

WESTERN RECORDER

Faith, Hope and Love, these three.

1903 YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, NOVEMBER 26, 1903

NUMBER 51.

Published Weekly by
THE BAPTIST BOOK CONCERN.
 (Incorporated)
 1000 Third Ave. (Opposite N. 1000th St.), Louisville, Ky.

TERMS OF SUBSCRIPTION.
 One year in advance, \$1.00; six months, 50c; three months, 25c. Single copies, 5 cents. All orders should be accompanied by the date on which payment has not been received. The exact date of mailing will be given. The exact date of mailing will be given. The exact date of mailing will be given.

ADVERTISING RATES.
 One square (10 lines) for one week, \$1.00; for two weeks, \$1.50; for one month, \$2.00; for three months, \$5.00; for six months, \$8.00; for one year, \$12.00. Longer space at special rates. All advertising should be sent to the office of the Western Recorder, 1000 Third Ave., Louisville, Ky.

POSTAGE.
 This paper is published weekly, except on Sundays and public holidays. It is mailed by express, prepaid, and is delivered to subscribers by mail. The postage is paid by the publisher.

The Love of Christ Constrains Us.

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

Does this mean the love of Christ for us, or our love for Christ? Evidently, the love of Christ for us, though by implication our love for Christ. "We love Him because He first loved us." Our love is kindled at the altar of Christ's love. Our purpose, however, is to study the word "constrain." I believe in plenary inspiration. John wrote as John, Peter as Peter, Paul as Paul, the Holy Spirit not putting them automatons or machines, but using their different personalities. When I am convinced that a chapter or verse is not an interpolation, but contains the words that were written by inspired minds, then to me that Scripture is verbally inspired. God speaks not through sentences, paragraphs, or books, but through words. One word, at least, is inspired. "Not seeds, as of many," says Paul, "but seed." The Spirit was particular to give us the singular rather than the plural. Some words are like gold mines with a few nuggets on the surface—an index to the rich ores which lie beneath; and such is the word "constrain." Let us dig into it:

The first thing we learn is:

Unity and Community.

It means primarily, binds us together. The love of Christ unites us. It binds men together, though they be far apart in channels of thought, in nationality, language, occupation. I defy any one to meditate an hour on the love of Christ for him, and then cherish in his heart hatred towards his neighbor.

As the result of this unity, there will be community. The early disciples had all things in common. It was brought about not by statute law, but by love. A conception of the love of Christ, as manifested in the sacrifice of Himself upon Calvary, had gotten hold of them, and His spirit of sacrifice showed itself in their yielding what they had for the supply of the community. Love begotten by the love of Christ abhors a vacuum. It seeks to fill the place of want and woe.

Perplexity and Distress.

Paul said, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23). The word translated "in a strait" is this word "constrain." Two forces were drawing Paul—heaven and earth; the desire to be at rest, and to toil on; his anxiety to be with Christ, and the obligation which he felt to remain and help his brethren.

So the love of Christ sometimes perplexes us; puts us "in a strait betwixt two." "When I would do good evil is present with me." My love for Christ makes me want to do good, while my fleshly nature inclines me to evil. Blessed perplexity this! Better to be perplexed by these two contending forces than that the evil should have it all its own way, and leave us in the rest of a deadened conscience. And to perplexity there is often added distress. "I have a baptism to be baptized with; and how am I straitened until it be accomplished?" said Jesus. "Straitened" here is this word "constrained." Before Christ was Gethsemane and Calvary, an immersion of suffering. His love for us drew Him toward it, while the shrinking of the flesh, as seen in the garden, drew Him from it. His love for us constrained Him, pressed

Him toward Calvary, until the suffering was over. So the love of Christ constrains us to accept whatever Calvary may be put in our way, whatever suffering for the good of others God may call upon us to endure.

Our Lord is on His way to the house of Jairus. A great multitude crowd around Him and through Him. He said: "Who touched Me?" The disciples replied: "The multitude through Thee and press Thee, and sayest Thou, Who touched Me?" (Luke 8:45). This word "pressed" is the "constrain" of our text. How beautiful the thought! Love throngs and presses us like that multitude about our Lord.

There is the pressure of blessing. We have civil liberty. We may worship God as our conscience dictates. Persecution by thumb-screw and rack is forever gone. Social blessing-press upon us. We have close about us many in sympathy with our hopes and aspirations, and who unite with us in work for God. Physical blessings; God gives us health. Literary blessings; we may fill our homes with good books. Gospel blessings; the Bible full of promises, and God's providence full of love. Such a pressure of blessings the love of Christ causes to throng us.

But with this there is the pressure of obligation. We are told in Acts 18: "Paul was pressed in the spirit, and testified to the Jews that Jesus was the Christ." The word translated "pressed in spirit" is our friend "constrain." It was the pressure of responsibility. Paul had the bread of life, and he felt that he ought to give it to others. He believed in Christ, and he was pressed to say so. Now, this is a burden which we cannot cast upon others. God, even, will not bear it. There are other burdens of sorrow, sin and struggle that we may cast upon Him, and He will sustain us. There are burdens which we may share with each other, and we are commanded to bear one another's burdens; but here "Let every one bear his own burden." No man can do my duty for me. No one can take my place. No one can obey God by proxy, and heavier than all other responsibilities of life is the responsibility of testifying, through character as well as words, for Christ.

During a naval battle an English vessel had been swept by shot and shell. More than one-half of the marines were dead or dying; their bodies covered the deck. Captain Haldane ordered the reserves to come up and take the places of the slain, and when they reached the deck and saw the bodies of their slain companions they were seized with a panic. The Captain drew his sword, and rushing before them, said: "Cowards that you are! I wish you were in hell!" An old Scotch marine went quietly up to the Captain, and, saluting him, said: "I believe that God answers prayers, and if your prayer had been answered where would we be?" After the battle the Captain thought of the faithfulness of this old marine, who had been slain during the conflict. It led him to reflection, to prayer, to Christ. Captain Haldane became a preacher in the city of Edinburgh, and through his influence Robert Haldane, whose voice shook Geneva as he proclaimed the Gospel, was converted; all traceable back to the faithful testimony which the old Scotch marine bore to Christ in that critical hour. More weighty than the responsibility of fighting for his country; more weighty than submission to his superior; more weighty than the terror of the bloody scene before him was the responsibility of testifying for Christ. The love of

Christ constrained to it.

A physician in Holland, once a Jew, now a Christian, became greatly interested in an old Jewish friend, wealthy and honored. He was so pressed in spirit that he determined to go over and have an hour's talk with him one evening. When he arrived at the palatial residence of his friend he found a party gathering; a number of the guests were there. He went in, shook hands with his friend, and told him that he had called upon an important mission, but it seemed inopportune, and he would wait until a more convenient season. The Jewish friend, his curiosity aroused, insisted that he should make his mission known. "Well, it was that we might talk together about the Messiah, I think I have found Him, and I want to tell you about Him." "Why," replied the wealthy old Jew, "I have been thinking about that of late myself, and was anxious to talk to somebody about it. Come in, and before the festivities begin you can talk to us all on the subject." And the faithful witness stood up before the company and testified that Jesus was the Christ. The result was the conversion of his Jewish friends and some of the guests. The love of Christ pressed upon him the responsibility of saving others. "By all means," said Paul, "save some."

His Power. There is a good story told of a very brilliant preacher who wherever he went, moved the crowds to enthusiasm by his splendid eloquence, culture and genius. He possessed every attractive gift of mind and body, and he was accompanied by a poor blind brother who had no gifts at all, but simply lived a holy life, and knelt in prayer while the man of power and intellect preached. One day, when an assembly had been stirred and lifted up to an unusual ecstasy of fervor and devotion, the preacher had a vision. He saw heaven opened, and the glory of the great throne streaming down; but he saw, to his surprise, that it shone not upon his head, but on the face of the lowly brother kneeling at his feet, and from that face it was reflected on the faces of the crowd. Then he knew that the power came not through his genius and eloquence, but through the pure life and fervent prayers of the brother at his side. The Convention Teacher.

This "desert life" as many call it, is of an importance that cannot be overvalued. Let us turn to the pages of God's Book. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well said; and his school was simply this "in the desert alone with himself." It was there they got their teaching. Far removed from the din of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came their faces were not ashamed—may they had faces as lions; they were bold and fearless, yes, and victorious for God; for the battle had been won already in the desert with Him.—London Christian.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing stronger.—Phillips Brooks.

Universalist Convention decided to its Board to appoint the Corresponding Secretary. Heretofore the Secretaries have been elected by the Convention and the Convention was very nearly divided, the vote to give this power Board being carried by a very small majority.

Congregationalist says that this year of allowing the Boards to appoint the Secretaries is being discussed by the Congregationalists. Against innovation is the jealousy for the influence of the churches, etc., "the fear of a management of their most important affairs fall into the hands of a few, though those few are their own members."

Methodist, one of the English Congregationalists, in a recent speech, said that the ministry the choice was between the old orthodox and the new liberal liberalism. Religious liberalism triumphed, but turned out in its own way to be disappointing and is to be of no force.

Methodist minister, preached at the First Baptist church of Syracuse, on a recent Sunday, and the deacon him to administer the Lord's Supper, which he did. The Congregationalist rejoices over "this recognition of a minister as a proper person to officiate at the communion of a church." We shall listen with interest to hear what the Examiner of New York Baptists say.

Interior of Chicago speaks none too strongly in condemning the singing of songs ever Bright and Fair in Protestant churches. To pray to any creature is to sing the praises of any creature in worship is sheer idolatry. And it is a jealous God. Never once is the word "one did not think" received in Scriptures.

On the contrary, the fool on whom the curse are so severe is not one who thinks but one who does not think. He thinks but one and expects them to be obeyed. And to sing worship hymns of praise, or prayer created being in the most God-dead of all sins.

American Bible Society has made an annual report. Last year it published 2,000,000 copies of the Bible. It is the greatest number it has ever published. Half of these were in the United States, the other half in almost every part of the world. In Syria the demand for Arabic Bibles crowds their way to the utmost, and in China the demand is much greater than the presses can supply.

A Call to the Ministry--What It Is and What It Involves.

BY C. A. WOODSON.

Among other distinguishing phases of belief prevailing among intelligent Baptist ministers, is that of a distinct spiritual call to the work of the ministry. Our Baptist fathers in America, and I suppose to a large extent in other countries, held firmly to this belief; but there were at times some inconsistency in their practice, and some confusion as to what this call involved, when they often fasted six days in the week, and preached on Sunday. This opinion is still held by a large majority of our ministers, and the bulk of our laymen endorse it. It seems to me, however, that quite a number of our ministers have either abandoned such belief, or else their way of living does not correspond with it. Quite a large number of our ministers, including some of our ablest men, have, in part, and sometimes totally abandoned the distinct work of the ministry, and are devoting themselves to teaching, politics, law, medicine, etc.

The writer of this hopes he is not a pessimist or "calamity howler," but it occurs to him that this subject needs ventilation. And in so doing it may be well for him to define what he thinks is a Divine call to preach the Gospel. A call to the ministry in my opinion comes about as follows:

God, through the influence of His Spirit, exerted on the mind and conscience of the individual man, commencing often early in life, impresses him with the thought or conviction that he ought to preach His Word. Such impression may come more and more rapidly as the person grows older. If he resists, which is often the case, God deepens the impression so that at times under the influence of a good hymn, sermon, or at a baptismal gathering, he is moved to tears at the thought that he may be neglecting his life's work. If these warnings or impressions are still unheeded, God may, and usually does, place him on a sick bed, or corner him on some other peninsula of his providence, and so head him off, that he cries out, "Lord I yield," or "Woe is me if I preach not the Gospel," and so he enters the work. This may not be the exact experience of all; but if I understand the subject, I have touched the salient points common to all.

If a man is thus induced into the ministry, it usually means, I think, that God needs him there; and it usually means, I also think, that God needs him there until he calls him up higher. Still I am open to conviction, and it may be that one object God has in view in calling some men, is to place them in the President's or Professor's chair in our colleges or seminaries, after they obtain some rich experience as actual preachers of his Gospel. When one enters the ministry through conscientious convictions, such as heretofore described, and is called to the presidency of, or a professorship in, a Christian (I will not say secular) college, or theological seminary, I think it becomes a square question of conscience and duty and involves the honest inquiry, "Can I be of more service to the Master in this place, with teaching as my calling, with an occasional opportunity to preach, than I can be in the regular and undivided work of the ministry?" If he can answer that question in the affirmative—and some can—I think it is right for him to accept. But if God-called ministers leave the ministry to accept such positions in purely secular colleges; if they abandon the work of preaching for that of law, or politics, then they make, I think, a mistake, and would do well to acknowledge that they were not called to the work of the ministry and retire from it in toto. The political minister is not indigenous on Baptist soil.

One, and phase of the ministerial life, as it exists among us, is that there are some (so-called) ministers in our ranks who do not pose as political preachers, yet stay in the ranks of the regular ministry, sometimes claiming to be quite consecrated

to the work, and yet using for personal or selfish ends, nearly all the methods known to the skilled or *tricky* politician, to secure good pastorates, that they may live lives of ease and comfort. They do not hesitate to go on another pastor's field where the pasture is fresh and green, and criticize him, his work, his methods, etc., telling what great things they would do if in charge. They do not hesitate to make advances to the members of the church in person, or through their friends, regardless of the feelings or rights of the pastor, and if they are brought in social contact with the pastor's people even when siding him in a meeting, and are approached by sore-heads, they lead a "listening ear" to their complaints. They are particularly sweet and gushing to the pastor's membership, and they put their political methods to work, as cunningly and mercilessly as the ward politician.

Now on methods such as these, and on all like them, this deponent has a *decided* opinion and here it is:

The preacher who is so dead as to what is right, as to take advantage of social or religious contact with a pastor's people, whether he is a permanent or temporary resident of the community, as to deliberately plot in any *shape or form*, to oust him from the pastorate, has mistaken his calling, and is better suited for the *tricky politician* than for the ministry; and this is true, whether the minister does this in person, or thrusts forward some friend (?) to do the unclean work for him. Shame on you man—go where you belong! There are some Christian politicians—would there were more—there are Christian lawyers; but the minister we have described would not be much of an addition even if he should go to their ranks.

If a man is called to preach; if he honestly believes God has called him, why cannot he have faith enough in God to believe he will give him work to do, without his resorting to *alum* methods to find it? If he does not believe God has called him, and his failure to find work is pretty good evidence, then let him act the gentleman once in his life, and quietly retire from the ministry. He will doubtless find more congenial work elsewhere. Brookneal, Va.

The Cheerfulness of Death.

BY W. W. KEEN, M. D.

Most people, even most Christian people shrink from Death. In sermons and hymns, and in literature, it is generally represented as repulsive. It is spoken of as "Death's Cold Stream," "The Last Enemy," the "Dark Valley of the Shadow of Death," and the "Terrors of Death" are pictured in vivid terms. For the Christian, at least, this is all wrong. Death should be in reality his best friend; welcomed rather than feared.

So far as the physical aspect of death is concerned, the universal teaching of physicians is that the process of dying is rarely painful or even unwelcome to the patient, though full of sorrow to his family. A happy unconsciousness in nearly all cases shields the dying man from pain. The weakness, the fever, the parched lips, the labored breathing, are all unfit. Most people die quietly and often almost imperceptibly.

"We thought her dying when she slept,
And sleeping when she died."

is often true. Even when convulsive movements occur, they are entirely independent of consciousness; merely physical in origin and character, and absolutely unattended by any suffering.

If, then, death is not an unpleasant process physically, why should it be feared from the spiritual side? See what it does for the Christian.

It frees him from accident, sickness, and suffering, to which his body has been liable all his life, and from which he has often suffered, sometimes intensely and for long periods of time.

It frees him from all sorrows. No one who has reached even adolescence escapes sorrow. To many, sorrows are multi-

plied manifold and bear down even the stoutest heart. The "weary" and the "heavy laden" make up the mass of mankind.

It opens the gates of heaven to him. While we know nothing accurately of the details of the heavenly life, we do know that there we shall live in eternal bliss, there we shall be in the presence of God Himself; there we shall see and know intimately our Lord Jesus Christ; there we shall feel the influence of the Holy Spirit; there we shall meet the saints of all ages; there we shall be reunited to the dear ones who have happily preceded us; there shall come in due time the dear ones we have left on earth; there our minds will expand beyond our present comprehension; there all the unsolved problems of earth will be clear as day; there we shall learn why perplexity, disappointment, and trouble were our lot on earth and were needful for the orderly and sufficient development of our own character, and of God's large plans not only for us, but for the race; there, in a word, all that is evil shall vanish away and all that is good shall be ours forever.

