

WESTERN RECORDER

Faith, Hope and Love, these three

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Comfort in Distress.

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

Nahum begins his prophecy with the words, "The burden of Nineveh." We are reminded of our Lord's weeping over Jerusalem. The Son of Man felt the burden of the great city. Nahum was distressed because he believed in the wrath of God, and he saw a cloud charged with thunderbolts hanging over Nineveh. "The Lord," he says, "will take vengeance on his adversaries, and he reproveth wrath for his enemies." It may be the wrath of the Lamb, but it is terrible. It is the wrath of innocence against guilt, of meekness against brutality, of chastity against unchastity, of sin against righteousness. When we have a proper conception of God's holiness and man's sin, we too will ask the question, "Who can stand before his indignation, and who can abide the fierceness of his anger?" The burden of God's wrath should lead Christians to pray more fervently and work more earnestly, as they see the multitudes in our great cities given up to self-seeking, worldliness and sin.

The burden of the prophet is increased by the drunkenness of the people. "They are drunken as drunkards" (Ch. 1:10). And this, too, remember, was before the saloon was an institution, or the liquor traffic governed rulers.

And the prophet is distressed by the burden of deception and robbery. "It is full of lies and robbery" (3:1). In Nineveh, as in the great cities of to-day, there were doubtless the best and the worst side by side. Honesty on one side of the street, dishonesty on the other; industry here, thievery there. But in the prophet's view the lies and robbery seemed to predominate, and after we have passed through an election excitement, it is easy to share the opinion of the prophet. During a campaign political lies fill the air, and after the election we learn that a number of men have robbed their fellows by gambling, and are not ashamed to own it. It is well to remember that gambling bears the relation to robbery that duelling bears to murder. A man meets another on the street and shoots him down in cold blood; that is murder. A man meets another, and they agree to go out to a lonely place in the early morning and shoot at each other until one is killed. That too is murder, the only difference is that in the first case there was one murderer, in the second case there are two. A man meets another on the dark street and says, your money or your life, and the purse is delivered; that is robbery. Two men meet and they agree to rob each other on the chance of shuffling the cards or casting dice. The difference is that in the first case there was one robber; in the second case there are two.

The essence of robbery is the desire to get something for nothing, and the essence of gambling is the same. The man who seeks something for nothing by betting on cards, or a horse race would get something for nothing by stealing if it were as popular to steal as to bet. The principle is the same. The day after the election we saw the pictures of three men in an evening paper, one of whom had robbed his neighbors of \$50,000 and another of \$10,000 and another of \$5,000, and the burden of it was that they were not ashamed to own it. Drink for the body, and the gambling mania for the mind, are the twin demons that wreck character in our great cities.

Like the rift in the thundercloud which

lets through the sunlight, or the star at midnight is the promise which brings comfort to the burdened heart of the prophet: "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him" (1:7). Though God's wrath is fierce he is good, and the fierceness of his wrath against sin will be seen sooner or later to be a proof of his goodness. For him to sit unmoved by the wrecks which sin makes, would be evidence of malevolent character. Though drunkards reel to ruin, God is good. Their reeling is a sign of his goodness. If men could drink to the death without reeling, drunkenness could do its work quietly and all the more fatally. Though in the conflict between darkness and light darkness seems to prevail, God is good, for out of darkness he can make the light to shine. Though there is emptiness and desolation in the home and heart, God is good. If sin could enter home and heart with its death-dealing poison without producing desolation, it could perform all the more easily its direful doings. Though pain runs with fiery feet along the nerves, God is good. Pain may be the angel of mercy warning us to guard against greater pain.

God is himself the protection against the trouble which the working of his inexorable laws may bring. "He is a stronghold in the day of trouble." He can even transmute the black soldiers of sorrow that charge upon us, into bright angels of light that stand guard around us. "Your sorrow," said Jesus, "shall be turned into joy."

I was told one Sunday morning that a devoted member of my church had during the week lost her eyesight. I went to my Bible, sought some promises for her comfort, and went out to her country home to see her. I expected to find her downcast and gloomy, but she greeted me with a cheery voice and a happy smile. She said, "When I found that I was going blind it greatly distressed me, because I knew I never again would see the flowers in the yard, the beauties around my home, or the voice of my loved ones. But after the darkness had settled upon me, which drove out the old homestead, the new homestead came plainer into view. Though I could not see the gates to my yard, the gates of pearl were ever before me, and though I could not look upon the landscapes around my home the

"Sweet fields beyond the swelling flood
Stood dressed in living green."

As earth receded heaven came into view. God was her stronghold in time of trouble. By his presence and promises he protected her against the dangers of blindness, and was ever about her a citadel of defence against the wiles of the tempter. "He knoweth them that trust in him." Not them who have grown wealthy or famous, not the heroes and the heroines of history, not the famous thinkers and workers in the world, but all them that trust in him. There are millions of sheep and all of them much alike, but the shepherd knows each one, and calls it by name. However great our distress the consciousness that God knows us as the physician knows the patient and adapts his treatment to his condition, as the parent knows the child and lovingly trains him in the way of duty is sweet. It is well that I know the Lord, it is better that he knows me.

