped Mr. Rockefeller would be willing to extend the time for getting the \$75,000 subscribed for Georgetown College, in order to secure his \$25,000. Application was duly made to him and he has declined to make any extension. Brother, sister, if ever you are going to do anything for Georgetown College, now is the time. President Taylor himself subscribes \$1,000.00.

AMONG THE churches.

LOUISVILLE.

(Third and St. Catherine) ... themes were "The best of the best" and "It is God." Four received by letter and two baptized.

Bro. Geo. B. Eager preaching gifts" and on "Visions." Pastor Jones is preaching "S. C. The Union Thanksgiving will be held here next fall a. m. Bro. Everett Hill

Bro. Weaver spoke on of the blessing of Christ's blood, work of the Holy Spirit. One received for baptism and one baptized.

Bro. Gill's topics were "Lazarus, the young man and his Bible." Memorial—Pastor Hamilton's Why men regard sin as a curse. Four received by letter and one baptized in Sunday School.

Pastor Foster preached on brother's keeper" and the Institute opened at 3 p. m. in Sunday School. Sixteen received for baptism and one baptized.

Pastor Leonard's subjects filled with the Spirit" and "The Lamb." Another sermon and one baptized.

Pastor Jenkins preached on "The Kingdom of God is within you." Meetings held for prayer. Bro. F. D. Sunday.

Pastor Janzen's topics were "The first and last things" and "The Kingdom of God is within you." Meetings held for prayer. Bro. F. D. Sunday.

Pastor Dawes spoke on "A new heaven and a new earth" and on "Neglecting the law of God." Meetings held for prayer. Bro. F. D. Sunday.

Pastor Tralle's subjects were "The woman of the street" and "The Kingdom of God is within you." Meetings held for prayer. Bro. F. D. Sunday.

Pastor Clark's "Life" and "Life more abundantly." Meetings held for prayer. Bro. F. D. Sunday.

Pastor Allen's topics were "The Kingdom of God is within you" and "The Kingdom of God is within you." Meetings held for prayer. Bro. F. D. Sunday.

Ormsby Ave.—Bro. Boulet preached on "Excuses. Three received by letter and one for baptism.

Ven Buren St.—Pastor Hall's themes were "Circumstantial Christians" and "Wanted—a man." Two hard sinners professed faith. 161 in Sunday School.

Hope Mission—Pastor Bruce reported a good week. Cubbertson Ave.—Pastor Wood preached on "Christ's prayer on the Cross."

Jeffersonville, (Ind.)—Pastor Sizemore's themes were "The Bible" and "How shall we escape." One received for baptism. 180 in Sunday School.

Secretary How was at the Pastor's Conference just back from a visit to Jackson. The new house is nearly finished, but money is needed to pay what is due and to complete the building.

Bro. J. D. Allen, of Commerce, Texas, was at the Conference, and he told of his work there. Seventy-six added during the year. He came to Louisville to add his name to the already brilliant list of Kentucky Baptist preacher sons-in-law.

SEMINARY NOTES.

Dr. Dargan will be at the Georgia State Baptist Convention this week. Students W. E. Watt, E. L. Morgan and J. W. Shepard, have been appointed to attend the triennial convention of Theological Student Young Men's Christian Associations in Rochester, N. Y., November 19-22.

U. S. Thomas is assisting Pastor C. T. Ball in a splendid meeting at Shiloh church, near Columbus, Ind. this week. J. D. Gwaltney reports a fine meeting just closed with his New Castle church, in which he had the assistance of J. A. Taylor. Results, nineteen additions.

New students recently arrived are M. E. Woodridge and W. L. House, of Tennessee. Pastor E. T. Smith, of Brownstown, Ind., was a guest in New York Hall recent on his return from a visit to his home people in Mississippi.

J. C. Haysner has been called again to the pastorate at Petersburg, Ind., where he resigned a few weeks ago. He will remain in school but will supply the pulpit on Sundays.

J. D. Allen, of Commerce, Texas, was married to Miss Ava C. Peck, at Walnut Street church, Wednesday evening at 7 o'clock sharp, November 18th. Bro. Allen is one of our former fellow students and we congratulate him.

Dr. J. G. Box spoke on the work of the State Board of Missions in Kentucky before the students last Monday evening. H. R. Smith is doing a noble work as pastor at Dupont, Ind. His church is talking of advancing to full time preaching.

Bro. Stephens has succeeded in raising more than \$100 in another of his churches for Foreign Missions. This is a noble example for others to follow. W. H. Beltry rejoices that the town where he is pastor, Paoli, Ind., has succeeded in getting a permanent injunction against saloons. The fight was led by the pastors of the town.

THE STATE.

Among our special preachers for last Sunday were Dr. Eager at Broadway, Sherman Moore at Twenty-second and Walnut, W. L. House at Thirty-sixth and Grand, U. S. Thomas at Eminence.

Pastor W. S. Ryland writes: "We have just closed a fifteen days' meeting at Spring Valley church, Logan county. As a result I baptized eleven. Seven of eight others professed conversion. Bro. A. P. Moore preached for us, earnestly, ably, effectively, and our people were greatly revived and edified."

Pastor C. E. Perryman writes: "Yesterday I baptized seven converts for Hampton church. I recently closed a company meeting with them, which was an old-time revival; many conversions; church has taken on new life. Third-Sunday in October I baptized 27 into Blooming Grove church; several over 50 years of age; two Methodists, one Presbyterian came to us. Two of the company baptized were two of my boys, thirteen and fifteen years. Of course the pastor's heart was filled with joy. In this meeting besides those baptized, one restored and a number joined them. The universal verdict was that this was the greatest meeting here that this was the greatest meeting here that this was the greatest meeting here."

two meetings at mission points with about 30 professions. In all these four meetings (about a hundred real professions) I had no help, did all the preaching, and here, as before, ascribe all the honor and glory to God, who so wonderfully blessed us."

Pastor J. S. Wilson writes: "Some weeks ago the Carrollton Baptist church engaged in a two weeks' meeting. The pastor was assisted by Pastor B. B. Bailey. Bro. Bailey preached a fine series of sermons. A good interest prevailed through the entire meeting. The result of the meeting was sixteen additions to the church, fourteen for baptism; two by letter."

Pastor J. S. Wilson writes: "Port Royal Baptist church recently engaged in a series of meetings assisted by Bro. H. F. Searcy. We had a good crowd, good attention and splendid sermons. All were delighted with Bro. Searcy's preaching and much good was done every way. There were four accessions to the church by baptism."

Bro. Jas. A. Arr writes: "Bro. W. H. Felix, held two weeks' meeting at Hillsboro, his mother church and neighborhood. Christ the Savior was held up prominently before the people. They were delighted with his felicitous style of speaking. He had the closest attention possible. The results of the meeting were nine by baptism and three by letter. The church much revived. To the Lord be all the praise."

Evangelist Ham is aiding Pastor Cheek in a great meeting in Russellville. Prayer meetings are held in the saloons, and a great work is going on. Pastor Plemons, of Cynthia, is being aided in a meeting by Bro. N. C. Risner, of Baltimore.

Bro. W. H. Smith writes: "The meeting at Rocky Ford continues with unabating interest. Eight men and one lady were baptized yesterday afternoon and two more approved for baptism last night. Four brethren have been restored, one received by letter and one sister received by relation. Quite a number are enquiring the way. The church seems to be thoroughly revived and united. Cannot tell how long it will continue. Bro. Ferrill will report at the close."

There is to be a Fifth Sunday Missionary meeting of Concord Association. THERE IS GREAT DANGER IN CATARRH. If Left to Run Its CourseUnchecked, it Often Causes Death.

Catarrh scatters its poisonous throughout the entire system. The stomach and bowels are affected by the droppings that fall into the throat and are swallowed during sleep. Dyspepsia, inflammation of the stomach, bronchitis and consumption are the results. The blood also becomes contaminated and carries the poisons to all parts of the system.

Presently the morbid advanced stage, the bones of the head become decayed and the air passages are a putrid mass and create a stench so foul and offensive as to be unbearable. The expression, "rotten with catarrh," is not overdrawn or exaggerated.

Stuart's Catarrh Tablets strike at the root of this terrible, odious disease and eradicate it from the system. They are a constitutional remedy that cleanses the system thoroughly of all poisons and purifies the blood. Under their influence the head becomes clear, the discharges at the nose and droppings into the throat cease, the lost sense of smell is restored, the eye brightens, the foul breath becomes pure and agreeable and the odious, disgusting disease is thoroughly expelled from the system.

A Cincinnati man says: "I suffered the misery and humiliation of catarrh for twelve years. My case became so aggravated that it seriously interfered with my business relations. The disease became so offensive that I would not venture into any one's presence unless it were absolutely necessary. I tried every remedy that could be bought. Some helped me temporarily, but as soon as I ceased taking them, I would relapse into the old condition."

"Finally, a friend told me of Stuart's Catarrh Tablets and insisted that I try them. I had almost despaired of ever finding help, but bought a box anyway. I began to notice the improvement within twenty-four hours after I began taking them. Before the first box was gone I felt like another man. I kept up the treatment till I had taken three boxes and was entirely cured. I have never had a recurrence of the trouble since that day to this. My head is clear and well and none of the offensive symptoms of the disease ever trouble me. It has been two years since I stopped taking them."

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

to be held at Owenston on November 27-28. There are to be a great number of addresses on all the phases of missionary work.

OTHER STATES.

Pastor E. F. Lyon, Norwood, La., writes: "On the 8th inst. the First Baptist church of Natchez, Miss., extended to me a hearty and unanimous call to become its pastor. The Lord willing, I shall enter upon my work there January 1st."

Bro. W. M. Bruce held a meeting in Ewing, Ill., aiding Pastor Todd. There were over twenty additions. Pastor Raleigh Wright writes from Tallahoma, Tenn.: "Just closed a meeting of great power. There were about 125 professions of faith and 90 additions to the church. 86 by experience and baptism and four by letter. Those who came to us from other churches and their influence were as follows: Methodist, 41; Cumberland Presbyterians, 13; Campbellites, 10. Two weeks we were assisted by Bro. G. H. Butler, during which time there were about 25 professions and two additions to the church; two weeks the pastor did the preaching. Visible results, about 60, professions and 34 additions to the church. The last ten days the preaching was done by Bro. Paul Price, of Urbana, Ohio. About 40 professed and 41 united with the church. Since the meeting closed there have been received, during our pastorate of fifteen months 146 have been received into the fellowship of the church. In this time the membership has doubled plus 32. "Praise God from whom all blessings flow."

Pastor Thos. M. Green writes: "Please change my address from Fredrickstown, Mo., to Montgomery City, Mo. Begin work here November 1st, 1903. The outlook is bright."