If death, then, is not a painful, unpleasant process, and if it does for us so much, it should be, not the last enemy, but our best friend; not dreaded as a messenger of evil, but welcomed as a companion who will lead us into paths of pleasantness and reveal to us the joys for which we have been longing all our lives. We should not speak of the terrors of death, but should feel in our very hearts the cheerfulness of death.—The Outlook.

Revivals--Why Not Now?

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

Powerful revivals are not as frequent in the churches as they once were. However this may be accounted for, the fact remains. That distinguished veteran of the American pulpit, the late Dr. Storrs, once said: "There is a drift in the general Christian thought and feeling which has prosages of evil." As one of the evidences of this drift, he says that "unquestionably the secular spirit in the churches at large is more active and pronounced than in the simpler, earlier days—the days marked by the great revivals, of 60, 50 or 40 years since." If this be so, then there is all the more need of just such spiritual quickening. They are just as possible as they ever were. Can the churches have them if they seek for them in the right way? Most assuredly they can.

A genuine soul-converting revival is simply an out-pouring of the Holy Ghost. That Divine Spirit can do to-day what he wrought at Pentecost and many times since; the reservoir of heavenly blessings is inexhaustible. Lately the city of Buffalo has begun to turn the mighty electric energy generated by the Falls of Niagara into its own streets, for the furnishing of light and the propulsion of cars and various machineries. The energy has been there all along; now Buffalo begins to use it. The divine energy of the Almighty Spirit, which Jesus promised to His followers, is always waiting and willing to descend upon us. That spirit is often "resisted;" that Spirit may be "grieved" away and may be "quenched;" but it is equally true that our Heavenly Father is more ready to bestow the gift of the Holy Spirit to them that ask Him than an earthly parent is to give bread to a hungry child.

Mark you—the promise is to them who "ask." The quickening, converting Spirit comes in answer to prayer. He did at Jerusalem eighteen centuries ago; He does so now. But not every kind of praying brings a revival. There is an awful amount of so-called prayer that is only from the throat outward; it begins nowhere, and ends in nothing. Such pointless repetitions of stereotyped phrases must be as wearisome to God as they are unprofitable to the utterers. There must be pith, point and purpose as well as faith in every effectual prayer. At an evangelistic meeting for "roughs" over in New York, when the leader called on

some one to pray, a hard-looking character in the crowd arose and said: "O Lord, forgive me for being a bad man and please excuse me, Lord, from saying any more now. Amen." He did not say any more; he had told God just what he wanted. Brethren, if you really and earnestly long for an out-pouring of the Spirit, tell God so; ask in the name of the divine intercessor, Christ Jesus.

One of the most striking incidents Doctor Spencer's once famous "Pastor Sketches" is the account of a godly mother in Israel who called him in to visit her house, and said to him "revival is coming." She went on to her pastor that when she was out in her garden, she heard every day—through an open window—a venerable deacon was confined to his room by lameness. The old Elisha in that upper room was wrestling with God for a descent of the Holy Spirit. "I am not so foolish," said the good woman, "as to think that I know the secrets of the Lord. I am not one of your fanatics. But, remember, I tell you a revival is coming. God answers prayers. You will see. And Dr. Spencer did see ere long a powerful awakening in his congregation, and among the converts were a son and daughter of that man who believed in prayer. His was not the only prayers; others in the church joined with him in asking God for what they wanted most. Has such prayer its power? A thousand times No!"

If the right kind of praying is a prelude to a genuine revival, the right kind of preaching is of vast moment also. The men who led in those seasons of spiritual quickening that Dr. Storrs refers to, were not afraid to preach the ceasing sinfulness of sin and its retribution as well as the wondrous love of God in redemption. The thunders of Sinai, and the loving invitations of Calvary were both made audible in the trenchant sermons. Such preaching met hearts and consciences was not merely scratched over with cultured essays about Christianity; the Gospel-plow was thrashed deep into the lower strata of hearts and their inmost convictions of divine truth; and when souls were converted, their eternal hopes were bottomed on the base-rock. Sinners were not invited to come to Jesus, but were told why they should come and how they should come, and that unless they left their darling sins behind them, their favour would not accept them. Bear in mind that it was this style of heart piercing presentation of the Gospel by the Apostle Peter which produced the glorious harvest of converts in Jerusalem. That was a typical revival; earnest preaching and earnest preaching were attended by a powerful outpouring of the Holy Spirit. Why not now? Whether a style of preaching would be popular or whether it would suit the culture and taste of the times and the prevalent "secularism" are questions with which Christ's ministers and churches have nothing to do. God's Word is his supreme authority. God's glorious Gospel is his weapon. God's promises are our guarantee. Up yonder hangs the waiting cloud of heavenly blessings. Shall we be content with them now?—Baptist Commonwealth.

The only way to beat a fog is to blow it away. You cannot blow it to pass with artillery. You cannot dissipate it with searchlights. But you can leave it to you. Get into the higher regions; there it never comes. From some height in the great mountains of the world we have looked down upon one sea of fog which filled all the prominent valleys; but where we stood; the sun shined in his strength; and for leagues and leagues around us glittered a world of beauty as untouched as shadows on the walls of the New Jerusalem. He dwells upon the heights dwells in light because there alone he dwells in light Interior.

Let every man be occupied and secure in the highest employment of which nature is capable, and die with the consciousness that he has done his best.

God's Second Temple Among Men.

A. L. VALE, D. D.

Redeemed Humanity is now God's Temple. The Jerusalem that has been destroyed all its pomp and sacredness has passed away. That at the altar shattered has been restored and departed to Heaven. Superior to the one and successor to the other, the disciple of Christ is now God's temple. The Holy Spirit came to abide in the redeemed. It is a statement startling alike in its simplicity and its exaltation of us, that we perpetuate that contemplating of the Infinite which was established in our Lord; but the statement is impugnable as the fact on which it is founded is immovable. Whether under ornate dome or beneath rudest crag, whether in the seventh heaven of celestial communion or amid the dusty toil of common days, the believer in Jesus is the temple of God, in whom the divine power abides and from whom the divine glory shines, where the sacrifice of peace is perpetuated and the proclamation of its pardon despatched to the world.

Now let us contemplate all the New Testament uses of the word "temple" as bearing on our present thought, omitting all references to the Jewish temple. The New Testament has two Greek words translated "temple." The first one means a "sacred, priestly edifice;" the second, "a dwelling place, inner sanctuary." Both are applied to the material structure, the Jewish temple, the former more frequently than the latter; but it is never used in any other sense, is never applied to man or to the temple of God, whether in his spirit or body. In the passages we are about to quote, which include all that are applied to man or used in any other sense than that of the material building, the word defined as dwelling place or inner sanctuary, most expressive of intimacy and sacredness, is used. The instances of such use are not many, and we can quickly read them all.

In Acts are two, both denying that God now occupies the old temples. The first is in 7:47: "Solomon built a house for Him, but the Most High dwells not in temples made with hands, as says the prophet, 'Heaven is my throne and the earth is my footstool; what house will you build for me?'" The second is in 17:24: "The God who made the world and all things therein, being Lord of heaven and earth, dwells not in temples made with hands."

In I. Cor. also are two such passages; one, 3:16, 17, in which Paul says to Christians, "Know ye not that ye are God's temple and that the Spirit of God dwells in you? If any one defiles the temple of God, him will God destroy, for the temple of God is holy, the which you are;" the other, 6:19, "Know ye not that your body is the temple of the Holy Spirit, who is in you, whom ye have from God, and ye are not your own, for ye are bought with a price; therefore glorify God in your body."

Ephesians 2:19 remains. Paul, after writing of the intimate communion of Christians with God through Christ, says, "Ye are fellow citizens with the saints and of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ himself the chief corner stone, in whom all the building fitly framed together grows unto a holy temple in the Lord, in whom ye also are built together for a habitation of God in the Spirit."

The New Testament, then, treating of the redeemed human life, uses this "habitation" and "inner sanctuary" word in application to us, in such a way as to teach that the believer in Christ, in the entirety of his being, and that the church, composed of such believers, are the temple of God. That revolutionary advance, established in the New Testament, is that God manifests in the flesh, and in the dignity of this contemplating of the divine in the human is not decreased nor is its glory dimmed. Christ's earthly life is perpetuated in kind in the earthly life of his followers, in whom he dwells. The temple thought in this expression of it is transferred to the church, and the temple is never suspended, and never shall be till death is swallowed up in victory and all the generations of the ransomed put on immortality. And so it is that the dwelling of Jehovah among men on earth reaches its highest exhibition in the Spirit. Now the spiritual reigns because the Holy Spirit dwells on the earth, mingles with all modes of human life at all times, and in all places. This limitless and constant intermingling of the Spirit with these material conditions does not, however, ignore them or their legitimate demands. On the contrary, it is in entire harmony with them and with the provision of all the material instruments of their life.

Consider some of these instruments, conspicuously important and particularly pertinent to our present thinking—the house of worship. It is no longer a temple; it is only the instrument of the only now remaining temples of God, the people who use it for the spiritual end. The modern order adapts itself to the man, and is finding its way to a body subject to its limitations and habits, also with a spirituality interwoven with sociability, and a multitude of interdependencies of association, enjoins the constant duty of religious assemblies, not now in the "holy place," but on the "holy day," for there is neither, nor is there any "holy place" which man has built, but the saints are built into a temple of God. This involves incidentally houses appropriated and adapted to such assemblies.

The New Testament, with all its injunctions for the guidance of the churches in all time has no instruction concerning the building of a temple. We need not fear from this that such houses will ever be built. It contains no record of the erection of one, however humble. The first disciples used

the synagogues, making them extensively the basis of their operations, as their Master had done before them. In Jerusalem they frequented the temple. It seemed to them a matter of course that the religious buildings of their nation should be set to work for the Lord Jesus. Beyond that they probably he thought about the other buildings, especially residences, were utilized wherever available. And it is among the notable facts of the outspread of apostolic evangelism, that it ran its course without a single Christian house of worship. This legitimately suggests many things.

For one thing, it suggests, that we are very apt to place too much dependence on the meeting-house, not on the meeting but on the meeting-house. As Rome lost the true temple thought of this dispensation, she elevated the meeting-house into the temple, with altar and priest and sacrifice, until she almost totally obliterated the conception of the individual believer as of himself in Christ both priest and temple, and went back to Judaism, or heathenism, teaching that the saint could commune with God only through the priest and in the church edifices. This process goes on always. As we lose the apprehension of the direct and perfect dwelling of God in us as his temples, we seek to supply the deficiency with the formal and the proximate, centered in the house of worship viewed as a temple. We go to it on Sunday as a sacred place in a sacred day, and then there we do up our religion for the week, lay it away in a corner of the pew and go away perhaps to live more like heathen Christians for seven days, when we return for a fresh supply from the temple. But the enlightened Christian, appreciating his own priesthood and templeship, regards the church edifice always and only as a convenience for the use of that higher sanctuary of God, it can never be and should be himself. Therefore the Christian place of worship is only a place for worship, using the term comprehensively. It should be planned harmoniously with that understanding of it. All things should be brought in and left out with sole reference to its availability for the spiritual uses of the temple of God for the service of his disciples. Therefore the Christian place of worship is only a place for worship, using the term comprehensively. It should be planned harmoniously with that understanding of it. All things should be brought in and left out with sole reference to its availability for the spiritual uses of the temple of God for the service of his disciples. Therefore the Christian place of worship is only a place for worship, using the term comprehensively. It should be planned harmoniously with that understanding of it. All things should be brought in and left out with sole reference to its availability for the spiritual uses of the temple of God for the service of his disciples.

We escape many such slips in terminology and lapses in quality as we see clearly and set high the New Testament revelation of the templeship of the redeemed. The last temple for mankind, like the first, will be no temple at all. We strike now the trail of our key word where we left it and follow it through the Revelation. In that last book of the Bible, the Revelation, the temple is the permanent future estate of the redeemed, only the highest temple word is used, that meaning "inner sanctuary," intimate communion. Occurring several times, it presents what at first sight appears to be a perplexing contradiction, but proves to be a delightful instruction. In the sixth and seventh chapters of Revelation, we read of a temple in heaven, bearing important relations to the Kingdom of Heaven on Earth. All this Scripture represents the condition of the departed saints during the progress of the world's history, and before the final order for the redeemed is established. The last such use of the word "temple" is this, in 16:17, "And the seventh poured out his cup on the air," [that is, the last of the bowls of the wrath of God on the wicked world; this on the air, the breath of life, the blasting of which ends the course], "and there came forth a loud voice out of the temple of heaven, from the throne, saying, 'It is done!'" It then follows the ruin of Babylon, the binding of Satan, and the final triumph of the Lord, running through the twentieth chapter, which closes with, "the dead, great and small, standing before the great white throne" for judgment. The twenty-first chapter opens, "And I saw a new heaven and a new earth, the first heaven and the first earth passed away." Then New Jerusalem descends and a voice from the throne says, "The tabernacle of God is with men." ("Tabernacle," or sanctuary, is here equivalent to movable, omnipresent communion scene.) Then the shining panorama unrolls, until the description of the celestial city ceases, with the "city of pure gold." And then, immediately after this finishing of the city of the saints' everlasting habitation, comes the last use of the word "temple." One might easily expect, where there is so much material imagery to set forth spiritual things, that the final worship, however spiritual, might be expressed in that word imagery to God the Father, when in connection with the Kingdom of God among men, the temple. But not so, for the saying is, "And I saw in it no temple, for the Lord God, the Almighty, is His temple, and the Lamb." There! John was looking for a temple in heaven, but he did not see it. None is there because the use of that word imagery has been entered with God and the Lamb, lifts them above the need of it.

If now a certain saying about the Savior presents itself, may it not find in this a key to the interpretation of it? The saying is in I. Cor. 15:24-28: "Then comes the end, when he delivers up the kingdom to God the Father, when he shall have taken away all rule and all authority and power. For he must reign till he has put all enemies under his feet. As the last enemy, death shall be done away, for he subjected all things under his feet. But when he says, 'all things are subjected,' it is manifest that he is excepted who subjected himself to him. And when all things are subjected to him, then will also the Son himself be subject to him who subjected all things to him, that God may be all in all." Or to attempt to say it in another way: The Son is temporarily subjected to the Father while doing his work of statement and mediation for men,

and in some sense separated from the Father with a temporary mediatorial kingdom. But when that service shall have been completed, when the last enemy, death, shall have been done away, when all the risen bodies and ransomed spirits shall have been gathered home, to sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven, the New Jerusalem, to go out no more forever, then, the victory complete, the Son's subordination to the Father, assumed for our salvation, shall cease, with its kingdom and throne; the Son being aside all his humiliation, with its kingdom, and all pertaining to it except the fruit of it, remains his unhumiliated Godship; and God shall be all in all. And then the Son, having vitally united his ransomed to himself in his humiliation, will bear them with him into such a complete, spiritual, serene and sacred fellowship with the Father, that they shall need the temple, with its reminders of imperfect and shadowy communion with God, no more forever; but in the city whose builder is God, and whose light is God and the Lamb, they shall dwell, without temples, enfolded in the Divine Life, and "follow the Lamb wherever he goes." Philadelphia, Pa.

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

BOOKS.
The Natural Way in Moral Training. Patterson Du Pont, \$1.25 net. Fleming H. Revell Company, Chicago and New York.
Here is a book on spiritual hygiene. This volume is the outgrowth of a series of lectures the author delivered in 1901 in the Brick Church, New York, to parents and teachers on the invitation of the late Dr. Mattie B. Babcock. Educational progress is commonly confined to text books and school hours, but are to permeate the whole life and to permeate the whole nature. The command "be ye therefore perfect" is, our author holds, a command to be educated, and he would have each church to be a training school for the development and shaping of character. There are many bright, earnest, noble things to be done, but the vital need of regeneration is not emphasized as we would like to have it. "Four modes of nurture" are set forth, as symbolized by atmosphere, light, food and exercise, and these are applied to soul culture. Preachers, teachers and parents will find this book of decided value.

Old Testament History. Charles Scribner Smith, D. D. \$2.50 net. Henry Scribner's Sons, New York.
This is one of the International Theological Library series, edited by Dr. Charles A. Briggs. Our friends, the "higher critics," have been telling us for a good while but they were destructive only they might be constructive; but they kept on tearing down without any serious attempt to build up. Even their professedly constructive works consisted far more of denials than of affirmations. We are glad, therefore, to see them make some serious attempts at construction. Prof. Smith assumes that the result of higher criticism is proved, and he proceeds to construct his history of Israel on that basis. True he does not in many denials, but that is because he cannot suddenly lay aside the habits of years. He corrects in the most off-hand way any scholar who differs with him (e.g. p. 9). He occupies a good deal of space in giving his view of the books and characters of the documents of the Old Testament, and so we have quite a treatise from Prof. Smith on that subject. Here our author gives a free rein to his fancy. The patriarchs are evaporated into names of clans. Prof. Smith says (p. 41), "Historical relations, rather than historical incidents are reflected in these stories in a few instances; [he does not tell us which, though "small favors should be thankfully received."—Ed.] Historical incidents may be behind the story." Even Elijah and Elisha are "legends," though the existence of Saul, David and Solomon is admitted. Prof. Smith brings his history (1) down to B. C. 57, when Herod took possession of Jerusalem, and (2) to the extreme book than we expected to see from Prof. Smith.