But even the cross stands in the light. It is held up by God's hand between the gladness of the nativity and the glory of the resurrection.—A. J. Lyman.

How About the Result?

Probably all who attended the Bible Conference at the Memorial Church in Philadelphia, and of which we gave so full a report, would bear witness to the fact that it was good. The programme was thoughtfully prepared, and many of the expositions and addresses were fine. The audiences, while not crowded at any time, in the evening were larger than we are wont to gather on such occasions.

But how about the result? What is to come of it? Will our pastors preach any better because it was held? Will our members live any better or work any better than before its many sessions were attended by them? Have our ideas of truth been enlarged, our springs of impulse been inspired, so that something practical shall grow out of its holding? Of course, it is but trite and commonplace to say again what has been said many times before, that to excite any emotion that does not find practical embodiment is by so much to weaken that emotion. The sentimentalist who only weeps over imaginary woes grows hard-hearted. The religious convention-attender is not most likely to be the most fruitful worker. If he only attends and does not put into practical embodiment the thoughts received, he will grow worse thereby instead of better. Unless, therefore, we become more at one with the divine purpose, or seek more to realize Christ's kingdom, or strive to comport ourselves more in accord with the divine holiness, or enter into the new evangelism with greater soulfulness, the speakers who presented these themes will have injured us rather than helped.

We have often queried as to these many conventions we have so gotten into the habit of holding. We probably run to them more than do any other people. We have winter conferences and summer Chautauques and kindred meetings almost without number. To what end are so many of them held? Are we really any better because of them? Do we work more? Do we give more? Are we any more because of their existence? We confess ourselves skeptical at times. We question as to the stimulus of the spiritual life in the convention and the reform of the world by resolution, of both of which we are so fond. We hope that we are wrong, but fear sometimes that we are right.—Baptist Commonwealth.

A MAN'S opinion depends largely on his experience. If I should tell a South Sea Islander that I had walked across a New Hampshire lake in January, he might tell me that that was contrary to reason, but I should know that what he meant to say was that it was contrary to his experience. When the evangelist tell me that Jesus walked across a Palestinian lake in April, I have no right to say that the story is contrary to reason. It is simply contrary to my experience. But my experience is rather a diminutive affair. If I am to cut down Christianity to the dimensions of my experience, there will not be much left. The fact is, Christ transcends my experience at every point. What he says runs as far beyond me as what he did. "I do always those things that are pleasing unto him." That is further beyond me than walking on the water.—Dr. Charles E. Jefferson.

We will find help in thanking God for common things by thinking. We will find help in thanking God for hard things by trusting.—George Hodges.

YEAR.

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When he first began his ministry, he was twenty years old, Spurgeon worked for awhile at Waterbeach. He obeyed literally the command to "go out into the highways and hedges. He went among the streets and lanes among the poor and the flagrant sinners, and by his presence compelled them to go with him. Sunday after Sunday he went into the city accompanied by a little crowd of men he had gathered up, and almost daily some of them were converted and added upon respectable, God-fearing people.

Mr. C. W. DARLING, probably a Catholic, says there is in the Vatican a sacred book written by Publius Lentulus, a ruler of Rome in the time of the Lord, in which is given a description of him. The thing is probably a latter day forgery by a man who did not know the difference between Nazareth and Nazarete. Our Lord most decidedly was not a Nazarete, as this relic proclaims.

A woman in the London Baptist gives a description from a magazine article written by the Dean of Westminster on the subject in the United States. The Dean says: "Of the Baptists, it is only necessary here to say that in numbers they surpass all other American churches except the Methodists. . . . It is worth while for us to contemplate this vast American church which lays stress on its retention of what is undoubtedly the primitive, biblical, and was till the thirteenth century the universal mode of baptism in the Western world, which is still retained throughout Eastern churches, and which still in our own church as positively enshrined in theory, as it is universally neglected in practice, namely, the practice of immersion."

Attention at the Baptist churches throughout justifies our Canadian friends in thinking God and taking courage. The number who go to church is larger than the entire membership of the churches. It shows that the members go, and sinners go also. The only way to reach the masses is to have the church members regularly in their places. The unconverted go to such churches. This is the only thing which will bring them in, and it is the most easy thing.

QUESTIONS ANSWERED.

By SENAR.

"Please give your views on the negro having a soul. There is a book in circulation here which says the negroes are beasts." That book is as false as it is infamous. The soul is not located in the skin, much less in the coloring of the skin. There is not one single thing, great or small, which white and red and yellow men have done which showed the presence of a soul that negroes have not done also. And that writer cannot show one. He can show, of course, many among the negroes whom it would be an insult to the dumb animals to call them "brutes." But he could, if he were honest, show thousands of such examples among men of other colors. That writer must be a Northern man. No Southerner remembering his black mammy will fail to feel as indignant at such an assertion as if he had been personally insulted.

