

WESTERN RECORDER

Faith, Hope and Love, these three.

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 ber, which may be had for the asking.

ROBERT ROBINSON was a Baptist preacher of the eighteenth century. His Ecclesiastical Researches is one of the greatest of church histories in its accuracy and in its brilliance. He says that he had before him as he wrote a manuscript register of Gray, bishop of Ely, which proved that in the year 1467 there was a congregation "in this village Chesterton, where I live, who privately assembled for divine worship, and had preachers of their own, who taught them the very doctrine which we now preach."

The National Council of the Congregationalists authorized its committee on federation and unity to make proposals of federation to the other denominations and to invite them to join a "National Federation" to be held in New York City at the Synodical Convention at its meeting declined. They have no objection at the Congregational benediction. If the Congregationalists and others would quit calling for union, and, as the old Tennessee Baptist brother said, "Go out into the woods and catch a few live sinners," it would be better. All around them are sinners who need salvation.

A religious paper speaking of a young evangelist says: "No greater demonstration of the efficacy of prayer has ever come to public notice than in the case of this young evangelist who started a few years ago penniless and is now worth thousands of dollars in addition to much valuable property." Verily this needs no comment.

"What are the books of the world empty of the Bible's presence? Has He shown Himself only in one book in the book of ages? Has His glory shined out once and then gone out in blackness? Oh, you who have eyes to see and ears to hear, cannot you understand that His glory shines out in the book of nature, in the bloom of the tree, in the song of the bird, in the smile of the child, in the tear of the mother, in the redemption of the sinner, and in every spot of the universe?"—Baker.

Rev. Christian Advocate says: "The church in New York City, as by reason of immigration from its vicinity and other causes the church was run down. Some thought a young man was necessary to build it up, and the church was then taken to the streets and called Gen. C. Loring. In one year the house could not hold the congregation."

"The question is, who does the church need? Not a man, but a man who does the church need?"—Chapman.

A Time of Great Joy.

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

There was a light in the land of Goshen while all Egypt was in darkness. The church of Christ, as the 8th chapter in the Acts of the Apostles indicates, was having an experience like that. There was great light surrounded by great darkness. Saul the persecutor, was dragging men and women to prison and to death. Stephen, the faithful deacon, had been killed and devout men as they carried him to his burial made great lamentation over him. They did not lament the fate of Stephen, for they knew that he was in glory; they wept for themselves and the bereaved church. I fear that much of this lamentation was simply the result of custom. It was the habit to mourn over their dead, and we Christians are apt to fall into the customs of the world about us. I saw at the funeral of Mr. Moody what I never saw before, his children singing through their tears the praises of God. The death of their father had broken their hearts, but they could not help praising the Father in heaven for the glorious life and death of the one they loved. So we may rejoice while we sorrow, and the church of Christ in the midst of great persecution and bereavement was filled with joy.

Phillip driven by persecution from Jerusalem goes down to Samaria and preaches Christ. He was called to minister to the temporal wants of the poor, but could not confine himself to this narrow sphere. He saw that the people were not satisfied with food for the body was soul food. He knew that you could not really help a man until you had helped him spiritually, and while he did not despise the philanthropic work of feeding the poor, he magnified the greater work of saving souls. Our friend, Mr. Moody believed in philanthropic and educational work; he delighted in raising money to build institutions and establish colleges, but the great work of his life was soul-winning, and those who loved him should not forget his life purpose, and strive by all means to perpetuate it. If Mr. Moody could speak to us now, he would say, "Do not forget my colleges, but place first the preaching of Jesus Christ to lost sinners." Education is important, but evangelization is all important.

Now let us analyze the joy expressed in this chapter. It is a mutual joy. Many people in the great city were filled with joy.

"It was the joy of receiving Christ. If you have not received the unspeakable gift of salvation through Jesus Christ, you know not what true joy is. There may be fun, amusement and pleasure without joy. Joy is the flowing river, pleasure is the ripple on the surface.

With receiving Christ there comes the joy of forgiveness. A sense of guilt oppresses the one who realizes that he is under condemnation. It carries with it shame and remorse. It is soul-darkness. When Christ is received, the sun has risen, and the light of joy fills the soul.

This city of Samaria had once rejected Jesus. He asked a night's lodging and they would not give it. When with his journey, He had to pass on, for He would not thrust Himself upon them. Whether they remembered this treatment of the Master or not, we cannot tell, but it looks as if they tried to make amends for it. We should remember, however, that they accepted Jesus before His death. He had not then been lifted up; they had not felt the

magnetism of His love on Calvary. After Philip had preached that He had died for them and risen from the dead, their hearts yielded to the drawings of gratitude. There is always joy in feeling that you treat another right, and there is sorrow in the consciousness that you have dealt unfairly. Have you rejected the Lord Jesus in the past? Make amends for that; receive him now. Think quietly for a moment of the love that was shown in the death on the cross, and simply let your heart yield itself to the mesmerism of that love. To resist is to do violence to the noblest that is in you; to yield is to let the noble assert itself.

There was the joy of heeding the Word of God. The people gave heed to those things which Philip spoke, and we learn in the fourth verse what he spoke. He was one of those who "went everywhere preaching the Word." His mission was not to preach about the Word, but the Word itself. There is to-day too much preaching about the Bible. Some one asked Mr. Moody whether he thought there were two Isaiahs. His reply showed his characteristic common sense. "Why should we be discussing whether there are two Isaiahs, when there are so many people who do not know there is one." Tell the people God's Word, and it will fill them with joy. Raise questions about the Word and you may fill them with gloom. Discussing the composition of bread will not feed a hungry man; give him the bread and satisfy his hunger. Analyzing the waves of sound will not thrill the soul with music. Speak the Word of God to the people and their hearts will respond to the truth and make music akin to the harmonies of heaven.

The Word of God enriches the people with a wealth that gold cannot purchase. I have read that an English diamond dealer has become very wealthy through reading the biography of Cleopatra. He saw in the life of the Egyptian queen that she gave to her friends many emeralds. The English merchant inferred from this that there must be emerald fields somewhere in Egypt or the surrounding country. He searched for them, and found them. No one was the richer for their existence until this English merchant found them. "Search the Scriptures for in them ye think ye have eternal life," and all the precious qualities in the character and work of Jesus.

If you would have the joy of wealth, study the Bible. If you would impart that joy to others proclaim to them its teachings. Let us resolve that during the year, whatever else we do, we will learn more of God's Word and speak it more frequently to others. A friend told me the other day of an event in the life of a member of the English Parliament which he said he knew to be a fact. This member of Parliament was a merchant with many business, and he determined to take a vacation for two weeks. He instructed his confidential clerk to send him only telegrams, and ambiguous, opening and answering such letters as he deemed important. In a large mail of letters, circulars and papers, there came an unstamped envelope, which the clerk placed among the unimportant correspondence. After the vacation was over, the merchant, feeling one day that he had leisure decided to look through the pile of mail rubbish which he had on hand. He opened this unstamped envelope and found in it a communication from the Queen of England, offering him a baronetcy, and giving him 30 days in which to answer. Twenty-eight days

had passed and only two remained. He hastened to answer the communication and received the honor with thankfulness. How near he came to missing what he considered the greatest honor of his life. And so it is with many of us. In the Bible is the heritage of wealth and honor beyond any bestowed by the crowned heads of earth. Shall we place this book among the common things to be neglected? If so, we shall turn away from the richest heritage ever given to man. It is here that we learn that we are heirs of God and joint heirs with Christ. We have all that comes through his grace, and will receive all to come through His glory. We possess now eternal life, and we rejoice in the more abundant life that is to come. The memory of Calvary fills us with faith and love. The prophecies of the Word fill us with hope. The God who spared not his own Son, but gave Him for our redemption, will not spare His wisdom and power in seeing that the prophecies are fulfilled.

There is the joy of fellowship in the Word. The people with one accord gave heed unto these things which Philip spake. Sharing our joy with others increases it, as sharing our sorrows with others may diminish it. The miser hoards his wealth and is miserable; the philanthropist shares his wealth with others and is happy. We have no right to become misers in hoarding the wealth of God's Word; we should share the comfort and joy we received from it with others.

THE THING WORTH WHILE.—I know that many of you are anxious to know in what direction you can start to help Christ to help the world. Let me say this to you in that connection: Once I came to a crossroads in the old life and did not know in which direction God wanted me to help hasten his kingdom. I started to read the Book to find out what the ideal life was, and I found that the only thing worth doing in the world was to do the will of God; whether that was done in the pulpit or in the slums; whether it was done in the college or class room, or on the street, did not matter at all. "My meat and drink," said Christ, "is to do the will of him that sent me," and if you make up your mind that you are going to do the will of God above everything else, it matters little in what direction you work. There are more posts waiting for men than there are men waiting for posts. Christ needs men in every community and in every land; it matters little whether we go to foreign lands or stay at home, as long as we are sure we are where God puts us.—Henry Drummond.

I once heard a man say, "There is a gentleman mentioned in the nineteenth chapter of Acts to whom I am more indebted than almost to any other man. He was the town clerk of Ephesus, whose counsel was to do nothing rashly." Upon any proposal of consequence it was usual for this man to say, "We will first advise with the town clerk of Ephesus. One, in a fond compliance with a friend, forgetting the town clerk, may do that in haste which he may repent at leisure—may do what may cost him most trouble and anxiety.—Mather.

Every day in this world has its work, and every day, as it rises out of eternity, keeps putting to each of us the question again, "What will you do before to-day has sunk into eternity and nothingness again?"—F. W. Robertson.

How Can Any One Differ From Accepted Standards and Remains a Baptist?

DISCUSSION OF BAPTIST BY W. H. BAKER.

Since our Baptist forefathers formed the 'Creeds and Confessions' that have exercised a determinative influence on the 'accepted standards' of to-day, there has been a vast atmospheric change, especially in religious conditions. The Baptists then were few and were held together largely by the fiery pressure of persecution. Now they are a great free people having a recognized standing, legal and social, alive to all the enlightening, diversifying and expanding influences of the age.

There have been revolutionary changes in human thinking since then, and Baptists have made great progress in their apprehension of truth. Their polity and their principles have given them in no mean degree a power of adjustment to change which inheres in all vital things.

At first it was quite in vogue with them to accept creedal and doctrinal standards as second in authority only to the Bible itself. Now the pendulum is swinging to the other extreme. Such "standards" with many are a dead letter. There is a tendency in some quarters not only to cast off creed statements, but even to divest the Bible itself of authority, reminding one of Lowell's "John P. Robinson's" oracular assertion,

"They don't know everything down in Judee."

The question arises, then, if we are to retain these formularies as the generally accepted standards among Baptists, what latitude, or divergence from them is to be allowed? After citing some striking cases illustrative of the liberty already allowed among Baptists, and showing historically what the term "Baptist" really connotes and illustrating the part that these "standards" have played among Baptists in the past, showing that the tribunal of Scripture has ever been with them the final court of appeal, the writer maintained that the right of private judgment in religion, the right and duty of every man to interpret the Scriptures under the Spirit's guidance for himself, had evermore been cherished and accorded by Baptists.

Answering the question, then, in the light of the history and the genius of the denomination, he maintained that a man is justified in differing from accepted standards just so far as the standards can be fairly shown to differ from the word of God; or, more specifically, from the Spirit of Christ, as that is revealed to us in the plain teachings, acknowledged precedents and implicit principles of the New Testament.

In dealing with such divergence, he argued, Baptists should cherish the great denominational ideal which glows through all their standards, not because it is theirs, but because they believe it to be divine; but at the same time they should allow to the individual the largest liberty of thought and action consistent with the great central principle of loving loyalty to Christ.

"We should draw the line," he insisted, however, "against divergence which, according to the consensus of opinion among Baptists, makes a man essentially unchristian, or fixedly unbaptistic. We should not allow liberty to degenerate into persistent license, nor individualism to deteriorate into factiousness and schism."

In conclusion the writer named as essentials, the embodiment and profession of which makes one a Baptist, and the absence or denial of which should disfellowship one as a Baptist:

1. The spirituality of religion and of the church;
2. The freedom of religion, its independence of state control;
3. The deity of Christ and his absolute authority in matters of faith and practice;
4. The New Testament ordinances and polity as the appointed and appropriate expressions of the Christian life;

5. The acceptance of the Scriptures as the only sufficient and authoritative standard of faith and practice; and
 6. The acknowledgment of obligation to obey Christ's commission, "Go ye into all the world, and preach the Gospel to every creature."

As an example of the spirit in which the whole matter should be dealt with, the writer quoted from the official confession put forth by Baptists in 1644 the following significant words:

"We confess that we know but in part and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the Word of God that we see not, we shall have cause to be thankful to God and them."

From the Confession put forth 40 years later the following:

"We have no itch to clog religion with new words, but do readily acquiesce in that form of sound words which hath been in consent with the Holy Scriptures used by others before us."

"Oh, that other contentions being laid asleep, the only care and contention of all might for the future be to walk humbly with their God, and, in the exercise of all love and meekness towards each other, to perfect holiness in the fear of the Lord, that we might not spend our breath in fruitless complaints of evil in others, but may every one begin at home to reform in the first place his own heart and ways."

"The maintenance and propagation of these principles in this spirit forms the reason of our existence as Baptists. When we cease to 'follow the gleam,' as Dr. Strong puts it, we shall die, and we ought to die."

Spiritual Derelicts.

About ten days ago a staunch steamer was lost at sea. She had left Rotterdam and was speeding across the Atlantic, her officers watchful, but unconscious of the presence of immediate danger. Suddenly there was a crunching sound, the engines began to race, the sea entered the shaft tunnel, and in spite of the desperate work at the pumps, the water gained, and the steamer began to settle at the stern. The life boats were prepared, and in a little while the order to abandon ship would have been given had not the lights of another steamer been seen, and her attention attracted by rockets and other signals of distress. The story of the gallant rescue of that sinking steamer's passenger and crew, without accident of any sort, has been heralded throughout the world. The captain of the lost steamer, in accounting for the mishap, stated that his vessel was struck by a derelict in such a way as to break the shaft, and the broken shaft tore a hole in the vessel's side, through which the water poured faster than it could be pumped out, and that when the water reached the engine room and put out the fires, the steamer was doomed.

There is no more serious menace to navigation than a derelict. An iceberg makes itself known by reducing the temperature in its vicinity; submerged rocks, sand bars, and other similar hindrances are indicated on the charts. A derelict gives no warning of the kind and performs a deadly work. Many a fine ship has gone to sea and has never been heard from again, because it came suddenly upon a derelict and was sent to the bottom.

If the sea has its derelicts, so has the church; and as those of the former are a menace to all who "go down to the sea in ships," so do those of the latter destroy the lives of many and cause them to make shipwreck of faith. When a man allies himself with the Church of Christ, he becomes a member of the household of God, and takes upon himself voluntarily certain vows that are related to his daily life, people are justified in expecting to see the Christ-life reflected in his life. The characteristics of the Christ should find constant and gracious expression in his life; for it is now, or ought to be, hid with Christ in God. He has yielded himself to Christ and ought to be willing to

make any and every sacrifice and surrender that his allegiance to Christ demands. This may mean that he is to walk consistently before God and among men; and that he is to do only those things that are well-pleasing in God's sight. If he fails in this, his profession of Christ is worse than vain. It becomes a block of stumbling to those who are weak in the faith, and a source of grief to the church.