Outlines of an Introduction to the Old Testament. John Walter Beardslee, D. D. \$1.20 net. Fleming H. Revell Company, Chicago and New York.
This book is the fruit of fifteen years' special study and surveys the ground with a clearness and a comprehensiveness that are delightful. Each book in the Old Testament is taken up in order, and its authorship, place in the canon, contents and purpose are calmly considered. On controverted points the arguments on both sides are briefly and fairly stated. Dr. Beardslee's own opinion is given on these points. No where else in the same compass can the reader find half so much information about the Old Testament. The average man who wishes to understand current questions about the Old Testament will here find just what he desires. He will also here find a most convenient manual on the contents of the Old Testament.

Control in Evolution. George F. Wilkin, Ph. D. Introduced by Augustus H. Strong, D. D., LL. D. \$1.25. A. C. Armstrong & Son, New York.
Starting out with the doctrine of evolution as a basis, our author builds evangelical Christianity. Man being the product of evolution, controlled by God, his free moral agency involved the possibility of sin, and all the race having sinned they are manifesting a counter-evolution. So Jesus Christ came into the world to save sinners, and He sent His followers forth to preach salvation from sin in His name." It is a very striking book, harmonizing in its treatment with Christianity in a very skillful way. Dr. Strong praises the book very highly and regards it as a most important contribution to both religion and science. Whether one believes in evolution (we do not) or not he will find this book of far more than ordinary interest. The author bears the lion in his den.

Typical Elders and Deacons. James M. Campbell, D. D. \$1.00 net. Funk & Wagnalls, New York.

A live book, setting forth the ideal and the actual elders and deacons. It is not a book of edicts, such as are commonly flung at deacons and elders, but a book of suggestions, setting forth of representative types of the characters. We have the Ideal Deacon, the Deacon Not Ideal, Lascivious Deacon, Silent Deacon, Jovial Elder, Chronic Grumbler, No-Talent Man, Manly Elder, Critical Elder, Elder of Good Report, Modern Diotrepes, Watchman on Zion's Walls, Initiator's Status, Stupid Deacon, Hospital Deacon, Troubler in Israel, Waymaker, Hobby-Elder, Modern Apostle, John, and Angel Behind a Mask. There is rather too much of the goodly element in the deacon and elder here set forth; the man who is a stalwart for the faith and who is aggressively for righteousness is not properly commended in this book.

A Model Christian. By Theodore L. Cuyler, 12 mo., 144 pp. Philadelphia: Presbyterian Board of Publication.

The time has long since passed when it was necessary to praise any leader or article written by Dr. Cuyler. Every intelligent pious man in the country knows and loves his writings and feels grateful to him for their uplifting power on his life, and their strengthening to his character. He stands alone, the foremost man in devotional writing, with no one now living to compare to him. All that it is necessary to do is to let it be known that Dr. Cuyler has written a new book.

Our New Elders. By J. R. Miller, 12mo., 155 pp. Philadelphia: Presbyterian Board of Publication.

Dr. J. R. Miller is one of the few devotional writers now living whom this writer enjoys reading. He does not equal Cuyler, the prince, the greatest of our writers, and he is not to be compared. But he is not "sickly and sticky" after the school of Myers, etc. He is not tainted with the Kewick beresy. He is manly and strong and pious. The scope of this book can be best told by the subjects of the chapters. The first, "Our New Elders," speaks of the loss and home-coming of the Way to God; Prayers in the Christian life; A Parable of Growth; The Beauty of Quietness; The Name on the Forehead; The True Glory of Life; Grieving the Holy Spirit.

With Flintlock and Fire. By Everett T. Tomlinson, 12mo., 356 pp. Boston: W. A. Wilde Company, \$1.20.

Mr. Tomlinson is famous for his stirring patriotic stories for boys. His Revolutionary series, consisting of four volumes, opened up most delightfully that period of our country's history. He now proposes to introduce his young readers to a still earlier period—the Colonial days—the series opening with a story of the French and Indian wars, and the capture of Fort Mifflin in 1755. The period is one of deep interest and no more exciting setting for a story of adventure could be found. Mr. Tomlinson is doing a good work in cultivating a taste for history among our growing youth. His stories are always clean, and they are calculated to inspire boys to brave deeds and noble aims.

The Gist of the Lesson for Sunday School Teachers, edited by R. A. Torrey, appears for a fifth year. Each year shows a growing interest in this suggestive little volume. Remarkably compact, practical, and withal spiritual, it has proved a boon to busy Sunday School teachers. Dr. Torrey's Around the World Evangelistic tour has created a large demand in Australia, New Zealand and Japan, besides more than doubling the circulation of the British reprint edition. To many this "vest pocket edition" has become well-nigh indispensable. It is surprising how much can be compressed into such a small space. The full text of each lesson is given and the explanatory thoughts are packed into the smallest possible space, all being comprised within an attractive leather covered booklet, easily carried in the vest pocket, and costing but 25 cents.

What is heart purity? It is not senseless, for none are senseless. A pure heart must be a penitent heart that has been forgiven by Christ and washed in his blood. It is one also that is kept pure by obedient living and close communion with God. We are taught in the Scriptures that an important part of true religion is to keep one's self unspotted from the world. As the lily remains unstained until the salted waters of the bog in which it grows, so does the lowly, patient heart of the Christian remain pure until the mists of all this world's corruption. Over such a heart God's face beams in perpetual benediction.—J. R. Miller.

"Live and let live," is a good maxim, but "live and help live is a better."—Ann.

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Sunday-School 's Lesson

SUNDAY, DECEMBER 6th

SOLOMON'S WISE CHOICE.

I. Kings 3:1-15.

Motto Text. "The fear of the Lord is the beginning of wisdom." Prov. 9:10.

"And the king went to Gibeon to sacrifice there; for that was the great high places; a thousand burnt offerings did Solomon offer upon that altar." The first thing Solomon did after he was firmly fixed on the throne was to have a great national festival at Gibeon. This was an elevation a few miles north of Jerusalem where Zadok the high priest had been in the habit of offering sacrifices during the reign of David. It was the great place for worship till the temple was built. Solomon kept the feast with the greatest magnificence, to impress the minds of the people with his power and greatness. It emphasized the fact that he intended to worship Jehovah as David had done before him.

But when he looked upon the thousands of Israel, knowing what a strong and turbulent race they were, when he remembered that his father, great as a statesman and a warrior was dead, and Joab his great general was dead also, Solomon must have felt awed and saddened by the thought of his youth and inexperience. It must have humbled a young man of thought and brains to stand

where he stood.

"In Gibeon the Lord appeared to Solomon in a dream by night; and God said, Ask what I shall give thee." It is marvelous favour which God shows to this young son of David. Is there one of us who in his childhood has not had dreams of what he would have asked had God made this offer to him? There is no limit in this offer. It was at once a great grace and also a great test of Solomon's character.

"Thou hast sheered unto thy servant David, my father, great mercy."—Solomon before making his request goes over his circumstances. He is grateful for the mercy shown to his father. Because God has shown mercy is a reason for looking for mercy; giving does not impoverish or weary him. "According as he walked before thee in truth and in righteousness, and in uprightness of heart."—Solomon by these words not only praises his father, but shows that he understands the conditions on which he may expect God's blessing.

"And thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day."—It is the desire of kings to be succeeded by their sons that the throne may be kept in a direct line. Solomon, as David, always did acknowledge the sovereignty of God. All good things are the gifts of his mercy. God had granted David a son as a successor, a thing which he had denied Saul.

"And now, O Lord my God, thou hast made thy servant king instead of David my father."—It was because Solomon was God's child. There is a difference of opinion in regard to Solomon's age. Some say 12, some 18 and

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ed himself a little child in humility had the last age been his. "I chosen."—It was a great people, therefore, needing the strong arm of a strong king and he was an inexperienced child. It was God's own chosen people. Solomons

Aching Joints

In the fingers, toes, arms, and other parts of the body, are joints that are inflamed and swollen by rheumatism—that acid condition of the blood which affects the muscles also.

Sufferers dread to move, especially after sitting or lying long, and their condition is commonly worse in wet weather.

"It has been a long time since we have been without Hood's sarsaparilla. My father thinks he could not do without it. He has been troubled with rheumatism since he was a boy, and Hood's sarsaparilla is the only medicine he can take that will enable him to take his place in the field." Miss Ana Dorr, Shiloh, Iowa.

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shows wisdom in his prayer. This was God's people, therefore God would care for them. This thought can encourage and strengthen when the prospect looks dark in the churches. God will care for his elect.

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad."—He wished wisdom in doing his duty as king. Every effort would be made by designing men to blind his eyes and warp his judgment, courtiers would surround him with their flattery, and he could only rely on himself and his God. It is a noble prayer to have wisdom to do one's duty whatever that duty may be.

He puts in a plea of his need. "For who is able to judge this thy so great a people?"—That is ever a strong plea to the great, loving merciful heart of God. It was because of man's need and his helplessness that the Christ came to save. The sense of dependence upon his guidance and his strength is always pleasing to God. "And the speech pleased the Lord, that Solomon had asked this thing."

He showed unselfish thoughtfulness for his people, a sense of responsibility, a desire to do his duty, humility and dependence upon and faith in God. Many a king would have asked the other things which the Lord enumerates. Long life was considered a great blessing. He might have asked for the glory of a great conqueror, for he was the son of a man who had been a warrior from his youth. But instead he asked for wisdom which would benefit his people, thus showing the true kingly spirit.

"Richard, I have done according to thy word."—And God gave grandly, like a God. He gave the wisdom asked for in unstinted measure, and Solomon remains to this day the wisest man who ever lived, in his power to discern in cases which came to him for judgment. There was no deceiving his clear intelligence; would that his mantle could have fallen upon our judges.

"I have also given thee that which thou hast not asked."—Seek ye first the kingdom of heaven and his righteousness and all these things shall be added unto you. "Both riches and honour."—God delights to give to his children when his gifts will not injure them nor be wrongfully used.

"And if thou wilt walk in my ways, to keep my statutes and my commandments."—God rarely gives unconditionally. But he gave Solomon the riches and the glory and the judicial insight without making any condition. He conditions long life, which was considered one of the greatest blessings, upon Solomon's keeping his commandments.

"And Solomon awoke; and, behold, it was a dream."—God made

his communications sometimes to men when they were asleep. (Gen. 41:7; Mat. 1:20 and 2:19). And he came to Jerusalem, and stood before the ark of the covenant—which his father had brought to the city. Here also he offered sacrifices and made a feast. Never did a young king start with such great prospects as did Solomon, nor so well equipped for ruling wisely his people.

DEAR RECORDER:

Your excellent paper has ever been prized in our household. I regard the pure and wholesome pages of such a paper a great help to parents in training their children.

The Baptist churches in Atlanta are prospering as never before; notably Jackson Hill has been wonderfully blessed in an effort to pay off their church debt. Recently they decided to raise the money required on the first Sunday in November. On the preceding Sunday Dr. Pace preached very earnestly on the following text: "Bring ye all the tithes into the store house that there may be meat in mine house, and procure me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it," emphasizing the command. The following week they held prayer meeting every night, praying with one accord that the Lord would open the hearts of the people and make them feel able to give. Their prayers were answered. On the first Sunday in November they raised the full amount, \$2,000, in a very short time. The pastor and finance committee have not been able to find words to express their happiness since. The following Sunday Dr. Pace preached on the same text, em-

BOTH FEEL

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Physical health, mental health, indeed almost everything good on this earth depend in great measure upon proper food.

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Dr. Charles Weber, of Cincinnati, O., has made the treatment of Cancer and Tumors a specialty for many years, using no knife or other severe measures. As an evidence of his success, he cites the names in a few reliable persons who have been cured by him.

Mr. Sam Price, Cashier, Bank of Oxford, Oxford, Miss., cured of cancer of several years standing, involving left side of nose and protruding into corner of eye.

Mr. M. J. Brockway, Vice-President, Southern Coal and Lumber Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Adams, County Treasurer, Itaska, Minn., cured of cancer on left cheek.

Mrs. E. M. Smith, 1001 Fifth Street, Louisville, Ky., was cured of a large cancerous growth of left arm for which amputation of the arm had been advised.

A full address to Dr. Charles Weber, 17 Garfield Place, Cincinnati, O., will secure a free treatise on the subject.

phrasing the promise on God's part. He is pouring out blessings upon them all the time and the good results have only begun.

We have had Mr. and Mrs. W. P. Hamilton of Bristol, Va., with us parents of your Dr. W. W. Hamilton, whom I heard with great pleasure, when he assisted Dr. White at the Second church.

You will hear all the Atlanta news through your representative at Atlanta this week.

S. C. S.

THE SABBATH SCHOOL CONVENTION.

The Sabbath School Convention of Wisconsin Association, met with the Baptist Church at Hillsdale, Macon county, Tennessee, October 24, 1903.

The day was fair, and the forestry around displayed all the brilliancy which is so peculiar to an American landscape. The majestic hills seemed to stand in solemn awe of the sanctified, to guard God's hosts on the consecrated grounds. The interior of the church was beautifully and modestly decorated by the deft hands of some of the ladies. The entire scene was exquisitely tasteful. Religious services were conducted by the pastor, Elder Don Q. Smith. Address of welcome by T. J. Thompson, which was listened to with much interest by the vast crowd. Mr. Thompson is the superintendent of the Hillsdale Sabbath school and is a faithful worker in this department of Christian benevolence. The response was given by P. F. Burnley, of the Friendship Sabbath school. This speech was very enthusiastic and replete with much to edify and encourage Sabbath school workers. It was timely and eloquent. Those brethren who were appointed to speak on Sabbath Schools, and some others, made talks which were well received by the members of the convention and the large audience in attendance. Being through with the program of the forenoon session, the convention adjourned for dinner, which was served on some table linen, spread on the ground near the church. There was every thing that an epicure could desire. The order was perfect and the guests were well served by the fair ladies, who know so much about preparing good things to feast the multitude.

The moderator and secretary of this very interesting convention, were C. D. High, moderator, and J. S. Martin, secretary. They filled well the position they were called to, occupy. Bro. High made a telling speech on Sabbath Schools, and urged very strongly the study of the Bible along with the helps we have in the Sabbath schools. All the subjects on the program were duly considered except that of Music in the Sabbath Schools; the speaker not being present, it was passed by. The business being through, adjournment came by song and

prayer. Then the great convention began to move away. Looking through smiles, seeming to say goodbye. We have had such a happy day.

M. N. Wood SUMMAR, Westmoreland.

PROGRAMME.

Programme of the East Circle Meeting of Ohio Valley Baptist Association, to be held with the Advance Baptist church, Baskett, W., November 27-28, 1903.

Friday evening, Nov. 27th, 7:30. Sermon on "The Power of the Cross," John 12:32. W. A. Lusk; W. W. Scherff, organist.

Saturday morning, Nov. 28th, 10:00 a. m.

Devotional exercises.

Address, "The Deity of Jesus Christ," W. H. Bell, J. T. Farley.

"The person and work of the Holy Spirit," J. W. Bristow, F. Farmer.

"The territory of this District Association," J. R. Bennett, A. Waddle.

"The financial ability of this Association," Wm. Council, Jephtha Rowlett.

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

Saturday afternoon.

Address, "Jesus' Second Coming," P. A. Conway, H. A. Jones.

"The future state of the wicked," W. A. Lusk, W. B. Swann.

"The religious status of this Association," Dr. H. H. Farmer, J. A. Bennett.

"How to develop the Mission Spirit in all the members of our churches," Dr. T. Y. Howard, S. D. Harris.

General discussion after each address.

Adjournment at 4:00 p. m.