Pastor M. W. DeLoach writes: "I have resigned the work at Westlake, La., and have been called to Marksville, La., where I will enter immediately upon the work. This is principally a French town, almost entirely Catholic. Please change my paper from Westlake, La., to Marksville, La. Bro. Trice of Nashville, has accepted a call at Westlake and is already on the field."

Pastor W. M. Murray writes from Huntsville, Ala.: "Sunday closes my first year's work here. We have received 29 new members and increased our contributions to missions nearly two hundred per cent. The fourth Sunday I commenced the preaching. Bro. T. N. Compton is preparing for a great meeting at Rocky Ford, Tenn., and eight were added to the church by baptism."

A new church has been constituted at Goodlettsville, Tenn. The church at Lebanon disbanded and united with the new church which is to be known as the Goodlettsville Missionary Baptist church.

GENERAL ASSOCIATION OF VIRGINIA. Convened with Staunton Baptist church 12th inst. Rev. A. F. Owens, D. D., has kindly consented to report proceedings. I have known many Virginians; and their descendants in Kentucky, and have been accustomed to meet their representatives in the Southern Baptist Convention for many years. Of course I esteemed them highly. I thought in some respects of them as Josh Billings said he thought of self-made men—i. e., "that as a general rule they were a little too proud of the job," but since I attended their Association I do not think that Virginians "esteem themselves more highly than they ought." They have much in every way to glory in, and may they never have less. They are a noble people, and I cannot say too much in their praise. Decency and order characterized the meeting. The messengers impressed me as well equipped, very intensely earnest in the Lord's business.

There was an absence of formality and there was no time wasted. They exercised on time, and after devotional exercises, committees made their reports according to the order of business, and able speeches were made in their support.

I return thanks for courtesies. I was made to feel at home, for which I am grateful to the brethren. Especially and in a marked degree did the efforts of the Religious Herald meet me so kindly that I hope they will honor the next General Association of Kentucky with their presence, that we may have an opportunity to reciprocate courtesies. We freely acknowledge that most that has been, and that is good in Kentucky, came from Virginia. We are their debtors and glory and rejoice in

the glorious heritage of religious liberty achieved by the Baptists of Virginia after a struggle of twenty-seven years, with Tories and the arrogant, and tyrannical established church of the Colonial period. W. P. HARVEY.

MAYNSVILLE, KY.

Returning from the General Association of Virginia, I stopped over Sunday in Maysville, where I met many old friends and heard Pastor Musselman of the Baptist church preach an able and practical sermon preparatory to a series of meetings. The union in marriage of this able young pastor and the beautiful and accomplished daughter of Brother and Sister A. R. Glascock, of Maysville, will be solemnized in the early part of next year. H.

AN APPEAL.

At a meeting held in Georgetown, Ky., November 12, 1903, by the Executive Committee of the State Local Option Committee it was decided, after careful consideration, that we make an appeal to the pastors and churches of all denominations in the State to observe Sunday, January 10, 1904, as a day upon which to urge the claims of the Local Option cause in Kentucky.

M. B. ADAMS, Chairman. V. W. DORRIS, J. J. HUCKEN, J. R. DEEMING, G. W. GOSCH, Field Sec.

CIRCLE NO. 3, WARREN ASSOCIATION. Holds its meeting with the White Stone Quarry church, of Warren county, November 28 and 29, 1903.

PROGRAMME. Saturday, November 28: 10:00 a. m. Scripture reading and prayer. The attitude of the church to the cause of temperance—W. H. Mitchell. The duty of the individual Christian to the cause of temperance—J. H. Porter. General discussion of each. District—1:30. Our privilege in District Missions—W. H. Collins. What we are doing in State Missions—Dr. J. G. Row. Sunday, November 29: 9:45 a. m. Scripture reading and prayer. The duty of the teacher to the Sunday School—B. P. Eubanks. Sunday Schools and Missions—J. Whit, Potter.

Praying by Dr. J. G. Row. The calls on Dr. G. Row, Secretary of our State Board, are very numerous, but he has agreed to be with us both days of our meeting and every one who can do so should attend. Especially should every church in this circle be represented. All are cordially invited to attend. E. EGZ, G. V. Vice-Pres. Circle No. 3.

The Arkansas Baptist Convention, by a large majority, voted down the recommendations of the Peace Committee. It appears that the two committees never had a conference. The Convention Committee simply acceded to all the demands of the General Association Committee, and in so doing went farther than the Convention was willing to go. We hope this failure will not end the negotiations. It is to be regretted that the two committees did not have a conference. Next time let such a conference be held.

Rev. J. H. Dew is assisting Dr. J. J. Porter at Joplin, Mo. There have already been one hundred and twenty-five additions. Bro. Dew has many friends in Kentucky where he was pastor, and also successfully labored as an evangelist. He is now and has since been left Kentucky an evangelist under the State Mission Board of Missouri. H.

When You Are All Bound Up

and are suffering from indigestion, lack of appetite, foul breath, headache, dyspepsia, catarrh of the stomach, kidney and liver complaints you need a tonic laxative, something that will move the bowels quickly, easily and without leaving hurtful effects behind. Never use a purgative or cathartic. They weaken the bowels and system and make the disease worse. Use instead Vernal Saw Palmetto Berry Wine. It tones, builds up, gives new strength and vigor, not done to the bowels but to the whole being. Only one small dose a day will cure any case, from the slightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmetto Berry Wine is not a patent medicine. A list of ingredients is in every package with explanation of their medicinal uses. Get a free sample bottle. Vernal Remedy Co., 89 Seneca Bldg., Buffalo, N. Y. All leading druggists sell it.

# Family Circle.

Stories for the Young and Old.

EVERY-DAY BATTLES

BY FRANK WALCOTT HUNT.

He, for the battles of every day,  
On the fields of up and doing;  
Ho, for the courage that meets the fray,  
Ho, for the captains that lead the way,  
To the striving and pursuing.

Well for the soldier that takes his place  
As a sturdy truth-defender,  
Meeting the enemy face to face,  
Not to retreat for a single pace,  
Till the foe says, "I surrender!"

Off to the battles that make us strong  
On the fields of brave endeavor.  
Well for the heroes that stand along  
This, for reply to the hosts of wrong,  
"We are freemen now—and ever."

CAUSE AND EFFECT.

BY LEANER & KEYSER.

"What do you think of him?"  
"Of the new minister?"  
"Yes, certainly; he's the one subject of conversation in church circles just now. I should like to know your opinion of his sermon yesterday."  
"Well, he's a good and pleasing speaker, and gets quite eloquent at times."  
"But that isn't what I mean, Brother Landis. What did you think of the subject-matter of his discourse?"  
"I don't like to talk about any one, especially about a minister; but since you've asked me I will say frankly that I never heard such a sermon. Most of the time I couldn't make out what he meant. He wasn't clear. First he hinted at something, and then he modified it so that he seemed to be taking it back."  
"What do you suppose he meant by saying that the first two chapters of Genesis were 'legendary'?"  
"That mystified me. I confess. It was just a wordy course, a kind of parenthesis in the midst of the sermon, but I must say it upset me."  
"And didn't you notice that he used the phrase 'biblical criticism' several times? One of his assertions struck me as very peculiar; it was something like this: 'The value of biblical criticism lies in the fact that it enables us to determine what is inspired in the Scriptures.' Of course he didn't add, 'and what it is inspired,' but that was plainly to be inferred."  
"Yes, I noticed that, too, and it made the cold chills run up my back. It looks as if we were going to have a new kind of preaching in St. Matthew's, judging from the opening discourse."  
The speakers were two of the leading members of St. Matthew's church. They had met on the street on Monday morning, and it was seen from their conversation that their new pastor, the Rev. James Newton Walden, had stirred some questions in their minds by his sermon on the preceding day. The Rev. Mr. Walden, it must be said, was critical, if he was anything. When he read a literary work he read it with his critical glasses on, and his criticisms were often so minute and so much affected by his subjective moods and tenets that it might well have been called finicism. From what has been said by his two parishioners, Messrs. Hall and Landis, it appears that he carried his critical faculty into his study of the Bible, and then took his scalpel with him into the pulpit.  
For a few Sundays he was prudently chary and conservative, evidently feeling his way, and some things he said were quite like the "old-fashioned preaching we've been hearing right along in our pulpits," as Mr. Hall phrased it. But one Monday morning, about five weeks after the Rev. Mr. Walden's advent into the city, Mr. Landis hurried over to Mr. Hall's place of business at an early hour.  
"Good morning, Brother Landis. You are certainly the early bird this morning."  
"I'm afraid I haven't caught a luscious morsel, though," rejoined Brother Landis, with a forced smile, his lips quivering. "I've come over to talk to you about the sermons yesterday."  
"I knew it, brother, the moment you stepped into the door."  
"Well, what do you think?"  
"I'm so dumfounded I can scarcely think at all."  
"I don't wonder. I'm in the same mental state. Why, Mr. Walden said that the story of the fall of man as described in the second chapter of Genesis was 'only a pretty and ingenious piece of fiction designed to teach us an important lesson, just as writers com-