If any one is thoughtless enough to imagine there is some foundation for the writer's assertion, meet him in this way. Suppose he should meet a strange animal. What must that animal do to prove beyond all doubt that he had a soul? Make the proof as strong as possible, and you will find there have been thousands of pure blooded negroes who can stand the test. And if one of the race has a soul all have them. Idiots of all races have souls.

A Baptist preacher deserted his wife and took up with the wife of another man, the church, of course, excluding him. Some time afterward his wife died. Then the woman with whom he was living procured a divorce from her husband, and the ex-preacher married. They are still living together. About one year ago, he returned to the church and made acknowledgments and the church received him. Since then the church has become dissatisfied with her action of receiving him. I am asked, "what must the church do? Can she rescind her action of a year ago? The man wishes a letter of dismission to some other church. Can she grant it?"

The church ought not to take any action of the nature of an ex post facto law. A church ought not to exclude a member for a sin committed before he joined the church, provided he has lived a life consistent with the Bible requirements since he was received.

But there is no need of discussing this question in the present case. The man is still living with a divorced woman. In the eye of God he is living in open adultery just as truly as he was before the woman got the divorce and the marriage ceremony was pronounced over them. The church should exclude him promptly for his present sin. Of course she ought not to grant him a letter to join another church. That would be a cruel and cowardly injustice to the other church. I am very glad that the church realizes it did wrong in restoring him. That shows there are truly regenerated men in the church whose eyes God has opened to see their wrong doing.

"If a church has a rule that it must be announced from the pulpit two weeks prior to the call, and she calls without making such announcement after her attention has been called to the rule is the man called really the pastor?" If called at a regular meeting of the church, the call is valid. The church is a sovereign so far as rules of procedure goes, and can show a lack of self-respect by violating her own rules, provided the violation does not infringe upon the rights of any of her members. Of course such behaviour is inexcusable, and the church has forfeited her self-respect. If the pastor called is notified of the circumstances, as a gentleman he will refuse to accept the present call. He will tell the church to make the notification required by her rule, and to extend him another call after the two weeks. Unless there is intentional sharp practice in the action, the church will agree.

"Is it Baptist for a few members and the pastor to invite and have a Campbellite play on the organ and lead the music in the regular service?" So far as playing the organ is concerned, as that is a position unknown to the Scriptures, I have no opinion to give. It is not necessary that the sexton should be a Baptist or even a professor of religion, though, of course, a church should always employ a Baptist who would like to be

a sexton the preference, if he will do his work as well as the other. The playing of the organ being purely mechanical stands, so far as the worship of God is concerned, on the same footing as other mechanical work. So far as worship is concerned. Of course I know that the organist does not occupy socially the same position as the sexton, but I am speaking of the playing in the light of its being mechanical, and in view of the absolute silence of the Scriptures.

But so far as the leading of the singing is concerned that is a very different thing. Years ago I wrote in this column of how a girl had shown me that those of us who call on the whole congregation to sing commit a most high-handed blasphemy, and bring upon ourselves that curse of the Lord upon those who cause the little ones to offend. There is hope for forgiveness for us because we did it ignorantly.

She, this wise girl who refused to sing words which she could not truthfully say to God, showed me, too, that even a worse sin is employing and paying one to sing words she does not believe. A singer is employed in the choir because she has a fine voice. The preacher gives out that grand hymn, "Show pity, Lord, O Lord forgive." Because she is paid to sing, the singer must sing it, when she is not a repentant rebel, and is not praying to God to forgive her sins. The church in such a case as that, has bribed her to lie to the Holy Ghost in His worship! Is it any wonder that conversions are ceasing and the cause in the cities languishing?

This girl said that the hymn given out when all were urged to sing was "Nearer, my God, to Thee." She said she could not truthfully pray, "E'en though it be a cross that lifteth me." And she did not think it was right to lie to God. Since she opened my eyes, I have urged all pastors to say, "Let every one who can say these words in sincerity from his heart sing."

I enjoyed much that remark of Dr. Broadus which was quoted some weeks ago in the Recorder. The writer in the Recorder heard Dr. Broadus say it was as wrong to go outside the church and the denomination to get one to lead in the singing because he had a good voice as it would be to go outside to get a dog to do the praying because he was a good elocutionist.

If the Campbellite lady in question is expected to join in the singing of such Baptist hymns as "How firm a foundation," which teaches the final perseverance of the saints, a doctrine she does not believe, she is expected to lie to the Holy Ghost in His worship. That is all. Is it not enough?

An Eye On Heaven.

BY YVONNE L. CUYLER, D.D.

A wise man who is setting out for a foreign country—especially if he intends to reside there—will study the localities in that land, and seek to become acquainted with the language and the customs of its people. His thoughts will be much upon it. But do the great majority even of true Christians spend much time or thought about Heaven? Yet it is to be their dwelling place through innumerable ages. At no distant day—perhaps within a few days to some of us—the veil that hides the eternal world may drop, and the gates of the Father's House may open before our astonished vision! If Heaven is ready for Christ's redeemed people, then surely they should be making ready for Heaven.