L. W. Doolan, Chairman.

DEAR RECORDER:

I am just going to tell the readers of your most excellent paper about the good meeting we had at Hillsdale, Macon county, Tennessee. It was conducted by Elder Don Q. Smith and the members of the church. Brother Smith's sermons, songs, talks and prayers, were fervent, spiritual, and helpful to the membership, and instructive and comforting to those who were seeking the way of life. To those who seemed hard hearted he warned in the most kind and affectionate manner, to seek the Savior. Christians rejoiced in the fullness of the love of God, and exhorted their unconverted friends and relatives to turn to the Lord. My pen fails to give a real portrayal of this glorious and soul inspiring meeting. The Holy Spirit came down; it was a Pentecostal shower of divine grace. It seemed that the workers in the meeting were endued with power from on high. "To work for Jesus, O how blest!" The meeting continued eleven days and nights, and according to my information, resulted in twenty-one professions, sixteen additions, by baptism, one restoration, and several stand approved for baptism. May these spiritual influences at Hillsdale be as an ocean wave, roll from shore to shore, bearing on its bosom the joys of life and salvation, to the most remote nations of the world. I believe this meeting was one of the great seed sowings of the gospel, which will bear rich harvests in the future. Let me say by way of conclusion, what I think. Bro. Don Q. Smith is

THOUSANDS HAVE KIDNEY TROUBLE AND NEVER SUSPECT IT.



An interesting letter to our readers from Mrs. E. Austin of New York City. Brooklyn, N. Y., Nov. 10th, 1902. "A little over a year ago I was taken with back pain in my kidneys and bladder. This continued to give me trouble for over two months and I suffered untold misery. I became weak, emaciated and very much run down. I had great difficulty in retaining my urine, and was obliged to pass water almost every night and day. After I had used a variety of bottles of Dr. Kilmor's Swamp-Root, you can kindly send me on my request, a experienced great relief. I immediately bought of my druggist two more bottles and continued using it regularly. I am pleased to say that Swamp-Root cured me entirely. I can now stand on my feet all day without having any back symptoms whatever. You are at liberty to use this testimonial letter if you wish."

Mrs. E. Austin

The mild and prompt effect of Dr. Kilmor's Swamp-Root, the great kidney liver and bladder remedy, is soon felt. It stands the highest for its successful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominent repute. To prove what Swamp-Root will do for you, a sample bottle will be sent absolutely free, by mail, also a book, telling all about Swamp-Root and its wonderful benefits. Address Dr. Kilmor & Co., Bing- hamton, N. Y., and be sure to mention reading this generous offer in Loudon's Western Recorder.

If you are already convinced that Swamp-Root is what you need, you can double 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. Kilmor's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

one of the most humble and consecrated young ministers that I have seen before in many years. He certainly has been called of the Lord to proclaim His ever lasting gospel. May the God of all grace bless and sustain him in all his labors to extend the Redeemer's Kingdom.

M. N. Wood, Westmoreland.

BROTHER S. P. LEAVELL.

Bro. Leavell is one of the Field Secretaries of the S. S. Board of the S. R. C. He is coming to Kentucky for a few days. We hope he may be able to stir up our people on the great Sunday school question.

He is to be in Owensboro, November 29 and 30; Trenton, December 1 and 2; Pendleboro, December 3 and 4; We hope have not heard from Pendleboro yet, but we know that Pendleboro always wants all the good things she can get. Russellville, December 5 and 6; Franklin, December 7 and 8; Bowling Green, December 9 and 10; Clifton, Louisville, Friday night, December 11; Hope Rescue Mission, Saturday night, December 12; McFerrin church, Sunday morning, December 13; Highland Church, Sunday night, December 13.

J. G. Boy, Cor. Sec.

With Christ in the road I made of the stage, John Noyes.

Subscribe for the Recorder

FROM SKEPTICISM TO FAITH

BY PROF. JAMES ORR.

Of the Free Church College, Glasgow, Scotland.

Do you think, brethren, the sceptical and subtle pagans of the early centuries did not see and were not ready to point out the weak points, or what they thought to be the weak points, of this religion that had come among them; that in these books and satires of theirs, some of which have remained to us, some of them as clever, some of them as sceptical as any that issue from the armory of unbelief today, do you think that they did not bring all the power that they could to bear upon that stone, in that way assisting the arm of persecution to seek and crush that religion? There the stone stood.

And do you think that, in the Middle Ages, with that great in-burst or outburst of new learning and new ideas that appeared in the world at that time, there was not an immense development of scepticism and a threatening to overturn this stone that God had planted? Why, it might seem, and did seem to many, as if its very foundations were being shaken. But yet there it stood as immovable as ever.

But it will be said: "Yes, but that is past, and a new age has come, and new truth has come into the world, new discovery, a new scientific age has come, a new philanthropic age has come, and there is a very general feeling that this thing that we call Christianity is becoming obsolete, that at least it will have to undergo some vital, radical transformation to bring it into harmony with these new ideas that are round about us, and when that change has taken place we will hardly be able to recognize it."

I remember when I was a young man being much impressed by the writings of an unbeliever or sceptic in our country, known by the name of Joseph Barker. Joseph Barker was a somewhat remarkable man. He was an able and forcible speaker, and he devoted himself to the dissemination and discussion of just what we would call infidelity. These were the times of great platform discussions, when men like Mr. Bradlaugh, George Holyoake and a number of others would conduct discussions for ten nights on end with somebody else, and these would be printed. Barker had it all at his fingers' ends—all those clever sceptical things that you hear about, all the difficulties and all the contradictions, and all the immoralities, so-called, and everything else about the Bible.

Joseph Barker about this time disappeared, and I often wondered what had become of him. I could not learn anything about him. But many years after, when I was working on the reviewing staff of one of our large newspapers, a parcel of books came to me, and among these books was the autobiography of Joseph Barker. You can understand that I was very much interested, and I read that autobiography. Now, what had happened to him? Well, Joseph Barker, with his family, had emigrated to your country, and his family remained Christian—his son and his son's wife, at any rate, remained Christian—and took a farm out West somewhere, and there they remained for a time. Years after he was sitting in his cabin, and his eye fell upon a copy of the New Testa-



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This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers from ills, and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what ills you have, by sending to us for a package. ADDRESS

THEO. NOEL CO. RECORDER Dept., CHICAGO, ILL. Vita-Ore Bldg.

ment. He took down that New Testament just because he had nothing else to do and began to read. A long time had passed since the days of these controversies. Nature and quietness had produced a different tone in his mind, and as he read the Gospel he felt there was a power here that he had never realized before; and the more he read the more he wondered, the more he was impressed. He felt that a power was

getting hold upon his heart, and all his old difficulties and objections faded away as if they had never been. He didn't say much at the time, but he began to read this book quietly from time to time, and not to prolong the story, bit by bit he came back to the full faith of the Gospel, and entered the ministry, and died in your land as a minister of the Gospel of the Lord Jesus Christ. Well, that was one case.

say, "But that is a very exceptional case." No, dear friends; this is not an exceptional case. You have no idea how many cases of that kind there are. I could tell you one after another, and one after another of just such cases. There was a contemporary of his, a well known man in our country, Thomas Cooper, a man who was an infidel lecturer, a Chartist, who went about lectur-

REV. J. H. WRIGHT.
Has Used It and Knows What It Will Do.
READ WHAT HE SAYS.



I have at this writing used two and one-half packages of Vita-Ore, and must say that it has been a wonderful medicine for me. I feel like a new man. For the last two years I had felt like a run-down clock on the verge of nervous prostration. My lower limbs became so weak and so heavy, as to be almost insupportable, and I could not walk up a short flight of stairs without becoming exhausted and tired. I had to have to stop and rest. I called upon my physician and asked to know my trouble. He assured me that it was neither dropsy nor rheumatism. "Put betes," a term used to designate a condition in which the large veins are inflamed, so that it is difficult for the blood to circulate. I asked the danger, and was told "blood poisoning, foot clots by laches, gangrene." He said it was not too late to help me, and by using powerful stimulants cause the heart to act more freely. He did all he could for me, and after changing the medicine and treatment six times, proceeded in reducing the enlargement of the limb (left leg), and I was beginning to feel good over it, when the right limb began to swell and enlarge as the left had done. It was at this period that I saw the Vita-Ore advertisement, and sent for a package on trial. After using it for two weeks I felt so much better I was convinced I was on the right way for a renewal of health, and now after taking two and one-half packages, I feel well and strong. It is a wonderful food for the brain and nerves. I am my present age, 60 years old, and on the 26th day of April I preached my fifth anniversary sermon. I have acted and service in the church. Had I not come in touch with Vita-Ore last winter, I hardly think I could have reached that long-looked-for period. I am indeed thankful for the health it gave me, and can not say enough for the help others to be benefited as I have been.—Rev. J. H. WRIGHT 416 West Newton Avenue, Greensburg, Pa.

ing on Strauss's "Life of Jesus" and other things, and who became converted to the faith of Jesus, and spent the rest of his life in building up the faith he had once destroyed. If you go to any old bookstore in our country you will find there an old, cheap book lying about, Hone's "Apocryphal Gospels," written by a man who had no faith in Christianity. But this man who wrote this book, and many others at the time, he

an earnest Christian man, his autobiography and left testimony his faith in the Lord Christ.

I have in my desk at home, or I think I have still—a list, dates, everything else at them, of some twenty-eight Baptist leaders in England and Scotland, but mainly in England, became Christians before their life was done, became Christians and advocates of the life of Christ. I remember when Mr. ... was over in our country ... scenes were not uncommon, but, but you say, all this refers to ordinary people, people who have had no particular education. But—what of scientific? Isn't it true that you have drifted away from Christian faith in a scientific man? Yes; I think it is much more true in the best men of them you see either an unshaken Christian faith, or a strong drift from scepticism, to faith. Now let me give an illustration or two of that mentioned, speaking here yesterday, the name of one man, George Romanes, a well-known name in the scientific world, a great evolutionist. Well, Mr. Romanes, these books you will find in every room, lost every atom of faith ever had. He wrote one of the most trenchant books that we read against the existence of God. That book is often quoted. I have quoted it myself in books I have published, the opinions of a man on the subject of unbelief. But what happened? In the two or three years of his life great change came over him. He bit his confidence in his old belief was shaken; bit by bit came under the power of the Gospel, and he died a Christian in full communion with the church of England, avowing the faith of Jesus, His deity and His resurrection, and the resurrection of the dead, and every other great article of our faith. That is George G. Romanes.

Take my own country, Scotland, suppose the two names that we stood out most eminent in physical science in our country. I might say, almost in the English speaking world, were Lord Kelvin and Professor Tait, of Edinburgh University. There were higher authorities than those. Well, Professor Tait, before his death a number of years ago, wrote across an article in which there was just a lot of this clapnet that you hear so often, about men of science all being sceptics, and it rather set up the good man's back. He wrote an article, in which he simply asked the question, "Who are the greatest men of science of our time?" He went over the list of them, and when he asked, "How many of

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these are sceptics?" And he could not find a sceptic in the whole of his list. That was Professor Tait.

Well, as for Lord Kelvin, just the other month, the 1st day of May, in London, he electrified the scientific world at the close of a scientific lecture by declaring there, in the face of the world, that it was all nonsense to say that science had disproved or thrown any doubt upon creative power and energy. On the contrary, he said, science demonstrates, science proves, the existence and reality of creative power and intelligence.

Now, all this I merely bring forward to show that there is a great deal of wild, foolish, baseless talk, and that our Christian people are often too timorous, far too valetudinary, far too easily carried off their feet by every wind of doctrine, by some man or some woman professing to have some new doctrine that is to set aside the old Gospel, and they think that things are going wrong. Every century that goes past and every new trial to which this stone is exposed makes more clear than before what the issue is and what the issue must be.

I might carry the thing into other departments, into other spheres, into criticism, if you like, or into any of these other spheres, and bring out precisely the same result, but you have it there in the scientific world, and you see how important the result is. Be not shaken, therefore, dear friends, easily in your minds by what you hear and read in the newspapers, and in magazines, and in popular journals, and from popular platforms, about Christianity all going to pieces under this great assault of scientific truth. It is going to do nothing of the kind. "Give me twelve men," Voltaire said, "to found Christianity; I will show the world one who can overthrow it—Voltaire." Well, the Bible stands, and Voltaire's books—who reads them? You're still they piled up, eighty-four volumes of them, selling very cheap, and the dust thick upon them, and nobody reads through them unless it is for some historical or literary purpose. The Bible stands.—Watchman.

PERIL OF WEALTH.

The wealth and glory of Tyre, Egypt, and Babylon proved their ruin. Wealth and splendor are not in themselves evil, but the corruption almost inseparable from them destroys individuals, cities, and nations. Of the inhabitants of Tyre could have looked on the things which are not seen—righteousness, purity, service, charity—and understood how to make the lower minister to the higher, they might have kept their wealth and glory, and their city might have remained to this day. Many a man has lost his self-respect, his good name, his manhood, and his soul in the wild chase after wealth and fashion. The possession of these things often blinds the eyes of men to better things. The young ruler in the Gospel could not see the value of the things Jesus offered him because he was blinded by his possessions. His spiritual vision was dull. There are some things better than gold, more substantial than real estate, more enduring than precious stones, and more to be desired than badges of earthly distinction, but few have eyes to see them.—Sel.

There is plenty of space to let in the immense room for improvement.

A WANING OPPORTUNITY.

Dr. Broadus used to speak of opportunity as a fiery steed rushing past, and challenging the wakeful and alert to grasp the reins and vault into the saddle and ride away to the goal of their ardent hopes. Never before in the history of Christian education in Kentucky has an opportunity come to the Baptists of the State, such as Mr. Rockefeller's generosity brings. It is an opportunity to put one hundred thousand dollars into the treasury of Georgetown College at a cost of only seventy-five thousand to us. It provides that we may take stock in this old and honored institution of learning at 75 cents and have a man of vast estate guarantee that stock to be worth one dollar so soon as the 75 cents is paid. And it even allows payment to be made in four installments with a whole year between pay days.

When did anything better ever come to us? When will we ever have another such opportunity? Would it not pay us to make some real sacrifice to meet this offer in a manner worthy of ourselves?

At a meeting of the Trustees in the summer, President Gray and Dr. Lewis were appointed a committee to ask Mr. Rockefeller to consider whether he could extend the time for securing subscriptions to this enterprise; after Dr. Gray's acceptance of the secretaryship the case seemed more urgent. But Mr. Rockefeller did not think it wise to make any change in his pledge to help us. So, to use Dr. Broadus' figure, this steed passes December 31, 1903. Will we seize him and ride, or will we let him pass, and then trudge along on foot through the coming years?

This is the question that Baptists must answer for themselves. Who would not like for the answer to be in favor of riding?

The responsibility rests with the brotherhood. Some can do but little; but every little helps. Some can do larger things. They have been blessed with worldly prosperity, and they owe it to their less prosperous brethren not to let this great enterprise fail. And there are a few who have large financial ability. Can they afford to shirk the responsibility of their great power at a time like this? Let them come up like true men and loyal Baptists, and do the great and noble thing.

Many pastors have made generous subscriptions; let them also bring the matter before their people, and give the opportunity for all to take part. There really ought not to be any need for an extension of time in this matter. It can be done. It is for the brotherhood to say whether it shall be done or not.

J. J. TAYLOR,
Georgetown College.

There is a vast difference between instruction and education. There are ten who can give the former to one who can be an agent in the latter. In the address of Sir Norman Lockyer before referred to he says of certain German Universities, "They instruct rather than educate." The want in all training is to lead out of the student rather than to pour into him. It is easy to do the latter. Any hack can give information, and usually it is at second hand. But to bring out of men, to awaken their latent powers, to make them capable of bringing things to pass, that demands enthusiasm, and skill, and personal force.—Commonwealth.

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Editorial

WELL done, Georgetown! The good people of Georgetown have subscribed ten thousand dollars to the additional endowment of the College, and they are not yet through. President Taylor gives \$1,000 and the widow and daughters of Dr. R. M. Dudley give \$600. There are other handsome and generous subscriptions. Georgetown may reach \$15,000, or one-fifth of the amount to be raised.

The writer went to Lagrange last week and the Baptists there will endow a scholarship—\$1,000. We have a hundred churches who could each establish a scholarship, and who would probably do so if the matter were rightly urged upon them. We have many churches that could take many scholarships. There is no more fitting memorial to one who is to be honored than to found a scholarship in his or her name. Four payments of \$250 each, made between now and the 1st of January, 1907, secure a scholarship, and adds \$1,343.33 to the funds of the College. Every three dollars we subscribe before the 1st of next January secures one dollar from Mr. Rockefeller, until his subscription amounts to \$25,000.

The time is short and much remains to be done. But if all the friends of Georgetown College will vigorously bestir themselves, the work will be accomplished. President Taylor and Dr. Pollard spent Sunday in Louisville, where a vigorous canvass is going on. Next Sunday Dr. Taylor and the writer will be in Covington. The members of the Committee are actively engaged. They have prepared and sent out a circular containing a statement and appeal. Copies can be had free by writing to the Baptist Book Concern. Send for as many as you will use. A number of brethren are doing valiant service, but more are needed.