pose moral purpose novels to-day?"  
"Didn't he say that?"  
"He did; he's quoted him verbatim."  
"He also said that the story of the flood was evidently borrowed from the legends and traditions of some other nations. Then he added—I believe I can quote his sentence too for it has come deep into my soul: 'While we cannot accept the story of the flood as history, yet we must learn its lesson, the lesson its author meant to teach—that God will surely save the righteous and punish the wicked.'"  
"What a memory you have, Brother Landis! That's precisely what he said."  
"Well, Brother Hall, what do you think of such doctrine?"  
"I don't know what to think. I can only tell how I felt while he was saying those things. That, if the Bible isn't true, there is no God, and no heaven. I seemed to be cut loose from all my moorings and cast adrift upon the ocean without star, compass, chart, or rudder."  
"Just so, Brother Hall, just so. This is the way I reasoned it out: If the Bible can't be relied on as history, how can it be relied on at all? It has an awfully slender basis for faith to rest on. No 'infallible rule of faith and practice' in such a view. Ah, I'm fearing this new critic-preacher, of ours is preaching human reason rather than the gospel, and is undermining the faith of our people. What can be done for this?"  
The two men talked long and earnestly, and at last decided to keep quiet for a while and await developments. As time went on discussion grew rife in St. Matthew's church. There were hot controversies about the Bible, its authenticity, its inspiration, and for the time the church was converted into a veritable debating school. So much time was spent in arguing that there was little left for anything else. The new rationalism soon crept into the Sunday School. One day the minister was giving a review of the lesson and attempted to answer the question, "What must I do to be saved?" This is part of what he said:  
"You cannot be saved by putting your trust in a book—here he laid his hand significantly on the Bible—"but by trusting in Christ, and Christ alone!" and he lifted his hand toward the sky.  
This was more than Mr. Landis, who was somewhat impulsive, could stand. He rose and said, his voice trembling a little:  
"Brother Walden, where do we learn about Christ?"  
A look of annoyance swept over the minister's face, and he said, with the time conceded air of impatience, "In the gospels, of course."  
"But suppose those Gospel historians are not reliable, how can we know that we really have a Christ to trust in?"  
By that time the room had become so quiet that a leaf rustling near an open window seemed to make loud noise.  
"Part of the Gospel history is reliable, enough to give us a clear conception of Christ; the rest is not reliable."  
"But how am I to know which is true and which is not true?"  
A superior, almost a supercilious, smile came to the Rev. Mr. Walden's face. He said, in a slow, deliberate way, which was meant to be a crusher:  
"You must use your brains, my brother; that's what they were given you for."  
This sally created a ripple of laughter among some of the young people, but Mr. Landis, having got his courage up, was determined not to let himself be downed by a little piece of buffoonery. So he replied:  
"The Bible says that 'the Gospel is the power of God unto salvation,' but it would seem that our pastor would like to change it to, 'we're saved by brains'!" and with that retort Brother Landis sat down, and the laugh seemed to be turned on the minister.  
One day, while Mr. Landis and his friend, Mr. Hall, were in conversation in the former's office, a well-known individual of the city came in. An ex-patent look sat on his face.  
"How'd you do, gentlemen?" he cried. "I see you're getting your heads together. Don't wonder either," he added, winking slyly. "That preacher of yours is giving you something to think about these days, isn't he?"  
"You've been to hear him, I believe?"  
"Yes, indeed; several times. He's quite refreshing. Like to hear him. He's an orthodox and orthodox people; he shows it to a fault—nothing but a few shreds left. It amuses me immensely, too, to see him slice up and pare down the old book that you people have been clinging to so stubbornly. He's an expert in that line. It makes me almost ashamed sometimes to see you old fellows squirm in your pews. Hat ha! It's equal to a circus, it is, indeed!"  
At that moment Mr. Landis had a happy thought, which was suggested to him by the unbeliever's raillery.  
"By the way, Brother Maxwell," he said, for he "brothered" everybody,

"since you like our pastor so well and believe in his doctrines, why don't you come right along and join our church?"  
The infidel burst into a spasm of uproarious laughter.  
"Well, that's rich," he cried. "I didn't think you capable of so much wit, Mr. Landis. I'm joining your church, and in such an unreliable book, so full of error as your minister intimates, what's the use in holding on to it at all and having a church? If so much of the Bible must go, then it all goes, and the church goes with it. That's the way I reason." "out."  
"But see here," Mr. Maxwell, persisted the churchman, "our minister preaches that we must come to Christ and be saved. Don't you feel that you ought to come to Him?"  
"My dear sir, that sounds like cant, and I will pass such platitudes if I returned the infidel. If the Bible, which is the only book which purports to give the history of Christ, is not trustworthy, how can any one regard the Christ it tells about as trustworthy, eh? That's logic, isn't it? Good day, gentlemen. This conversation is becoming a little too personal," and he turned on his heel and walked out of the office.  
"So that's the way our preacher's doctrine works on the infidel, is it?" murmured Mr. Landis.  
During the summer there were no accessions to the church, Mr. Walden being a little too busy with his criticism and fine-spun distinctions to preach to sinners or take any interest in them. The congregation also dwindled.  
"If everything is in such a state of chaos about the Bible, what's the use of going to church?" was the logic employed in one form or another by every

## What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.  
It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.  
Our grandmothers knew that the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.  
Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.  
Our grandmothers knew this when they doctored us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Waters is undoubtedly the best and most widely used.  
They are the natural antidotes for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.  
Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Waters. In patients suffering from boils and pimples and even deep-seated carbuncles, have repeatedly seen them dry up and disappear in a few days, leaving the skin clear and smooth. Allowing Stuart's Calcium Waters to be a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease. It is the remedy, in any case, people who are tired of pills, cathartics, and so-called 'blood purifiers' will find in Stuart's Calcium Waters a far safer, more palatable and effective preparation."

absentee.  
When winter came several of the active members of the church asked Mr. Walden whether he meant to hold special evangelistic services for the unsaved.  
"I don't believe in such meetings," declared, dogmatically.  
"I don't believe in meetings for bringing the unsaved to Christ!" exclaimed an old brother in dismay. "What do you believe in, then?"  
"In the Fatherhood of God and the brotherhood of man!" Mr. Walden replied, loftily.  
"So do I, with all my heart; but we ought by all means to bring men to treat God as their Father and their fellow-men as their brothers. If we don't do that all our talk about Fatherhood and brotherhood is only tinkling cymbal and sounding brass."  
At which pointed rebuke Mr. Walden turned on his heel and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced his text, "The Gospel is the power of God unto salvation," his heart and walked away. When his year expired he went elsewhere. St. Matthew having no further use for him, the entire year not half a dozen persons had been added to the church, and there was not clear evidence of a single genuine conversion.  
"Then the rationalist's successor appeared in the pulpit of St. Matthew's church a large audience was present, and expectation ran to its highest tide. What kind of a Gospel would he preach? That was the question in every mind.  
When he announced

Little Ones.

KITTY'S LESSON.

What Grandma Told.

LAURA ROSAMOND WHITE.

YOUR MOTHER was a said grandma to her three grandchildren, who were about her knees asking frequent twilight treat of "she was fascinated by bit of fire she saw. From she she began to "take no- she would stretch forth her chubby hands, trying to the blaze of a lamp or the wick of a tallow candle did not have so many as we have now, and we of candles for every day, es- in the kitchen).

ed to do my own house- Women were strong and those early days, and grandpa was paying for his title by little, and we could ed to keep a housemaid, mamma was a wide-awake and though generally good, she would not always lie wooden cradle contented. I often carried her snug- sely to my side, holding th one arm while I set tea-table with my free hand. I always had to your mamma then, for or we came near the lamp le, she would suddenly and try to reach the flame, ry much afraid she would be harmed by her cloth- ing fire when she might of my sight, or not ear- marding her. I used to up her little fingers, hop- teach her to keep away blaze; but she was too understand the meaning attempted rebuke, and I trying to teach her for, and tried only to pro- from the danger. As she der and could creep, she more watching, and as we fire-place in our sitting- was a great care to look e baby and prevent her straight to the blazing them down on the side- them together with strong d put on the hearth- grade; but the mischiev- cent baby finally found could move them, and my reased.

reening little Kitty sat in by the table. We had a lamp on the table; you w one like it. It had no, and the blaze was right he air, without any glass round it. I was talking r grandma and Kitty was the light. It was at a nce—too far for her to e burning wick—but she out her pretty hands to reach it as usual. d, said I, for that was dpa's name, what shall ure Kitty of this had e watched his daughter, der her dearly; she smiled ed he smiled at her, and ace grew grave.

becoming a serious ques- answered, and she makes out deal of trouble." here, Kitty," said he, as d around the table and into his strong arms. e delighted to go to him. e held her I slipped- her room to get Kitty's

nigh-dress, so that I could soon put her to sleep. When I came back, what do you think your grandpa had done—your kind, loving, wise grandpa? Why, he had held Kitty's soft, small hand and protected it, all but the tiny fore-finger, and had let her touch the lamp-blaze with that one finger. With tender kisses and comforting caresses he quieted her quick, sharp cry of pain and fright. There was a red spot, but not quite a blister on the cushiony end of your mamma's finger. I covered it with cream, undressed the dear little one, sang a lullaby; the transient pain was, soon forgotten, and Kitty was in the land of dreams. She was cured of wanting to touch fire, and maybe grandpa saved her life by the way he taught her that fire hurts.

"I'm glad he did," said the children, and eight year old Georgie added, "for she couldn't have been our sweet mamma if she had died."

And just then mamma came, rosy and smiling, and the three children ran to her, and hugged and kissed her, and told her what grandpa had been telling them.—Herald and Presbyter.

WHO CAN BOAST?

BY KATIE S. GATES.

It had been a rainy day, and the children had been kept in the house all day. There had been wars and rumors of wars. Joe would not play street-car with Ned, because Ned would not let him be conductor all the time.

"I go with papa more than you do, so I know better what to do," said Joe; but Ned would not yield.

"I know well enough," he said. Then they all tried to play school, but it was soon dismissed, because Mabel persisted in being teacher.

"I'm the oldest, and I know the most," she declared. "I'm not going to school to any of you children."

So it had gone most of the day, and mamma was thankful that it was nearly supper-time. There was a fire in the grate in the library, and they were all gathered there waiting for papa.

"Do tell us a story, mamma," they said; "a fairy story; one you've never told us before."

Mamma put on her thinking cap for a few minutes, then, with a funny little twinkle in her eyes, she told the following:

"Once upon a time a sleek, fat rat in a farmers' barn woke up feeling very hungry. I must be stir myself to see what I can find to eat," he said to himself. So he started out, and scurried here and there, through cracks and crevices and all sorts of holes, until at last he found himself in the farmer's granary. The first thing he saw was a bag of peas all tied up as nice as you please. "Humph!" said the rat, "I can easily get at those; and in a twinkling he was gnawing at a big hole in the bag. The peas were nice fat ones, and the rat enjoyed them very much.

"How foolish it is in people to think they can keep things away from me," he said, complacently, to himself. "They may lock their doors and tie their peas and corn up in bags as much as they please. When I want them, I can get them easily enough." Here the rat gave his long tail a flirt and tossed his head. "I," he began a gain; but before he could say another word the farmer's cat, who had been crouching down in the corner

watching him, suddenly sprang out and seized him fast by the throat. "Ah, you miserable creature!" she cried, as she tossed him about, "you made a mistake. I reign supreme here; not you!" Then she decouered the poor rat, and walked off, holding her head very high. But just as she turned the corner her master's greyhound bounded out, and pussy flew up a tree as lively as she knew how.

"There!" said the dog; "I guess you won't be quite so lofty when you come down. I'm the master's favorite, and much stronger than you are. You know that you are afraid to come down and meet me fair and square!"

"Then the dog, after he had frightened the poor cat nearly to death, ran out in the field, where his master's horse was pastured. "Grass eater!" he cried contemptuously, as he ran in front of the horse and barked furiously. "I am fed with the daintiest morsels from my master's table, while you are sent out here in the fields to eat grass." Then the dog sprang up, meaning to bite the horse, but he was too quick for him, and kicked him with his iron-shod hoof, so he fell dead on the ground.

"Ha! ha!" neighed the horse, tossing his head scornfully. "I go with my master to battle. I have saved his life more than once by my fleetness. I have much more cause to boast than you, poor cur!"