We ought to be thinking more about our future and everlasting home. If our treasures are there, then our hearts should be there also, in frequent and joyful anticipations. John Bunyan tells us of his Pilgrim that "his heart waxed warm about the place whither he was going." This world is not our rest. It is only our temporary lodging place, our battle ground to fight sin and Satan, our vineyard in which to labor for our Master and our fellow-men until sundown, our training school for the development of character and youth in grace. A thoroughly spiritual person who makes Jesus Christ rest and the powers of the world to come rest, and who has set his affections on things above, must inevitably have some deep meditations about his home and his magnificent inheritance. He loves to read about it, and gathers up eagerly the few grand striking things which his Bible tells him about the Jasper walls and the gates of pearl, and the trees that bear twelve manners of fruit, and the crystal streams that flow banking from beneath the throne of God. Among his favorite hymns are "Jerusalem the Golden" and the "Shining Shore;" they are to him like rehearsals for his part by and by in the jubilee oratorios of Heaven. Sometimes when even pain hourly or bodily pain wax sharp,

or bereavements darken his house, he gets homesick, and says: "Oh, that I had wings like a dove; then would I fly away, and be at rest!"

Such devout meditations do not prove any man or woman to be a dreamy mystic. They are not the pious sentimentalizings of mourners to whom this world has lost all its charm, or of enthusiasts whose religion evaporates in mere emotion. The hundred-handed Paul constantly reminds his fellow-workers that their "citizenship is in heaven." The godly Samuel Rutherford, who was said to be always studying, always preaching, and always visiting the sick; found time to feed on anticipations of Paradise; he tells us that he often longed to "stand at the outer side of the gates of the New Jerusalem and look through a crevice of the door and see Christ's face." He exclaims: "Oh, time, run fast! Oh, fair day, when wilt thou dawn! Oh, shadows, flee away! Oh, well-beloved Bridegroom, be thou to me like the rose or the young hart on the mountains!" No man in modern times has written any volumes so full of heavenly aspirations as Richard Baxter's "Saints' Everlasting Rest." Yet Baxter was one of the most practical of philanthropists. While meditating on the Better Country, he wore his busy life out in striving to make England a better country; and the town of Kidderminster was revolutionized by his ceaseless labors for the bodies and the souls of its inhabitants. Intense spirituality and intense practicality were beautifully united in the late Dr. A. J. Gordon, of Boston. If he kept one eye on Heaven, he kept the other eye wide open to see the sins and the snares and the sorrows of his fellow-creatures all around him. I verily believe that if we thought more about Heaven and realized more its ineffable blessedness, we would strive harder to get others there; we should not be content to travel thither on a path only wide enough for one.

It is no wonder that some professed Christians do not catch any more distinct glimpses of the celestial world. Their vision is obscured. As a very small object when held close to the eye will hide even the sun at noonday, so a Christian may hold a dollar so close to the eye of his soul as to shut out both Christ and Heaven, too. Fishes' down in the Mammoth Cave become eyesless at last; and so will any of us lose even the faculty of seeing if we shut ourselves in a cavern of grinding worldliness, or utter unbelief. Perhaps some reader of this article may depreciously say: "Well, I never get any sight of Heaven; I am all in a mist; nothing but clouds and darkness before my eyes." My friend, look where you were standing. You were in Satan's marshy grounds and among the quagmires where the fogs dwell continually. Ever since you left the "King's highway," ever since you forsook the straight path of duty, ever since you quit honest praying and Christian work, and God's Book for your ledger, and the service of Christ for the service of Mammon, you have strayed away into the Devil's territory! Heaven is not visible to backsliders. And never until your feet take hold again of that straight path of sincere, unselfish obedience to Jesus Christ, and your eyes get washed out with some sincere tears of repentance, will you have any fresh, gladdening glimpses of that rest which remaineth for the people of God. Throw off your load, my friend, and the sins that so easily beset you, and getting your feet again in the track, "run with patience the race set before you, looking unto Jesus, the author and finisher of your faith." When you get your eye fixed again on Christ, you will no longer complain that Heaven is utterly out of sight.

Those whose conversation is in Heaven, and who live it constantly before them, have abundant source of spiritual joy. They renew their strength as they push upward and heavenward. What is it to them that the road is long and sometimes the hills of difficulty are steep, that there are often lions in the way, that there are crosses to be carried, that there are some valleys of the death shadow to be traversed, and that not far ahead is that river over which there is no bridge? All these things do not disturb them! Heaven lieth at the end of the way, clothed in its purple and its golden light. The Mount Zion is there—the city of the living God and the innumerable company of angels, some of whom may turn out to be old friends who have had their eye on us ever since we were born into Christ. From the hilltops we can, with the openness of faith, bring Heaven so near that we can see its bulwarks with salvation strong and its streets of shining gold.