It will be a grand thing to meet Mr. Rockefeller's and it would be correspondingly unfortunate to fail. Success will mean much for the College and for the future of the Baptists of Kentucky. Failure is exactly the opposite. Had the time been extended success would have been easy, but success is still possible, only there is no time for deliberation. Every hour is valuable. Let every friend of the College be up and at it, and let every possible giver be reached. The 5th Sunday meetings now on hand give good opportunities for reaching our people. Let this cause be vigorously pressed at every one of these meetings. Let every pastor feel charged with his full responsibility for reaching his people. Let every layman who cares for Christian education and denominational prosperity, subscribe liberally himself, and see that all his church are reached. A strong pull all together will bring complete success. It is worth doing, brethren, gloriously worth doing. Remember the dates of payment may be at any time before Jan. 1st, 1907, but the subscription must be made before Jan. 1st, 1907 only one month more!! Action!! Action!! Action!!!

It is greatly to be regretted that the effort to unite the brethren in Arkansas failed. We felt that in their great desire for peace the Convention Committee went too far in accepting without qualification all the points in the

matum of the General Association Committee, especially in the two points of giving up co-operation with the Southern Baptist Convention and giving up a corresponding secretary, in any and every form. But after this was done, we hoped the settlement would be accepted and a *modus vivendi* would be found, until the results could work themselves out. When brethren unite in pushing the work, methods will adjust themselves, since they will necessarily be modified by the demands of efficiency.

But the Convention Committee went farther than the Convention was willing to go, and so the settlement was rejected. It appears that the two committees never got together at all. This is to be regretted. We believe in brethren's getting together for a full, frank and fraternal conference, when they differ. If agreement be not the result, yet the atmosphere is cleared, the issues are defined and misunderstandings are removed. We hope the effort in Arkansas will be continued, and that leading brethren on both sides will get together and prayerfully seek to reach a basis of co-operation.

The question of having a state secretary seems to be the main issue. But that ought not to prevent co-operation. Let the brethren who are unwilling to support a secretary simply designate all their contributions to other things. For example, Broadway church of this city designate every dollar they give to state mission work, and they contribute nothing to the support of Dr. Bow or toward the payment of any expenses. But they do not make any objection to others' supporting Dr. Bow and providing for these expenses; and others do not make any demand upon the Broadway brethren to contribute to these purposes; so there is no friction and everything goes smoothly. Two members of Broadway church (Mrs. Carter Helm Jones and Jno. N. Prestridge) are members of the State Board, and they are two of the most active and efficient members. Why may not the brethren in Arkansas, who are not willing to support a secretary, act in this way? If no demand be made upon them in behalf of a secretary, why should they object to others providing for such a man?

Then in regard to co-operating with the Southern Baptist Convention; why should those who do not wish to co-operate object to the co-operation of others who do desire it? If one side are to have liberty, why may not the other side have liberty also? Why may not the "Gospel Mission" brethren select missionaries under appointment of the Home and Foreign Boards to receive their contributions? Surely being appointed by one of the Boards does not disqualify a brother for mission service. If any given church or set of brethren feel called upon to aid in supporting a missionary, not under the appointment of one of our Boards, that is no reason for antagonism, and affords no ground for refusal to sit together in the Convention. The best way to agree is to work together, and there is no sort of conflict between liberty and co-operation.

The Southern Baptist Convention does not assume to exercise the slightest jurisdiction over the churches, nor do the Boards make any such assumption. If, in any case such a thing should be attempted, the remedy is at hand. It is necessary only that the churches decline to submit and re-

fuse to do the thing required. We regret that the Convention has any part of a money basis, but years ago that was the only basis, and noting the improvement we may hope to see this basis entirely eliminated in due time. But to refuse co-operation on that account is no way to bring about this result. Such a course will serve to fasten that basis on the body. Let us all co-operate heartily, and then we can perfect our methods as we get more light.

At the recent meeting of the General Association of Virginia, Dr. W. E. Hatcher presented the report of the Educational Commission, which was heartily adopted. The report, among other things, says: "No school shall be aided whose trustees, or board of control, are not directly or indirectly nominated or appointed by the Baptist General Association of Virginia, and whose property is not secured to the denomination in a legal manner."

Thus the Virginia Baptists have adopted the principle we have all along advocated, of denominational control of denominational institutions. All the Baptist schools in Virginia are to come under the control of the General Association of Virginia, or they are to receive no recognition by that body in their efforts to promote denominational education. We congratulate the Baptists of Virginia on reaching this result. It is certainly a sound principle. The Baptists of Georgia, Texas, Alabama and other states have stood there for years, and we think ultimately all will reach that point.

One of the avowed objects in the starting of the *Baptist Argus* of this city was to oppose this very thing and to prevent, if possible, the accomplishment of such a result. While the matter has not recently been pressed in Kentucky because of local conditions, our opinion has undergone no change. Dr. W. E. Hatcher, the associate editor of the *Argus*, is leading in this movement in Virginia, and is the champion there of the principle of denominational control of denominational institutions, and that this control shall be invested in general, representative Baptist bodies. We congratulate our neighbor, the *Argus*, on getting right on this question, and that this one of the purposes for which it was started has been abandoned.

The *Baptist Advance* has a striking editorial on "the egotistical brother." We wonder if he lives in Arkansas? We are confident he can be found in Kentucky, and possibly some of the other states are favored with his presence. The *Advance* impressively sets forth the troubles of the egotistical brother, and advises that we "let him alone." That is one side of it, but there is another side. Think of the happiness egotism brings! It is a fine thing for a man to be satisfied with his surroundings, but how much better to be satisfied with himself? When an egotist meets opposition which might discourage an humble brother, he only rises in his self-consciousness, and, comparing himself with the heroes and prophets of old, he decides that this opposition is but the expression of the ignorance, perversity and general depravity of the opposers.

It must be a delightful sensation for a man to feel that he is truly great. Now, but for egotism very few of our race could ever enjoy this happiness. But the egotist has that delicious

sense of greatness and sublime consciousness of power, that only the greatest are supposed to enjoy.

Who would be so cruel as to rob a man of his egotism? Think how wretched it makes a man feel to see his fortune shrink in value, and then fancy how much worse for a man to see himself shrink from the greatness of his egotism to the smallness of actuality!

But, seriously, what is to be done with "the egotistical brother?" Do not sharply put him down nor let him severely alone, but treat him as a brother. Love him and kindly seek to cure him of his fault. It happens that egotism is the most offensive fault a man can have. Nothing disgusts people more thoroughly than for him to make an exhibition of egotism. Why this is true we think we know, but we will not here take space to explain. But there are worse faults than egotism, and why should we not bear with that as well as with this? Let us deal kindly with the egotistical brother and not take the knife of criticism and proceed to trim him down to his proper proportions. Here, as elsewhere, we should remember the golden rule.

Our neighbor, the *Christian Observer*, still declines to produce the passage of which it claims to know, in the Greek of either the classic or the New Testament period where *baptizo* means either sprinkle or pour. Offering \$1,000 reward for the production of this passage has no effect and our entreaties are without avail. Dear *Observer*, what is your price for producing that passage? What can we do that will induce you to let us know of it? Why should a Presbyterian, who advocates afusion so persistently conceal such a passage, whose production would so help his cause? We pause for a reply.

The *New York Sun* quotes a Brooklyn priest, whose name is not given, as saying: "The proof of the pudding is the eating. The Catholics of the United States today do not begin to average as well in education or morals as do Protestants and non-religionists. Visit our prisons and see the great preponderance of Catholic criminals—90 per cent at least, though if the ratio of population were carried out, there would be only about 14 per cent. This proves that the much-lauded religious training of the Catholics is not good. It does not teach men moral responsibility. It does not lessen crime and criminal tendencies, as Protestantism does." This is a remarkable confession and a significant utterance.

The Rev. Dr. E. A. Cranfill died at Waco, Texas, on the morning of the 8th inst. His gifted son, Dr. J. B. Cranfill, pays a beautiful and fitting tribute to his father's memory in last week's *Baptist Standard*. The father was born near Paducah, Sept. 26, 1829, and was therefore 74 years of age, and he had been a preacher for many years. We tender our condolence to the bereaved.

The meeting of the Texas Baptist Convention in Dallas was inspiring. Every one there, from whom we have heard, gives a glowing report. Think of \$176,000 for missions! Next year it will be \$200,000. We congratulate the brethren. Texas seems to be leaving the rest of us far in the rear. But then, that is Texas.

Editorial Varieties

Governor Eagle was elected 21st-time President of the Baptist Convention. He would be good President of the United States.

"For nineteen hundred years, the great moral advances of the human race have been brought about by the doing of a substitutionary atonement."—Franklin Johnson, D.D.

Since Lord Salisbury directed the funeral expenses, should not \$100, and they did not exceed \$100, his funeral services are already cheap funerals should become a lion.

And now that Count Tolstol has a personal interview, pronounced R. Harper "ignorant" and a "barbarian" and that he has heard Dr. Harper's "Count Tolstol" interview, each told his own story.

"An atonement of infinite cost from infinite love, moving an angry God, and procuring deliverance for sinners, is the greatest and most sublime of the warmest. To preach sacrifice would be to preach instead of fire."—Franklin Johnson.

We deeply sympathize with our long friend and brother, Dr. A. S. Bell, in the death of his beloved nation. She was a Miss Sneed, of Tennessee, her father having been honored and a useful Baptist minister. She was one of the noblest of women.

The Rev. Jeff. D. Ray has been pastor of the Third St. Baptist in Waco, Texas, the church near University. Our Baptist pulpits Waco are most ably filled. Dr. Ford and Denton are also excellent. We congratulate Waco saints and sinners.

His many friends in Nashville, Tennessee, in Kentucky, and every part of the Mississippi, regret the departure of Dr. John O. Rust to Washington, where he goes to succeed Dr. R. C. Buckner, President of the First Baptist. Though far removed, his voice is heard across the continent, and give our readers his impressions of the best thoughts.

His letter half and the editor of the paper contemplate taking a sail to America and Panama about the 1st of January. They would like a pleasant party to accompany. The party cannot be very large, the accommodation is limited. The eyes of the world are now centered on Central America and Panama. The friends of the trip are in correspondence with the editor for a

The *Baptist Standard* blossoms in its Convention number with 96 brethren and 28 sisters. The letters are handsome, of course, and of the brethren are more of the looking. The largest and best of the Texas Baptist Convention, of Hon. James P. Eagle, President of the Southern Baptist Convention, and Dr. A. J. Barton, of the *Baptist Advance*.

The *Standard*, in closing its report of the recent meeting of the Baptist Congress in Philadelphia, makes statement: "The announcement made also that the next session of Congress will be held in Louisville. This is our first information of the subject. Louisville is a large city, a great many things come here, and is a free country. If this Congress comes here, we hope the members refrain from attacking the fundings of the faith. Very few of our mental principles have escaped being attacked on the platform of this "Baptist Congress." So if it comes to Louisville we hope it will be good.

Evolutionists have been fond of saying that the people at Niagara and that there was proof against orthodoxy. Prof. Desor, for example, said it must have taken 3,500,000 years to go to form. But gradually the estimate has been lowered till Prof. Pohlman tells us it did not require that 3,500 years. That brings it to the historic period. One is reminded Darwin's saying that 300,000,000 were necessary to form the chalk of the British coast near where lived. Then he dropped 90 per cent and said that it took 30,000,000 years and it took 3,000,000 years. The hushed up on the subject.

Preacher's Discovery.

Prominent Minister of Atlanta, is the Discoverer of a Wonderful Cure for all Catarrhal Diseases.

Dr. J. W. Blosser, M. D. of Atlanta, is the discoverer of a successful cure for the cure of Catarrh, Catarrh, Bronchitis, and Asthma. It consists of a combination of medicinal roots and leaves, which are smoked in a common clean pipe—the fumes being inhaled into the throat and lungs exhaled through the nose. While manner of its use is simple, yet, no medicine so easily reached and sure disease in all its forms.



REV. J. W. BLOSSER, M.D. has recently had met with wonderful success, curing cases of 15, 20 and 25 years' standing, including many ministers of the gospel. Dr. J. Cal. Littrell, Warrensburg, Mo., writes: "Was permanently cured in twenty-two years ago; no return." M. G. Milligan, Choccolocco, Ala., writes: "Branchitis of eight years' standing cured by four boxes." Rev. Geo. E. Jones, Groveton, Texas, writes: "Cured of hoarseness. Can preach twice a week." Rev. D. C. Ross, Green Forest, Ark., writes: "Cured my little boy of neural deafness."

SAMPLES MAILED FREE. Blosser offers to mail a three sample to any sufferer who will send him five cents. If your case is a hernia one and you desire special help, he makes no extra charge. If you wish a box containing a month's treatment, send \$1.00, and it will be forwarded, postage paid. Address, Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga.

AMONG THE Churches.

LOUISVILLE. Bro. J. J. Taylor spoke "Christian education" and Pastor on "What, week ye." Three received by letter and four baptized. ... Pastor Jones preached on "stewardship" and took the annual offering for the Orphans' Home. Bro. Taylor preached at night on "Give." One joined by letter. ... Pastor Weaver preached every night last week. His topics were "Christ's work and glory" and "His seeking the lost." Bro. Pol presented the claims of Georgetown. One baptized and one joined letter. ... Pastor Gill's themes were "The young man's ambition" and "The young man's ambition." Two received by letter and one baptized. ... Pastor Hamilton preached on "Thanksgiving" and Bro. Pollard preached at night. ... Bro. Warder told his experience of grace and of the world to ... Bro. Moody, Taylor and Eaton in the afternoon. One received baptism and four by letter. State of institute through the week. Meeting. ... Pastor Leonard spoke on "The Spirit" and Bro. J. P. on John 3:16. ... Pastor Jenkins spoke "Faith" and on "The great question."

Bro. P. T. Hale preaches nightly. Seven received by letter and three for baptism. German—Pastor Janzen's themes were "Fleeing from God" and "The Judgment."

Highland—Pastor Dawes' themes were "Resisting into blood" and "The heart and the lips." Two received for baptism and seven by letter. Meetings continue.

Logan St.—Pastor Tralle's topics were "Reward" and "The wife." One received by letter and one for baptism. 275 in Sunday School. Last week the figures should have been 310 and not 130.

Portland Avenue—Pastor Longier's themes were "Governant breaking" and "Surrender to God."

Third Avenue—Pastor Allen's subjects were "Life work" and thanksgiving. One joined by letter.

Twenty-sixth and Market—Evangelist Martin's topics were "Try the spirits," "Going to hell in draves" and "Believing on Christ." Twelve received for baptism. Mass meeting for men and boys Saturday night. Meeting continues.

Van Buren St.—Pastor Hall's themes were "Assurance" and "Found Wanting."

Peace Valley—Pastor Bennett preached on "Fullness in Christ."

Clonview—Pastor Watts spoke on "Spiritual progress" and "Voices against Christ."

Colbertson Ave. (New Albany)—Pastor Woodward preached on "Jesus and His mother" and on "Jesus and His love."

Thirty-sixth and Grand—Bro. T. A. Payne spoke on "The deacon."

Salem—Pastor Carver preached on "Perseverance."

Ormsby Ave.—Pastor Canada spoke on "Following Christ."

Preston St.—Bro. S. T. Matthews spoke on "The great supper."

Hope Mission—Pastor Bruce reported a good week.

President Taylor and Bro. Pollard made telling speeches in the Pastors' Conference about the endowment of Georgetown College.

inary were: Dr. Eager, Georgetown; W. L. Howse, Boston; J. R. Hobbs, Mt. Sterling; J. G. Hughes, Highland Park in the evening; W. C. James, Parkland; J. J. Johnson, West Creek, Ind. S. T. Matthews, Preston St.; T. A. Payne, Thirty-sixth and Grand, and J. F. Ray, East Mead, at night service.

J. H. Powers, of Virginia, T. G. Phillips, of South Carolina, and J. Van of New York City, are among our recent new students.

THE STATE.

Pastor Pollard was aided in a meeting at Georgetown by Bro. W. W. Hamilton. There were 50 additions, 30 of them by experience and baptism.

Evangelist Ham has been helping Pastor Cheek in Russellville in a wonderful meeting. At last accounts there were between 200 and 300 professions and the town was stirred as never before.

Bro. W. M. Kuykendall accepts the call to Burksville for half his time and removes to that place.

Bro. S. A. Cooper leaves Monticello and goes to take pastoral care of our church at Wynne, Ark. We regret to lose him from the state. At his last meeting four young men were received for baptism.

Pastor J. B. Ferrell writes: "We just closed a good meeting at Rocky Ford. This is my fourth year as pastor here. There is more genuine fellowship existing among the members, and a deeper spirituality than ever before. Bro. W. H. Smith did the preaching, and we have never had a man who could preach a sinner, stronger, clearer Gospel. He has aided me in laying a sinner, purer, firmer foundation, baptizing (the) unimpaired noble earnest, and a Baptist from a Baptist standpoint. I commend him to every church in the land. There were 17 additions, 11 by baptism, others by letter, relation, restoration, etc. Several others will soon follow."