"The horse galloped away at full speed across the field into the forest beyond. Now, there was a lion waiting there. He had been watching the horse for days, and he could hardly repress a roar of satisfaction as he saw him come nearer and nearer. At last he gave one mighty spring and crushed him to death.

"Fool!" he roared, "you thought yourself a wonderful creature; but I am king of beasts. By my great strength I reign supreme; there is none like unto me in the forest." But even as he spoke an arrow pierced his heart, and in his death struggle he fell beside the body of his victim. The owner of the horse, who was riding through the forest, had seen him fall upon his favorite steed, and had slain him with his well-aimed arrow.

"King of beasts and monarch of the forest are you indeed?" he said. "Know you I am monarch; not you!" And the man took the lion's skin, threw it over his shoulder, and rode proudly home.

"But alas! before he reached there a thunder-storm came up, a flash of lightning smote the man and he fell dead upon the skin of the lion.

"What cause hast thou now to boast thyself more than these?" rolled out the thunder mightily."

"I know who you told us that," said Joe. "You think we've all been boasting too much what we could do, didn't you?"

"Perhaps," replied mamma. "It is nice to let some one else praise us, and not our own lips, isn't it? And it is also well for us all to remember that, while we may be very clever in some way, there are many others much cleverer. So we will just do the very best that we can—"You in your small corner and I in mine."—Christian Worker.

A TRAP FOR BOYS.

A lad was approached by one of those demon's agents of that which deprives men of their property and destroys both body and soul, who solicited him to come into his place of destruction and take a glass of lemonade. The

OUR FALL OFFERINGS

Go to make up the finest and most stylish collection of goods we have ever brought to Louisville. The quality and prices are both right and you should make early purchases while the assortments are unbroken.

Dress Goods Leader.

Old Imported Suit Lengths—a chance for people of little stature. The greatest suit season of a decade is here, and lively skimming is done for high-grade materials in the recent styles.

Twenty-five five-yard lengths go on sale at about half price \$10.50 Suit lengths that sold from \$20 to \$30, each. No two patterns alike, all guaranteed shrunken ready for use and warranted absolutely perfect in every particular. Width of all 52 to 56 inches.

Hosiery Inducement's.

19c HOSIERY SPECIAL—3 pairs for 50c—Ladies' Hermsdorf Black Cotton Hose; full regular made; spliced heels and toes; all sizes; 25c values; special, 3 for 50c.

25c Ladies' Black Cotton Hosiery, medium and heavy weight; also black with split foot, double soles, high spliced heels and toes; splendid quality; all sizes; special, 25c.

35c 3 pairs for \$1.00—Ladies' Imported Black and Black with split foot Cotton Hose, medium and extra heavy weights, full regular made; high spliced heels and toes; all sizes; special, 3 for \$1.00.

15c 2 for 25c—Children's Fast Black Cotton Hose; fine ribbed, full seamless; sizes 6 to 9-12; a splendid school stocking; 15c quality; special, 2 pairs for 25c.

19c 3 pairs for 50c—Boys' and Girls' French and Bicycle Ribbed Hose, stainless black, double knee, heels and toes; very elastic; sizes 6 to 10; special, 19c, 3 for 50c.

Correct Corset Wear.

50c Special Taped Girdle, with supporters attached, etc. \$1.50 Special Warner's low Bust "Princess Hip" supporters attached side and front.

Bedfern's "Princess Hip," supporters front and side; prices \$3.00 to \$5.00.

The celebrated C. B. de la Sprille Corsets, "Princess Hip" style, in handsome brocade \$5.00 \$6.50

AGENTS FOR THE CELEBRATED "FASSO CORSETS."

China Department.

\$10.00 101-piece Semi-porcelain Dinner Set. Dainty decorations, pink or blue.

\$18.00 100-piece Limoges Dinner Sets; three decorations; all pieces treated in best coin gold.

JUST RECEIVED—Aluminate (fireproof) White China Samikins, Shirred Egg Dishes, Shells, etc.

Stewart Dry Goods Company.

DRY GOODS NOTIONS SHOES CARPET UPHOLSTERY NEW YORK STORE LOUISVILLE, KY. IMPORTERS JOBBERS AND RETAILERS

DRESS MAKING, MILLINERY, MEN'S FURNISHINGS, CLOAKS, CHINA, GLASSWARE, STATIONERY. Mail Orders Receive Prompt Attention. Please Mention This Paper When Writing.

OUR TWO NEW CATALOGUES

Catalogue of Bibles Sunday School and of Church Supplies... HOLIDAY BULLETIN... A Fine List of all NEW BOOKS, CARDS, CALENDARS, BOOKLETS, CHRISTMAS FESTIVAL DECORATIONS, CANDY BOXES, etc. Mailed Free.

AMERICAN BAPTIST PUBLICATION SOCIETY Philadelphia, 1407 Olive St., St. Louis, Mo.

Royal Insurance Company of Liverpool. SOUTHERN DEPARTMENT.

MILTON DARGAN, Manager. JOHN B. CASTLEMAN, ARTHUR G. LANOHAN BARBEE & CASTLEMAN, Resident Agents, Columbia Building, Louisville, Ky.

boy hesitated, but on being assured that he would get nothing but a glass of nice, sweet lemonade he was induced to go in. Sure enough, he was offered and partook of what had been promised him, and nothing more. This was repeated several times, till at length, the trap having been set, it was now time to spring it. Accordingly, the rum-seller began his fiendish work by dropping into the glass of lemonade one drop of strong liquor, increasing it thus perceptibly to form in the lad a taste for it. As the boy never paid for these drinks, one of his old customers, of the place, asked the landlord why he so favored the boy. He replied by pointing and saying: "Do you see that fine mansion upon the hill yonder? That belongs to the boy's father, and will probably soon belong to him, and then in turn it may belong to me."—Golden Censer.

VOLUNTEERS.

Voluntary service is the expression of a loving heart. It is the most grateful kind of service because it shows loyalty. Never was there greater demand for free and willing service than in the cause of our Lord, and never greater blessing upon him who gives it. "Whom shall I send, and who will go for us?" this is the question which has necessarily made its appeal to the hearts of God's people, down through the ages. This question has found, in a peculiar sense, an answer in the hearts of the student volunteers for Foreign Missions who are now in the Seminary preparing for the mission fields. We have felt the need of greater missionary enthusiasm and zeal, in ourselves, and in our churches in the home-land. We have a great desire to see the rising tide of missionary feeling reach a much higher point even than, at present; and believing that one thing that would greatly aid in this direction is the dissemination of information as to missionary fields and work in general, we have thought that perhaps the Lord might be able to use those of us who are volunteers in this direction, in the city of Louisville and surrounding country.

To this end we wish to prepare ourselves especially against the opportunity that may open, and place ourselves in the hands of the Lord, for this work.

There are among us a number who have already seen active service on various mission fields, and others who expect to go soon.

Perhaps our services will be confined principally to conducting special missionary meetings, cooperating with pastors or leaders of missionary organizations, in arranging programmes for the meetings.

Some work has been done already by the volunteers along the line of arranging for special missionary programmes in fifth Sunday meetings in churches of the surrounding country, and has proven very effective.

These are a few suggestions as to the work in which we hope that the Lord may use us, and through which we trust he may be glorified. Any pastor or missionary leader who may see an opportunity for quickening missionary endeavor through the instrumentality of this band of volunteers, either in his own or in other church communities, will render a service unto the Lord by communicating with the undersigned committee.

G. E. BENSON, A. J. JOHNSON, J. W. SHEPARD, Committee.

Address, 103 New York Hall, Louisville, Ky.

DEAR RECORDERS:

On October 30th we closed a thorough revival meeting here. Seven persons, united with the church by experience and baptism. Bro. J. F. Ray, of Louisville, assisted us the first week of the meeting. The pastor did the preaching the last week.

The Lord blessed the faithful labors of His people with the above results. On last Wednesday evening we organized our Young People's Meeting. Much interest was manifested in the first meeting.

October 10th was a day of rejoicing to the members of Rhodney Creek church (Cecelia, Ky.) They worshipped for the first time in their new and handsome church house.

The people deserve much credit

for this work. On October 1st, 1902, they began to agitate the question of building; one year later the house was ready for services. Our good deacon, Jan. M. English showed himself a master-hand in the management of finances, as did also our young brother Jesse Horrell. This is the second house that we have erected on our present field in the three years of our pastorate.

S. H. TABB.

White Mills.

OUR MINISTER'S WIFE.

Of the qualifications and duties of a minister's wife, enough has been written to stock a small library. My own very positive conviction has always been that her vows were made primarily, not to a parish, but to her own husband; and if she makes his heart and home happy; if she relieves him of needless worldly cares; if she is a constant inspiration to him in his holy work, she will do tenfold more for the church than if she were the manager and mainstay of a dozen benevolent societies.

The best critic a minister can have is one who has a right to criticize and to "truth it in love." Who has a better right to reprove, exhort, and correct with all long-suffering, than the woman who has given us her heart and herself? There are a hundred matters in the course of a year, in which a sensible woman's instincts are wiser than those of the average man. There is many a minister who would have been spared the worst blunders of his life if he had only consulted and obeyed the instinctive judgment of a loving and sensible wife. If we husbands hold the reins it is the province of a wise and devoted wife to tell us where to drive.—Theodore Cuyler.

DEAR RECORDERS:

I have given up my work at Hickman, Ky., and have located again at this place, my old home. I will accept some country work from this place, as vacancies occur, and my services are needed.

We had a beautiful early morning wedding the day we left Hickman on the 28th ult. P. H. Winston a rising young lawyer, of Sturgis, Ky., was united in marriage to Miss Lizzie Luttrell, one of our sweetest and best girls. She will be missed in church work in Hickman.

The Hickman saints, under the pastoral care of Eld. W. S. Roney, began out of debt and fair prospects before them. May God's choicest blessings attend them in their work. I am always glad to get the RECORDER.

Rev. George Crutcher, of Dyersburg, is here in a great meeting with Pastor Penick. There were four conversions last night.

T. F. MOORE, Martin, Tenn., Nov. 12.

AN ORDINATION.

At the call of the First Baptist church of Paducah, on the above date the following brethren—T. B. Boone, J. L. Perryman, W. H. Robinson, together with the pastor G. W. Perryman, convened as a presbytery for the purpose of setting apart to the full gospel ministry Bro. G. M. McNelly.

Bro. McNelly is a student at Bethel College and has lately been called to pastor one of the nearby churches.

He is a young man full of promise as a minister of Christ. One in whose soul the love of Christ beams forth for lost souls.

The presbytery organized by selecting G. W. Perryman chair-

man and W. H. Robinson, clerk.