Many Christians regulate their lives by the conduct of others. A strong man will have many unconsciously following his example. Let him stand bravely for the best things, and many others will be stimulated to do the same. Let him ignore his covenant as a member of the church, and indulge openly or privately in such things as are inconsistent with his profession, and it will not be long before others, perhaps already enfeebled in their adherence, will imitate his example. "If A. can do this thing, why may I not?" And why not? The Christian life sometimes involves abstinence, if not for one's own benefit, then for the sake of others. It is easy to speak lightly of what has been called "the weak brother argument," and to say that the argument is weaker than the brother, but it is well to remember that the man who advanced the argument, originally, and thus gave it Biblical sanction and authority was not a weakling by any means. It is far better to put Paul's principle into practice, than to be a derelict that may send some unsuspecting brother to destruction.

Christianity is judged by many persons by the character of its adherents. This judgment is frequently based upon the daily life of only a few individuals. This is, from the nature of the case, faulty, for it is impossible to judge correctly of a man's life, and it is manifestly unfair to pronounce Christianity a failure because one or two, or a dozen, or a thousand of its adherents apparently fail to fully exemplify the character and teachings of Christ in their own lives. Nevertheless, this is exactly what many persons do. It may be that they are insincere, and that their judgment is faulty, but their lives are influenced by their judgments, and their destinies are fixed by their lives. While it is difficult, if not impossible, to affirm or locate the responsibility in such cases, it is nevertheless true that the righteous, consistent, conscientious Christian, whose delight it is to know and do the will of God, is a greater inspiration to uprightness in others, than the man who, having taken upon himself the vows of Christ's Church, disregards their binding character in the practical affairs of life.

Such a man is a spiritual derelict; a menace to all who are sailing on the seas of the present life. He is an offense to those to whom he should be an inspiration; his manner of life gives peculiar significance to the words of Jesus: "Who-so shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."—N. Y. Advocate.

There are two kinds of men in the world: those who sail and those who drift; those who choose the ports to which they will go, and skillfully and boldly shape their course across the seas with the wind or against it, and those who let wind and tides carry them where they will. The men who sail in due time arrive; those who drift often cover greater distances and face far greater perils, but they never make port. The men who sail know where they want to go, and what they want to do; they do not wait on luck or fortune or favorable currents; they depend on themselves and expect no help from circumstances. Success of the real kind is always in the man who wins it, not in conditions.—Hawthorn W. Noble.

Life, misfortune, isolation, abandonment, poverty, are the fields of battle which have their heroes—obscure heroes, who are sometimes grander than those who win renown.—Victor Hugo.

Shall the Weak Brother Perish?

It is a great privilege and blessing to be free to do what we believe we have a right to do. He who undertakes to deprive us of our liberty is a tyrant whom we will resist to the last. The rights of conscience are guaranteed to us by God's word and by this free government under which we live. The privilege of worshipping God according to the dictates of our own consciences will not be given up by us, and along with this we will cling to the right of obeying him and serving him in the way that we think he has directed.

We resent oppression and dictation, even in matters of comparatively small importance, not knowing to what extremes they may lead. Where there is a clear law of God we gladly obey, but where there is a man-devised rule to bind our conscience, we decline to be bound. This is the law of Christian liberty, and we will not allow any one to infringe it and deprive us of our personal right. Spiritual oppression and tyranny try to override us at this very point.

But the question comes up as to how we are going to use this Christian liberty. Shall we do something that seems right to ourselves, but that is wrong in the eyes of some others, and so persuade them, by the grace of our example, to do what they think to be wrong? If we do so, have we not led them into sin, or a trifling with and trampling upon their consciences? If we have done this, have we not done a very serious wrong? Can we afford to assert our own rights if we lead others to do wrong? We shall hardly cling to our rights in cases where we know we are thereby doing wrong. We must not hurt others. We are our brother's keeper. We must save others. Like Christ, we must not please ourselves.

Paul talked about the matter of eating meat that had been offered to idols and then sold in the markets. Of course, there were no such things as false gods, and the meat was not affected, but, nevertheless, there were some who thought that every one who bought it acknowledged these gods. Paul said that he would not assert his own liberty in such a case. Let the weak brother not be led astray. He would would rather go without meat than buy what would lead any one else into sin.

The same principle may be applied in many directions. It has been applied to various amusements. It is better to abridge our recreations than to engage in what may be questionable in the eyes of others who are under our influence. It has been applied to the matter of temperance. Suppose that an occasional glass of wine may not injure one, or be a temptation to him to become drunk. Others all around may not be so cool. A glass or a drink may start some one else toward a drunkard's grave. Better not lend the influence of the example toward such an unhappy and grievous end. Better not insist on personal liberty when that liberty may mean ruin and death for others. Christian temperance is considerate and wise.—Herald & Presbyterian.

"I was taught from my childhood to believe in a local heaven. We shall be there with these eyes of ours. I never see this glorious river rushing by us, pure and clear, and strong, but I think—I think—how many hours have I sat thinking! Are there no rocks in the streams that flow in the celestial fields? Is the river that runs clear as crystal always a calm, smooth stream, or does it not sometimes leap and flash in the holy light and add its voice to the grand harmonies? No, no, it cannot be there a long calm, a never-ending uniformity of existence. Oh, for a breath of the winds that toss the hair and fan the cheeks of the white-robed! Oh, for a drop of the spray from the crystal stream! Oh, for an hour among those hills where the winds blow tempests of joy, where cataract answers to cataract in riotous music!"—Priest.

He who sows courtesy reaps friendship, and he who plants kindness gathers love.—Basil.

The Testimony of the Martyrs.

BY JOHN T. CHRISTIAN.

The prisons of London were, in 1555, full of persons suspected of heresy, many of them Baptists, and the counselors and commissioners sought to make way with them rapidly. Ten persons, all of whom were probably Baptists, were immediately sent by the Commissioners to the Bishop. Commissioners' letter to the Bishop is as follows: "After our hearty commendations to your Lordship, we send you here John Wade, William Hale, George King, Thomas Lega of Thorpe in Essex; Thomas Fust, hostler; Robert Smith, painter; Stephen Harwood, brewer; George Tankerfield, cook; Elizabeth Warne; Joan Lashford, of London sacramentaries; all which we desire your Lordship to examine, and to order according to ecclesiastical laws; and giving your Lordship to appoint some of your officers to receive them at this bearer's hand. And thus most heartily fare you Lordship well. From London this second of July.

Your Lordship's loving friends, "Nich Hare. "Will Roper. "Rich. Reole. "Will Cole.

Thus we have in the hands of the Bishop ten sacramentaries, as the Anabaptists were called. John Warne, upholsterer of the parish of St. John Walbrook, London, the husband of Elizabeth Warne, mentioned above, suffered before his wife died at the stake. When he was arrested he was twenty-nine years of age and was many years younger than his wife who had been married previously. He was an old offender and had been condemned to death in the reign of Henry VIII along with the Anabaptist Anne Askew. Bishop Bonner objected to him as follows: "Item, That thou, John Warne, wast in time past here, in the city of London, convented in the Guild-hall for heresy against the sacrament of the altar, according to the order of the laws of this realm of England in the reign of King Henry the Eighth, and when Alderman Barnes was sheriff, and the Thursday after that Anne Askew was burnt in Smithfield; and where upon thou wast sent a prisoner to Newgate, to whom Edmund, bishop of London, did repair with his chaplains, to instruct thee in the true faith of Christ, touching the said sacrament of the altar, and to bring thee from thy error, which was, that in the sacrament of the altar there is the body of Christ, any corporal presence of Christ's body and blood, under the forms of bread and wine, without any substance of Christ's body and blood at all; because thou wouldst not leave and forsake thy said heresy therein, but persist and abide obstinately and wilfully therein, thou wert, according to the said laws, condemned to death to be burnt; and thereupon labour was made for thee to the king and others in the court, thou hadst a pardon of King Henry the Eighth, and so thereby didst save thy life." (Foxe, Acts and Monuments, vol. 3, p. 187).

Although Warne had been pardoned by his father it afforded no protection from Mary. He was still a Baptist and that was sufficient to bring him to the stake. He was examined by Bishop Bonner in the presence of divers witnesses, May 23, 1555. Some of the witnesses were John Boswell, John Heywood and Robert Cravens. He confessed and granted that the articles objected against him were true in every particular; and he subscribed to the same with his own hand. God's Holy Spirit wrought much strength and fortitude in him to stand stoutly and confidently in the defence of the sincere doctrine of his Son. He was exhorted with many words, with threatenings and fair propositions, by the Bishop, to leave his heresies, as the Bishop called his opinions, and to return into the bosom of the Catholic church. To all of which Warne answered: "I am persuaded, that I am in the right opinion; and have no cause to repent; for all filthiness and idolatry in the Church of Rome."

As the Bishop could not move him Warne was condemned and handed over to the sheriff of London. Under the custody of the sheriff he remained in Newgate till May 13. On that date Warne after offering prayer was chained to the stake, the wood was placed around him, and he passed through the fire to the blessed rest and peace among God's holy saints and martyrs to enjoy the crown of triumph and victory prepared for the elect soldiers and warriors of Jesus Christ in his blessed kingdom. To whom be glory and majesty forever. Amen.

Elizabeth Warne, the wife of John Warne, was apprehended January 1, 1555, with others, in a house in Bow Church yard, London, as they were gathered in prayer and carried to prison. She lay in that prison eleven 11 when she was transferred to Newgate jail and remained there until July 2. Then she was sent by the Commissioners to Bishop Bonner. She was examined by him at his palace on sundry articles which were usually ministered unto the poor saints.

The chiefest objection which he used against her was touching the real and corporal presence of the body, and blood of Christ in the sacrament of the altar, as the chiefest ground and profitable foundation for their catholic dignity. Many other matters be objected against her, as for coming to the church, for speaking against the same, for despising their ceremonies and new found sacraments, with divers other and sundry trifling toys, not worthy any mentioning. (Foxe, Acts and Monuments, vol. 3, p. 248).

Like her husband she remained steadfast in the faith and answered the questions: "What you will; for if Christ were in an error, then am I in an error." Upon this answer she was condemned July 12, and put to death by burning the same month.

There must be one more martyr in this family. Elizabeth Warne had a daughter by a former marriage whose name was Joan Lashford. She was now twenty years of age, a feeble and tender damsel, fair to look upon, but strong in grace. During the long imprisonment of her father and mother she constantly ministered to them. She was suspected of heresy and committed to the prison after five weeks she was sent to Newgate where she remained several months.

She confessed to Bonner upon being examined "that the whole twelve-month before, and more, she came unto no popish mass service in the church, neither would do, neither to receive the sacrament of the altar, or to be confessed; because her conscience would not suffer her so to do; confessing and protesting, that in the sacrament of the altar there is not the real presence of Christ's body and blood; nor that auricular confession or absolution after the popish sort, was necessary; nor the mass to be good, or according unto Scripture; but said that both the said sacrament, confession, absolution, and the mass, and with all other of their superstitious sacraments, ceremonies, and divine service, as then used in this realm of England, were altogether contrary to Christ's words and institutions; so that neither were at the beginning, nor shall be at the latter end." She persevered in her confession of the truth and was definitely sentenced by the Bishop and died at the stake, January 27, 1556. Thus were these three noble Baptist martyrs in this one family.

Another of this company was George Tankerfield, a cook. He was twenty-seven or eight years of age and had been during the time of Edward VI a very papist; but seeing the great cruelty of Queen Mary on the pope's side brought him into great doubt on their doings and in his heart he abhorred them. And as concerning the mass, whereof he had but a doubtful opinion before, and much striving with himself in that case, at length he fell to prayer, desiring God in mercy to open to him the truth, that he might be thoroughly persuaded therein, whether it were of God; or not; if not, that he might utterly hate it in his heart, and abhor it; which, according to his prayer, the Lord mercifully heard, working daily more and more in him to detest and abhor the same. And so he was moved to read the Testimony of his friends, exhorting them likewise to open their hearts to the truth, and to be united to Christ's words and institutions; so that neither were at the beginning, nor shall be at the latter end." She persevered in her confession of the truth and was definitely sentenced by the Bishop and died at the stake, January 27, 1556. Thus were these three noble Baptist martyrs in this one family.

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conjoining the same; in baptizing children with anointing and spitting in their mouths, mingled with salt, and many other lewd ceremonies, of which not one point is able to be proved in God's order."

Bonner: "By the mass, this is the most unshamefaced heretic that ever I heard speak."

Smith: "Well said, my Lord, ye keep a good watch."

Bonner: "Well, Master Comptroller, ye catch me at thy words, but I will watch thee as well, I warrant thee."

Smith: "That is a shameful blasphemy against Christ, so to use any mingle-mangle in baptizing young infants."

Bonner: "I believe, I tell thee, that if they die before they be baptized, they be damned."

Smith: "Ye shall never be saved by that be said by you, my Lord, show me, are ye saved by water, by Christ?"

Bonner: "By both."

Smith: "Then the water died for our sins; and so we must say, that the water hath life; and it being our servant, and created for us, is our Saviour. This, my Lord, is a good doctrine, is it not?"

Bonner: "Why, how understandest thou the Scriptures? Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. And again, Suffer, saith our Saviour, these children to come unto me; and if THOU WILT NOT SUFFER THEM TO BE BAPTIZED after the laudable order, thou lettest them come unto Christ."

Smith: "Whereas you allege St. John, Except a man, &c., and will thereby prove the water to save and put away sin, I will send you to St. Paul, which saith of the Galatians, Whether they receive the Spirit by the deeds of the law, or by the preaching of FAITH. And there conclude, that the Holy Ghost accompaneth the preaching of faith, and with the word of faith entereth into the heart. So now, if baptism preach to the washing of Christ's blood, so doth the Holy Ghost accompaneth it, and it is unto me a preacher, and not a Saviour. And whereas ye say, I let the children come unto Christ, it is manifest by our Saviour's words, that ye let them to come, that will not suffer them to come to him without the necessity of water. For he saith, SUFFER them to come unto me, AND NOT UNTO WATER; and therefore if ye condemn them, ye condemn both the merits and words of Christ. For our Saviour, Except ye TURN and become as children, ye cannot enter the kingdom of God. And so brought I out many other examples, to make manifest, that Christ hath cleansed original sin, bringing in examples out of Scriptures for the same."

Bonner: "Then thou makest the water of none effect, and then thou sayest, water."

Smith: "It is not, saith St. Peter, the washing away of the filth of the flesh, but in that a good conscience consecreteth unto God. And to prove that water only bringeth not the Holy Ghost, it is written in Acts xviii, that Simon received water, but would have received the Holy Ghost for money. Also THAT THE HOLY GHOST HATH COME BEFORE BAPTISM, it is written, that John had the Holy Ghost in his mother's womb. Cornelius, Paul, and the queen of Andacia's servant, with MANY OTHERS, RECEIVED THE HOLY GHOST BEFORE BAPTISM. Yes, and although your generation HAVE SET AT NAUGHT THE WORD OF GOD, and like swine turned this world upside down, yet I SAW HIS CHURCH KEEP THE SAME IN THAT ORDER WHICH HE LEFT THEM, which his church dare not break; and to JUDGE CHILDREN DAMNED THAT BE NOT BAPTIZED, IT IS WICKED."

Mordant: "By our Lady, sir, but I believe that if any child die without water, he is damned."

Bonner: "Yes, and so do I, and all catholic men, good Master Mordant."

Smith: "Well, my Lord, such catholic, such salvation."