These views of the certain and assuredly promised inheritance of glory ought to quicken our zeal prodigiously. The time is short—and shortening every day. If we are to have treasures there, we must be securing them; no time is to be lost. If we are to lead any souls there, we must

be out after them. If we are to wear any crown there, however humble, we must win it. Our zeal depends on inward warmth; and much of that heat must come from Heaven. "When," said the grand old Baxter—"when, oh my soul, have I been warmest? When hast thou most enjoyed wintry sorrows? Is it not when thou hast been above, closest to Jesus Christ, and hast been filled thyself with amusements and fellowed the inhabitants of the higher world?" God it is that he who loves not Christ and his people, loves not Heaven; and he loves not Heaven is not very likely to see Heaven. A true life is just a tarrying and a toiling in this earthly for Christ until we go into the mansion of Christ. Fellow-workers, the miles to Heaven few and short; let us be found busy in that hand when the summons sounds, "Come Aither!"—Independent.

The Temporary Loss of Joy.

The lesson of entire submission to the Father method of dealing with us is one of the most important, though not always the most well learned.

Thomas a Kempis spoke from his own experience when he said: "Thinkest thou that thou always have spiritual consolations at thine hand? My affections had not always such, but had many afflictions and sundry temptations, feelings of great desolateness." "Nor is it only that thy spiritual life consists, when thou hast the greatest comfort; but rather when thou humility, self-denial, and patience thou take the withdrawing thereof; provided that thou become restless in the exercise of prayer, suffer for the rest of thy duties to be at all night. Rather do thou cheerfully perform what thou are according to the best of thy power and understanding, and do not wholly neglect thyself of the dryness or anxiety of mind which thou feeldest." It is possible, however, to prevent coming of joy into our hearts by choosing to upon shadows rather than toward the light. Many Christians are prone to do this. Some may have the unfortunate habit of expecting little more from the Father's hand than the strokes of discipline. As the result "is the Lord," which is their "strength," is in a degree suppressed. Without doubt this innate weakness excites the tender pity of God, we believe that He uses every means to bring the cloud above us. He would say to every of this class, "Do not try to multiply some shield of My heart. It is enough that I determine the way of discipline."

When the removal of great inward joy is result of God's corrective discipline, then that our behavior in the presence of others the greatest importance. Many criminal offenders are thereby to take a silent measure of our character. There is our time of our opportunity. The integrity of our purpose, in these hours of temporary loss of comfort, affect for their good the lukewarm and the tial. If found watchful and prayerful, if great in God's service, if heavily condemning of the world, the flesh, and the devil, we are able to accomplish more while passing to the furnace than while traveling the easy ways of peace and joy.

The wise instructor in our schools should solve difficult problems for his pupils of an answer every question as soon as it is proposed. He has in view something beyond the of present relief; his eye is fixed upon the development of that intellect under his tutelage, that whatever is of value must be cultivated, sometimes even tedious processes of discipline.

In our spiritual training for the heavenly it is not different. God is our instructor. It poses for us the highest perfection in discipline. It is usually the case that there is enough in ourselves or in our previous habits, to be a measure of discipline in his hands. He holds at times the fullest revelation of good. There are patience and meekness to trust to be perfected in us. Nothing but upon God will avail. Immediate and joyful response from His throne at every effort would obstruct our spiritual development. partially would then be given to smother our hearts. Disaster would follow. Faith and sufficiency would be cherished.

If all this be true, we are to learn of with God, asking only that His will be done may be fully adopted, and that in every way may say: "Nay on I will, but at the New York Advertiser.

Sunday-School Lesson

SUNDAY, AUGUST 30TH.

DAVID SPARES SAUL.

I. Sam. 26:5-12; 21:25.

Motto Text.—"Love your enemies, do good to them which hate you."—Luke 6:27.

David had returned from the wilderness of Paran to the wilderness of Judah. He was here near to Ziph and the Ziphites betrayed his hiding place, the hill Hachilah. But David knew them too well to trust himself to their power by remaining long at one place. Before Saul could come and surround the hill, he had retired further into the highlands.

"And David arose and came to the place where Saul had pitched."

David's scouts had kept him informed in regard to Saul's movements. Looking down from some elevation David saw where Saul was lying. Abner, the son of Ner, was a great warrior. He was the uncle of Saul and commander of his army. "And Saul lay in the trench." Or, rather, behind the wagons. The Eastern armies when they camped for the night placed their baggage wagons around their camp as a rampart. In his hurry Saul had marched without tents.

A spear was stuck in the ground by the chief in order to indicate his position, so that David knew where to look for Saul.

"Ahimelech the Hittite." The Hittites furnished for a long time one ground of attack upon the Bible. History knew nothing of such a race, it was said, therefore the Bible was wrong. But excavations have proved that the Hittites had a very powerful kingdom, north of Palestine. Zeruah was David's sister, and therefore Abishai was his nephew. When David asked who would go with him on his dangerous trip, Abishai who also was brave to rashness was ready to go.

"So David and Abishai came to the people by night." Saul was in the centre of the circular encampment which was surrounded by the wagons. That was always the place for the tent of the chief.

"Abner and the people lay round about him." They considered the wagons sufficient guard against any wild beasts, that might be prowling around, and they did not dread an attack from David and his small band. Therefore they had no need of sentinels. How could evil befall the king when the brave and faithful Abner was near? But nothing can protect a man whom God does not protect. And nothing can injure a man whom God guards. "Then said Abishai, God hath delivered thine enemy into thine hand this day."