Bro. Perryman conducted the examination of the candidate, who answered all questions to the satisfaction of all present.

The ordaining prayer was led by W. H. Robinson. The charge to the church was given by T. B. Boone. G. W. Perryman gave the charge to the candidate, and J. L. Perryman presented the Bible. Benediction was pronounced by Bro. McNelly.

We bid Bro. McNelly God-speed in the work of the ministry, and pray the Lord may prosper him in his preparatory work that he may be thoroughly equipped and furnished to do a great work for the Master's cause.

W. H. ROBINSON, Paducah, Ky., Oct. 28, 1903.

JAMES E. WOLFORD.

Bro. Wolford has been for some years our missionary pastor at Lancaster, Ky.

I was his pastor when he was a member at Twenty-second and Walnut Street church, Louisville, and always found him a zealous, faithful worker.

After he entered the ministry I have kept in touch with him and watched his labors with great interest. His consecration and efficiency has won for him the confidence and admiration of a host of friends.

It becoming known that he had resigned the Lancaster church other churches were prompt in seeking his services, but the condition of his health has led him to decide to go to a milder climate. He will go to California, and with him will go the prayers and best wishes of many who have known and loved him.

We commend him to God and the brethren.

J. G. BOW, (Cor. Sec.) State Board Missions.

DUTY OF GIVING COMFORT.

It is the mission of Christian people to be comforters of others in their sorrow. Yet too many Christians who go to their friends in the time of bereavement are anything but comforters. They go with a certain kind of sympathy, but it is a weak, almost hopeless, sympathy. They sit down by the sorrowing ones, listen to their story of grief, talk with them about the sad phases of their sorrow, thus taking them down into the darkest shadows. Then they turn away with a few more sad words and leave them in the depths. Miserable comforters, indeed, are these people!

When we go to those who are in sorrow, we should rather carry to them the strong consolations of God's Word. We should not linger with them upon the sad phases of the experience through which they are passing; but should turn their thoughts to the promises of God, to the truth of immortality, and thus lift them out toward strength and rejoicing. The word "comfort" means to give strength; and we should always try to make our friends stronger, that they may be better able to carry their burden of sorrow. Trouble should never crush a Christian; on the other hand, the Christian should rejoice in God, and sing songs in the night.—Dr. R. J. Miller.

WHAT'S THE MATTER.

"Don't know what's the matter, but looking fresh," is often reported of persons with weak digestion, or disordered nerve, or of over-worked people. Scott's Emulsion is a wonderful maker of new flesh and blood.

SSS FOR THE BLOOD

The best known and most popular blood purifier and tonic on the market to-day is S. S. S. There is hardly a man, woman or child in America who has not heard of "S. S. S. For the Blood." It is a standard remedy specific for all blood troubles and unequalled as a general tonic and appetizer. S. S. S. is guaranteed purely vegetable, the herbs and roots of which it is composed are selected for their alterative and tonic virtues, making it the ideal remedy for all blood and skin diseases, as it not only purifies, enriches and invigorates the blood, but at the same time tones up the tired nerves and gives strength and vigor to the entire system.

FROM CONGRESSMAN LIVINGSTON OF GEORGIA. I know of the successful use of S. S. S. in many cases. It is the best blood remedy on the market.

FROM EX-GOV. ALLEN D. CAMERON. S. S. S. is unquestionably a blood purifier, and the best I ever used.

For Chronic Sores and Ulcers, Catarrh, Rheumatism, Blood Poison, Malaria, Anemia, Scrofula, Eczema, Psoriasis, Salt Rheum, Tetter, Acne and such other diseases as are due to a polluted or impoverished condition of the blood, nothing acts so promptly and effectually as S. S. S. It counteracts and eradicates the poison and restores the patient to health. Write us and our physicians will give your case prompt attention without charge.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

W. H. McKnight, Sons & Co., Late Curtains, Muslin Curtains, Portieres and Draperies. Awnings, Vudor Porch Shades and Moodj Porch Mats. JAPAN AND CHINA MATTINGS FROM 9c UP TO THE FINEST. New Colors Hammocks VERY REASONABLE IN PRICE. Our Special Sale of Lace Curtains is the most we have ever held. Special Low Prices this week on Dining Room Side Boards, Extension Tables and Chairs. Late shipments of summer furniture have arrived, and our assortment complete. Do not fail to see these goods.

45c for \$1.00 BOOK

In case we are out of the Book you order we will advise you to make a second selection, as we have only a limited number of these Books.

Table listing various books for sale, including titles like 'Antiquary', 'Abbe Constantin', 'Aesop's Fables', etc., with authors and prices.

BAPTIST BOOK CONCERN 642 4th Ave., Louisville, Ky. Subscribe for the Recorder

NEW BOOKS

NOTABLE AUTHORS.

ALBERT BANKS, D.D. Campaign...
C. C. CYLER, D.D. Campaign...
ALBERT BANKS, D.D. Campaign...
C. C. CYLER, D.D. Campaign...
ALBERT BANKS, D.D. Campaign...
C. C. CYLER, D.D. Campaign...

THE LORD'S PRAYER.

GEO. VARDEN, PH. D., LL. D.

While "the man of God" was reading from the pulpit Sunday morning a part of the sixth chapter of Matthew, I observed what had never occurred to me before. As this chapter embraces the Lord's Prayer, no portion of the entire Bible is more familiar. I could but reflect that, because of our very familiarity with certain parts of Holy Writ, we are liable to read them and repeat them without seizing upon their relative significance.

For the first time, then, I observed a fresh didactic force in the relation of the following context to one of the petitions of this simple, comprehensive prayer. Of the several petitions composing it one only is made the object of comment by Him who taught us to pray, "after this manner." It is this: "Forgive us our debts, as we forgive our debtors." And then at the close of the prayer "Christ immediately adds: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

I could but ponder the fact that no other of the petitions here recorded is amplified, intensified or directly and personally applied—save this one. No additional word here falls from the teacher's lips relative to the Father in heaven—to the prayers of his Kingdom—to the doing of his will on earth, or to deliverance from temptation.

The reason for singling out for additional emphasis the duty of forgiving our fellows is not difficult to conjecture. To forgive those who offend us is one of the hardest duties enjoined by our Lord. Not only in the addendum to this prayer, but during his earthly ministry, the Savior misad to opportunity of inculcating a spirit of forgiveness.

The teachings of Jesus Christ both induce and evoke the noblest affections of the human soul. "Love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest, for he is kind to the unthankful and to the evil."

The Epistles catch the same sweet spirit—with increased intensity if possible. "Bless them who persecute you: bless and curse not. If thy enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

Indeed, there is at times a tearful tenderness in the apostle's manner when exhorting to the exercise of this Christian grace, which he urges with that all-potent simile: "Put on, as the elect of God, holy and beloved, kindness, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

The teaching of this one petition formulated by our Lord calls for the ready outflow of universal love. It is not merely an annulling, but a complete reversal of the Jewish dictum, which had been crystallizing for centuries—"An eye for an eye, and a tooth for a tooth." It is at the same time a sweeping abrogation of the ethnic lex talionis.

If I were writing a disquisition instead of jotting a fugitive thought, it would be interesting to transcribe what some heathen writers have taught respecting the law of revenge. A few citations would place in a strong light the intensely radical nature of Christianity.

Beloved, how much of heavenly praise and tranquil enjoyment would enter into our lives if we were careful to align them with this precept of the "teacher sent from God."

It is recorded on one of the pages of inspiration that a king once lifted up his voice and wept as he made the humiliating confession: "Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil."

THE BEATITUDES.

And then at the night service of the same Lord's day the Scripture reading consisted of the beatitudes and several succeeding verses. Here again I was led to perceive more clearly perhaps than ever before the relation between one thing and another.

Having pronounced the beatitudes the Savior addresses his disciples as the salt of the earth and as the light of the world, illuminating his instructions by means of a lighted candle so placed as to give light to all that are in the house. Then follows the injunction: "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven."

And now the mention of good works, as the way by which and through which their light is to shine so that God may be honored and glorified by the children of men, furnishes occasion for the Lord, who knew what was in man, to check a nascent misconception which in all probability was forming in the minds of the disciples, that their obligations to the law under the new order of things were at least relaxed if not nullified, since "the law was given by Moses, but grace and truth came by Jesus Christ." A wrong emphasis placed on this antithetical utterance might pave the way to antinomianism. Christ therefore pointedly enjoins: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Christ declares that the law of Moses in all its comprehensiveness remains in full force, and that his own life and works were its perfect embodiment. This law both in letter and spirit must be exemplified in the lives of all who profess to follow him. But it is not my intention to enlarge on these words of the Lord, but only to direct attention to their appositeness to the injunction that had just fallen from his lips.

From these two text-notes the inference is direct and strong that the teachings of the Christ are preeminently practical. "If ye know these things happy are ye if ye do them."

MARRIED.

Mr. William Violet and Miss Hanna Christie were married on Wednesday night of last week in Walnut Street church, by their pastor, Eld. G. T. Lamakin, assisted by the editor of the Western Recorder. We extend congratulations.

Oxford Teachers' Bibles with new helps, maps and full-page plates. Bible is the Bible of the World. THE OXFORD India Paper is universally acknowledged to be without a rival!

Spencerian Business College. For Business, Good Employment and Success. EXPERT ACCOUNTING DEPARTMENT. MANAGERS.

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 \$67.50. 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 inter-denominational temperance agitator. And yet there were Elders G. W. Hill, J. L. Presser, S. M. Adams and B. F. Swindler from North Bend Association; Moderator C. J. Bagby of Campbell County Association, and Rev. J. A. Hendley 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.

Good company and good discourse are the very signs of virtue.—Isaac Walton.

AMERICAN TRACT SOCIETY.

Electric Bolt Free

Application At Once To Physician's Institute.

Send You Absolutely Free One Omega Supreme Electric Bolt which Has Made us So Famous.

Send Your Name and Address.



Send the State of Illinois granted...

BIG 8

Chain of 8 Colleges owned by business men and endorsed by business men. Fourteen Courses of Study are on our Board of Directors. Our diploma means something. Enter any time. Positions secured.

Teachers' College of the Southwestern Baptist University, Jackson, Tenn. Thoroughly organized, high-grade college for teachers and those wanting normal training.

HERMAN STRAUS & SONS CO. HOLIDAY CATALOGUE

Our Beautiful Holiday Catalogue is now ready for distribution. Sent free to any one giving us their name and address. This booklet is replete with illustrations and descriptions of suitable Holiday Gifts.

Take Time Today FREE

Send you and your family a full gold watch. It is yours to keep as long as you live. The watch is made in the United States and is guaranteed for many years.