In reading the examination it is evident a master had Bonner in hand. Smith looked more like he was conducting the trial than the Bishop of London. Bonner was like a baby in the hand of a giant. Smith had made a mastery of Believers' Baptism and had utterly overthrown baptismal salvation. On the subject of infant baptism he was equally plain. Collier says of Smith: "He calls the oil, salt, &c., used in baptism, blasphemies, and denies the necessity of water-baptism to children. Foxe overlooks these faults and mistakes, and gives him commendation without abatement; which undistinguished regard is by no means excusable to every reader." (Collier, Ecclesiastical History, vol. 6, p. 112). Thus he was a thoroughgoing Baptist.

Smith, like all other Baptists, emphasizes the spiritual character of the church. He says: "Yes verily, I believe that there is one catholic church, or faithful congregation, which, as the apostles, Christ Jesus being the head corner stone; which church, in all words, and manners, saith the word, and bringeth the same for her authority; and without, it doth nothing, nor ought to do; of which I am assured I AM BY GRACE MADE A MEMBER."

Of his own church Smith said: "Seeing that they had their matters redressed, BEING SHUT UP IN COERNER, may we not do the like now-a-days."

"I told you whereupon the true church is builded," continues Smith, "and I affirm in England to be the congregation of God and also in Eng-

land, as it is written, Their sound is gone forth into all lands; and that this is THE AFFLICTED AND PERSECUTED CHURCH, which YE CEASE NOT TO IMPRISON, SLAY, AND KILL." And truly they did not cease "to imprison, persecute and slay" these Baptists.

While in prison Smith wrote letters to his wife and many friends. These all abound with noble sentiments. He was withal something of a poet and wrote to the faithful servants of Christ exhorting them to be strong in persecution.

"Content thyself with patience, With Christ to bear the cross of pain, Which can and will thee recompense, A thousand-fold with joys again. Let nothing cause thy heart to quail; Launch not thy boat, hale up thy sail, 'Put from the shore;

And be thou sure thou shalt attain, Into the port that shall remain, For ever more."

His noble spirit triumphed over the terrors of death. His wife was the slave of martyrdom. The eighth of August was the day of sacrifice. At the stake, and from the midst of the fire, he addressed the people. His soul only expired with life. Half burnt, and all black with fire, clustered together as a lump like a black coal, all men thinking him to be dead, suddenly he arose up right before the people, lifting up the stumps of his arms, and clapping the same together, and declaring a rejoicing heart unto them. And so bending down again, and hanging over the fire, slept in the Lord, and ended this mortal life. (Evans, Early English Baptists, vol. 1, p. 106).

Others of this company sickened in the Lollards Tower, and on account of their weakness they were removed into sundry houses in London, and there departed, and were cast into the fields, and were buried by night by the faithful brethren, when none in the day durst do it. (Foxe, Acts and Monuments, vol. 3, p. 369). Little Rock, Ark.

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.

MAGAZINES. The Bible Student and Teacher has the following contents for November: Editorial Notes; The Modern Historical Study of the Bible; Difficulties of the Bible as Tested by the Laws of Evidence; T. S. Childs, The Truth Factor in Character Building; William Carter, International Lessons in their Literary and Historical Setting; The Managing Editor; Hammarshi and the Critics; J. W. McGarvey, The Parli of the Churches of Christ; William Phillips Hall; "Genesis"—Recent Criticism Of, J. J. Lias; Unsatisfactory Criticism: Exegesis of Judges 1:8, Eliphaz B. Terry; The Suffering of Jesus According to the Gospels; Gerald D. Heuver; Hints and Helps in Bible Study and Teaching; Bible League Course on the Pentateuch.

Refining Power of Pure Thoughts.

A writer tells this story of a college student. A friend gave him a pure, inspiring, refining picture, and asked him to hang it up in his room and keep it there for a year. The young man cared more for worldly things, for a good time, than for his studies. He was not at all careful he should have been the kind of pleasure he sought. One day his friend called on him and saw the picture on the wall, but all about it a strange group of low sporting and other questionable prints. The pure, holy picture seemed strangely out of place in such unhalloved company. Yet the young man himself did not appear to be conscious of anything unfitting in the surroundings.

Six months later, however, the friend was in the student's room again. There was the picture in its place on the wall, but all the sporting, gay and questionable prints were gone, and in their place hung other pictures—pure, refining and beautiful—all of them in harmony with the central picture. The visitor showed surprise and pleasure as he looked about the room and saw the change. "You see, I couldn't leave them up with that," the young man said. "The contrast was too dreadful. I didn't see it at first, but looking at your picture opened my eyes to their unfitness and I took them all down and burned them. Then I bought other pictures to put in their place, but they all had to be in harmony with the one in the centre."—Rev. J. R. Miller.

We should not forget that no one ever did anything of great value to others without cost. A quaint old proverb says: "One cannot have an omelette without breaking eggs." If we would do anything really worth while, that will be a blessing in the world, we must put into it not merely any effort, languid sympathies, conventional good wishes, and courteous but cost nothing—no we must put into it thought, time, patience, self-denial, sleepless nights, exhausting toil. There is a legend of an artist who had painted a wonderful red, which no other artist could imitate. The secret of his color died with him; but after his death an old woman was discovered over his heart. This revealed the source of the marvelous hue of his pictures. The legend teaches us that no great work can be made, so that no great artist, nothing more valuable to the world done, save at the cost of heart's blood.—J. A. Froude.

Sunday-School Lessons

SUNDAY, DEC. 4.

HEZEKIAH REOPENS THE TEMPLE.

2 Chron/29:18-31.

Motto Text.—"Them that honour me I will honour."—1 Sam. 2:30.

Ahas was one of the worst of kings, most daring in his wickedness. His son Hezekiah was the best of all David's descendants on the throne. According to Jewish tradition Isaiah was his tutor. His mother was a pious woman according to the general opinion. Her piety is indicated in the name she gave her son, Hezekiah meaning the "Strength of Jehovah." As soon as Hezekiah was established on the throne, on the first New Year's day of his reign he began the work of restoring the temple worship. Ahas had shut the great doors of the temple against worshippers — had destroyed many of its vessels, had allowed it to fall into decay and to be filled with rubbish. No warnings and no chastisement had any effect on the stubborn, wicked king. The first thing to be done was to cleanse the temple. The accumulated dirt and rubbish were taken out and thrown into the valley of the Kedron. The priests and Levites were busy for sixteen days in this work.

"Then they went to Hezekiah, the king."—When they had thoroughly finished their work. The altar of burnt offering was the great brazen altar 30 ft. square and 15 ft. high. "And the show-bread table."—This was a golden table which stood in the Holy place and on it twelve loaves of bread were placed every week.

"Moreover, all the vessels which King Ahas in his reign had cast away."—He had destroyed some, and had taken some for common uses, or thrown them into the rubbish. Those which had been destroyed had been replaced, and the others had been cleaned and purified, so that all was in readiness for resuming the worship of God.

"Then Hezekiah rose early, and gathered the rulers of the city and went up to the house of the Lord."—The young king was eager to have the worship of the Lord restored, and he required the princes to go with him. They may have followed Ahas in his sin, and no doubt many of them had. These all the more needed to offer sin offerings. "And they brought seven bullocks and seven rams and seven lambs and seven he goats for a sin offering."—Seven was the number which denoted completeness. Sin offering was made for the polluted temple, for the government, for all the people. The regulations for the sin-offering are given in the fourth chapter of Leviticus. The sin offering was a public confession of sin and an acknowledgement of the need of an atonement. Only the priests were authorized to offer these sacrifices, and Hezekiah bids them do their duty.

"So they killed the bullocks and the priests received the blood and sprinkled it on the altar to make atonement."—The blood is the life," the Bible says, and the blood was the most precious thing that could be offered. It was a

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

Hood's Sarsaparilla

type of the atoning blood to be shed on Calvary. Without the shedding of blood there is no remission of sins. The blood of all the burnt offering was sprinkled upon the great altar.

"And they brought forth the he-goats for the sin offering before the king and the congregation; and they laid their hands upon them."—"The persons offering the sacrifice laid their hands on the animal sacrificed as a recognition of the offering as their own." "They acknowledged themselves as worthy of death for their sins; but God would accept their confession and repentance," and their acknowledgement of their need of an atonement.

"And the priests killed them, and they made a reconciliation with their blood upon the altar, to make an atonement for all Israel."—The sin offering was a type of the suffering Messiah whose blood would be shed to make reconciliation for the sins of his people. Hezekiah and the elders and princes whom he had assembled represented Israel.

"And he sent the Levites in the house of the Lord with cymbals and with psalteries and with harps, according to the command of David."—The psalteries were musical instruments which resembled a harp, the harps and cymbals were very much like the same instrument to-day. David had instituted the singing with these instruments in the temple worship. But the writer of the Chronicles is careful to state that David did not introduce this of his own motion. He was instructed to do so by the two prophets through whom God spoke to him, and these prophets spoke by the commandment of God.

When the Jews had rebelled against the Romans, and the Romans were punishing them, they were in danger of confounding the Christians with the Jews. Chrysoptom told the Roman rulers how they could distinguish the assemblies of the innocent Christians from those of the Jews. There were musical instruments, he said, in the synagogues of the Jews, but never in any of the churches of the Christians.

"And the Levites stood with the instruments of David and the priests with the trumpets."—Hezekiah was resolute to restore all things as they were commanded in the law, and the command in regard to the trumpets was "And the sons of Aaron, the priests, shall blow with trumpets; and they shall be to you for an ordinance forever throughout your generations."

"And Hezekiah commanded to offer the burnt offering upon the altar."—The burnt offering was wholly consumed. Men must give themselves wholly to God's service. Nor can they approach Him without an atonement. The songs of the Lord were the psalms of David. All the while the burnt offering was being offered the priests sounded the trumpets, the Levites sang and

the people worshipped. It was a glad day indeed to the pious Israelites and they rejoiced greatly.

"And when they had made an end of offering, the king and all that were present with him bowed themselves and worshipped."—Reconciliation having been made, they rejoiced and prayed. Hezekiah set his people the example of falling upon his face in reverence before God.

It was a time of great joy. The temple which had been defiled and closed was cleansed and opened, and the worship of God restored according to the law of Moses. All the "progress" and "innovations" which the "liberal" kings had made were wiped out and Israel returned, in this great revival, to the worship of their fathers. God hasten the day when a similar revival shall come upon the Baptists of this country.

The people showed their gratitude and their love to God, first, by obeying his commandments, and then by free will offerings to his service. They consecrated themselves first, then their contributions were acceptable to God.

THE BAPTIST CONGRESS—AN IMPRESSION.

BY C. E. BURDETTE, GAULIATI, ARIZONA

The Baptist Congress is nothing if not frank, even to the ventilation of immaturity and the blowing off of steam, presumably in want of a market. It surely should not resent frank comment because adverse from one who, though past a score of years in the ministry, is certainly as inexperienced in the Congress as any of its members can claim to be in theology, for I have this year had my first, and it may easily be my last and only opportunity to gratify my wish to attend its meetings. And in truth, I have not given up my faith in congresses any more than in humanity. With salt enough, it seems to me a congress ought to be a good thing. But if it is only to be a device for escaping the censorship of a none too conservative press and a tolerably indulgent pulpit, it would be no harm, to my mind, if the Congress itself should be blown off with its own superfluous steam.

I understand that the Congress was particularly on its good behaviour in Louisville, out of deference to a community who had expressed a disrelish for vagaries and irreverence even in ministers, so I write with less fear of causing needless pain, and greater confidence that necessity is laid upon me. It is worth noticing also that in this denominational civil war, the woe-hall from the North, and loyalty and sanity were conspicuously in evidence in local contributions to the congressional debates. What I might have seen in the absence of restraints of courtesy or in an atmosphere more favorable to spontaneous pyrotechnics, I do not presume to surmise.

It is possible that I suffer for my temerity in omitting to attend the second session and listen to the discussion of the topic whether Christian principles were a hindrance to financial success, which possibly served others as a relief from the exalted and serious tone of the debate between Seminary professors and pastors as to what the churches might reasonably demand of the theological schools. Certainly the afternoon session of the second day was a startling contrast to the afternoon session of the first. Perhaps the

contemplation of the irrepressible conflict between godliness and hopes of gain had stirred frenzy to a pitch which carried it over into the more peaceful region of the Relations of Theology to Religion, where the underlying contention part of the time seemed to be that theology, if necessary, was an evil. The chief fault in current theology, according to one of our giants, seemed to be the recognition of God as an essential element in the science, and the persistent disregard of the real facts that the appearance of man is the important fact in the creation, that the human soul is the fundamental fact in the universe and that theology, rightly understood, is the metaphysic of the spiritual life of mind, and its commanding task is to find the meaning of human experience. It might have seemed difficult for some to find the relation of that theology to religion, but they had to reckon with the genius of a man who who could construct a religion of equally obscure relation to the effete theology of the Bible—a religion indigenous in the *anima naturaliter divina*, which might suggest something in Genesis, carried on to the *anima naturaliter christiana* which must be taken, I suppose, as *testus expurgatus* of Ephesians 2:3. It did not seem necessary in the discussion following to refer directly to the above contributions to the facts of nature, and the remaining paper and addresses were devoted to an effort to solve the real problem proposed for discussion. This was serious and creditable, even if apparently not entirely successful, for the reasons, perhaps, suggested in one of the papers that "to all men thinking in labor, to most men impossible labor," and that "theology tends toward immobility," or, perhaps, from the natural genius of the Congress to discuss everything, but to settle nothing.

Dr. Gill's reverent and cogent paper on the usefulness of the New Testament towards the formulation of a church polity was by no means the only good thing in the Congress, but it had the advantage of a setting so enhancing that it easily dwelt in the mind as the characteristic of the Wednesday evening session. It would have redeemed any session marred by nothing but weakness. But why should a man, presumably, yes, undoubtedly and eminently interested in the strongest and purest indoctrination of our rising ministry say that the clearest item in church polity to be found in the New Testament is the rule that women should wear their hats in meeting? Why should any one cite, as a relevant and significant fact, that Christ "did speak of his church once, but so ambiguously that no man has ever been able to state exactly what he did mean?" Indeed, it was well for the interests of the true dignity of the church that the last address led the thought back again into the atmosphere of the opening paper.

Then think of the Denomination assembled for the increase of self-knowledge, hearing itself declaim in impassioned eloquence, that "we have no accepted standards," that respect for the will of the majority must lead to corruption, and that we need not worry about the appeal to the authority of the New Testament, as the previous discussion had set it aside as a criterion of denominational correctness. Surely if such a paper shows the best he has to offer on

such an occasion as this, the author should not complain of difficulty in finding space for it in a denominational paper. It would be better to give time to the production of something fitter to print than to turn to a congress for the privilege of uttering such sentiments as these. In the same connection it may be allowed a man who advocates open communion "out of his own heart" to protest that close communion "is not found in the New Testament," but some member of the Baptist Congress should be ready with more than a timid reply to such a protest.

In a word, it seems impossible that any one should fail to carry away from the Congress an impression of denominational weakness, save by remembering, as many will not, the low estimate in which the Congress seems to own it is held by the Denomination. The fault is not that there is no good in the Congress, but a whole pound of good flour does not prevent a loaf from being condemned for a trace of active poison. Nor is it merely, or even chiefly, that contributions fall below intellectual mediocrity, which ought not to happen, nor even that these contributions fail to excite criticism; but men of reputed standing and worth seem to forget the solemnity of their calling and the seriousness and genuine importance of the purpose for which they come together and seem to carry the whole Congress along with them in their forgetfulness, so that the name of religion suffers rather than profits by their meeting, and so that the Congress is bound more and more to attract the left wing, the unspiritual element, the trifling, self-seeking and servile members of the denomination. If the Congress is valuable for the promotion of denominational, or say congressional, self-knowledge, of what value, may I ask this self-knowledge supposed to be? God forbid that I should dissuade any one from braying himself in a mortar, but the fact remains that something else more radical is necessary if after the seventh time his folly does not depart from him, if the Congress is to be a picnic, it should change its name. If it is to be a congress, religious and Baptist, it should put on power and dignity enough to compel a very great amendment in its performances.