Even the rough warrior recognized the sovereignty of God. To have killed Saul would have been in accordance with the usages of war. God had indeed given David an opportunity to kill Saul, and the temptation was great. It was a trial of David's faith in God and God's promises, and of his obedience to the law of God, a higher law than military usage. Will the time ever come when the armies of so-called Christian nations will put God's law first? Alas! In these days they not only forget God, but do not follow the laws of civilized warfare. Abishai assures his uncle there would be

Scrofula

How are entirely free from it. It may develop so slowly as to cause little if any disturbance during the whole period of childhood.

It may then produce irregularity of the stomach and bowels, dyspepsia, catarrh, and marked tendency to consumption before manifesting itself in much cutaneous eruption or glandular swelling.

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no danger in killing Saul, because he would pierce him with one stroke of the spear and Saul would make no noise to awaken his sleeping soldiers.

"Destroy him not for who can stretch forth his hand against the Lord's anointed and be guiltless?"

God's anointing made Saul's life sacred and inviolable. His life must be left in God's hand who would end it when and in what way seemed best to Him.

David confirmed his words with an oath which would convince Abishai how abhorrent the killing of Saul was. There is no thought of exultation that Saul's day would come. David meant his life must be left to God to end in whatever of the ways he would probably die that God saw best. "The Lord forbid that I should stretch forth my hand against the Lord's anointed." For by allowing Abishai to act, David would make himself as responsible for the murder as if he had done it himself.

"Take now the spear that is at his bulwark, and the cruse of water, and let us go." "A cruse of water is usually, in warm climates, kept near a person's couch, as a draft in the night time is found very refreshing. Saul's cruse would probably be of superior materials or more richly ornamented than common ones, and therefore by its size and form be easily distinguished."—Cambridge Bible. A cruse was a small jug. "And no man saw it or knew it, neither awakened for they were all asleep."

A very vivid setting forth of the silence of their escape. The reason is given in the following clause. God had caused them to sleep soundly. Hence no man awoke to give the alarm. And thus God shielded David in his daring venture, and gave Saul another opportunity to repent of his sinful desire to murder David. When David and Abishai had reached a safe distance on the mountain top, David cried out to Abner and woke up the sleeping camp. The teacher should have the verses which are omitted in the lesson read in order to keep the connection.

"Then said Saul, I have sinned: return my son David."—There is no reason to doubt Saul's sincerity in making this confession of sin. Face to face as he had been with death, his feelings were touched by his escape and the magnanimity of David. But it was not true repentance. Feeling is not feeling. His will remained unmoved. David was his son-in-law. "For I will no more do thee harm, because my soul was precious in thine eyes this day."—David's action had taken away from Saul the only shadow of pretext he had for trying to kill David, and that was that David was plotting to kill him: "I have played the fool and have erred exceedingly." The folly of all sin is almost as great as its wickedness. Especially is this true of such sins as drunkenness.

"And David said Behold the king's spear! and let one of the young men come over and fetch it." David did not dare to trust himself within Saul's reach as he had done the time when he spared Saul's life in the cave. "The Lord render to every man his righteousness and his faithfulness."—A sharp and well-deserved rebuke to Saul, who had been very far from righteous and faithful. God had put David to the test by giving him an opportunity to kill Saul. David had stood the test and thus proved his faithfulness to God whose anointed he would not harm.

David prays that God would protect his life from Saul as he had spared Saul's life for God's sake, because God had anointed him. "Blessed be thou, my son David: thou shalt both do great things and also shalt still prevail."—Which is like the prophecy of Caiaphas in regard to our Lord. Seeing clearly that God was with David, Saul felt for the moment that it was useless to contend against him. But the words did not ring true, and David did not trust himself into Saul's hands.

To return good for evil is the great lesson here. And another as important is to beware of the reasoning of Abishai and not to think that God means we shall do a thing because He gives us an opportunity to do it. We must not order our lives by what may seem to us the indications of Providence, but by the Word of God.

The best preparation for the future is the present well seen to.—McDonald.

ABOUT COMPLEXIONS.

Good Makes Them Good or Bad.

Saturate the human body with strong coffee and it will in time show in the complexion of the coffee drinker.

This is caused by the action of coffee on the liver, thus throwing part of the bile into the blood. Coffee complexions are sallow and muddy and will stay that way until coffee is given up entirely.

The sure way to recover rosy cheeks and red lips is to quit coffee and drink Postum-Coffee which makes red blood. "I had been for more than 20 years an inveterate coffee drinker and it is absolutely true that I had so completely saturated myself with this drug that my complexion toward the last became perfectly yellow, and every nerve and fibre in me was affected by the drugs in coffee."

"For days at a time I had been compelled to keep to my bed on account of nervous headache and stomach trouble and medicines did not give me any relief. I had never consulted a physician in regard to my headaches and terrible complexion and I only found out the cause of them after I commenced the use of Postum which became known to me through Grape-Nuts. We all liked the food Grape-Nuts and it helped us so we thought Postum must certainly have merit and we concluded to try it. We found it so delicious that we continued the use altogether although I never expected it to help my health."