# Missouri Pacific Railway

## Iron Mountain Route

ST. LOUIS and Memphis

Agents Special, Proprietor of Home Mail and Express Service.  
FASTEST SCHEDULE TO ALL PORTS IN Missouri, Kansas, Nebraska, Oklahoma and Indian Territory, Colorado, Utah, Oregon, California, Arkansas, Texas, Louisiana, Old and New Mexico, Arizona, Panama, Mexico, Free Reclining Chair Cars on all trains. Low Rates. For Free Descriptive Literature, consult Wholesome Agents or address:

**G. S. THOMPSON, G. P. and T. A.**  
St. Louis, Mo.  
**R. T. G. MATTHEWS, T. P. A.**  
Memphis, Tenn.

## Low Rates from Louisville

—VIA THE—  
**SOUTHERN RAILWAY.**  
EFFECTIVE SEPT. 15TH TO NOVEMBER 30TH.

California Points, \$98.00.  
Portland, Ore., Tacoma, Wash., Seattle, Wash., \$38.00.  
Spokane, Wash., \$33.50.  
Ogden, Utah, Helena, Mont, Butte, Mont., \$34.00.  
Billings, Mont., \$29.00.

One way tickets will be on sale from Sept. 15 to Nov. 30th at the above rates via the SOUTHERN RY. and correspondingly low rates will be made to other points in the West and Northwest.

Cheap one way settlers' tickets and round trip homeseekers' tickets will also be on sale Oct. 6th and 20th and Nov. 24 and 17th. Oklahoma, Indian Territory, Texas, and to many other points in the West, also points in the Southwest.

For maps, folders and complete information call on any Agent of the Southern Ry. or address:

A. Whelan, T. & F. A., Louisville, Ky.  
C. C. Stewart, T. P. A., Lexington, Ky.  
C. H. Hungerford, T. P. A., Louisville, Ky.  
G. B. Allen, A. G. P. A., St. Louis, Mo.

## Baptismal Pants.

Only \$12.50 a Pair.

Regular sizes as follows:

Boat No.	Inseam	Outseam	Wt.
6	32	48	42
7	32	48	44
8	33	49	46
9	34	50	48
10	35	51	49
11	35½	52	51

If you want any other measurements than the above add \$2.50.  
These goods are the best that are made.  
Order at once from

**BAPTIST BOOK CONCERN,**  
Louisville, Ky.

## HOTEL ALBERT,

Corner 11th Street and University Place  
**NEW YORK CITY.**  
European Plan.  
Rooms \$20 per day and upward.  
The Hotel of Paris, good cooking, prompt and liberal service in Restaurant.  
Special attention to Ladies traveling alone.  
L. & R. FURNER.

# The Farm

and Household

Dr. H. C. Hart sold last week to Ben Scott for Wehl 37 two-year-old cattle.—Winchester Dem.

In Clark county recently, C. W. Curtis sold to Winchester parties two weaning mules for \$101.

Mr. G. L. Minor of Marion county, sold to J. K. Boughman a few days ago, one suckling mule colt for \$35.

Charlie Scott bought of Henry Caywood, of North Middleton, his crop of 25 acres of tobacco at 3c all round.

Mr. Ed. Shields, of Bloomfield, sold 48 cotton mules, 14 1-2 hands high, at \$100 each, to Bower & Harby, of Central Indiana.

In Fayette, Silas Traiter, of Little Hickman, has a sow that has had three litters of 10, 12 and 18 pigs, a total of 40 pigs within 12 months.

Cas Goff, of Bourbon county, buyer for Nelson Morris, bought recently in Bourbon county 1,443 export cattle at an average of cost of about \$70 each, or a total of about \$100,000.

F. Reid sold 43 export cattle, averaging 1,450 pounds, to Dick Gentry at 4 3-4 cents. He shipped a Jersey milch cow and a Jersey bull to Pineville parties, for which he received \$60 and \$40 respectively.—Danville Advocate.

Jonas Weil shipped 163 export cattle last week, purchased of Earl Ferguson and others at \$4.60.

Miller Lail sold to Hibber Bros. thirty 1,400-lb. cattle at 4c; J. M. Scott to same eight 1,500-lb. cattle at 4 1-4 cts.—Paris Kentuckian.

Between seasons and with scarcely any offerings, new hemp is quoted in the Lexington market at last year's prices, about \$5.50 per hundred.—On account of the drought the crop this year is light, perhaps not more than two-thirds of a crop at that.—Winchester Democrat.

An exchange says: "Unless the farmers plant walnut or locust trees, our fine lands in Kentucky will in a few years resemble the Western deserts. By all means they should plant forest trees, locusts or walnuts. The walnuts are now falling and during the next month great quantities of them should be planted."

Jesse P. Riffe delivered to Dick Gentry last week fifty head of 1,450-lb bullocks at 4 3-4 cts.... At Jerry Briscoe's sale 16 feeders, averaging 1,100 pounds, sold at \$3.41; one pair of mules brought \$192.50; a lot of extra good long yearling cattle sold at \$3.65, and another bunch at \$3.25; milch cows, \$25 to \$35.—Danville Advocate.

A light run of cattle on the market, not more than 100 head. The quality was fair, and all sold with good demand, but at low prices; 900 to 1,000-lb. steers from \$3.25 to \$3.40; yearlings, from \$3 to \$3.25; calves, \$12 to \$15 per head; milch cows, \$20 to \$25. Not many mules or horses on the market with prices unchanged from last month. A moderate crowd in attendance. The day was fair but cool.—Cynthiana Times.

## THE POSSIBILITIES OF A BUNCH OF CELERY.

A number of delicious dishes can be evolved from a simple bunch of celery by the skilled cook.

Those who have used celery only as a relish little imagine its possibilities when cooked. Its peculiarly soothing effects on the nerves and in neuralgia and rheumatic diseases, together with its delicious flavor should be sufficient reasons for its general use. The crisp blanched stalks can be used as a relish or combined into a salad. The less perfect portions can be used in soups, stews, creamed, baked and in sauces.

As it comes prepared for market, very little of the neatly trimmed bunch need be wasted. The beautifully shaped clusters of leaves, that have been left on make a charming garnish for the platter or cold sliced beef or for the salad dish.

All the coarser outside stalks, any imperfect ones and all the little trimmings lay on one side, select only the perfectly blanched and tender inside stalks which place in cold salt water for at least an hour before serving. The salt water improves both the crispness and flavor of the celery.

A very ornamental border for a dish of cold sliced meat can be made of shredded celery. Select only the most perfect stalks. Lay in cold salt water for half an hour, then wipe dry with a soft cloth and cut into pieces two inches long. Using a very sharp pronged fork shred each piece into fine filaments, lay on a block of ice. In about an hour they will be found nicely curled. Do not remove from the ice until ready to take to the table.

A most excellent celery salad is made by cutting the best stalks from a bunch into half-inch pieces and putting them on ice for half an hour, or until thoroughly chilled, and when ready to send to the table, placing in a salad bowl that has been cooled and pouring over them a mayonnaise dressing.

A different salad, that will use the small ends, trimmings and the best parts of the imperfect stalks, from which all imperfections have been carefully cut and scraped, is made in this way: Put the celery thus prepared into a chopping-bowl and chop fine; dress with oil, vinegar and seasoning, mixed thus: Into a cup put a small teaspoonful of salt and half as much pepper, and a teaspoonful of oil. When well mixed, add two more spoonfuls of oil and one of vinegar. Send to the table cold.

When only a small quantity of celery is at hand, it may be chopped fine, and an equal portion of cabbage, also finely chopped, added. The best dressing then will be one of salt, sugar and vinegar.

There are two ways of making celery soup, with varieties of each. One is with and one is without a stock. The latter is the most delicate, but both are very excellent. To make the first, there will be needed three pints of stock, one large bunch of celery, cut into short lengths, one cupful of milk, one tablespoonful of butter, rolled in one of flour, pepper and salt. Put the stock, with the celery in it, over the fire, and cook until the celery is tender and can be rubbed through a colander. Rub all through that will pass easily, and return the soup to the range, add the seasoning and let it come to a boil. Let the milk come to a

boil in another vessel, stir in the floured butter and pour into the soup. If liked, dice of browned bread can be added to the soup after it is in the tureen.

For the second, wash and cut into inch lengths a large bunch of celery; cover with water and boil until soft; it will require at least an hour; mash fine; add one egg, a piece of butter the size of an egg, and half a teaspoonful of salt. In another kettle boil a pint of water to which has been added one of milk; turn on the celery boiling hot, stir well, strain, and send to the table immediately.

Treated like a vegetable to be served in the regular course, as potatoes are, celery is very nice stewed. It requires to be cooked for at least an hour, then drain off the water in which it boiled and dress with butter, pepper and salt.

Another delicious dish of boiled celery is prepared by putting a pan of cold salted water on the stove, and when it begins to boil dropping in the celery stalks, cooking until tender, then draining from the water. Put it back into the pan with a gill of beef broth, boil gently for five minutes, then add three tablespoonfuls of good beef gravy, and salt to taste. Serve very hot.

Creamed celery is a very delicate and palatable dish. The celery must be tender and white, cut into pieces about two inches long. Put into a stew-pan, cover with boiling water and simmer gently for half an hour. Season with salt. Drain off the water and add a pint of boiling cream, thickened with a tablespoonful of flour. Let all boil up once and serve.

Baked or scalloped celery will be appreciated by all who like the flavor of this vegetable. Scrape, wash and cut the stalks into inch lengths; stew slowly in salted water until tender. Drain off this water and lay the celery in a bake dish, season with salt and pepper and plenty of butter, cover with fine cracker or bread crumbs and put in a hot oven to brown. A richer scallop can be made by cooking the celery as directed until tender; then working through a colander. When cool for each cupful of celery add one egg, a tablespoonful of melted butter, half a cupful each of milk and bread crumbs; season with salt and pepper. Beat the egg, milk and celery together until light. Pour into a buttered baking dish, sift the crumbs over the top and bake. It will require about fifteen minutes in a moderate oven. The top should be nicely browned.

Celery sauce is considered a particularly good accompaniment for boiled chicken or turkey. It is a white sauce and is made by chopping fine the tender stalks of a bunch of celery, putting them in a sauce pan with a pint of water, little salt and a few pepper corns; boiling well. A tablespoonful of flour is well mixed into two of butter, which is stirred into the sauce, with half a cupful of milk or cream, and all given one boil up, when it is ready to serve.—Margaret Ryder, in Country Gentleman.

German papers say that the mule will probably be replaced in the twentieth century by a more efficient animal, as it has been demonstrated that the mule, the cross between horse and donkey, is inferior to the cross between horse and zebra. Formerly the opinion prevailed that the zebra was almost extinct, but there are large numbers in Eastern Africa.