We regret to learn that Pastor B. A. Geiger will close his work as pastor of Sebree church the second Sunday in December. We trust he will still continue to serve Groves Creek, Roberts and Baskett churches. Bro. Geiger is one of our most faithful pastors. H.

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Rev. J. W. Blomer, M.D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Diseases, Stronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves (no tobacco), which are smoked in a common clean pipe or cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. While the manner of its use is simple, yet, no other means can so easily reach and cure the disease in all its forms. Dr. Blomer offers to mail a three day's sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

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THE TEXAS CONVENTION.

This year we met at Waco, in the Carroll Hall of Baylor University. It is a splendid building, beautiful in architectural proportions, and well adapted to the purposes for which it was built. The auditorium seats comfortably about 3,000, but several hundred more can be seated by using extra chairs. It has a beautiful platform and a magnificent pipe organ. If any criticism could be urged it is that the arrangement of the platform or the proportions of the room make it a little difficult to speak and hear in. The draw-back is not very serious. Other buildings and equipments of the University well deserve mention. But this is but a brief report of our meeting.

Preliminaries.

No doubt we could start as large a meeting as the Texas General Convention without any preliminary meetings. But such is not done. Like an automobile we are developing power before we start. And when we do start, you may as well clear the track for it is with majesty and with power that we move. The ladies' meeting in their own separate place would alone be enough to make a great report about. But the brethren are not in that meeting, hence I may not venture to report it.

Pastors' Conference.

The Pastors' Conference met in Carroll Chapel, at 10 a. m. on Tuesday, Oct. 8, and had much less ado over electing a President on that day, than did the United States. After prayer and song led by Townsend and Brown, we re-elected one of your many Kentucky men. Rev. W. S. Splawn, D.D., of Bonham, our President and Rev. G. O. Key, secretary, and went to the business that brought us together. Being so early in the week and being election day we did not have more than 250 to begin with.

The Moral Dignity of Baptism was the theme of the first discussion, and the speaker was Rev. P. E. Burrows, of Temple, Texas. He is a young man, but he discussed his theme with the power and sweetness of a chastened veteran. There was no slurring at anybody else, nor was there any abatement of the view and contention of Baptists. By many, and they among the strong men of Texas, it was pronounced to be a great and good discussion. The body appreciated it so much that they requested Bro. Burrows to publish it as a tract. Anybody should be benefitted by reading it. If this mention of it shall lead the reader to write Bro. Burroughs for it, I shall have done exactly what I hope to do.

Dr. Harvey who expressed his appreciation in eloquent words, I am sure, will agree with me.

In the afternoon Rev. R. S. Stokes, of Uvalde, led the discussion about the importance of developing our country churches, and he aroused quite an enthusiasm on the subject. If our brethren who live in the country could have heard what they said they certainly would have been made to rejoice in their heritage, and would have been encouraged to do better work than ever.

The city churches, with all their perplexities must continue to look to the country churches for their help.

The Paper Problem.

Rev. A. J. Fawcett, of Farmersville, read a well prepared paper opposing the idea of denominational control, and Rev. J. M. Carroll spoke favoring it. The balance of opinion at this writing seems to be against it. This, of course, is not the Convention, but it is a pretty safe index to the sentiment of the Convention.

The Pastors' Conference, while good, is hardly up to the average. More preachers are here, but the constant arrivals and the enthusiastic greetings do not tend to quietness.

A brother, C. A. Stewart, of Indiana, recently came to us from the Presbyterians, was introduced and made a very pleasant impression on the body. He is said to have fine evangelistic gifts, and will doubtless find much work to do.

Dr. Harvey circulates among the brethren with his old-time enthusiasm and is heartily greeted by all. The Western Recorder multiplies its friends in Texas.

The Convention.

The spacious hall of Carroll Chapel was full almost to overflowing when after most enthusiastic and fervent devotional hour, Dr. R. C. Buckner called the Convention to order. One could not enter the hall without feeling that the whole surroundings were charged with a pulsing and throbbing energy which made one feel similar sensations to that which one feels before the bursting of an electrical storm. Many were looking with interest and inquiry into the faces of those who were supposed to know what would be the nature of the report which Dr. Gambrell and the Board of Directors would bring in. The thrill which tingled through the audience as one greeted another, one would not have been surprised to have heard the whole audience break out spontaneously into shouting or singing. They swept into permanent organization like an army that moved at the sound of a bugle. No one thought of changing permanent officers, who have served with such distinction and acceptability for years. A beautiful cluster of chrysanthemums were brought to the President's desk and graced the table through the Convention.

The former secretaries reported something more than eighteen hundred messengers enrolled, and every train headed towards Waco was crowded with messengers and visitors.

The Board of Directors had held their last meeting, and there was a calm and subdued look upon "Uncle Gideon's" face that concealed the bounding joy that struggled for first place in his countenance. A last call was made for State Missions that all the gleanings be gathered and that nothing be lost. The Board will not report till afternoon. Dr. B. H. Dement, pastor First Baptist church, was introduced and delivered a most exquisite address of welcome. Its classic and intrinsic excellence was the justification for its limits. It well deserves permanent form. Rev. Lee B. Scarborough, of Abilene, was required to perform the almost impossible task of adequately responding on behalf of the greatest Convention to the welcome which, in all respects, fitted to the occasion. But he was easily adequate to the task. He

grasped the audience and lingered on the heights. Thus we went beyond the hour set apart for the Convention sermon. This was regretted by all. It is to be hoped that the Convention may be able to preserve a favorable place for its annual sermon.

Rev. Forrest Smith, of Sherman, the alternate of Dr. Lunsford, who has removed from the State, showed himself a young man of superb powers. At 12 o'clock he began to speak on Reconciliation, using the latter part of 2 Cor. 5th chapter as a suitable text. A vast audience gave him close attention to the end.

In the afternoon the masses surged into the hall to hear the report. Dr. R. G. Seymour, of Philadelphia, made an address in his captivating and stimulating manner. Then the hour struck.

Rev. George W. Truett, the recording secretary, took the floor and there was a hush. To appreciate the situation, as it is not wholly possible for one absent to do, one must remember that two years ago the Convention projected its State Mission work upon a basis of \$65,000, which was regarded as a daring almost audacious thing. The protracted drought and the boll weevil so staggered the finances that the receipts fell some \$4,500 short. But Texas Baptists stagger at nothing they undertake. Without the slightest ado the Convention handed over to the Board the little deficit and said to them, "Next year plan your work on the basis of \$80,000." It was sublimely heroic. The Directors met and spent a half day in humble prayer, and laid out the work for \$80,000. Following that came the greatest campaign for Home and Foreign Missions that has ever been conducted. All the State Mission forces, without the slightest hesitation, threw themselves into that campaign.

When we reached the first of October the State Board needed \$70,000 in order to come to Convention free from debt. With a course, devotion and determination that was truly sublime and that ought to inspire the world, we entered upon what Dr. Gambrell calls in appropriate phraseology, "the round-up." Up to ten o'clock on the day of the Convention no one knew exactly how we were coming out. Now we were to hear. Bro. Truett, in his own thrilling voice, reads the report. I gather some figures as he goes. The Board has had 267 mission aries employed, who had organized 128 churches, into which they had gathered 11,652 members, 4,855 by baptism. They had organized 458 Sunday Schools. I give some items and the totals of contributions: Home Missions, \$19,509; Foreign Missions, \$25,509; State Missions, \$85,791. For all purposes, \$218,295. So when he read State Missions \$85,791 it was almost impossible for the chair to restrain the body. But when he closed and the body arose and sang "Come thy fount of every blessing," a scene transpired that would require a more gifted pen than mine to describe. The next-morning feelings gave way and sang all restraints to the winds. One after another, with streaming eyes, grasped Dr. Gambrell by the hand, some took him in their arms; all over the hall the tumultuous music swelled and swayed; the people grasped each other by the hand, the fire flashed from their eyes; the tide rose higher and higher until the very atmos-

phere was surcharged with enthusiasm. Again and again the waves surged over the vast throng. Men that had bowed under loads to overwhelm found themselves on the mountain tops of freedom and there had met a thousand brethren who had come up the same way. Why should they not rejoice? They stopped not to consider, but abandoned themselves to the very exquisite extravagance of delight. They had somewhat to rejoice over. "How firm a foundation" burst out into tumultuous symphony. The great organ tried to lead into the harmony; but it was like a solo by the surging sea as it rolls ashore under the tread of a storm. Only those near the organ could hear it. Then the handkerchiefs fluttered all over the room. Beyond this I despair. It was worth a trip to Waco to have been in that hour.

Such a scene, borne up by such an heroic achievement, could transport in Texas alone. The \$80,000 raised and nearly \$6,000 more; all debts paid and nearly \$1,000 to the right side of the ledger. That means an advance of \$20,000 for State Missions over the preceding year. I know not what the next year's basis may be, but I should not be astonished if it should be \$100,000. And, if undertaken, then, by the blessings of God, it will be done. The needs of our field call for twice that amount.

Other features followed to close the afternoon.

At night Buckner's Orphans' Home had the right of way. I cannot describe the meeting, but the subscriptions and cash footed up \$33,400. Oh, Texas, thou art majestic!

An incident of the second day morning was the marching into the hall of about 500 college girls from Baylor Female College at Belton, Texas, who had come some thirty-five miles to visit the Convention. Texas does not mean to be sensational, nor is she aware that new sensations are continually being sprung; but there is ever something occurring to make the blood tingle; and when 500 beautiful school girls with becoming modesty marched in, and the audience stood and sang that rhythmic song, "While the saints are marching in," it is to be wondered at that we felt like making a demonstration?

Second Day.

After devotional exercises, more persons were present than could be accommodated in Carroll Hall. Interesting addresses were heard from visitors from other states and missionaries from foreign lands. Next the President announced the Committee Reports were read from all the correlate schools colleges and Baylor University, and measures were taken to meet their respective needs. In Texas, as in most of the Southern States, schools and colleges, as well as Baylor University, are strictly under denominational control.

Dr. R. H. Carroll, dean of the theological faculty of Baylor University, read his annual report, affirming that all Christian education depends upon careful ministerial training. Dr. Carroll mentioned seventy-four churches located in twelve counties tributary to Waco, which have student preachers and have contributed liberally to State Missions. During vacation this year twenty-nine ministerial students received into various churches 1,363 persons, of

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which number 1,000 were new converts, who received baptism. At the conclusion of Dr. Carroll's address \$6,000 was raised for the ministerial students' endowment fund. The contributions to the fund for Buckner's Orphan Home during the present Convention amounts to \$36,000.

Dr. J. M. Carroll, corresponding secretary of the Texas Baptist Educational Commission, presented his annual report. The reports on Home and Foreign Missions were ably discussed by Missionary J. W. McCollum, of Mission, and Secretary R. J. Willingham, C. C. Carroll and B. D. Gray.

Sunday Afternoon.

The educational mass meeting was addressed by W. B. P. Faunce, President of Brown University, and Rev. Geo. McDaniel. In the discussion of the liquor traffic, Hon. Geo. W. Carroll, late candidate for Vice-President on the Prohibition National ticket, and Dr. J. B. Cranfill, a former candidate for Vice-President on the same ticket, were prominent. Secretary Geo. W. Truett read the report of the Board of directors of the Memorial Sanitarium, and after a great address by Dr. Truett, by a rising vote the Convention commits itself to the completion of a Sanitarium in Dallas to cost \$250,000, and from wealthy Texans large subscriptions have already been secured.

Some Personal Notes.

Bro. Giles C. Taylor has been at Corsicana about two months and has had 40 additions to the church there.

W. K. Penrod has been at Ennis four years, during which time he has built a \$17,000 church building and paid for it. He began with 50 members and now has 300.

W. L. Payton, formerly of Kentucky, now at Whitesboro, whither he came about ten months ago, has had 40 additions to his church during the time. The average contribution of his church is \$9.50 per member.

Bro. C. A. Earle, formerly of Latonia, and a student of our

(Continued on 12th page.)

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THE WORLD'S CONVERSION.

Hasten, Lord, the glorious time,
When, beneath Messiah's sway,
Every nation, every clime,
Shall the gospel call obey.

Mightiest kings His power shall own;
Heathen tribes His name adore;
Satan and his host, o'erthrown,
Bound in chains shall hurt no more.

Then shall wars and tumults cease;
Then be banished grief and pain;
Righteousness, and joy, and peace,
Undisturbed, shall ever reign.

Bless we, then, our gracious Lord;
Ever praise His glorious name;
All His mighty acts record,
All his wondrous love proclaim.
—Harriet Auber.

Our Pulpit.

A SABBATH MIRACLE.

By C. H. SPURGEON.

"And he was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God."—Luke 13:10-13.

Our Saviour was wont to use

the day for public worship and for the pursuance of his high and holy calling of blessing the children of men. So, finding that on that day he could meet with many in the synagogue, he was accustomed to go there, and begin to teach. Amongst the people who came on the particular Sabbath of which our text speaks, there was one poor woman, who was possessed by an evil spirit, and that evil spirit had, I suppose, so affected her nerves, and so influenced her entire system, that her spinal cord was greatly weakened. Evidently, she had suffered from the worst kind of curvature of the spine, for she was bent double. "and could in no wise lift herself up." I am afraid that, if any one of you had been in such a sad state as that, you would have said, "I shall never go to the synagogue any more;" and that your friends would have said, "We think you had better not go. You are such an object, and you are so unwell, that you will be best at home. You can read a good book there, and you can worship God just as acceptably in your own parlor as you can by going up to the public assembly of his people." I am also afraid that there are some here, who would have felt that they could be excused for a much lighter affliction than that poor woman suffered from, for I have known some, who could not come out in the evening if it happened to be wet, though they went to business on wet days. Many people imagine that Sunday is a convenient day for being ill, and getting a little rest, so as to be fortified for the more important business which requires all their en-

ergies upon the Monday, and during the rest of the week. It seems as though they thought that cheating God out of his day is a very small matter, but that robbing themselves of even a portion of a day would greatly grieve them. If this poor woman had not gone to the synagogue, I do not know that she would ever have met with Christ; so I commend her example to you even if your bodily infirmities increase so much that you might make justifiable excuses for being absent. There was a dear sister, now in heaven, who attended this Tabernacle for years though she was so deaf that she never heard a word that was spoken. The reason she gave for being here were that, at any rate, she could join in the hymns, and that, had she stayed away, she would have felt as if she was dissociated from the people of God; and other people, perhaps, might have not have known the reason of her absence, and it might, therefore, have been a bad example for them. So she said, "Though I do not hear a word, and love to be there;" and she has told me that some of the happiest hours she has ever spent have been those when she has thus had communion with the people of God, although she could not fully understand all that was being said or done. In like manner, dear friends, as often as the people of God assemble for worship, come with them. Possibly, in this congregation—nay, I am quite sure I have some who, in soul, are like this poor woman was in body. You feel that you would gladly give all you have to be saved, but you have

long ago given up all hope of that. You did, at one time, hear the gospel with some degree of pleasure; but now, even while you listen to it, you keep on condemning yourself, and saying, "Salvation will never come to me." You have fallen into a condition of chronic melancholy; and you are so sad that friends, that used to cheer you, give up in despair. Perhaps they called you foolish; but God knows that it is not folly, but a grievous calamity that has happened to you. You cannot see Jesus, and you do not think he can see you; but he does, and that is the only ray of hope for you. If I were to attempt to comfort you, I know that I should fail. If you are the person of whom I am thinking, no language from merely human lips will ever comfort you; there will have to be a divine voice reaching your inmost soul, or else you never will be loosed from your infirmity. We meet with some such persons every now and then, and we try to cheer them; it is right that we should do so. We pity them, and we are quite sure that our Lord Jesus Christ pities them still more, for there is not one of us whose heart is one-half so tender towards his fellow-man as the heart of Christ himself is and must be: so, thou poor, afflicted one, tossed with tempest, and not comforted,—thou down-trodden, so-burdensome soul, Jesus pities thee out of this throng as he pities that poor woman in the synagogue, that he may have mercy upon thee as he had upon her.