"After a few months my headaches were all gone and my complexion had cleared wonderfully, then I knew that my troubles had been caused by coffee and had been cured when I left off coffee and drank Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Postum will change the blood of any coffee drinker and rosy cheeks and health take the place of a yellow skin and disease.

A GREAT ANNUAL DAY.

—D. W. Jessup.

During the past three months the West Union Baptist church has been looking prayerfully and carefully to the coming Annual Day, August 28th. Noting the condition of our home, we set ourselves to repair our place of worship. Our expenses will be about \$400. This for a small but willing membership to raise becomes quite a pressure. I have the great pleasure of preaching for this church half-time.

On Friday evening we had a splendid sermon by Rev. C. J. Bagby, Fiskburg, Ky.; then Saturday came the reports from the different departments of the church. All reports show progress. Bro. J. A. Rader preached a helpful discourse, after which a plentiful feast was spread on the church lawn. We then went into the Lord's house and the roll call of the church was then in order. To our names we responded with a verse of Scripture. A collection was then taken for the expenses of the church, amounting to \$24.00. This collection we called our birthday offering. A council having been called by the West Union church, it was organized at 2 o'clock to consider the propriety of ordaining Bro. B. F. Yelton to the full work of the gospel ministry. Council elected Rev. J. A. Rader moderator and S. P. Robuck clerk. The candidate related his Christian experience and call to the ministry, after which he was examined closely as to his views of Bible doctrine. The council then retired, and while the congregation sang, Bro. Yelton was passed for ordination. The following program was carried out Sunday:

Ordination sermon.—C. J. Bagby.

Ordination prayer.—F. E. Presgraves.

Charge to candidate.—A. K. Murphy.

Presentation of Bible.—M. F. Bagby.

Benediction.—B. F. Yelton. Bro. Murphy preached in the afternoon and we had the closing service in the evening. Thus closed one of the greatest meetings this church has ever experienced.

Every service was very helpful. Bro. Yelton is pastor of the Cedar Grove Baptist church. He came from Kentucky here in April last. Let a few more Kentucky Baptists come this way.

Success to dear Rasconza, as it is the cleanest, purest and best visitor that comes to my study. M. F. BAGBY.

West Union, O.

PROGRAM.

The ministers and members of the Logan County Baptist Association will meet with the Bellview Baptist church, Allegrue, Ky., August 28, 1932. Following is the program:

1. The Perpetuity of the Church of Christ, paper—J. R. Kennerly.
2. God's way of saving sinners, paper—A. B. Dorris.
3. Baptist Young People, papers—Emmett Johnson, U. E. Taylor.
4. Song service in the worship of God—J. Wesley Purvis, paper.
5. Church Discipline, papers—E. W. Moss and J. W. Moore.
6. The popular objection to Baptists, paper—F. M. Welborn.
7. The duty of a church to her pastor—paper, S. W. Williams.
8. Our resurrection bodies—paper, J. C. Thompson.
9. Precious times of other days

10. The Baptist position on communion question is both biblical and Scriptural—A. C. Dorris.

11. If a man obtain forgiveness of his sins, is his salvation secure or is it contingent?—Powell.

12. Explain those passages of Scripture which seem to be apostasy—J. E. Baggett.

13. In what sense is Abner the father of the faithful?—Lyon.

14. What is the Scriptural relation between salvation and works—J. P. Cleaver.

J. R. KENNERLY,
A. C. DORRIS,
A. B. DORRIS,
J. P. CLEAVER,
Committee.

AN EXHAUSTING TEMPTATION.

I believe that many readers of the Bible, who have frequently noted the account of the temptation of Christ in the wilderness, have, nevertheless, failed to grasp the truth that the struggle with him in a greatly exhausted condition. I confess that, although I had many times read the story of that temptation, and had especially studied its features, it was not until recently that I perceived vividly in mind of Christ was well nigh exhausted by it.

And this truth came to me as I was reflecting on the fact that close of the conflict angels came to Christ for the purpose of entering into him. My argument is that those angels would have come on such an exhausted Christ had been greatly exhausted. If he had come on the contest as strong and hale as he was before he entered it he surely would not have needed any ministering to. The angels did not come to merely congratulate Christ on his victory over Satan. It is expressly stated that they "ministered" unto him, and this implies a service of strength-giving, of restoration. It was a very essential service which the angels rendered, more than ordinary imparted for the inspired writers of the Gospels used the word "ministered" when they stated that he ministered to our Lord; it is therefore, an extraordinary circumstance.

Now, for many years I have served that even able Bible scholars, in referring to that temptation, have represented Christ as meeting each feature of the attack with a quotation from the Old Testament, thereby giving the impression that God's Word without any output of Christ's part, repulsed the tempter. I think that this is the view of the most of people hold, and would indicate complete ease work; but the view is altogether inadequate, as I have shown. Christ did die the word as a means of casting Satan; but, much more than that he threw all the energy of his personality into the contest; it was a mighty warfare, and was over, Christ was so exhausted that he needed the ministrations of the angels to sustain and restore him. Is it not so?