Slope  
CHINA  
**Painkiller**  
(FERRY DAVID)  
**REDUCED TO \$5.12**  
One Pound  
\$5.12  
Five Pounds  
\$25.60  
Ten Pounds  
\$51.20  
Twenty Pounds  
\$102.40  
Fifty Pounds  
\$256.00  
One Hundred Pounds  
\$512.00  
Harwood Mfg. Co., 72 Harrison Street, St. Louis, Mo.

**GERMAN BANK**  
Fifth and Market St., LOUISVILLE  
CAPITAL, \$1,000,000  
SURPLUS, \$1,000,000  
General Banking & Savings  
INTEREST PAID ON TIME DEPOSITS  
**P. VIOLINI, PRESIDENT**

**NEW MUSIC** Exchanged  
Send stamp for Catalogue  
The Ray Co., 642 4th Ave., LOUISVILLE

## FOR ANEMIA, CHLOROSIS

THE GENUINE

**DR. BLAUD'S PILL**

See that the name of "Blaud" is on each pill, all others are imitations.  
**M. FOUQUENAY & CO., N. Y. 111-103**

## FOUR BOOKS FOR

By Sgt. Anna Stahl, Ed.  
Price \$1 each net, post paid.

"What a Young Boy Ought to Know"  
"What a Young Man Ought to Know"  
"What a Young Husband Ought to Know"  
"What a Man of 45 Ought to Know"

## FOUR BOOKS FOR

By Mrs. Mary Wood-Allen, Ed.  
Price \$1 each net, post paid.

"What a Young Girl Ought to Know"  
"What a Young Woman Ought to Know"  
By Mrs. Emma F. A. Drake.  
"What a Young Wife Ought to Know"  
"What a Woman of 45 Ought to Know"

## BAPTIST BOOK CONCERN

642 4th St., Louisville

## FREE RECLINING CHAIRS

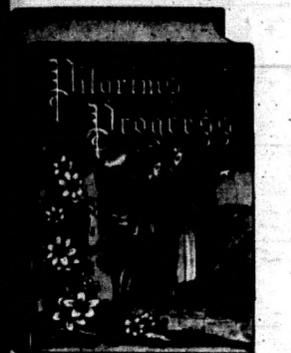
"The Henderson Route" First.

LOUISVILLE, KY., Oct. 5. The traveling public will be learn of the latest innovation of comfort in travel for which is now being offered by popular railroad, The "Route," which road has been termed the "Kentuckian's Own to the West and Southwest." It has just been announced general offices of the Louisville & St. Louis Railway the have in service on their between Louisville and St. L. Reclining Chair Cars, which been received from the shops reclamation in the car builders. The cars are strictly up-to-date "palaces of travel" in this is only one of the many which are promised the World's Fair travel by the Route.

Among other advantages these highly finished cars, a most important points mentioned:

They are solidly vestibule furnished with sixty-four chairs, which are upholstered in green plush, in addition and toilet rooms, the seats being finished throughout. They are also fitted up with which feature will do and jerk, jar and strain incident the ordinary railway coach, a smooth, comfortable ride, prove more than a popular being serviced by the train. We can only suggest that you "get the Henderson Route."

# BIBLES AND TESTAMENTS



### THE PILGRIM'S PROGRESS.

by Bunyan, with Explanatory Notes by the Robert Maguire, D.D. Together with a complete Account of the Life of John Bunyan; and the Unlimited Grace Abounding to the Servants of Sinners. To which is added "The Pilgrim"—a Poem. This work is rendered more valuable by the story of Bunyan, written by himself. Covers 500 pages and 130 Superb Engravings in Fine Cloth, Marbled Edges, \$1.50.

### RED LETTER TESTAMENTS.

No. 70c: Limp Leather, \$1.00, Leather Flap \$1.25.



### AN SELF-PRONOUNCING NEW TESTAMENT AND NEW TESTAMENT AND PSALM.

16mo. Size 5 1-2x7 3-4x3-4 inches. New Testament. Imitation Roan, limp, round corners, red edges..... 90  
 14. French Morocco, limp, gold back, side titles, round corners, red under gold edges..... 1 65  
 16. French Morocco, divinity circuit, gold back and side titles, linen lined, under gold edges..... 2 10  
 NEW TESTAMENT AND PSALMS. Old Folks' Testament and Psalms. Biggest seller on the market..... 60  
 Imitation Roan, limp, round corners, red edges..... 1 10

### PREMIUM BIBLES.

Western Recorder we offer the following ideal edition of the HOLMAN SELF-PRONOUNCING TEACHERS' BIBLE, containing copyrighted helps to the study of the Bible. Teachers' New Ready Reference Book: an exhaustive library of Biblical Index including Chronological Index to the Harmony of the Gospels, Discourses, Miracles and Parables of Jesus, etc. A New and Comparative Concordance, with nearly references to the Authorized and Revised Versions of the Bible. A New Illustrated Self-Pronouncing Bible Dictionary, four thousand questions and answers. 15 maps, minion, 8vo, Size, 5x7 3-4 inches. No. 4510. Egyptian Morocco, divinity circuit, round corners, red under gold edges..... \$1 50  
 No. 4522. French seal, divinity circuit, linen lining and fly leaves, head bands and marker, round corners, red under gold edges..... 1 75  
 No. 4530. French seal, divinity circuit, lined with leather, head bands and marker, round corners, red under gold edges..... 2 00  
 No. 4535. Arabian Morocco, divinity circuit, grained leather lining, with fly leaves to match, silk head bands and marker, round corners, red under gold edges..... 2 75  
 Bourgeois 8vo, 5 1-2x7 3-4 inches. No. 4710. Egyptian Morocco, divinity circuit, round corners, red under gold edges..... 2 50  
 No. 4722. French seal, divinity circuit, linen lining and fly leaves, head bands and marker, round corners, red under gold edges..... 2 25  
 No. 4730. French seal, divinity circuit, lined with leather, head bands and marker, round corners, red under gold edges..... 2 50  
 No. 4735. Arabian Morocco, divinity circuit, grained leather lining, with fly leaves to match, silk head bands and marker, round corners, red under gold edges..... 3 00  
 Index in any of above..... 50

Christian Workers' Testaments. Something New, Cloth, 70 cents. Limp Leather, \$1.00 Flap Edges..... \$1 25  
 Great Primer Testament and Psalms (largest print published). Net... 2 00  
 Small Eica Bible (very large print). Net..... 1 00  
 Twentieth Century New Testament (3 vols.) Each net..... 50  
 Marked New Testament (cloth). Net..... 15

## American Standard Edition of the REVISED BIBLE

BOURGEOIS, 8vo. (Size, 8x5 1/2) WITH 12 MAPS AND INDEX

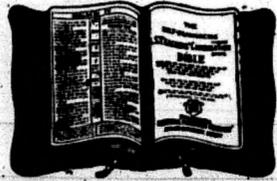
STYLE AND PRICES.

160. Cloth Boards, red edges.....	\$1 00
167. Egyptian Seal, limp, round corners, red under gold edges.....	1 75
172. Egyptian Seal, divinity circuit round corners, red under gold edges.....	2 00
173. Egyptian Seal, divinity circuit, leather lined to edge, round corners, red under gold edges.....	2 75
174. Persian Levant, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges.....	3 75
175. Levant, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges.....	5 75
177. Seabkin, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges.....	7 00

### NELSON'S IDEAL PAPER EDITION.

Same as above but only 3-4 of an inch in thickness.  
 173x. Egyptian seal, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges..... \$4 00  
 174x. Persian Levant, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges..... 5 00  
 175x. Levant, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges..... 7 00  
 177x. Seabkin, divinity circuit, calf lined to edge, silk sewed, round corners, red under gold edges..... 9 00

NELSON'S INDIA PAPER EDITION (as above) INTERLEAVED, With one leaf of ruled paper for manuscript notes between every page  
 181x. Persian Levant, divinity circuit, leather lined to edge, silk sewed, round corners, red under gold edges..... \$9 00  
 Send for list of other styles and prices.



### SELF-PRONOUNCING COMBINATION TEACHERS' BIBLES.

No. 920. Combination Bible, div. cir., minion type..... \$2 50  
 No. 920. The Combination Bible. The Old and Revised Versions in one book. Bourgeois type, div. cir..... 3 00

### THE IDEAL EDITIONS HOLMAN SELF-PRONOUNCING TEACHERS' BIBLE.—SPECIAL PRICES.

Contain New Copyrighted Helps to the study of the Bible as follows: Teachers' New Ready Reference Hand Book, an exhaustive library of Biblical information including Chronological Index to the Bible, Harmony of the Gospels, Discourses, Miracles and Parables of Jesus, etc. etc. A New Practical, Comparative Concordance, with nearly 50,000 references to the Authorized and Revised Versions of the Bible. A New Illustrated Self-Pronouncing Bible Dictionary, four thousand questions and answers. 15 maps, minion, 8vo, Size, 5x7 3-4 inches. No. 4510. Egyptian Morocco, divinity circuit, round corners, red under gold edges..... \$1 50  
 No. 4522. French seal, divinity circuit, linen lining and fly leaves, head bands and marker, round corners, red under gold edges..... 1 75  
 No. 4530. French seal, divinity circuit, lined with leather, head bands and marker, round corners, red under gold edges..... 2 00  
 No. 4535. Arabian Morocco, divinity circuit, grained leather lining, with fly leaves to match, silk head bands and marker, round corners, red under gold edges..... 2 75  
 Bourgeois 8vo, 5 1-2x7 3-4 inches. No. 4710. Egyptian Morocco, divinity circuit, round corners, red under gold edges..... 2 50  
 No. 4722. French seal, divinity circuit, linen lining and fly leaves, head bands and marker, round corners, red under gold edges..... 2 25  
 No. 4730. French seal, divinity circuit, lined with leather, head bands and marker, round corners, red under gold edges..... 2 50  
 No. 4735. Arabian Morocco, divinity circuit, grained leather lining, with fly leaves to match, silk head bands and marker, round corners, red under gold edges..... 3 00  
 Index in any of above..... 50

### FOUR THOUSAND QUESTIONS AND ANSWERS ON THE OLD AND NEW TESTAMENTS.

A handy size edition of this invaluable feature, bound separately for the use of Scholars, Students and Sunday School Teachers. Fits the pocket. Size, 3 7-8x 3-4 inches.  
 No. 103. Russian Cloth, limp, gold side title, round corners, red edges..... 70  
 No. 113. French Morocco, limp, gold side title, round corners, gold edges..... 70

### PULPIT BIBLES.

Large clear pica type, marginal references. Size 12 3-4x10 3-4 inches. Especially for pulpit. No. 210 1-2. French Morocco, Raised panel, full gilt..... 6 00  
 No. 69. French Morocco, raised panel, gilt edges..... 9 00