Secondly, Jesus looked a command: "He called her to him." Somehow or other, he managed

to attract her attention; and then, probably not without considerable difficulty and pain, she made a great effort, and, at last, was able to see him; and he said something to this effect, "Will that poor woman, over yonder, who is bent double, come here to me?" Whatever words he may have used, we know that "he called her to him." Was not that command a proof of great grace and condescension on Christ's part? If he, the Messiah, who spake as never man spake, had called the ruler of the synagogue, and spoken familiarly to him, one might not have wondered so much; yet, out of all that throng, he did not call any one except that poor decrepit, bowed-down, Satan-possessed daughter of Abraham; and we are expressly told that "He called her to him." He might have called to her from a distance, and said, "Be healed," but he did not, for he wished to show his special sympathy with such a sad case of suffering.

This call was not only given in great condescension, but it was also given directly and personally to her: "He called her to him." If Jesus had said, "I wish any person here, who suffers from a spirit of infirmity, to come to me," perhaps she might have come, perhaps she might not; but, instead of giving a general intimation like that, he fixed his eye on her, and "called her to him." Do any of you recollect a sermon—I do very well—in which the preacher seemed to speak to nobody but yourself? I am fully persuaded that, if I had been, like the prisoner in some of our jails, shut up in a box where I could not see anybody

but the preacher—on the occasion when the Lord met with me, the preacher could not have addressed himself more pointedly to me than he then did; and, on the occasion to which our text refers, Christ addressed himself to this woman personally and pointedly. I am hoping that the description I have given of the woman will make some one here say, "Ah, that is just my case!" Well, if so, O poor bowed-down daughter, poor languishing, desponding man, Jesus calls thee! If that description applies to thee, take the personal call to thyself, and say, "This condescending, pointed call is addressed to me."

Then do as this poor woman did; make it a call which was promptly obeyed. I daresay that the other people in the synagogue were very surprised that Christ called her, yet they made way for her; and—strange object as she was—perhaps every step painful to her—she managed to get where Christ was. As she was coming towards him, she heard him make this extraordinary statement, "Woman, thou art loosed from thine infirmity;" and when she got close to him, he laid both his hands on her, "and immediately she was made straight." How startled she must have been—even at Christ's first call, and little did she dream that he was going to cure her in this fashion; and perhaps there is some one here whom Christ means to save, yet you have not even been thinking of him. Nevertheless, thus it is written in the counsels of eternity, "In the Tabernacle, on that summer Sunday night, such-and-such a soul must be delivered from the bondage of Satan." If he be so written, all the devils in hell cannot hold you captive beyond the appointed moment; and all the weight of your sins, and all the evil habits that you have formed, and so long practiced, shall burn like so much tow in a blazing fire, for God's eternal decree of mercy must be fulfilled; and he who comes to deliver you is none other than Christ, the Son of God, "mighty to save," before whom gates of brass are broken, and bars of iron are snapped in sunder. It was a glorious Sabbath for that poor woman when the Lord came forth, determined to heal her; and this will be a glorious Sabbath for you if the Lord now resolves to save you. He is even now calling you doubters, you desponding ones, you who have given up all hope; he is calling you, will you not come to him? Will you not trust him? He asks you to believe, not that you are good, but that he is good;—not

that you can be healed by your neighbor, but that you can be healed by your Saviour; he asks you to come and listen to his gracious words while he says, "Thy sins are forgiven thee; go in peace." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me, for I have redeemed thee."

Jesus said to her, "Woman, thou art loosed from thine infirmity." It is the Word of the Lord that has power in it. Whenever people are converted, and brought to Christ, it is by God's Word that the deed is done. Fine sermons never win souls; you may blaze away, young man, at a terrific rate, with your brilliant oratory, your fine pieces of poetry and quotations from eminent authors; and your peroration may be like the set piece at a display of fireworks, or the final burst of brightness with which it all ends; but all that will not save souls. What does save souls, then? Why, the Word of the Lord, the truth as it is in Jesus. I have noticed that the very words of Scripture are usually those that reach the heart; so, brethren and sisters, if you really want to find the Lord, give good heed to his Word; incline your ear, and come unto him; hear, and your soul shall live; for "faith cometh by hearing, and hearing by the Word of the Lord."

In addition to speaking to the woman, Christ laid his hands on her; and that is the way healing reaches sin-sick souls, by being brought into contact with Christ. When the oneness of humanity of Christ is recognized by us, and we perceive that he is our Brother and our Friend—when we see that he bears both our sins and our sorrows and carries our sicknesses in his own blessed Person—when we realize that Christ has become our Representative and Surety—a sense of peace comes to our soul. One reason why Jesus is so qualified to save us is that—

"He knows what sore temptations mean. For he has felt the same;—and he is, therefore, able to succor them that are tempted. Bowed-down woman, he puts his pierced hands upon thee; sorely troubled man, knowest thou not that God has taken thy nature upon himself and now says to thee, "Be thou comforted, for I have loved thee and lived for thee, and died for thee?" God grant that you may feel that healing touch, and experience that divine deliverance this very hour!"

That afflicted woman was healed immediately. One of the most wonderful things about Christ's cures was that, as a general rule, they were wrought in an instant. Can you imagine—I have often tried to do so—the strange sensations that passed through some of those people when they were healed in a moment? Think of this poor woman—eighteen years bent double, and then completely restored in a single instant! What a paradise must have been conceived in those few minutes! At first, I suppose she may have thought that she was only dreaming. What! was she able to stand upright, and to look into the face of him who had wrought such a wonderful cure for her? The nature must have seemed almost too much for her when she realized that she was healed in an instant; and what if, just now, you should be saved in an instant? Remember that, to pardon sin, does not

take God a single second; to save a soul from death and hell, is a more rapid work than for the lightning's bolt to fall from heaven. At one moment a great load of sin may be upon you, and you may be fully conscious of the terrible burden; the next instant, every sin is gone, and you are conscious that it is so, and ready to leap for joy. Nobody can work this mighty miracle of mercy but the Lord Jesus Christ; yet he can do it more swiftly than I speak of it. Oh, that some, who have been bound by Satan for eighteen years, or even longer, may prove that they do not need eighteen minutes, or even eighteen seconds to get free; but may they now look to Jesus, and, believing in him, find instantaneous healing!

I think that every Christian should go home to his friends, and tell them what great things the Lord hath done for him. There is a brother—not far from me at this moment—who had been a wild young man, fond of all the sports of the country. He went to London, and heard a sermon that was the means of his conversion. When he went home, one of his friends, with whom he used to follow the hounds, said to him, "Well, Tom, what is the best thing you heard in London?" And Tom replied, "The best thing I heard in London is that 'Christ Jesus came into the world to save sinners.'" "Oh!" said his companion, "you have gone mad." "No," answered Tom, "I was mad before I went to London, but I have got cured." I hope you will be able to give such testimony as that concerning what Jesus Christ has done for your souls, even as this poor woman "was made straight, and glorified God."

Some people may say to you, "You had better hold your tongue; for you will break down if you try to tell such a story as that." That would be the very best thing you could do. There is nothing like a break-down when you are telling your story of redeeming grace and dying love; it is the very glory of it when you break down with emotion, and cannot say any more, for your hearers will be all the more anxious to know the rest of it, and there will be a deeper impression produced by your breaking down than there would have been if you had kept right on. But, anyhow, do tell the story; tell it as long as you have any breath in your body; tell how "Jesus hath done all things well," and saved your soul. Make heaven and earth to ring with the glad news; and when you go home to glory, tell the angels all about it, for they will be glad to hear your story, and they will break out into fresh praise as they listen to it. May God thus bless every one of you for Jesus Christ's sake! Amen.

A well known artist overheard a countryman and his wife ridiculing his picture, which represented a farm scene. He was so indignant that he at last interposed with the remark:

"That painting is valued at one hundred pounds. Allow me to ask if you are familiar with the works of art?"

"Not very familiar with art," replied the farmer, "but I know something about nature, young man. When you make a cow that gets up from the ground by putting her fore feet first, you do something that nature never did.—London Answers.

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Editorial Varieties

Editorial

In "Baptist" (7) Congress. We were told in advance that announcement was made that any champion orthodox in Louisville who might be advanced in the Congress, would be allowed ten minutes. Personally the writer was asked several times to volunteer to reply to some speeches that were made in the Congress. Each time he declined, feeling not the least responsibility for the Congress and unwilling to be in any way identified with it. If we were members of the body were the ones to make reply. But why should we defend doctrine by advocacy? Why should we be needed? To the members distinctly repudiated the authority of Scripture. They attacked "close communion" and was applauded for it. They claimed that a theologian should not be objected to because of any doctrine he taught, though it differed even so widely from the faith of the founders and supporters of the Seminary and from the faith of the churches; while another recognized no standards whatever. Yet these things called forth no protest. We confess our surprise at this.

... tells the story. The editor... his duty in simply letting the nomination know what sort of an article this meeting of the "Baptist (7) Congress" was. There is no need of his making any special reply to any of the unsound views advocated in that meeting, for he is opposing these views every week as he advocates Baptist principles. This Congress was worse than we expected, because we had been told that special care had been exercised to prevent the exploitation of unsound views; and we supposed the Congress would be exceptionally "good" this time. Another "Louisville Baptist editor" was on the programme of the Congress, and he said about the meeting editorially: "It was the most brilliant body of its size we have ever seen. Of course, not all of the brilliant men of the South and North were there, but a number of them were, and they sparkled, too. One or two speakers shot into the air, diverged from the accepted lines of thinking among Baptists, but, as a whole, the Congress was sound in the faith to the core." The whole atmosphere was charged with reverence for the name of God and with loyalty to His denomination. We like the "Congress."

First church, Dr. Hatcher, Dargan, Battle and the writer, and regretting the absence of the only other one living—Dr. Acree. The Second and the West end church have new and handsome houses of worship, most eligibly located, and they have just finished paying off their debts. There have just been revivals in all three churches resulting in over 200 additions. The Revs. F. W. Moore and J. R. Doan are pastors, respectively of the Second and West End church. We are specially indebted to the latter for his kindness in showing the writer through the splendid edifice of the West End church. This interest was started by the First church during the writer's pastorate and the results achieved are far beyond what any one then dreamed. The response to the address of welcome was delivered by the Rev. J. L. Rosser, of Hamont. He captured the assembly and was afterward appointed to preach the sermon next year. An elaborate programme was adopted, as prearranged by the committee of last year, covering the entire session, though not without opposition. This was pretty strictly adhered to. The reports of work done for the year were very gratifying. Last year the Association reached "high-water mark," but this year that mark was passed. The total receipts were \$114,327.18, nearly \$13,000 ahead of last year. All the objects were duly considered. Dr. E. C. Dargan made a telling speech for the Seminary. Dr. J. Wm. Jones then offered a resolution calling on all the Virginia Baptist students for the ministry to attend the Seminary in Louisville. This resolution passed, but, to the surprise of the writer, there were a good many votes against it. Dr. B. D. Gray represented the Home Mission Board, with his usual wit and wisdom. It was evident that a number of the brethren are not satisfied with the work of the Board among the Negroes, nor with the action of the Convention at Nashville in this regard. Dr. Van Ness well represented the Sunday School Board, and Dr. Bomar the Foreign Board. Dr. Rowland was voted ten minutes and then (not without opposition) five minutes more, to present the work and claims of the American Baptist Publication Society, which he did most ably. The whole meeting was spirited and fraternal. The Association is a live body, full of vigor and zeal for the advancement of the kingdom. The hospitality of the Petersburg saints was splendid. It was a great pleasure to the writer to greet many friends of former years, some of whom he had not seen since leaving Petersburg 23-24 years ago. He was saddened as he missed so many he had loved and honored, who had passed over the river. The Western Recorder was most kindly received, and a long list of new subscribers secured. Dr. Pitt, of the Religious Herald, expressed the wish that we get 1,000 new names in Virginia.

the highest British court and the minority have won. A great outcry has been raised and the general Christian public both in Great Britain and in this country is being stirred on the subject. The minority—called the "Wee" Free Church, are not numerous enough to man the various stations and professors' chairs. So they have proposed that the majority may continue for the present to occupy these stations provided they will agree not to teach contrary to the standards to which the Wee cling. But the majority claim they cannot do this "on principle." We are utterly unable to see wherein they are asked to surrender any principle whatever. They are not asked to teach contrary to what they believe; that would indeed be a fatal surrender of principle. They are simply offered to be allowed to hold their positions provided they will refrain from teaching something they believe, but on what they themselves regard as matters of relatively small importance. When Dr. Broadus for a season supplied the pulpit of the College St. Presbyterian church of this city, it was understood that he would refrain from advocating what he believed that was contrary to the Presbyterian faith; but he was not expected to teach anything he did not himself heartily believe. Did Dr. Broadus surrender any principle? When at our general meetings Baptist preachers are sent to occupy pulpits of other denominations, it is always understood that the faith of those denominations will be respected and that the preacher will not teach his own views on the points at issue. Do such preachers surrender any principle? The case is the same with the "Wee" Free and the United Free. As a confessedly temporary arrangement the Wee offer the Uniteds the use of houses and endowments the highest court has said belong to the Wees on the simple condition that the Uniteds refrain from assailing the faith of the Wee. This is a generous proposition on the part of the Wee, and if the Uniteds would accept it, avowedly as a temporary arrangement, things could move on till the irritation could be allayed and till matters could be calmly adjusted. We are utterly unable to see any valid reason why the Uniteds should reject this proposition of the Wee.

The Rev. Dr. L. T. Guild, of St. Louis, has left the Congregationalists and joined the Methodists. Years ago he left the Methodists and joined the Congregationalists. This is a free country.

The Congregationalist thinks the Baptists are wiser in having their general meetings in May than are the Congregationalists in having theirs in October. That is not, we think, the only point wherein the Baptists are wiser.

The Episcopal plan is that they are stylish. The Presbyterian plan is that they are stately. The Methodist plan is that they are sane. The Disciple plan is that they discard human names. The Baptist plan is that we are right.

The Hon. James Eric, M. P., is quoted as saying: "Sensible men have abandoned the notion of the 'best form' of government, it now being generally conceded that that is the best form of government which is best suited to the community governed."

An "advanced" thinker when he talks about his "creeds," in his consciousness that he himself believes nothing (for denial is not belief), he is liable to resent the idea that the fathers really did believe something. But it seems to us he might forgive them in view of the fact that they did not have him to advise them.

We gladly welcome Bro. H. B. Folk to Kentucky. He comes to be pastor at Midway. He is a son of the Hon. and Rev. (of blessed memory) and Mrs. H. B. Folk. He is a brother of Dr. E. E. Folk, of the Baptist and Reflector, and of Governor-elect Joseph W. Folk, whom we nominated for President of the United States. We are glad to have one of the Folks in Kentucky. They are fine folk.