Easton E. Staley, of the Woodland church, Union county, writes: "We have just closed a two week meeting with our church here. Eld. H. C. McGill was with me for ten days, and did the preaching. Bro. McGill is a young man of great promise and our people

LET YOUR STOMACH HAVE ITS OWN WAY. Do Not Try to Drive and Force it to Work. Wagon it is Not Made for You Will Suffer. All the More.

You cannot treat your stomach as some men treat a balky horse; force, drive or even starve it into doing work at which it rebels. The stomach is a patient and faithful servant and will stand much abuse and ill treatment before "chanks," but when it does you had better give it up and not attempt to make it work. Some people have the mistaken idea that they can make their stomachs work by starving themselves. They might cure the stomach that way, but it would take so long that they would have no use for a stomach when they got through. The sensible way out of the difficulty is to let the stomach rest if it wants to and employ a substitute to do its work.

Stuart's Dyspepsia Tablets will do the work of your stomach for you and digest your food just as your stomach would do it with its own power. To prove this by putting your food in a glass jar with one of the tablets and sufficient water and you will see the food digested in just the same time as the digestive fluids of the stomach would do it. That will satisfy your mind. Now, to satisfy both your mind and body take one of Stuart's Dyspepsia Tablets before eating—eat all and what you want—and you will feel in your mind that your food is being digested because you will feel no disturbance or weight in your stomach, in fact, you will forget all about having a stomach, and you did when you were a healthy boy or girl.

Stuart's Dyspepsia Tablets act in a natural way because they contain only the natural elements of the gastric juices and other digestive fluids of the stomach. It makes no difference what condition the stomach is in, they go right ahead of their own accord and do their work. They know their business and surrounding conditions do not influence them in the least. They thus relieve the weak stomach of all its burdens and give it its much needed rest and permit it to become strong and healthy.

Stuart's Dyspepsia Tablets are for sale by all druggists at 50 cents a box. They are so well known and their popularity is so great that a druggist would soon think of being out of alcohol or quinine. In fact, why not name without scribbling them all over the land and if your own doctor is real honest with you, he will tell you frankly that there is nothing on earth so good for dyspepsia as Stuart's Dyspepsia Tablets.

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fell very much in love with him from the start. He is earnest, prayerful and sympathetic in all great work of the churches. During the time he was with us we ordained two deacons, Bro. Cy Reburn and Bro. John McKinnis. The council was composed of six, Bro. McGill preaching the ordination sermon from Acts 6 and 1 Tim 3, and a splendid sermon it was dwelling upon the origin, qualifications, duties and rewards of deacons. The service was wholesome and helpful to all present. This gives us five deacons, all of them noble, good men. The meeting closed, five having been baptized and one restored to church fellowship. We all feel greatly helped and blessed by the meeting, and are anxious to go forward in the Master's work. Woodland has indeed a blessed band of good men and women to hold up the Cross of Christ, and their earnest work in this meeting has been appreciated by the pastor and Bro. McGill. To our gracious Lord be all the praise."

Bro. J. R. Kennery writes: "The sisters of the Elk Lick church, Logan county, have my heartfelt gratitude for the present of an elegant suit of clothes. May they enjoy the full blessedness of giving. The church recalled me without a dissenting voice, and paid my salary to date. I will enter upon another week's work with a hopeful outlook."

Pastor S. E. Stephens reports from Beechland, "2131 for Foreign Missions and they will come up on other work as well, and from Cedar Creek, \$105.50 for Missions. Salary paid up and wide awake."

Bro. E. M. Eaton, of Salem, writes: "Being glad by the District Board to preach at Panhandle, I began there the first Saturday night in August. Preached three sermons each trip, and the fourth trip I held a protracted meeting of fifteen days; had 26 conversions, received 15 members, baptized 12. We are aiming to organize a new church in the near future with 30 or 35 members. The Lord greatly blessed us, and to Him be all the glory."

Pastor B. F. Hagan writes: "We have just closed a meeting with Old Nollyn church, which was a very enjoyable one. Baptized five on Friday last. Bro. J. B. Hunt, of Sonora, did the preaching, proving himself to be strong in the Scriptures. We had a fine day at Buffalo on the 25th, two additions."

Pastor W. J. Puckett writes: "Closed a meeting at Magnolia the 18th inst. with the assistance of Bro. J. W. Craybill, who in his humble, earnest way preached the Gospel of Christ. One baptized, two added by letter, one approved for baptism. The church is in fairly good condition, and is to be truly on missions. A case of meeting the church called for the tenth time. The vote was unanimous. Some of the members I have been preaching to nearly ever since I began the pastorate, near fourteen years ago. I do not approve of the annual call, yet I never received any other kind. If the Holy Spirit calls the pastor and the pastor together, the rest of the church repeating the call year by year."

Pastor J. Denham Thompson writes from Owensboro: "Closed a meeting at Beaver Ave. with 31 additions, 20 for baptism. God's people most graciously received. Bro. E. W. Oakley, a most delightful yokel-fellow, did the preaching. His sermons were strong, and the old Baptist ring, and the Lord blessed his work here most wonderfully. I closed a meeting at Zion church Thursday night with eight additions and the church very much revived. I became pastor here last July, and as I am new with them, the church had me to do all the preaching. I go this evening to begin a meeting at Deanefield, Ohio Co."

Pastor J. H. Butler writes from Leavelle: "We have closed a meeting with this grand old church resulting in a general revival and 29 additions, 25 by experience and baptism, and four by letter and restoration. This is said to have been one of the best and most successful meetings that the church has had in many years. The membership came up solely to the assistance of the pastor. Bro. Cleon Keyes, who was the honored and successful pastor of this church for so many years, still lives here, and was present at the meetings nearly every day and rendered valuable service. May the God of our greatness bless his grand old men in his declining years and make his last days his best and happiest."

This morning having occasion to refer to a business report filed away some time ago, we found among its leaves our welcome to Bro. E. H. Brookshire on his return from Indiana, which we thought had been published. We are sorry, because there is no man whom the Recorder more delights to honor than Bro. Brookshire's address is Glasgow, R. F. D. No. 1.

Subscribe for the Recorder.

THE OLD RELIABLE



Absolutely Pure THERE IS NO SUBSTITUTE

OTHER STATES.

Bro. F. M. Wells writes from Salamanca, N. Y.: "Our meeting with the First church closed Nov. 19 with 12 conversions, one backslider restored and the church greatly strengthened in faith and encouraged."

Bro. A. J. Harp, Abbeville, Ga., writes: "There has been a glorious revival here recently, 73 additions to the church."

Pastor I. N. Penick writes from Martin, Tenn.: "Our meeting closed on the 19th, having run two weeks and one-half. Bro. G. H. Crutcher was with us two weeks and did some splendid work. Every sinner border in our school was converted, 37 additions up to date. We are just closing our eighth year with this noble people. Rejoice with us and pray for us."

Pastor C. T. Ball writes from Columbus, Ind.: "The pastor is being aided by Bro. U. S. Thomas. Baptized 17 Sunday morning and six have joined by letter. Bro. Thomas has preached the old Gospel with wonderful power. Many turned away Sunday for want of room."

Pastor Don Q. Smith writes: "I filled my regular appointment at Hilldale, Tenn., last Sunday. Had good service. Five baptized. I had the pleasure of baptizing a whole household—no infants in it, either. The writer was unanimously called for another year and will probably accept. The church is united and at work."

The Fifteenth St. Baptist church, of Brooklyn, the Examiner tells us, leads all the white Baptist churches in Brooklyn and Long Island in net additions during the fiscal year just closed. Their motto is "All at it, and always at it." Dr. H. Allen Tupper is the pastor.

Bro. J. A. Leavitt writes from Irving, Ill.: "Ewing College has just been visited by a visit of Bro. Wm. Bruce, of Hope Rescue Mission, Louisville, Ky. He labored with us six days. His labors resulted in some 25 or 30 conversions, and with the work so organized that it is likely to continue."

Bro. N. M. Wood Summar writes from Westmoreland, Tenn.: "Bro. G. H. Dorris visited our town last week and delivered a series of sermons, setting forth the distinctive doctrines of the Baptists from John the Baptist to the present. May he come again. The truth never loses anything by being presented. The Baptists have the Scriptures as an endorsement to the positions they take in relation to the beginning of the Gospel and its perpetuity. May Bro. Dorris be blessed in his labors to spread abroad the vital doctrines of the Baptists, which is Bible doctrine."

CONSTIPATION NEEDS A CURE

A simple relief only is not sufficient, especially if the relief is brought about by the use of salts, aloes, rhubarb, or some similar purgative or cathartic. They temporarily relieve but they weaken the bowels and make the condition worse. In constipation the bowels require strengthening, toning, and something that will assist them to do their work naturally and, naturally, in a short a tonic laxative and the highest order. That is what Vernal Saw Palmetto Berry Wine is. It both relieves and permanently cures by removing the cause of the difficulty. It positively cures dyspepsia, indigestion, kidney and liver troubles, headache and all other diseases which grow out of sick and clogged bowels. One small dose a day will cure any case, light or bad. It is not a patent medicine. The full list of ingredients goes with every package with explanation of their action. It costs nothing to try it. An free sample bottle for the asking. Vernal Saw Palmetto Berry Wine, 89 Seneca Building, Buffalo, N. Y.

All leading druggists sell it.

Family Circle.

Stories by the You and Old.

THE WEAVERS.

JOHN HOSKIN.

It is told of the tapestry weavers that they
While they labor; see none of the beauty and grace
Of the pattern they weave, but that, day after day,
They regard the coarse back of it—
Never the face upon it—
Until into its texture the feeling and thought
Of the Master Designer is perfectly wrought.

It is not for the weaver to question the art
Of the pattern he weaves: it is his to be true
To the mind of the Master, performing the part
Of the weaver alone. Even so if he do,
He will find at the end that his toil is well spent;
He shall surely have wages and rest him content.

So one weaving his life: all unwittingly he
Shall have blent other fabric, and finer and wrought
By a pattern he saw not the man he should be.
And shall match, in soul-texture, the infinite thought;
For his soul shall partake of its glory and grace,
Inasmuch as he faithfully wrought in his place.

FOR BLOOD WILL TELL.

BY W. R. HARWOOD.

It was rapidly growing dark on the wide prairie, and the stars were just beginning to show like glittering diamond-points. Just the suggestion of the autumn was in the cool night air. The stillness as Jim and Miss Waring drove along over the silent plain was broken now and then by a sharp, startling rattle a sound once heard never to be forgotten, the danger-signal of the deadly rattlesnake coiled up in the long, brown grass.

"Ht appears to me," Jim was saying, "that that air wind don't bode any good to the settlers 'round about these here parts."

"Why so, Jim?"

"Guess you hain't ever ben on one of our Dakoty perarie afore, Miss Waring, or you wouldn't have asked such a question. There's two things out hyar that more feared than the Old Nick himself—

IT IS A JOY TO BE CURED,

Painful Piles Become Painless at Once and are Cured to Short Time.

It almost pays to have the piles so great is the feeling of relief when Pyramid Pile Cure is applied. They are in the form of suppositories and reach the affected parts at once and the pain ceases and a mild feeling of ease and comfort takes its place. The healing process begins immediately and continues as long as the cure is administered until the sufferer is perfectly and completely well.

How much more sensible is this method than the barbarous torture inflicted by the knife and instruments! How much more satisfactory to be able to administer a simple effective remedy in the privacy of the home than to submit to the humiliations of an examination and operation in the physician's chair!

Pyramid Pile Cure cures piles to stay cured. Thousands and thousands of sufferers the country over have found this out through the testimony of their friends and others, and the sale of this remedy is increasing enormously every week and month. It is certainly a glorious thing to be able to make great numbers of people happy and nothing will cause happiness so much or do it so quickly as relief from pain and the cure of a dreadful disease. The proprietors of Pyramid Pile Cure, therefore, have a great feeling of gratification and happiness themselves when the letters from former sufferers come pouring in on them telling of the wonderful cures and rejoicing and giving thanks for their deliverance from this terrible disease. Pyramid Pile Cure is for sale by all druggists at 50 cents a package or will be sent at once in plain wrapper on receipt of price by Pyramid Drug Co., Marshall, Mich.

Write for free booklet on the nature, treatment and cure of piles.

one on 'em's a perarie fire and another's a perarie fire with the wind a-blowin' a forty-mile-an-hour gale."

They rode on again in silence. Agnes Waring had come from the far great city to visit her brother on his Western ranch. Jim, the man-of-all-work, was driving her out from the station, fifteen miles from the ranch.

"By the long-horned spoon!" said Jim suddenly, rising in his seat and stopping the horses with a tremendous jerk. "Look over there, will you? That's a snake for sure, sure's you're a foot high! Git up there!" he yelled to Thor's head, and giving one of them a stinging blow with his whip, they sprang into a run. Across the level plain shone a light, the light at the ranch headquarters nearly a mile away. To the left of it a dull reddish glow had come up and, now and then, at the horizon line, where the darker part of the sky was lost in the prairie, sharp flames were darting up.

"Don't you be skeered," Jim ejaculated as he whipped the horses into a yet more furious pace; "there ain't any danger—leastwise for us."

Alice was a self-possessed city girl with a general stock of old-fashioned common sense; but she was startled at Jim's actions and her face had grown pale.

"Everything's all right," said Jim, as reassuringly as he could under the circumstances; "don't you be skeered." He had seen between his fingers a strong tooth and now with one hand, now with the other, now with both, he was whipping the horses into still greater speed. "Hate—ter—lick a team—like this"—as the wagon bounced and tumbled and rattled along; "hate ter do hit—out hit—'t'll be helped—when there's life depends—on it."

A few moments more and the horses dashed up to the big ranch headquarters house. Jim threw the lines to the ground and, seizing Alice by the waist, jumped out with her.

"Sorry to be so 'uperlitive, but there ain't no time to wait—kin you ride hossback?"

Barely waiting for an affirmative answer from the girl, who was passionately fond of riding and who modestly owned the gold medal for superior horsemanship in her city riding club, Jim jumped to the ground and, with a flourish on a beautiful horse and before Alice had time to recover from her surprise at this novel introduction to her brother's establishment, the horse was before her.

"You say you kin ride; wa'al, here's the best chance to show hit you ever had in your life. You kin ride the best horse in McLeod County—ra'in't blood for five generations; there ain't nothin' but a perarie fire kin ketch him. Jump him, Miss Waring, ride straight toward the fire yonder; that ain't no 'dang'er now till you git ter Mule Creek. Jest over the hill, and you'll be a mile or so dished a Russian woman an' her six-weeks' old baby. She's all alone, fer I saw her husband in town when we left. They hain't backfired an inch, and you've got to git the woman and her baby over the creek. See? I'd go myself, but the wind is bitter and this bull ranch is full of danger afore long. You'll pass your brother and a parcel o' men backfired along the line; don't stop for any explanations, but ride fer the creek an' ride as if the Old Harry was on yer track! You been't afeered, be you?"

The blood had come back to the pale cheeks.

"You say there's little danger of my losing my life, Jim?"

"Not a bit—if you only git the woman across the creek in time; but don't wait—jump quick, or you'll be too late."

With a rueful toss he threw her into the saddle as if she had been a child, and handed her the reins. As he did so he thrust a short, cruel rawhide into her hand.

"Don't hit him with that unless you have to—he's never bin licked in his life; but he kin outgrow a clystone. If you have ter hit him, give it to him red-hot!"

It is long, sometimes, before a horse and its rider become acquainted with one another; but it seemed but a few seconds to Alice before she and the noble animal were old friends. Jim was right, Prince Hal could ride and after the first jump, Alice and Alice had steadied herself in the saddle, the thrilling excitement stirred her blood like an intoxicant, and she realized that Jim had told the truth; it promised to be the cure of her life!

"He-ho-sa-pha!" exclaimed a man who was always a fire furrow along the edge of the ranch where the men were at work, "Mr. Waring, look, will you! Look at Prince Hal!"

Mr. Waring had not more than time to look up before he saw his choice mount pass by him like the wind, a girl with a mane of fire behind her on his back, the horse going at a pace that not his fastest Kentucky ancestor ever matched.

On the horse went as if he, too, knew of the life-saving mission of the hour. The foam came back from his teeth, and

his flanks were white. Alice leaned forward in the saddle, as she urged him on, and stroked his neck.

A moment more and they were at the creek, a shallow stream. Beyond, Alice could see a low house silhouetted against a great red band of flame. The fire was coming. Already she could feel the intense heat. A leap and a bound; they were over the stream and on again with still swifter flight. It was a matter of seconds now until the low house was reached. In front of it was the Russian peasant woman, frantically trying to have some of her household goods by dragging them with one hand further from the course of the fire, while in one arm she clutched the baby, around which she had thrown a wet shawl to protect it from the heat.