### TEXT BIBLE WITHOUT REFERENCES.

Super Royal Quarto. Extra large type, Size, 13 1-2x11 inches. For pulpit. No. 74. French Morocco, Antique, gold edges..... 12 00

### THE HOME BIBLE.

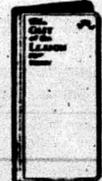
Old and New Testaments, Fifteen Maps in Colours and a Family Record. Size, 6 1/8x9 inches. Clear type, easy to read, easy to handle. Thin and light in weight. No. 2002. Morocco Grained Cloth, Round Corners, Red Edges..... 2 00  
 No. 2012. French Morocco, Limp, Gold Back Title, Round Corners, Red Edges..... 3 00  
 No. 2014. French Seal, Limp, Gold Back Side Titles, Round Corners, Red under Gold Edges..... 3 50

### CHEAP FAMILY BIBLES.

Containing only the Authorized Version of the Old and New Testaments. Large Quarto size, 12 1-2x10 1-2 inches. With large, clear type, printed on good paper; Marginal References; Full-page Engravings; Marriage Certificate and Family Record; History of the Bible; New Pronouncing Dictionary of nearly 4,000 Scriptural Proper Names, giving their Derivation and Meaning, and the Passage where they first occur; etc. etc. No. 1. Imitation of Leather, arabesque, paneled, gold side title, comb edges..... \$2 00  
 No. 1G. Same Bible, with gold edges..... 2 45  
 No. 3. American Morocco, arabesque, paneled, gold side title, comb edges, with numerous additional Scriptural Illustrations..... 2 90  
 No. 3N. Same Bible, with gold edges..... 3 30

### THE VEST POCKET SELF-PRONOUNCING NEW TESTAMENT.

(Authorized Version). Nonpareil, 32mo. Long. Size 2 5/8x4 1-4x3 5/8 inches. The handiest, prettiest and most useful edition of the New Testament ever published. Absolutely the only New Testament of the kind. No. 2113. French Morocco, limp, gold edges \$ 60  
 No. 2114. French Morocco, limp, red and gold edges..... 60  
 No. 2115. French Morocco, divinity circuit, round corners, red and gold edges..... 70  
 No. 2116. French seal, divinity circuit, linen lined, round corners, red and gold edges..... 80  
 No. 2144. Venetian Rutland, limp, round corners, red and gold edges, gold roll... 90



FOR 1904  
 25c.

GIST OF THE LESSON, 1904.  
 By R. A. Torrey. A Pocket Edition of an Exposition of the Sunday School Lessons, issued annually. Vest-pocket style, leather, net 25c. Interleaved for Student's Notes, net, 50c.

PELOUBET'S SELECT NOTES  
 On the Sunday School Lessons for 1904, 355 pp., price, cloth, postpaid, \$1.00.

VEST POCKET (Leather) NEW TESTAMENTS 25c each. Just what you want.

SPURGEON'S SERMONS  
 Twelve Sermons in each volume, per vol. 50c.

On Faith, on Praise, for Inquirers, Christmas Sermons, on Vital Questions, on the Second Coming of Christ, Sermons on the Resurrection, on Christian Work, on Hope, on Heaven, to Young Men, on Peace, Soul Winning Sermons, Missionary Sermons, on Unbelief, on the Prodigal Son, on the Holy Spirit, on Prayer, on the Plan of Salvation, for the Troubled and Tried, on Conversion, on Repentance, on Holiness, on Joy Striking Sermons, Revival Sermons.

# APRIL 1904 BOOK CONCERN, Colportage Headquarters 642 Fourth St., LOUISVILLE, KY

THE OLD RELIABLE



Absolutely Pure THERE IS NO SUBSTITUTE

Items of Interest

News the World Over.

Andrew H. Green, call the "Father of Greater New York," the foremost citizen in that great city, loved and honored by all men, was murdered on last Friday.

Dr. T. M. Prudden, in Harper's Weekly, tells folks how to live long lives. He is especially severe upon carpets, which he calls "storerooms of floating filth."

Senator Proctor, of Vermont, is one of the ablest of the many able men that little state has sent to the Senate. He is a strong Republican, but like Edmunds, Tom Reed, Bantwell, John Sherman, Benjamin Harrison and others, he does not believe that it is well for the United States to hold colonies of subject people.

Taft had some Filipino soldiers who had surrendered condemned to death. The Filipinos have retaliated, but not to the extent of murder. They captured a municipal officer at Buena Vista and cut the tendons of his legs, thus crippling him for life.

There was an explosion on Iona Island in the Hudson River where the government has a storehouse for the naval ammunition. The first explosion was at 1 o'clock, but others followed for about two hours.

A HOME CURE FOR CANCER

Thousands of dollars have been spent and years of labor exerted to discover the cause and perfect a cure for that terrible disease, Cancer. The cause is only interesting from a scientific standpoint, and from the fact that it might lead to discovery of a cure.

sufficient to cripple the fighting power of the navy.

The editor of the Wine and Spirit Gazette, the organ of the liquor dealers, writes an angry letter to the New York Evening Post against some liquor men who he thinks deserted Low and voted for McClellan for mayor.

Some French lovers of this country have sent a bust of Washington to be placed in the Capitol at Washington City. The bust is the work of David D'Angers, and on the pedestal is a bronze plate the work of Charles Dupont.

The experiment in the case of the old British battleship, Belleisle, proves conclusively that cellulose material made of corn pitch, will not keep out the water after a ship has had a hole knocked in her bottom.

Not only the largest meteorite ever found in the United States, but the largest ever discovered in the world, was found near Oregon City, Oregon.

FOR DEBILITATED MEN. HORSFORD'S ACID PHOSPHATE.

It ranks among the best of nerve-tonics for debilitated men. Renews the vitality.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent per word for all over 100 words, invariably in advance.

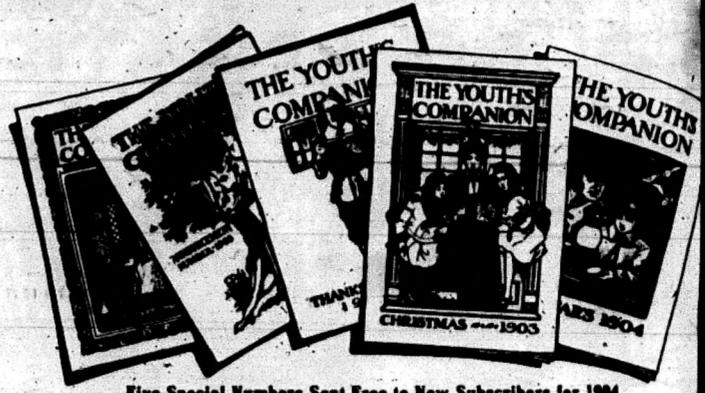
FUNK.

Mrs. Maggie Lewis Funk was born Oct. 22, 1874, and "went home" Oct. 31, 1903. She resided at the Greenportville church when fifteen years old, and since that time has been a faithful member.

DEAR RECORDER:

I visited Morehead Sunday and preached for Bro. R. L. Baker, the beloved pastor of this church. Bro. Baker is doing a great work here for the Lord. A small church, but the most zealous members I ever saw.

The Teachers' College of the South-western Baptist University, Jackson, Tenn., has met with immediate success during the winter and able administration of Prof. F. O. Baker.



Five Special Numbers Sent Free to New Subscribers for 1904.

THE YOUTH'S COMPANION

The offer made by the publishers to New Subscribers for 1904 is very attractive, for it includes as a gift the Five Special Numbers shown above, and the other remaining issues of 1903.

- 10 SERIAL STORIES of absorbing interest, each a book in itself.
250 SHORT STORIES of Character, Nature and Humor by the best writers.
50 SPECIAL ARTICLES by Men and Women famous in every walk of life.
1000 SHORT NOTES on Current Science and Natural History.
200 TIMELY EDITORIAL ARTICLES on important Public and Domestic Questions.
2000 Entertaining Anecdotes, Bits of Histories and Poems.

NEW SUBSCRIPTION OFFER. Every New Subscriber who will mention this publication or cut out this slip and send it at once with name and address and \$1.75 will receive: Free The Thanksgiving, Christmas and New Year's Double Numbers. The Companion Calendar for 1904, illustrated in 12 colors and gold. And the Companion for the fifty-two weeks of 1904, - over two hundred and fifty stories, fifty special articles, etc. - till January, 1906, for \$1.75.

"HE WILL ABUNDANTLY PARDON."

It would seem that the sterner writers struggle with language to find words sufficiently comprehensive to express the magnitude of God's compassion. This word "abundantly" sounds like the waves of the sea that come rolling in upon the beach, day and night, year after year, for countless centuries, never ceasing, never exhausted.

When men spread the mantle of charity over the faults of their neighbors it is a narrow mantle, leaving the faults exposed to the gaze of all. But when God spreads the mantle of charity over our sins it is as broad as the universe and as long as eternity.

Nov. 8th, and daily thereafter, leaves St. Louis 8:30 p. m., arrives Hot Springs, S. A., M. Quicker than ever. Less than thirteen hours to the health and pleasure resort of the world - Hot Springs. Free descriptive books. Liberal round trip rates year round. Consult ticket agents, or address: R. T. G. MATTHEWS, T. P. A. Room 202, Equitable Bldg., Louisville.

THE MARKETS

LIVE STOCK. Report for week ending Nov. 14.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and LEAF TOBACCO. Lists various types of livestock and their market prices.

Following is report of sales for week and year ending Nov. 14, 1903.

Table with columns for Week, Year, and comparisons with previous years for leaf tobacco sales.

Advertisement for C. P. Barnes & Co. featuring watches, diamonds, and jewelry. Text includes 'SINCE 1860' and 'MADE IN THE U.S.A.'.

101,548; 1902, 135,412; 1903, 146,106; 1901, 120,770.

REJECTING. Rejections this week: 105; 1901, 229.

RECEIPTS. Receipts this week: 1902, 397; 1901, 270.

BURLEY-1904. Trash, 83 50c 4 00; Common leaf, 4 25c 4 75.

Good leaf, 8 50c 9 00; Med. leaf, 7 50c 8 00.

Good leaf, 10 50c 10 75; Fine and select, 12 00c 12 75.

DARK-1904. Good leaf, 8 50c 9 00; Common leaf (short), 7 50c 8 00.

Medium leaf, 8 50c 9 00; Good leaf, 10 50c 10 75.

HOLMAN QUARTO BIBLES

are the recognized standard everywhere. FAMILY AND PULPIT EDITIONS IN ENGLISH, GERMAN, DANISH, SWEDISH, NORWEGIAN, POLISH, and FRENCH. Send for descriptive circular.