Things can be done beyond our dreams if we will use common sense and concentrated energy. Mr. Simon Seward, a warm-hearted, level-headed business man in Petersburg, has built up a man's Bible class of 175 members. He went at it at the age of 43, till under the guidance of the Holy Spirit grand results have been achieved.

Mrs. Laura Doll, daughter of the late Dr. W. M. Pratt, died at her mother's home on Saturday evening at five o'clock. She had had a slight cold for a day or two, but on Friday night pneumonia developed. Mrs. Doll was a most beautiful character, and her death is a grief to all who know her. All our hearts go out in tenderest sympathy to her aged mother.

The Pall Mall Gazette (London) says: "It is no injustice to say that the preaching of the Church of England is about the poorest known, in comparison with what might fairly be expected from the average education of its ministers." The Gazette should remember that the Church of England attaches small importance to preaching. Its specialty is richness in services. And there are those who would have Baptists teach better sermons in our churches to make them like what is found in the Church of England. Amen!

The Baptist Record (Pella, Iowa) whose editor is a native of Virginia, takes to task the Register and Leader for its attack upon the South. Among other things the R. and L. says: "The solid South is not only casting behind the North in every essential of true civilization, but it is at least one century behind any nation of Europe." The Record, among other things, replies: "Yet the fact remains that it is moral reform the South leads the world. In the single matters of the liquor traffic and the divorce evil it is far ahead of the North beyond comparison." Neither section has all the faults or all the excellencies.

In his ringing address in behalf of the Seminary before the General Association of Virginia in Petersburg last week, Dr. E. C. Dargan referred to the meeting of "the so-called Baptist Congress" in Louisville the week before. Dr. Dargan said: "I wonder how much the proposed World Congress will be like in this matter its Baptist Congress." Special care was taken to prevent the airing of unsound views at the recent "Baptist Congress," and we know with what result. We wonder if any better care will be taken in regard to this World Congress.

There seems to be a point of view in some quarters. The editor of the Western Recorder did not seem to see it. It seems that his protesting was to be a part of the show. When he made no reply, it was then expected that he would thunder forth from his pulpit on the Sunday following. A special reporter of the Courier-Journal (whose managing editor was one of the Vice-Presidents of the Congress) was detailed to report what the editor said from his pulpit. But he said nothing.

They watched for the editorial columns in the Western Recorder; but there they found no all-night reference to the Congress. Only in another part of the paper was a mild report of the proceedings. The Watchman (Boston) publishes its report of the Congress the following:

"Wednesday saw the beginning of the discussions which were expected to produce a sensation in Louisville. The center of Southern orthodoxy on the topics were sufficient to bring and each of them elicited a speaker or more, views which would need to make our Baptist ancestry stir uneasily, on turn over or burst bodily from their graves. But their descendants who listened here, the large majority of them Southern Baptists (the Theological Seminary practically closed during the Congress and the faculty and students constituted a large part of the congregation.—Ed.) listened with smiling equanimity, congratulated the speakers, and if they themselves partook of the discussion did not antagonize the iconoclasts. The committee on programme was as distinctly disappointed as the boy who lighted the fuse of a dynamo cracker only to see it splutter harmlessly out and be carried about as a plaything by the baby. It is surmised, however, that a Louisville Baptist editor will touch a match to the fuse on his own account in an early issue."

From this can be seen what was the Argus' idea of some of the loyalty to the denomination. While sitting in the meeting the writer felt that the atmosphere was charged with anti-Baptist sentiment, and with anything but loyalty to the denomination. Since we do not know what holds the editor of the Argus has some, we have no objection as to the relative brilliancy of this Congress. We do not quarrel with our neighbors as to the wisdom of the Congress. We respectfully ask whether the proposed Western Congress is to be like this.

The writer had a delightful visit to Petersburg, Va., and to the General Association of Virginia last week. This meeting used to be held in June and was known as "the great June meeting." It is always a splendid gathering. Judge Moffatt, a fine presiding officer, was re-elected Moderator, with J. L. Camp, J. B. Turpin, T. J. Shipman and F. W. Claybrook as assistants. The Rev. Hugh C. Smith, one of the writer's "boys" years ago, was re-elected Secretary, and Theo. Elysson, Assistant, B. A. Jacobs, Treasurer and J. B. Montgomery, Auditor.

The stately edifice of the First church, where the writer preached 1875-1881, had been handsomely refitted, and the spacious audience room was filled to overflowing. The annual sermon was by Dr. E. H. Pitt of the Religious Herald, on "the harvest is come." It was a masterly discourse. He showed what the harvest was then and what it is now. He spoke of the opportunities and responsibilities of the Baptists of Virginia, leading up to the work of education. He urged "higher denominational auspices and control," and said that the deepest conviction of his heart was that now is the time to act.

Dr. W. C. Taylor, the pastor, made a happy address of welcome. He told of Petersburg and the Baptist progress there, noting the presence of four or five hundred of the

Dr. B. D. Gray represented the Home Mission Board, with his usual wit and wisdom. It was evident that a number of the brethren are not satisfied with the work of the Board among the Negroes, nor with the action of the Convention at Nashville in this regard. Dr. Van Ness well represented the Sunday School Board, and Dr. Bomar the Foreign Board. Dr. Rowland was voted ten minutes and then (not without opposition) five minutes more, to present the work and claims of the American Baptist Publication Society, which he did most ably. The whole meeting was spirited and fraternal. The Association is a live body, full of vigor and zeal for the advancement of the kingdom. The hospitality of the Petersburg saints was splendid. It was a great pleasure to the writer to greet many friends of former years, some of whom he had not seen since leaving Petersburg 23-24 years ago. He was saddened as he missed so many he had loved and honored, who had passed over the river. The Western Recorder was most kindly received, and a long list of new subscribers secured. Dr. Pitt, of the Religious Herald, expressed the wish that we get 1,000 new names in Virginia.

The United Free Church of Scotland departed in certain respects from those standards. A minority held to those standards. The minority brought suit for the property, church buildings, colleges, parsonages, &c., &c., estimated at \$25,000,000. The suit has reached its final decision in

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FIGURES DO NOT LIE.

Neither do the thousands of people who are sending testimonials letters, gratefully explaining the surprising benefits which they have derived from the use of the remedy which is now attracting much attention everywhere, Vernal Palmationa (Palmetto Berry, Wild),...

A WORD FROM DR. MULLINS.

Dear Dr. Eaton— In last week's RECORDER you say that I should have sent Dr. Strong your editorial note of July 14th when I wrote him. Unwilling even to seem to you to be unfair in any respect, after you made the complaint I wrote Dr. Strong again and sent him your editorial note of July 14th along with your and my published statements since, asking him to modify or comment further in any way on the matter if he desired to do so.

Dear Dr. Mullins: I must be excused from further participation in the controversy. Your letter to the WESTERN RECORDER should settle the whole matter. I am glad that you have set things right.

Since this discussion has related, so far as I am concerned, not to any question of Baptist history, but solely to the interpretation of Dr. Strong's meaning, on my side the incident is closed.

Since writing to you to train denominational champions, not ecclesiastics, nor evangelists, nor reformers, nor apostles, but the aim must be the religion of righteousness. The above statement taken by itself might be misconstrued. I also said: "The conceptions outlined above—denominationalism, evangelism, sociology, apologetics—their own, and ordination themselves in our thinking to the larger ideal; each in its own place and degree, and after its own manner, will find realization under the more comprehensive and exhaustive conception of the Kingdom of God and his righteousness."

You also represent me as saying: "A man who holds to a fixed belief becomes an immovable point in a moving universe. The supreme thing is to put the preacher in the way to see and to work out his own problem." The second of these sentences was not given in connection with what I presume is referred to in the first, and referred to the practical problems of the ministry. There are two or three reasons why I do not care to have the first of those sentences stand, the chief one being that I did not say what the sentence represents me as saying. The only possible statement in the paper to which it could refer is as follows: "The seminary cannot change the texture of a man's mental and moral constitution. The man who is incoherently lacking in tact and common sense will 'abide in that stay' regardless of the universal law of change which rules the universe elsewhere."

"This discussion" has not related to the interpretation of Dr. Strong's meaning. It was merely an attempt to get the matter out of the net whether or not the matter was...

his expressions ("a more controversialist," "speaking in any way what evident he did not intend" and "willful and adroit perversions of what writers say") to be applied, as the Biblical Recorder applied them, to this paper. And whether or not such expressions could rightly be so applied.

We asked Dr. M. whether he intended those expressions for us, and he declined to say. He and we differ radically on one point here. We hold that when remarks, however general, are published reflecting on character and conduct, and those remarks are publicly applied to a certain man, that man has a right to know whether such application was intended by the author of the remarks. Dr. Mullins denies this, and we leave our readers to decide.

On the 2nd point we have conclusively shown that those choice expressions of Dr. M. do not apply to the WESTERN RECORDER. There the matter rests. (2) The editor-in-chief made that report of the "Baptist Congress," and he put down in very brief space his impressions. He did not claim to give any complete idea of any speech. That were impossible in the brief space used for the report. We reported it, very briefly, of course, exactly as we understood it, sitting and listening with both ears; though, of course, Dr. Mullins is entitled to his own explanation of his meaning, and we cheerfully give him the benefit of it.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—Pastor Eaton: Babes in Christ and Unbelief. J. by letter.

Broadway—Pastor Jones: Thanksgiving call and Anxiety for our city.

Chestnut St.—Pastor Weaver: Condition of blessing and Paul on baptism. 2 for baptism, 1 by letter, 6 baptisms.

East—Evangelist T. T. Martin preached five times on Sunday, 6 by letter, 4 for baptism, 15 professions.

McFerran Memorial.—Pastor Hamilton: The Samaritan and Old Wives receive \$137 for Hope Rescue Mission. 2 conversions.

Twenty-second and Walnut—Dr. Mc

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier of nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

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

It absorbs the infectious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest quality of Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in the stomach and bowels, indigestion, constipation and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a potent preparation, yet I believe I get more benefit from Stuart's Charcoal Lozenges than from any of the ordinary cathartic tablets."

Yours very sincerely, Dr. E. Y. MULLINS.

Glothin preached, 3 by letter, 1 by relation.

Clifton—Pastor Foster: Excellence of the Gospel and The Fool's death. 2 baptisms.

East Mead—Pastor Greenhouse: How to promote revival and Love working. 4 by letter.

German—Pastor Jansen: Faith in God and Snatched from the flames.

Highland—Pastor Dawes: Quest for God's kingdom and Quest for idleness.

Logan St.—Pastor Watts: A nation's ingratitude, and W. C. Wood on I have sinned. Good revival spirit.

Parkland—Pastor Taylor: Christian fidelity and Gospel service. C. L. Graves preached on Mercy.

Third Ave.—Bro. Ransom: Right harvest field and Looking after heaven.

Twenty-sixth and Market—Pastor Reed: Temple of God and Yet carnal. 1 by relation.

Thirty-sixth and Grand—Pastor Heilig: In the beginning, God.

Oakdale—Pastor Mohler: Seed by the wayside and Past mistakes as a guard for the future. D. S. Cudley and R. L. Fletcher elected deacons. 1 by letter.

Van Buren St.—Bro. Moody: Christians' light and Profit and loss.

Pewee Valley—Pastor Bennett: Private preparation for public mission.

Ormsby Ave.—Bro. Muirhead succeeds Bro. Cannedy.

Bro. R. W. Taylor made a plea for a church building at Marydale. Conference recommended that the churches purchase lot.

SEMINARY NOTES.

Dr. Sampey conducted chapel exercises, subject, "Moses as a soul winner."

We had the pleasure of having Dr. McHothin to dine with us last week. He talked to us about the recent Texas Convention which he attended.

Bro. J. W. Dickens conducted our mid-week prayer service, subject Christ's temptation.

Supplies for Sunday: Bro. Partee, Preston Mission; W. C. Wood, Logan St. church; W. G. Mahaffey, Cox's Creek; J. W. Dickens, Bedford, Ind.; Dr. G. B. Eager, Elizabethtown, Ky.; Clyde Turner, Newport, Ky.; R. L. Sproles, Mt. Washington; E. P. West, Henderson, Ky.; W. C. James, Eminence, Ky.; C. L. Graves, Parkland church; J. E. Martin, Dayton, Ky.

Bro. C. B. Baker has been called for full time to the care of the church at Utica, Ind.

Bro. W. E. Hunter is being aided in a meeting at Borden, Ind. by Bro. Gunn.

Bro. E. L. Morgan conducted missionary meeting Monday night.

The Seminary suspended work Thursday to observe Thanksgiving.

Dr. Mullins is away this week attending the Georgia Convention at Columbus, and will probably attend the South Carolina Convention before returning.

Bro. Chadwick is supplying a church in Knoxville, Tenn.

The writer received a letter from Bro. R. E. Pettigrew, a member of the class of '04, who is now in Bahia, Brazil, S. A. He is pleased and doing well.

Mr. Dembits of the city, delivered a lecture on Saturday afternoon; subject, Code of Moses vs. Code of Hammurabi.

THE STATE.

Pastor W. S. Ryland writes: "My two churches recently held each a series of meetings. The result at Muddy River was 7 conversions, 8 baptisms; at Spring Valley, 6 conversions, 3 baptisms, 1 added by letter. Bro. F. E. Baird, of Bethel College, preached at the former with earnestness and feeling and captured the hearts of our people. At the latter Bro. J. T. Oakley, of Wertzons, Tenn., presented the old-time Gospel of repentance and faith with form and fervor, and was followed by

THE CONVENTION'S PERIODICALS

Table with 2 columns: Periodical Name and Price. Includes items like The Convention Teacher, Bible Class Quarterly, Advanced Quarterly, etc.

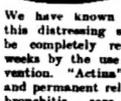
BAPTIST SUNDAY SCHOOL BOARD, 710 Church St. J. M. FROST, Secretary. Nashville, Tenn.

NEW BOOKS BY NOTABLE AUTHORS.

THE LIFE AND ADVENTURE OF JACK PHILIP. Rear Admiral U. S. N. EDGAR STANTON MACLAY. Written in popular style with an introduction by Capt. A. T. Mahan. It gives Philip's own story of the battle of Santiago. Appals to every one who admires American manhood.—Boston Herald. "Will be read with much interest and appreciation in our Army and Navy."—United Presbyterian.

Improve Your Hearing!

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The first passages become clogged by catarrhal deposits, stopping the action of the vibratory bones. Until these deposits are removed, relief is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to always give relief. That there is a scientific treatment for deafness and catarrh is demonstrated every day by the "Actina" system. The vapor current generated in the "Actina" passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. "Actina" has never failed to dispel ringing noises in the head.



We have known people troubled with this distressing symptom for years to be completely restored in only three weeks by the use of this wonderful invention. "Actina" will also give instant and permanent relief in cases of asthma, bronchitis, sore throat, weak lungs, colds and headaches; all of which are directly or indirectly due to catarrh. "Actina" is sent on trial, postpaid. Write us about your case. We will give free advice and positive proof of astonishing results. A valuable book—Prof. Wilson's 100-page Dictionary of Diseases, Free. Address: New York & London Electric Association, Dept. 88, T. 929 Walnut Street, Kansas City, Mo.

"The Simple Life."

BY CHARLES WAGNER. This is one of the greatest books of the present day, and President Roosevelt says of it: "I am preaching your book to my countrymen. 200 pages. Agents wanted to sell it. Paper cover, 30 cents; cloth bound, 60 cents. Send for a free trial or receipt of price by J. R. O'GILVIE PUBLISHING CO., 17 Ross St., New York.