"Why didn't you run?" cried Alice, as she jumped from the horse; don't you see the fire is almost on you? You can't save your things; get for the creek. Run, I say, or you'll be burned to death."

Alice grabbed the child from the woman's arms and sprang up into the saddle as best she could. The woman stood as if stupefied, the red glow from the coming flames lighting up her stolid face. The fire was coming on faster now; they could hear the roar and crackle as it swept through the long man-high grass of the swale beyond the fence.

"Quick! quick, I say! you can't run fast enough now to get to the creek; jump up before me quick! quick! or we shall all be burned. I can't leave you here to die."

The woman's stolid nature was aroused at last by the animal fear of danger, and while the heat grew more intense every instant she clambered up behind Alice.

Alice pulled at the bit to turn him. He paid no attention. She spoke sharply, but he only moved uneasily; he would not stir from the spot. Sweeter than an electric shock came the thought to her mind that horses in burning buildings would stay and die in the stable before they would be led out. It would be impossible to reach the creek on foot; in half a minute more the flames would be on them. Grabbing the wet shawl from the baby with one hand, and swinging the child backwards to its mother or with the other, she threw the shawl over the horse's head. With the right

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Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and completely safe cathartic.

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of the fire shut out he quivered, turned as the bit gave him a sharp twist, and just as the flames were leaping over the sheds hard by the house, he sprang away.

It was a race for life now—for three lives; for the wind had increased to a gale, and there is nothing more terrible in this world than such a relentless grass-grown plain.

Alice thought of Jim's parting advice: "He's never ben licked in his life; but, if you have ter, give it to him red-hot!"

With a sharp cry, urging the horse on under his heavy burden, she struck him with all her strength on the quivering flank, not once, but many times. He jumped as if stung by a rattlesnake and, seizing the bit in his teeth, sprang away as if shot from some mighty catapult.

Alice had lost all control of him now. She could neither guide nor check nor urge him. The blood of a noble ancestor, the blood of a racer, was in his veins. Down the short hill, over the brook, up the further side, on over the plain like some wild spirit of the night he ran. A cheer that you could have heard a mile, and that, mayhap, was heard clear up to the stars of heaven, rang out. Prince Hal, white with foam, flew by the crowd of men.

"Wa'al, of you ain't the pluckiest gal!" said Jim, as he helped Alice from the saddle; "an' you ain't agoin' ter faint, nuther; I kin tell it by your eye. Didn't you see he could outrun a clystone? I But there had ter be in his body atop o' him who kin now ter ride."—The Independent.

"LADDIE."

There was not a collie in all Etrick Water which could come near Laddie for what the shepherds called "sense." He was a fine black and tan collie, with beautiful eyes so full of expression that they seemed able to read your thoughts. Every shepherd in Etrick knew the dog, and knew also how-wise he was concerning sheep. Tam Laidlaw, Laddie's master, had but one fault. In the language of Etrick, "he took a glass." He always said he "took a glass in moderation"—and just "now and then." The times when Tam "took a glass" were at births, marriages, deaths, sales, shows, markets, when friends parted, when friends met, when it was hot weather or cold weather, when he fancied himself ill, when he had made a good bargain. These were a few of the things that Tam considered reasonable "glasses." And sometimes the glass was pretty strong.

One night Tam was down the glen. It was New Year, and the glass went round among half a dozen cronies. Song and story made the hours fly. When Tam rose to go home, he had to get something to keep the cold off. It was a clean, frosty night. Tam flung his plaid frilly round him, and felt as brave as a lion and as warm as toast. In his comfortable frame of mind he took his way along by the river. As the crow flies his home was only three miles off. But Tam made every mile count. He "took a glass" were at births, marriages, deaths, sales, shows, markets, when friends parted, when friends met, when it was hot weather or cold weather, when he fancied himself ill, when he had made a good bargain. These were a few of the things that Tam considered reasonable "glasses." And sometimes the glass was pretty strong.

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eyes seemed to understand. It is a sight to see Laddie now. He always, at Tam's Laidlaw's heel, as Tam is an older of the kirk. When Tam stands by the plate, Laddie sits undignified beside him. He does not sleep, nor forget what is expected of him. People say that none dare pass the kirk plate.

"For he keeps—ay, the beast keeps, has sense. He ay likes to hear the clink o' the penny,"—Agnes' Marchbank, British Workman.

Kindness, gentleness, consideration, all with whom our earthly lot is cast, these form the practice-ground for the ultimate satisfactions of the communion of saints in heaven.—I. O. R.

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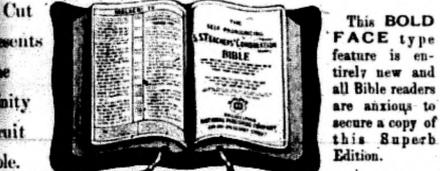
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CHAPTER 4.
The parable of the sower.
He began again to teach by the seaside; and there "was gathered unto him a great multitude, so he entered into a ship, and sat on the sea on the land.
He taught them many things in parables, and said unto them in private, Behold, there went out to sow:
As he sowed, it came to pass, as he sowed, "fall by the way side, and the fowls of the air came and devoured it."
"Some fall on stony ground, it had not much earth; and "im-

13 And he "said unto them, Know ye not this parable? and how "then he began again to teach by the seaside; and there "was gathered unto him a great multitude, so he entered into a ship, and sat on the sea on the land.
14 The sower sows the word.
15 And these are they by the way side, where the word is sown; "but when they have heard, "the Satan cometh immediately, and taketh away the word "that was sown in their hearts.
16 And these "are they likewise which are sown on stony ground; who, when they have heard the word, "immediately receive it with "gladness;
17 And "have no root in themselves, "and so endure but for a time; afterward when affliction or persecution ariseth for the word's sake, immediately they are offended.

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Little Ones.
JUST AS I AM.
AUTHOR OF "BENEATH THE BANNER."
THE DISASTER.
A long-drawn "Oh," and Jack gave a frightened bound to see if anyone heard the disaster. Fear was nearly closed, as no one passing outside drew a breath of relief. He climbed a chair and

picked up the piece which had been chipped out and replaced it in the cavity.
"It fits perfectly," he murmured. Then he got down and surveyed it, saying to himself, "Why need anyone know?"
He loved dadda with all his heart, and knew how vexed he would be.
Why should he know at all?
And thus Jack resumed his whip, a little sobered, a little comforted, and yet with a spot of discomfort in his heart.
Poor little Jack, so bright and imaginative, he little knew that in trying to cope with this act of carelessness he was binding a burden on his shoulders as heavy as that which weighted Christian when he set out from the City of Destruction.

III.—A LOST OPPORTUNITY.
Little Jack had enjoyed his nightly revel. To-night dadda had told him the tale of his early days, when he had endeavored to ride a donkey with a string halter, how the donkey had kicked and thrown him off, how grand father had seen him, and a beating had followed. The story, illustrated by a ride on dadda's knee and with tumbles to add reality to the conception, had made Jack laugh again and again. Oh, what fun it was to hear dear dadda!
And now father and mother had been listening as little Jack sang the first verse of the hymn he had just learnt:
"Just as I am, without one plea,
But that Thy Blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come."
The voice was so full and sweet that it lifted them far, far away from place and time, and they felt anew the substance of things hoped for, the evidence of things not seen. They saw anew the heavens opened and the glorified Burden Bearer.
When Jack had finished, the doubt that had been growing in his mind welled up.
Father was turning down the gas just above Jack's head, preparatory to going downstairs, when the little boy whispered:
"Dadda, I want to tell you something."
His heart was beating wildly and his mind alive with terror at the thought of the confession he was about to make; but he would make it!
"Never mind to-night, tell me to-morrow, Jack."
"No, dadda, now."
He kept repeating softly, to keep his courage, "O Lamb of God I come! O Lamb of God I come!"
To-morrow he might be afraid.
But father, looking down on the flushed little face, and knowing nothing of the struggle going on within, kissed him and whispered, "You must go to sleep now, darling. Tell me to-morrow."
What could Jack do?
He sighed a sigh of relief that the struggle was useless, and was soon fast asleep.

III.—THE TANGLED WEB.
Little Jack was descending softly in his slippers to have a last kiss from dadda. He had reached the hall and was about to enter the dining room. He was rubbing his eyes sleepily, for, truth to say, he was not more than half awake. He was feeling as if he had had a bad dream, though why, he couldn't have said, till his conscience was awakened into life by hearing his father say:

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.
Odd Imprired Suit Lengths—a chance for people of little stature. The greatest suit season of a decade is here, and lively skirmishing 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 shrunk ready for use and warranted absolutely perfect in every particular. Width of all \$2 to 56 inches.

Hosiery Inducements.
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.
26c 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, 35c; 3 for \$1.00.
15c 2 for 25c—Children's Fast Black Cotton Hose, fine ribbed, full seamless; sizes 6 to 9 1/2; 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.
Special—Taped Girdle, with supporters attached, etc.
50c Special—Warner's low Bust "Princess Hip," supporters attached side and front.
\$1.50 Bodern's "Princess Hip," supporters front and side; prices \$3.00 to \$5.00.
The celebrated C. B. A. la Sprite Corsets, "Princess Hip" style, in handsome brocade \$8.50
AGENTS FOR THE CELEBRATED "FASSO CORSETS."

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Please Mention This Paper When Writing.

"Mr. Grey is coming to see my Worcester cup this evening."
"I can't help wishing," mother replied, "that you would have a glass case made for it."
"But why?"
"Well, when I saw old Martha dusting it yesterday I thought—if she should let it slip!"
"That is not likely."
"No, but her hands are getting shaky. She let one of our thin glasses drop from her hand yesterday."
"Well, dear, you must not let her dust it again."
"Then there are the children."
"It is quite out of their way."
"I think, dear, now the children are getting big and we have a new servant, you should guard your earthen or rather your porcelain treasures with more care."
"There is no need; see, this beautiful specimen has escaped the devices of servants and of children for over a hundred—Why, what's this?"
Jack trembled, for he heard a note in his father's voice which was seldom heard. It reminded him of the time when he had told a lie and father had found it out.
"Broken!"
"My dear, how can it have happened?"
"You said Martha had been dusting here." A hardness had crept into his father's voice.
"Yes, she was here yesterday, but I don't think she could have done it."
"Well, anyhow, she broke a glass, and her hand is getting unsteady; you said so; I shouldn't have her here again at present."
Jack crept up softly to his room.
Why should he tell now? he thought: he wasn't suspected, and someone else was. He covered his face with the sheet, as though he would blot out his thoughts. A few minutes later dadda's cheek was pressed close to his and a voice, so different from the one he had heard downstairs, said:
"Bye-bye, little Jack. God bless father's boy all day long."
And Jack was left alone to ponder in his misery.
(Continued next week.)
To be ambitious of true honor, of the true glory and perfection of our natures, is the very principle and incentive of virtue.—Sir Philip Sidney.

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See H. Y. P. U. Quarterly.

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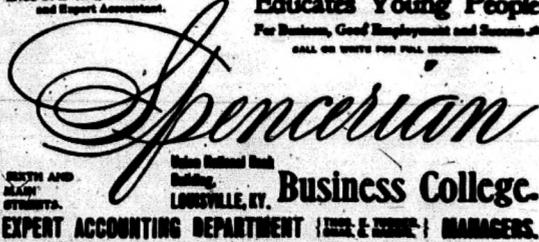
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MARRIED.

At Walnut St. Baptist church (Third and St. Catherine Sts.) in this city, at 2 p. m., by Pastor W. T. East, the following were united in matrimony: Mr. Harry W. Reynard and Miss Lillian T. Parrish, of Burgin, Ky.

At 7 p. m., at the same place and by the same officiating minister, Elder Jefferson D. Allen, of Commerce, Texas, and Miss Ava Collier Peck, of this city. They left at once for Commerce, Texas, where the happy bridegroom is the popular and efficient pastor of the Baptist church.

DEAR RECORDER:

Dr. C. H. Judson, Dean of Faculty of Furman University, donates to Furman \$20,000, provided the Baptists of the State, or public at large, will give \$105,000 by December 1. That is, provided the \$125,000 being raised by Rev. Joel S. Allen and \$5,000 additional if secured as subscriptions by Dec. 1 that will be an additional endowment fund for Furman of \$125,000, secured in twelve months. Of course, we will do it. Every effort will be made to make the entire subscription complete by Dec. 1. About \$15,000 must be found before that date. There will be a great meeting of the brethren this week. This is a critical moment for the Baptists of South Carolina, and I feel sure they will not be found wanting. We feel that the eyes of the brotherhood are upon us in this supreme hour. Pray that we may not fail, and that God may be glorified in it all.

Yours very truly,
A. J. S. THOMAS,
Greenville, S. C., Nov. 21, 1903.

A. R. Overall, Esq., in sending in his subscription to the endowment of Georgetown College writes: "I think we have the best editor, the best paper, and why not the best school?"

Dr. H. Allen Tupper writes "Your editorial on 'New Departure in Education' is excellent. I think that a little of this 'education' might well be injected into the students of our theological seminaries."

We deeply regret the death of Dr. Cox of Cox' Creek. He had for years been a pillar in Cox' Creek church, and of our cause in that region. He was a beloved physician, and he will be greatly missed. We feel personally bereaved and we deeply sympathize with the bereaved.

Bro. G. W. Shepherd, of Cleveland, Tenn., comes to Richmond, Ky., and we extend him a hearty welcome. He is a Kentuckian by birth and training, and we welcome him home. We look for good reports from his work in Richmond.

Being greatly crowded for space this week we were obliged to cut down the brethren's letters or to let them lie over. We chose the former, and the brethren will understand.

Thomas H. Huxley said, "If I were compelled to choose for one of my own children, between a school in which real religious instruction is given and one without it, I should prefer the former, even though the child might have to take a good deal of theology with it."

BRIGHT'S DISEASE

Caused the death of Doctor Bright, Bright's Disease is simply slow congestion of the Kidneys. In the last stage the congestion becomes acute and the victim lives a few hours or a few days, but is not cured. This insidious Kidney trouble is caused by sluggish, torpid, congested liver and slow, constipated bowels, whereby the Kidneys are involved and ruined.

Drake's Palmetto Wine is a foe to congestion of Liver, Kidneys and Bladder. It promptly relieves the congestion and carries it out of the Liver, Kidneys, tissues and blood. Drake's Palmetto Wine restores the mucous membranes to healthy condition, relieves the membranes throughout the body from inflammation and Catarrh and cures Catarrh, Constipation, Liver and Kidney disease, if stay cured. It gives relief immediately, builds up vigor and health, prolongs life and makes it enjoyable. A trial bottle always gives relief and often cures. A trial bottle will be sent to every reader of Western Recorder who will write for it to Drake's Formula Co., 500 Dear Building, 100 Lake St., Chicago, Ill. A postal card will bring this wonderful tonic 'Palmetto' medicine to you absolutely free. It is a boon to diseased, pain-ridden men and women

SKIN DISEASES THE OUTCRO OF BAD BLOOD

And while not always painful are aggravating beyond expression few exceptions they are worse in spring and summer when the system is thrown out of balance and the skin is reacting and making extra efforts to throw off the poisons that have accumulated during the winter. Then boils and pimples, rashes and eruptions of every conceivable kind make their appearance, and Eczema and Tetter—the twin terrors of skin diseases—Nettle-rash, Poison Oak and Ivy, and such other skin troubles as usually remain quiet during cold break-out fresh to torment and distract by their fearful burning and stinging. A course of S. S. S. now will enrich the blood, reinforce and tone up the general system and stimulate the sluggish circulation warding off the diseases common to the summer. The skin, with good blood to it, remains smooth and soft and free of all disfiguring eruptions.



Send for our free book on diseases of the skin and write us if you need medical advice or any special information. This will cost you nothing.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

BEARING DOWN PAIN



3647 Indiana Avenue, Chicago, Ill., Sept. 27, 1908.

I have been a sufferer with almost every kind of female trouble for years, but as long as I could get around and do my work I would not try patent medicines as I had no faith in them.

About eight months ago I had to take my bed, suffering with prolapsus of the uterus with bearing down pains and intense pain in the back. My aunt, who came to nurse me, told me of Wine of Cardui and sent for a bottle. I am indeed glad that she did, for the first bottle started me on the road to recovery.

Wine of Cardui brings certain relief to women suffering with any form of female weakness and perfectly regulates the menstrual flow, which weakens the ligaments holding the womb in place. You can suffer every month if you take this medicine. The periodical Wine of Cardui will make your health right and you may trust yourself in your own home. Secure a \$1.00 bottle of Wine of Cardui from your druggist today.