Family Circle.

Stories for the Young and Old.

THE OTHER SIDE

Climbing the mountain's steepest crest, I wondered much what sight would greet...

The other side was all unknown; But, as I slowly toiled along, I expected to see more than any song...

Meanwhile the mountain shrubs dis-filled Their sweetness all along my way, And the delicious summer days...

At length the topmost height was gained; The other side was full in view; My dreams—none of one of them was true...

For far and wide on either hand There stretched a valley broad and fair, With greenness flashing everywhere...

Who knows, I thought, but so will prove Upon that mountain-top of death, Where we shall draw diviner breath...

It may not be as we have dreamed, Not half so awful, strange and grand; A quiet, peaceful, homelike land...

But now along our upward way What beauties lurk, what splendours glow! Whatever shall be, this we know...

THE END OF A QUEST.

Miss Barbara stood in the doorway looking out with dull, vacant eyes at the rows of withered chrysantheums...

Two weeks ago the leaves on the young peach tree by the porch had shown like herald banners against the mossy roof...

She spoke with unusual severity and impatience for she was heartily tired of the subject...

"I think you'd better go to your room and lie down," said Phemie. "You don't sleep half enough..."

"Phemie, who was a busy, energetic little body, eager to 'get on' in the world, and fond of having her own way in matters pertaining to her household...

She was beginning to resent the presence of Miss Barbara as a fixture in her home. Why, she reasoned, should John continue to burden himself with such a useless old creature...

"I wish, Phemie," said Miss Barbara, plaintively, as she shut the door softly and came back to her accustomed place in the chimney corner...

"Well, it isn't at all likely that you'll ever find her," replied Phemie, carelessly, and without looking up from her sewing...

A piteous expression came into Miss Barbara's eyes, and she clasped and unclasped her hands nervously.

"It wouldn't be high as loneliness for me here as I had Polly Ann," she said, with slight pathos in her voice...

"Phemie glanced up from her work with a frown. 'You've lived a good many years without her, and got along pretty well, too,' she remarked...

"You've had some days of stormy wind, and with much adversity, that you'll drop the subject of Polly Ann when we get settled here in our new home..."

"I wish you'd send her away, John," she added, getting up from her chair to lay a coaxing arm about his neck...

"I'm sorry to be thankful for all he's done for me, for I know I haven't any claim on him if he has taken care of me all these years that I've been parted from Polly Ann..."

"Then stop talking about your sister. For it's more than likely that she's been dead for years, or you would have heard from her long before now..."

"What's up, Phemie?" inquired John, as he was stepping into the porch an hour later. "You look as solemn as if you had just returned from a funeral..."

"Some old subject, eh?" he said, cheerfully, as he shook the raindrops from his hair. "You've been thinking about Polly Ann, eh?"

"Yes," she answered shortly, meeting his quizzical look with a frown. "I wish you'd send her away, John," she added, getting up from her chair...

added, getting up from her chair to lay a coaxing arm about his neck. 'We'd be so much happier without her. The presence of such a creature in the house is extremely annoying and distasteful to me...'

"Not even to please you," he replied, a frown showing itself on his pleasant, boyish face. "So let us say no more about it..."

"The neighborhood was new and strange to her, but she remembered having seen the gables of a house somewhere in the distance..."

"But now there was nothing in the way of her proposed quest. Even her fear of a scolding from Phemie was forgotten in her firm hope of finding Polly Ann..."

"The day was mild and balmy—just such a day as sometimes smiles out at us from the gray, bleak November with all the beauty and brightness and vigor of nearly the year..."

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"Then stop talking about your sister. For it's more than likely that she's been dead for years, or you would have heard from her long before now..."

"What's up, Phemie?" inquired John, as he was stepping into the porch an hour later. "You look as solemn as if you had just returned from a funeral..."

"Some old subject, eh?" he said, cheerfully, as he shook the raindrops from his hair. "You've been thinking about Polly Ann, eh?"

"Yes," she answered shortly, meeting his quizzical look with a frown. "I wish you'd send her away, John," she added, getting up from her chair...

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day on. I ain't goin' to be a burden to you and John any more, Phemie. Me and Polly Ann has got to make up for all them lost years; ain't we, Polly Ann?"

"Polly smiled into the happy eyes so like her own. 'Yes, we've been wanderin' for a year for nearly thirty years, but, please God, we'll spend the rest of our days together,' she said softly."

SECRET OF A LONG LIFE.

You sometimes see a woman whose little old age is as exquisite as was the perfect bloom of her youth. You wonder how this has come about. You wonder how it is her life has been a long and happy one. Here are some of the reasons:

"She knew how to forget disagreeable things. She kept her nerves well in hand, and inflicted them on no one."

"She mastered the art of saying pleasant things. She did not expect too much from her friends."

"She made whatever work came to her congenial. She retained her illusions, and did not believe all the world wicked and unkind."

"She relieved the miserable, and sympathized with the sorrowful. She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged."

"She did unto others as she would be done by, and now that old age has come to her and there is a halo of white hair about her head, she is loved and consoled. This is a secret of a long life, and a happy one—Selected."

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Little Ones.

POLLY'S VICTORY.

So the little brown cottage was rented at last. Mrs. Skinner, the very rich but very "close" owner, looked the rough stone-cutter over as he handed her the money for the first month, and informed him that she had no money to spend in repairs.

"Famblly?" she asked. "One," was the answer. "'N' ye didn't s'pose I thought ye'd hev two famblies, did ye?" Mrs. Skinner's voice was thin and shrill. The stonecutter didn't like it.

"There's just one in my family besides myself. That's Polly, my little girl." "Hugh!" Mrs. Skinner counted the money the second time, looked the silver over carefully, and held the bills up to the light.

"If you don't find that money all right just let me know, will you?" was all the stonecutter said as he went away.

They moved into the little brown cottage that very evening, after his day's work was done. Mrs. Skinner, from her window opposite, noted how very few "things" they had. She also noted that the little girl was followed by a white Pomeranian dog, and that she carried a large white something in her arms.

"Great girl like that to be playin' with dolls!" sniffed Mrs. Skinner. But as Polly turned about to look down the street a long, fluffy white tail moved itself back and forth just under the little girl's arm.

"A cat, as I'm a live woman! Poor folks allers burdens themselves down with dumb critters. Th' noorer they be the more dumb critters they has. These here folks'll bear watchin'. I'll insist on havin' my rent the very first day in th' month—in th' mornin'!" Mrs. Skinner hadn't much to do. Her husband managed to keep away all day, and not many people cared for her friendship; so she had time to watch the little family of one. She saw that the stonecutter helped about the work of morning and night; that every day at 12 and at 5 the little girl with the cat and dog posted themselves at the window, and when the stonecutter appeared at the rickety gate she saw the door fly open and all three run to meet him.

"Must be kinder nice t' hev somebody so flected when you come home," said Mrs. Skinner to her self. Rent day came. It was a Saturday. Mrs. Skinner set her lips together, tied on her bonnet, and rapped at the door of the little brown cottage. Polly opened it. Her sleeves were tucked up, and she had on a big gingham apron.

"Oh, good morning!" she said: "I think I know who you are. I'm an old you called; though I wish I'd been enrier with my work. I'm having a lot of trouble trying to make a cake for mine's birthday—it's to-day, and he doesn't have to work this afternoon, being Saturday; and he's going to take me for a trolley ride. I'm 'raid the fire lan't light. And I'm trying to make icing for the cake; but it won't ice!"

But Polly's welcome touched her, and Polly's appeal to her skill in cooking was a very wise thing, since Mrs. Skinner was proud of her cooking.

She put down the thought of rent and went to the stove, held her hand near the oven door, and looked wise. "That's about right," she said. "How long has it been in?"

"Ten minutes." "Now let's see your icing," said Mrs. Skinner. "Why, land sakes! yer should a-beat the whites uv yer eggs all inter a froth afore ye added th' sugar!" "What shall I do?" cried Polly. "I'm so disappointed. I must have something nice for him, because it's the first birthday since mamma— And I've bought three pretty candles, one for the birth-days past, one for the now birth-days, and one for the birth-days that I hope will come. Oh, if you'll wait I'll run to the grocer and tell him about it and ask him to trust me till next week. You see, I used all my money on this and the presents Tom and Tab and I are to give him. I'm sure the grocer'll trust me, if I tell him it's a s'prise to papa."

"Just you wait here," said Mrs. Skinner, "and don't you worry." Then she opened the oven door very carefully and found that the cake was baking beautifully.

"Five minutes more'll fix it," she said. "Now jest you wait." She went across the way and returned with two eggs, a bowl of powdered sugar, a bottle of flavoring, and a gingham apron. Polly flew to open the door. Mrs. Skinner's heart grew warm. "Oh, how good you are!" said Polly, and the white cat came up to rub herself against the visitor's gown, while the white dog came over and gave her a friendly sniff or two.

This icing iced, and the cake was a dream of snow, Polly said, as they stuck the candles on the edge of the plate.

"Now," said Mrs. Skinner, "you just run over with me and I'll give you some rose geranium leaves to lay 'round it. Then if yer pa don't think it's nice he's no friend of mine!" They both went over, and both came back with the geranium leaves. Mrs. Skinner was becoming interested in the supper.

"I'm going to make a real loaf for our supper t' home," she said. "I'll bring ye over some slices an' a plate uv my six biscuits." Polly was in ecstasies. "I don't know what I'd have done without you," she said. "I was ready to cry when you knocked."

"There, there! never mind. What time'll you hev this supper?—cause maybe there'll be one or two other things that I kin spare s' well as not." "I—I wish you would spare yourself," said Polly, hesitatingly. "And maybe Mr. Skinner would come, too. I've seen him go in every day. And he looks so kind. Won't you both come over and make a truly party out of our birthday? Papa would like it, I know. Sometimes we two are lonesome."

And they came. You'd hardly expect it, but they really had a happy little time. Mrs. Skinner thought the white dog and cat were good to keep the little girl from being lonesome, and Mr. Skinner suggested, as the rent was handed them by the stonecutter, that a good part of it should be used in repairs on the little brown cottage.—Christian Advocate.

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Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have pains across your forehead?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have an unpleasant discharge from the nose?
Does mucus drop into your throat from the nose?

Answer the questions I've made out for you, fill in your name and address plainly on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail them to me as soon as possible. I'll tell you nothing and I'll give you the most valuable information. Address: Catarrh Specialist SPROULE, 62 Trade Building, Boston. Don't lose any time. Do it now!

DEAR RECORDER:

Owing to the recent loss of our college building by fire, we are led to place the matter before the readers of the Recorder, and ask help for the purpose of rebuilding. There was no insurance on the property. In a few days all would have been insured. We were only waiting possession of the neat and commodious boarding hall for girls, which was nearing completion and which is, for finish and convenience, one of the most handsome frame buildings belonging to any college in the State. The cost of the building and furnishings will not be less than \$4,000, which amount has just been raised through subscriptions by the good people of Blandville, surrounding towns and country. All were delighted with the new building, and the prospect for our school, which has been struggling for so long with difficulties, which only a boarding hall could meet.

On the morning of October 24th, the teachers, school and many loving friends were called upon to see, seemingly, all their fond hopes go up in flames. Nevertheless, in the face of this fearful calamity, four or five of the trustees, who were on the ground, had decided to call the entire Board together on the following morning. So on the morning of the 25th, committees were appointed for repairing and soliciting help. In a few days about \$1,200 of the three or four thousand, so much needed, has been subscribed, and it is believed that several hundred more can be raised in and near our own home. We believe our Paducah and Mayfield brethren will come freely to our relief. We have the full confidence and sympathy of our sister college at Clinton; but, brethren and sisters, and friends of Central and Eastern Kentucky, we address

those who live north of the Tennessee river, do you know that you have never helped an institution of learning in this part of our beloved state? While we are encircled by a population of more than 300,000, with our two schools we have done much. The task is too great and our needs are too apparent for us to refrain from calling upon you. We know that you have not neglected us intentionally, and, with an abiding faith in God, that you will respond to our call, we offer this one appeal for help. We must have \$4,000, or we must work under disadvantage.

Before laying this paper aside and dropping this matter from your mind, ask God to help you decide just the amount you ought to send at this time of pressing need. Send the amount, whether large or small, either to J. N. Robinson, President College, or E. W. Horr, treasurer of Board.

J. N. ROBINSON.
Blandville, Ky., Nov. 7.

DEAR RECORDER—

I notice that committees on Sunday Schools in some of our general bodies are incorporating in their reports this statement: "Statistics show 95 per cent. of the preachers, 85 per cent. of the converts, 95 per cent. of the church workers come from the Sunday Schools and 75 per cent. of the churches are started by Sunday schools." Upon one occasion the statement is made by the committee on Sunday schools that more than 75 per cent. of the baptisms in the State come out of the Sunday Schools and yet it is added that more than half of the church-

es in that state have no Sunday Schools! As it is a matter of denominational interest, and, to use the words of the Watchman, which appears in your paper, "It is not bigotry nor narrowness to insist upon an important denominational truth," I would be greatly obliged to any of your readers who may be in a position to do so, to give the facts concerning the above statistics; how they are obtained or collected, upon what foundation do they rest, the author, &c., &c.

If my memory serves me correctly these "statistics" first appeared in an interdenominational Sunday School periodical, the name of which I cannot now recall. Although these "statistics" may not have originated among the Baptists, yet many Baptists are accepting them as truth, and conventions and associations are endorsing them as truth without question. I have been associated with Sunday schools, as pupil, teacher and superintendent for over thirty years, and speak from experience when I say that a Sunday school properly conducted is a valuable adjunct to a church; but I am not able just yet to get my consent to accept as true statements that seem to give more credit and greater prominence to the Sunday school in the work of evangelizing the world than the Church of Christ.

J. R. HAMPLER.
Summit, Miss., Nov. 13.

DEAR RECORDER:

It was my pleasure to occupy the Grand Rivers pulpit last Sunday morning and evening. The brethren are at peace and have a mind to work. They have a good Sabbath school and are doing well. It was a joy to be with this my old charge.

I was also among the brethren at Gilbertville recently, though not at services. This is an excellent village church which has done a great work for the Master. When the venerable Elder D. M. Green calls to mind how much this fruit of his labors together with the many other churches in Western Kentucky especially which were gotten up and organized through his instrumentality, have done for the world it must be a great joy to his heart in his now declining life. God bless the dear old brother who has done so much and is yet anxious to be still doing for the Master.

Elder R. W. Morehead, assisted by Elder J. S. Miller is in the midst of a promising revival meeting with his Cerulean Springs church.

Elder J. T. Cunningham, assisted by Elder T. B. Rouse, has just commenced a series of services with his Blue Springs charge.

T. E. RICHY.

REMEMBER THE ORPHANS.

In celebrating our day of thanksgiving we ought not to forget the poor and destitute orphans among us who are not so fortunate as to have the comforts of a home with papa and mamma and all the children in a happy circle, as we have.

An American thanksgiving bird or a piece of warm clothing for one of the 15 boys or 10 girls at the German Baptist Orphans' Home would be an appropriate thank offering to the Father of orphans and would enable us to be more happy to enjoy thanksgiving day than ever before. If we could be present to see these dear children enjoy these pleas-

BETTER THAN SPANKING.

Spanking does not cure children of urticaria. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her husband's medicine to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame your child. The reason are it can't help it.

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Pastor J. W. Elliott writes: "Please change my paper from Ruxton, La., to Farmerville, La. I have accepted a parsonate here and shall occupy a parson's home now in process of building."

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ON THE INCREASE.

WORLD'S FAIR TRAVEL GETTING HEAVIER.

While the volume of travel to St. Louis on account of the World's Fair has not quite come up to the expectations of the World's Fair management, the railroads, it has been as large as was expected, all things considered.

The heaviest months, so far as attendance is concerned, will be September, October and November, and during these three months the admissions will undoubtedly equal, if not surpass the entire number registered up to August 31st last.

It is certainly a big, grand show and one that no person with the means should miss. It is the opportunity of a life time in an educational way and one that will be taken advantage of by the great majority of the people of America before its close. It is an attraction that all Americans are proud of, and justly so.

On account of its unexcelled train service both as regards equipment and accommodations, the Louisville, Henderson & St. Louis Railway, better known as the Henderson Route, has carried the majority of Kentuckians to St. Louis and have beyond a doubt been more instrumental in contributing to the success of the Fair than any other railroad in this territory.

The Henderson Route is justly entitled to all the praise that is being bestowed on them, as their train service is unquestionably the finest operated in or out of Kentucky, and their schedule of trains to every nearby destination makes on the majority of roads.

For comfort in travel and for the best accommodations and latest train schedules, there's but one thing to do all things being equal—get the Henderson Route habit—and report this meeting in purchasing your tickets.

The Farm

of a Household

Mr. Dave Lessenberry, of Glasgow, sold a good work mule for \$115 recently.

Mr. J. E. Goff, of Barren county, sold to John Winn a six-year-old mare mule for \$175.

Mr. A. G. Mitchell, of Smith's Grove, bought of L. B. Summers three fancy yearling mules, for \$110 each.

Mr. J. D. Smith, of Woodford, has sold to Simon Well 123 head of export cattle that averaged 1,401 pounds, at 5 cents.—Woodford Sun.

B. Frank Martin sold to T. J. Burgess the finest bunch of cattle that has ever left this county, weight about 1,600 at 5c per lb.—Cynthiana Democrat.

A good crowd attended the sale of W. A. Durham Thursday of last week. Fair prices were realized as follows: Saddle mare, \$30; 1 4-year-old mule, \$151; 2 2-year-old mules, \$150, \$125; yearling colt, \$70; weanling colt, \$25; hogs, \$4.80 cwt.; 2-year-old steers, \$35 a head; yearling steers, 30; milch cows, \$25 to \$35; heifers \$15 to \$25; calves, \$12.50 to \$21; hay, \$7.50 to \$9.50 per stack; corn, \$2.15 barrel in the field.—Mt. Sterling Gazette.

More fortunes are being made in growing Bermuda onions in Texas than in the oil business. Some capital is required to operate in the Texas oil fields, while in the onion growing business an investment of a few hundred dollars is reasonably certain of bringing a profit of several thousand. The area of the State in which onions can be grown is limited, but it covers many hundred thousand acres. This land is situated in the extreme southwestern part of the State.—Winchester Dem.

Farmers all over the country are pruning their trees and several residents of the city have in the past two months had their shade trees clipped. The following may be of interest to those who have never studied the art. In a general way, summer pruning promotes fruitfulness, while if the wood growth is desired, prune in winter. The explanation of this is that great growth and great fruitfulness do not go together. A plant must reach a certain degree of maturity before it will produce fruit and an abundance of plant food at the time the buds are forming is desirable for best results. Now, if by summer pruning part of the branch is removed, the growth is checked, and as the part removed lessens the demand for plant food, it can be devoted to the production of fruit buds. If the tree is allowed to go into winter quarters undisturbed at the end of the season, the roots and tops are in a sort of equilibrium, or balance each other. Now, if during the dormant period a considerable part of the top is cut off, a strong pressure of sap is brought to bear on the remaining buds and a greater supply of nourishment is furnished for growth of each. The result is that a large growth of wood results, and when the time comes the following season for the formation of fruit buds, plant food is not abundant and few blossoms are produced.—Danville Advocate.

RECLAIMING A WORN-OUT HILLSIDE.

What to do with a steep hillside is a question many farmers have to answer; and when the hillside has been neglected until it is galled and gullied, it is by no means an easy problem.

If the owner does not mind spending money, the quickest and simplest thing may be to terrace the hill. If this terracing is properly done, it solves the problem at once; but if it is not well done, it is likely to be only a waste of time and labor. If the land is to be cultivated, terracing will often be profitable and may be indispensable. Most steep lands, however, should be devoted either to permanent pasture or to the growing of timber, and many farmers are either unable or unwilling to spend much money on such places.

Where it is desired to set the land in grass, the most effective way of going about it is to clean it up thoroughly, fill up the ditches, plow and seed with grass at once. There is always a chance of success with this plan; there is unfortunately also a possibility that before the grass is large enough to hold the soil, a heavy rain may come and wash it all away. I know one field of 20 acres that the owner twice prepared for and seeded with grass, only to see it cut to pieces by a multitude of gullies, big and little. He gave it up then; and the old field remains a perpetual eyesore.

If one decides to plow a hill that is likely to wash, there are a few things to observe. Begin at the top of the hill; plow deeply, subsoling if practicable; and and fill up the water courses as much as possible. When seeding, it is well to sow some rapid-growing grass with the other kinds, so as to cover the ground as quickly as possible, also to make extra sowing along the gullies. Straw, chaff, leaves, small brush or manure scattered along the ditches and on the steepest points will also be of service. Wherever it will grow, Bermuda grass might be put out in the gullies, or, for that matter, over the whole field. A number of grasses should usually be sown, special attention being given to those which form a dense sod, and thus prevent washing. Red-top, white clover, sheep's fescue, Canada bluegrass and Tennessee fescue are recommended for various soils; and on all lands where it is at all likely to thrive, Kentucky bluegrass should be included. This work may be done either in fall or spring, but the latter is usually to be preferred.

If the owner of an old hill is not willing to go to the expense and run the risk necessary to securing a stand of grass, he may try planting it with trees. The planting of trees for timber would be a new line of work with most farmers; but in most cases it might be made a very profitable one.

Suppose we have a hillside, poor, gullied, bare in spots, in others grown up to weeds, briars and bushes. Along the gullies and on bare points we will plant black locusts, putting them close together so they will grow straight and tall. They will hold the soil, and as they grow will fill the gullies. If we put out sprouts, five or six feet high, we can be cutting fence posts in 15 or 20 years. Long before that time the ground about them will be covered with grass. They are easy to transplant, too, and it might be as well to get out

the whole field to locusts.

There are many other trees, however, that we might plant. The walnut and the chestnut both offer great returns, if the soil is suited to either of them. If planted for timber, they should be put rather close together; while if a return in nuts is expected, each tree should be given plenty of room. With either, it would probably be more feasible to plant the nuts than to transplant young trees.

Of course in the planting of these trees one must wait a long time for any appreciable returns; but the work of planting is light, and after they have started to growing there is the satisfaction of knowing that the old hill is becoming more respectable and more valuable all the time, instead of growing continually worse, as it would if left alone.—E. E. Miller, in Country Gentleman.

PAIN COST MONEY.

The following from the *Journal of Agriculture* presents an idea that no doubt will be new to many of our readers. Of course, what would affect the gain on a beef animal would also affect the flesh of a working horse or a milch cow.

It pays to keep the animals comfortable. If an animal is subject to discomforts of any kind it will decrease the gains he will make on feed. This has been demonstrated over and over again. At a Wisconsin convention a cattle feeder said: "You must keep a steer comfortable. One time I had my steers weighed in and one had gained only ten pounds during the month, while the others had gained from fifty to sixty pounds each. I thought of course my boys that had weighed them had made a mistake. The second month that steer gained only fifteen pounds, while the others had gained eighty pounds. I examined that steer and found he stood on his toes and his legs had become sore. I took him out of that place and put him in a box stall and he gained ninety pounds a month for the next three months. At another time I let the steers out for water and they ran hard and one steer hit and cracked his horn. He gained only fifteen lbs. the next month. The rest gained eighty pounds each."

By cutting old potatoes into very small balls, allowing them to soak for three or four hours in cold water then boiling in cold salted water and serving with cream sauce a very good substitute for new potatoes is obtained.

The white of an egg added to cream will alter the flavor though increasing the quantity and will cause it to whip to a froth and more readily.

Cheap eggs are as good as cheap lamp-chimneys.

MACBETH.

If you use a cheap chimney, you lose a good deal of heat, light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Best? Write us. MACBETH, Pittsburgh.

MALARIA IN THE SYSTEM

Holly Springs, Miss., March 26, 1895. While building outdoors in Tennessee some twelve years ago a number of malarial contractions gave me various forms of blood and skin diseases. I treated S. S. S. in my commissary and gave it to my hands with most gratifying results. I can recommend S. S. S. as the best preparation for malaria, chills and fever, as well as all blood and skin diseases. W. L. McCOWAN

I suffered greatly from Bolls, which would break out on different parts of my body. I saw S. S. S. advertised and after using about three bottles I was cured, and for the last three years I have had no trouble whatever. A. W. ZIMMER, 757 Read St., Ryanville, Ind.

I began using your S. S. S. probably ten years ago for Malaria and blood troubles, and it proved so good that I have continued ever since using it as a family remedy. It is a pleasure for me to recommend S. S. S. for the benefit of others who are needing a first rate purifier, tonic and cure for Malaria. Arkansas City, Ark. C. C. HEMKROWAY.

Bolls, abscesses, sores, dark or yellow spots and debility are some of the symptoms of this miserable disease. S. S. S. counteracts and removes from the system all poisons, cleanses all impurities and builds up the entire system. It is guaranteed a purely vegetable remedy.

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The Swift Specific Company, Atlanta, Ga.

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Travelers from Louisville, Cincinnati or points north to the Sunny land of Florida traveling southward via Chattanooga, Lookout Mountain, Atlanta, Jacksonville, now at the slight additional cost of 50 cents, can visit all the beautiful Asheville, Hot Springs (S. C.), and Knoxville, or vice versa—then passing through the beautiful Land of the Palmetto to the Western North Carolina lying between the Blue Ridge Mountains and the Iron, Rocky and Upland States. This is a superb elevated plateau the lowest point of which is 2,000 feet above the level of the sea.

ASHEVILLE, with its splendid hotels, open the year round, is encircled by magnificent ranges of mountains, and is a favorite stop-over point for thousands of tourists annually. Other noted resorts in the "Land of the Sky" and "Smoky Country" are Hot Springs, Flat Rock, Tryon, Brevard, Townsend, Waynesville, &c.

All FLORIDA WINTER RESORTS are quickly and comfortably reached by the fast and convenient train schedule and through tickets to and from the Southern Railway and Queen & Crescent Route either through the "Land of the Sky," or direct through the "Land of the Palmetto."

The "Florida Limited," leaving Cincinnati 8:30 a. m., connecting at Lexington with morning train from Louisville arriving at Jacksonville early next morning, runs every day in the year. The "Change and Return Limited," leaving Cincinnati in the evening, connecting at Lexington with the evening train from Louisville will arrive in Jacksonville on January 1st, 1905. Both of these trains run through to Jacksonville with Dining Car service on route. For low winter tourist rates, schedules, literature or other information, apply to:

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A new "Royal Baker and Pastry Cook." A collection of the best practical receipts for every day American cookery.

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Items of Interest

News of the Week.

Dr. Thomas M. Dewey, President of Lehigh University, Pa., died at his home in Bethlehem, Pa. He had undergone a surgical operation from which he did not rally.

It was reported that quite a revolution had broken out in Rio Janeiro. It proved to have been a revolution of school boys.

There have been many deaths in Chicago. A building in Chicago, containing approximately two tons of dynamite, exploded.

After all the hardenings on both sides in Colorado, the miners seem to have won. A telegram from Denver says that action has been posted by five big mines that the demand of the union for an eight-hour day will be granted.

The report that the Japanese had lost a war vessel which was being used by a Russian mine has been confirmed. It was the battleship Yamato.

The German Emperor ought to be careful about bringing upon himself the contempt of his people. Contempt is never bestowed that way.

The Hague Tribunal met on November 21. They had before them for arbitration a dispute between France and Germany and one between Japan and England.

The Chinese, through their ambassador in England, have recently announced that on the subject of the treaty the Chinese government would not be bound to sign a condition.

China, to whom Thailand belongs, refused to sign the treaty, and the Chinese government refused to ratify it. No one on the side of Thailand stated it who had any doubt as to the result.

The London Daily News gives the weekly statistics of births and deaths in England, and also compares the number with those of previous years.

HEAVY FINES FOR SCALPERS.

George D. Bailey and Emil Charles, railroad ticket brokers, pleaded guilty to violation of the city ordinance requiring ticket brokers to give a receipt and description of tickets bought.

THE TEACHING OF JESUS CONCERNING THE SCRIPTURES.

It is the latest book from the pen of the well-known Dr. James Denney, D.D., LL.D. It is the fourth volume in a series on the teachings of Jesus.

OTHER STATES.

Pastor Willis L. Wright writes from Buena Vista, Va.: "Have been called to the evangelistic work in Virginia."

Pastor J. H. Ellis writes from St. Stephens, Ala.: "I have accepted a call to St. Stephens, Ala., and am now on the field here."

Pastor W. A. McQuin writes from Bogus La Bata, Ala.: "Please change my paper from Mobile, Ala., to the above address."

Bro. J. A. Stephenson, Sharpsport, La., writes: "We are very much pleased with Bro. Sumrell. He is proceeding to good congregations."

Pastor H. H. Shell writes: "Please change my paper from Mobile, Ala., to Lake Charles, La. I have accepted the care of the First church here."

DEAR READER:

I give an account of two dedications that I have had, one on the 9th and 10th of October at the 11th St. First church at Hesperwell, Cumberland county, where we have been struggling in this work for nearly a year.

The other was at Russell Springs in Russell county. This is the largest town in the county, and they have never had a church service of which they were so proud.

money enough to meet all demands. This house, with its furniture, makes the finest church house in the county. We possess a bright future for both of these churches.

Miss Eloise Graham Christian, the only daughter of Rev. Dr. J. T. Christian and wife, is a young lady of rare advantage and accomplishments.

George D. Bailey and Emil Charles, railroad ticket brokers, pleaded guilty to violation of the city ordinance requiring ticket brokers to give a receipt and description of tickets bought.

In order to protect themselves the railroad ticket brokers have been instrumental in assisting the city in presenting these cases where the ordinance is violated.

WINTER TOURIST TICKETS

ARE NOW ON SALE VIA Louisville & Nashville Railroad TO FLORIDA, GULF COAST RESORTS, CUBA, At Very Low Rates

THE MARKETS

Table with market prices for various goods like wheat, corn, and other commodities.

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The present season has been one of phenomenal selling in our Coat and Suit department. And why? Because discriminating women find our "Ready-to-Wear" embodies all style and quality requirements.

We Offer a Host of Remarkable Values

- TAILORED SUITS Ladies' Tailor Suits of cloth, check and fancy mixtures; black, brown and navy cut new style blouse, ripple tail coat or the 25 and 30-inch length coats, tight or semi-fitting; skirts cut very full with side and box plaits; suits nicely trimmed with velvet braids, etc. These suits are worth a great deal more \$24.00

Special Sale of Silk Waists

Beautiful Children, Tulle and Pique de Soie Silk Waists; beautifully with tuck and box plaits; fancy stock \$5.00

Special Sale Fur Scarfs

Isabella and Sable Fur Scarfs, 45 inches long; extra fine and soft; double strand; \$15.00 value \$10.00

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