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New Colors Hammocks VERY REASONABLE IN PRICE.

Our Special Sale of Lace Curtains is the most attractive we have ever held. Prices the lowest.

Special Low Prices this week on Dining Room Sets, Reception Sets, and Chairs. Late shipments of summer furniture have arrived and our assortment complete. Do not fail to see these goods.

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cheap eggs
as good as
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MACBETH.

in answer to his prayer, God instructed him to send for Peter, God's missionary, to tell him words whereby he and all his house should be saved. He chose Cornelius to salvation through the gospel as preached by Peter. Peter's preaching was the means used and the salvation of Cornelius the end of God's election in that case. This view is the scarlet thread that runs in most beautiful harmony throughout the Scriptures. W. H. SMITH.

NEWS ITEM.

Spent a delightful season of fourteen days with the old Hazel Creek church and pastor, Muhlenburg county, closing November 8. The members attended en masse. Many of them traveling fifteen and twenty miles a day through clouds of dust. People that do so enjoy something. Some brethren over four score years, that the writer greeted when a boy, shared in the feast. The Holy Spirit worked in the hearts of his people till many wept and rejoiced. Six souls professed salvation, and five new ones were added unto the body. These were the first converts ever seen in the new building, which has been erected, in a few weeks, at a cost of about \$800, paid for without ice cream or oyster suppers. Of the four houses this church has occupied, the last is the best in taste and comfort. Many hundreds of members are counted on her roll, but none could have been better pleased than those now members, with their years work. Pastor J. W. Gill is closing his eighth year's service for this body, and he is highly esteemed by the same for his soundness and wisdom.

Found the dear old Sugar Grove church building torn down, which we learned was carried several miles to be erected for New Hebron church. If one must decrease, may the other increase for the Lord. F. M. WELBORN. Auburn, Ky.

COULDN'T FOOL HIM

Doctor Was Firm and Was Right.

Many doctors forbid their patients to drink coffee but the patients still drink it on the sly and thus spoil all the doctor's efforts and keep themselves sick. Sometimes the doctor makes sure that the patient is not drinking coffee and there was a case of that kind in St. Paul where a business man said:

"After a very severe illness last winter which almost caused my death the doctor said Postum Food Coffee was the only thing that I could drink and he just made me quit coffee and drink Postum. My illness was caused by indigestion from the use of tea and coffee.

"The state of my stomach was so bad that it became terribly inflamed and finally resulted in a rupture. I had not drunk Postum very long before my lost blood was restored and my stomach was well and strong and I have now been using Postum for almost a year. When I got up from bed after my illness I weighed 98 pounds and now my weight is 120.

"There is no doubt that Postum was the reason for this wonderful improvement and I shall never go back to tea or coffee but shall always stick to the food drink that brought me back to health and strength." Name given by Postum Co., Battle Creek, Mich.

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



26c MEXICAN DOILIES 26c



Of the finest quality, direct from Mexico. Handmade, on pure linen, with tenefine wheel edge, as illustrated, or fringed edge. These are far superior to the ordinary drawn work. They are useful as well as decorative.

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DEAR RECORDER:

The Baptist Ministers' Conference of Pittsburg, Pa., and vicinity, at their meeting last Monday, November 2, heard the report of the Special Committee appointed some weeks ago to investigate rumors of damaging character respecting Revs. C. A. McFall and J. C. Wilkinson, pastors respectively of the Sewickley and Mt. Washington churches. The report was lengthy and contained the findings of the committee after a thorough and searching investigation of the evidences that came into its possession.

The committee was unanimously of the opinion that these men are morally unfit to hold the relation of pastor in Baptist churches, and recommend that they be excluded from membership in this Conference. The report, after thorough discussion, was unanimously adopted.

By order of the Conference:
T. E. JEPSON, Pres.
A. JUDSON KING, Sec.

RESOLUTIONS.

Resolved, That we, the members of the Eight Mile Baptist church, extend to Mr. Fred Weikel our heartfelt gratitude and thanks for his kindness in presenting to us a magnificent bell for our church. In doing so he showed the Christian spirit of a kind and considerate neighbor and Christian man.

We also thank Mrs. Weikel for her kind assistance in helping us to raise the money to have our church painted, and all others who assisted us in any way to help preserve and beautify our church.

Done by order of conference, October 29, 1903.

W. L. DUKE,
J. B. KYNER,
J. W. JENKINS,
Committee.

The peace of God is not something that he puts into your hearts and that you must keep that it may keep you. If the peace of God is to rule your heart it is because the God of peace himself is there.—Andrew Murray.

\$30 CASH for your CHURCH

We will reproduce the photographs of your church and pastor in carbon photography on

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similar to illustration, size 5 1/2 inches, and send them to you, express prepaid. Your members readily sell these beautiful souvenirs of church and pastor for 25 cents each. You pay us 25 cents each, leaving you a clear profit of \$20. Every church member would like this lasting and precious reminder of the church and pastor, and business men will gladly buy them because of their novelty and usefulness. You are at no risk, as we give you twenty days' time to sell them, enabling you to dispose of them before resuming trade. Send for your order with the photograph at once and be the first to take up this plan in your vicinity. Stock Sample Tray will be sent for 15 cents in stamps. Address:

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- 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 green, pink, light blue, helio, caetero, biscuit, light gray, navy blue and brown; for evening wear; 38 in. wide; special price per yard **45c**
- Navy blue Mohair, for Children's Accordion-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 newest and crassest of wash waistings that come in array of neat styles; especially so in white grounds, with black dots and stripes; also all plain shades. These waistings are sold elsewhere at 60c. Our price, per yard **50c**
- Fleeced Vestings, the kind that are to be worn this season, are here in a selection of styles that are new and up-to-date. These vestings are sufficiently heavy to be worn all winter. The price of these \$1 fabrics have been marked 10c, per yard, 70c and **74c**
- We are undoubtedly showing the most varied assortment of Flannelettes in the city. The stock comprises an endless variety of dainty styles, both light and dark colorings, and also the new Creponet weaves. The price on these flannelettes elsewhere is 12 1/2c, but our low-price system enables us to sell them at, per yard **10c**

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 robe 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 Demorest Sewing Machine
Complete with all the Latest Attachments and guaranteed for 10 years.

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We give you a 56 PIECE BREAKFAST, DINNER, or TEA SET—full size for family use—FREE OF COST. This means exactly what it says. We give the sets away ABSOLUTELY FREE. There is no misrepresentation or humbug in this announcement. AD is plain, open, above board, and understandable. We will do what we say and we will give you what we agree. When we say 56 PIECES and we will send you with a 56 Piece Breakfast, Dinner, or Tea Set, we do not mean that we will send an empty box, or a set of dishes that are not what we say. We will send you a set of dishes that are exactly what we say. We will send you a set of dishes that are exactly what we say. We will send you a set of dishes that are exactly what we say.

BEAUTIFULLY DECORATED AND ARTISTICALLY COMBINED. FULL SIZE FOR FAMILY USE. GUARANTEED.

DINNER SET is a model of completeness. It contains dishes that are useful for the principal meals of the day—Soup Tureed and Plates, Fishers in Abundance, Hot Fats, Dessert Plates, Bread and Butter Plates, Cups, Saucers, Fruit Plates, Cakes Plates, Gravy Bowls, Curved Dishes—everything that the most fastidious taste might demand.

BREAKFAST SET contains everything that is needed for a complete breakfast—Tea Plates, Coffee Plates, Sugar Bowls, Cream Pitcher, Cups and Saucers, Fruit-Plates, Butter Dishes, Extra Plates, Bowls, Plates, etc.

TEA SET is so complete in all details that it is as useful for breakfast and dinner sets as for tea. It contains nothing that might not contribute to the beauty of the evening meal. It includes Tea Pot, Sugar Bowl, Cream Pitcher, Cups and Saucers, Plates and Dishes of different sizes, Plates, Cakes Plates, etc.

WHEN ORDERING, MENTION WHETHER YOU WANT A BREAKFAST, DINNER, OR TEA SET; MAKE DECORATION DESIRED—BLUE, BROWN, PINK, GREEN, OR BICOLORED.



Manufactured for 26 Years. Address: BLOOD GLOBULE COMPANY, NEW YORK, N. Y.

NO MONEY. Write your name on this coupon and mail it to Blood Globule Company, New York, N. Y. Please send me 5 boxes of Blood Globules, which I will call for \$2.00 a box, and I agree to remit the \$2.00 when sold. Forward me the presents selected below.

REASONS FOR LIBERALITY. We manufacture the celebrated family and household remedy for men, women and children—BLOOD GLOBULES, a specific for all blood diseases, nervous disorders, sluggish circulation, and all other troubles. We guarantee it to be the best remedy on earth for these diseases. We wish to introduce "BLOOD GLOBULES" quickly in thousands of homes where it has never been used.

\$25,000 CASH. We will spend this sum during the next six months and give these valuable and useful presents to those who will help us. **THE ONLY CONDITION.** It is one of the most successful methods of advertising ever introduced and we will carry out our reputation despite the ridicule of every promise made. In these days of active competition in business, it is necessary to do something startling to outstrip one's rivals, and that is just what we intend to do. Of course a large amount of cash and nerve are required to enable anyone to take the lead. We have both nerve and cash and are ready to give a share of the CASH TO YOU in presents.

The Farm and Household

Mr. Joab Rigney reports the sale of 16 head of cattle, averaging 725 pounds, at 2 1/2 to 3 cents. Kentucky Advocate.

Jake Brown, of Mercer, purchased from Embry & Co., at Stanford, twenty-two 2-year-old mules for \$2,035.

Carpenter & Son purchased from William Armstrong, of Perryville, this week 22 80-lb. lambs at 4 cents, and from W. I. Moore nine butcher hogs at 4 cents.

F. T. Fox, Jr., sold this week to G. B. Morrison, of Batavia, Iowa, for J. K. Baughman, of Hustonville, four fine young jacks and two jennets for \$1,400; for B. B. King, one two-year-old jack for \$200; for J. B. Kaufman, of Jessamine, one jack for \$550; and for Mr. Hughes, of Woodford county, one jack for \$500. Mr. Morrison will purchase several other head before returning home.—Kentucky Advocate.

R. H. Wright, of Hampton, has a pair of mules 19 months old, 15 1/4 hands high and weigh 1,725 pounds. Ely Woodyard has a sow that found 51 pigs at three litters—17 each time.—R. H. Wright.

Chas. P. Goff, Bourbon county, buyer for Nelson Morris, has re-

cently purchased nearly fifteen hundred fine export cattle from Bourbon farmers. The total of 1,443 head averaged about \$70 per head, or a total of about \$100,000.

B. F. Mark, of Side View, sold to Dick Mills, of Cynthiana, 23 yearling mules, at \$75 per head.

In Menifee county, last week Mr. Newt Frisby sold a good team of sorrel mules for \$250.

WASHINGTON COUNTY.—James Cochran bought a combined 7-year-old mare of Charlie Yankey, of Simms, for \$115. Dock Harmon bought a bunch of 35 pound shoats of James Harmon at \$1.35 each, a bunch of 765 pound yearling steers of Will Lester at \$3.25 per hundred and a bunch of 550 pound heifers at \$2.60 per hundred. W. B. Hatchett bought 50 barrels of corn of D. H. Matherly at \$2.50 each.

MERCER COUNTY.—A. C. Jones has bought 100 shoats the past week at 4 cents. James Clody bought 50 barrels of corn in the field for John Horn at \$3. Menden Howard and Lee Vanarsdall sold to O. S. Williams, of Burgin, 100 fat hogs at 5 1/4 cents.

The officers and directors of the Kentucky Live Stock Association under whose management the State Fair is conducted, now propose to ask the next State Legislature to appropriate money for the establishment of the Fair in a permanent location, with suitable buildings. Louisville or Lexing-

ton will be favored as the permanent site.—Danville Advocate.

Auctioneer J. J. McGinnis reports about 250 head of cattle on the market Monday. He sold 6 calves at \$12.50 per head; 4 steers, 800 pounds, \$25.00 per head; 7 small steer calves at \$11.60; 21 900-pound steers withdrawn at \$25.00; milk cows from \$20 to \$30; plug horses, \$20 to \$40. No mules offered on the market.—Harrodsburg Democrat.

HINTS ON THE FOOT.

One of the most disfiguring and painful consequences of the tight boot is the ingrowing toe-nail. The natural nail of the big toe is pretty curved and rather thin. By squeezing the toes together for the larger part of the twenty-four hours, the nail of the larger toe is gradually forced against the sensitive skin on both sides. This will in time cause inflammation, and a painful growth of extraneous hard flesh will surround the nail. Surgical aid has to be sought in bad cases, and a part of the nail itself sometimes must be removed before a radical cure can be made. In the early stages, however, the mischief can be stopped by inserting a tiny wedge of cotton wool in the bend on each side of the nail, and by cutting under a small notch in the middle. The tight boot, the cause of the mischief, must be at once changed for the broad toe of the hygienic boot. COALS.—Few of us do not know from personal experience the discomfort caused by that tiresome

little growth, the familiar corn. One pair of badly fitting boots will cause the mischief, and the shoe that is too large for the foot will bring about as much harm as the one that is overtight. High heel and patent leather have much to answer for. To them in a large measure is due the advent of corns. There are two types, the hard and the soft corn. The former appears on the sole of the foot, sometimes causing acute pain and temporary lameness. The latter favors the tender spots between the toes. These grow with much greater rapidity than the harder kind. I need hardly say that a painful corn should never be neglected. From such an insignificant cause have sprung such serious results as spinal curvature, produced by years of bending the body to one side to avoid walking on a painful corn, or inflammation of a toe joint, brought on by pus beneath an irritable corn. An excellent method for expelling that unwelcome intruder, the hard corn, is to soak the foot tenderly in very hot water, and then carefully reduce the corn by working at it with a sharp pen-knife, if possible without making it bleed. Then paint the place over with a solution of arsenic, which will be found in the Pharmacopoeia. Under this treatment the hard corn usually dries up and disappears. The same lotion will be found successful in the case of the soft corn. Care must be taken that the lotion, which is a strong poison, is labelled under this heading and kept out of the

way of children. While five treatment is in progress relief can be given by a plaster round the corn gives relief, because of the pressure.

BUNIONS—Bunions, usually caused by tight cut shoes. The growth of a bunion is a more serious matter than that of the corn, as, in the early stages, it is to be cured. As the bunion grows, it is too painful to wear a shoe, and in consulting a good doctor, who will alleviate a case if it has not gone too far, I have known bad cases of bunions that the shoes had cut to allow for the deformity. What might be patiently endured may be cured by a simple cause, as a bunion. It may be caused by defective circulation, but general debility may be the cause, quite apart from the regular walking exercise stockings, and comfortable foot boots will help to the circulation than all the ing of toes at the front of the hot-water bottle world. Besides, frequenting of the feet may bring another mishap, quite as if not more so, than the fact.

The present and growth of putting the young into sandals, as we know, work a revolting shape of the boot. Let that there will be an against that senseless of torture, the high-heeled pointed shoe. What a it is on our boasted city that we have to study sculpture to gain a knowledge of the beautiful outlines of a man foot, as Providence it.—London Daily News

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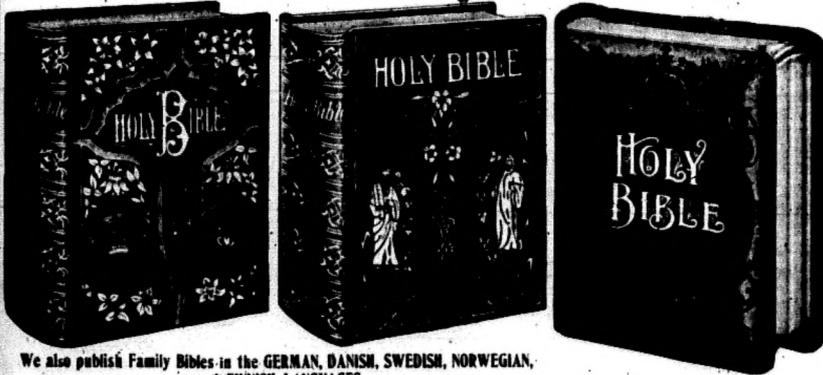
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16 Ezek.
17 Or, to call
themselves by
the name of
the Lord.
ch. 6, 2.
1 Ki. 18, 24.
Is. 46, 11.
Jer. 2, 32.
Zeph. 3, 9.
John 1, 12.
Acts 15, 17.
1 Cor. 1, 2.

25 And Mē-thy'se-lāh lived an hundred eighty and seven years, and begat Lā'mech.
26 And Mē-thy'se-lāh lived after he begat Lā'mech seven hundred eighty and two years, and begat sons and daughters:
27 And all the days of Mē-thy'se-lāh were nine hundred sixty and nine years: and he died.



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