G. H. WELBORN

No true man is ever so bold and so afraid of himself as other men are praising him loudly.—Phillips Brooks

ORGANIZATION.

Independent very justly... Revival of Individu-... The country has been... Men and women have... personal responsibility... duties, in the self... of being a part of... Even our young peo-... been eager to be organ-... into something, and ready to... anybody who would... them. "Oh, to be noth-... part of some society, with... revival will lead... "Oh, to be something."... individualism. Or-... and the suppression of... individual is the principle on... the Roman Catholic Church... the strongest organi-... on the face of the earth... willing sacrifice of individu-... is the strength of Catholic... Vital Christianity is based... individualism. Each person... accept Christ for himself. It... personal matter. Christ him-... attempted no organization... converts as individuals... the apostles made little or-... organization, only what was found... to bring Christians to-... And the churches they... were designed to foster... individualism to the widest ex-...

In society no less than in the... it is individualism which... the best men and women... thousands of people are willing... become a part of some organiza-... and let the leaders do their... for them. And there are... of would-be leaders who... striving to organize some so-... in order that they may... an exalted position. It is... that, with the density of popu-... and the complications of... civilization, we must do... many things together. We are not... dependent units. But the ten-... toward socialism during the... twenty years has been ex-... People have been sacrific-... their individuality to the fet-... of organization, and the reac-... towards individualism is a... faithful sign.—Journal and Mes-...

A VIEW POINT.

We, the undersigned, having at-... the debate between Dr. J. C. Porter, of Joplin, Mo., and Dr. F. C. Brown, of Sumter, S. C., which was held in the First Baptist church building, Sumter, S. C., of which Dr. Brown has been pastor for many years, the church being fully in accord with Dr. Brown's views on the subject dis-... viz: "The Practice of Alien Immersion is Subversive of Baptist Principles as Taught by the New Testament." Dr. Porter at-... Dr. Brown denied, desire to express our views as to the result of the debate. From conver-... had with various people, who attended the debate, outside of the members of Dr. Brown's church, we are convinced that our views herein expressed, are large-... the views held by most of them. There were four sessions of two hours each; each speaker having one hour at each session, divided into alternate intervals of thirty minutes. All sessions began at 11:30 p. m., except one session at 11 a. m. Large crowds attended the night sessions, and the speakers were very attentive.

Dr. Porter's argument was deep, logical, scriptural and unanswer-... his syllogisms were fine; his scripture references appropriate and convincing; his replies to

every point made by Dr. Brown were dignified rebuttals. So nu- merous and convincing were Dr. Porter's logical conclusions that Dr. Brown became lost and com- pletely at sea, and exclaimed, "To the dogs with your logic!" He might as well have said, "To the dogs with your reason," for our logic is of our reason. Some fifty or sixty questions pertaining to the subject were propounded by Dr. Porter in well defined and ac- curate terms. Dr. Brown attempt- ed to answer only one, and then announced that he would pay no attention to Dr. Porter's ques- tions. Some fifteen Baptist prin- ciples subverted by alien immer- sion were submitted by Dr. Porter and against not one did Dr. Brown make any attack or re- ply. Dr. Brown's argument was largely the reading of different views, as held by different men on this subject, showing that there is a difference of opinion on the sub- ject, which does not prove any- thing. Dr. Porter quoted from some of the same men sustaining his (Porter's) position. Dr. Brown rested his cause on the claim that Baptist churches have no more Scriptural authority to baptize than any individual believer; his only Scriptural proof for this er- roneous theory was the baptism of Paul by Ananias, and of the Eu- nuch by Philip, both of which Dr. Porter showed conclusively by Scriptural proof were specially authorized by the Lord Himself, from whom the churches also re- ceived the authority to baptize. Dr. Porter's numerous citations from Paul's Epistle to the church at Corinth, and other churches at that time in existence, command- ing them to guard the ordinances, together with other Scriptural refer- ence, were simply unanswerable, and Dr. Brown's reply was "To the dogs with your church," if that meant to put the church be- tween the disciple and his Lord.

The indications are that the de- bate will be productive of great good, and of a better and more thorough understanding of the great question pertaining to Scrip- tural baptism.

- D. W. ALDERMAN, Deacon,
- REV. G. T. GRESHAM,
- F. C. THOMAS, Deacon,
- D. J. BRADHAM, Deacon
- REV. JNO. O. GOUGH,
- J. P. COLEMAN, Colporteur.

DEAR RECORDER:

Leaving Princeton August 3rd, with wife and children, and their families, for an "outing" on Green River for rest, we stopped over a day and night at Bowling Green. Inquiry revealed the fact that the saints there, while in grief over the loss occasioned by the demand of Texas for their former pastor, they are nevertheless exulting in the acquisition of Dr. Dill as his successor. The church seems in a good condition for aggressive work under the new management.

One notable matter of which Bowling Green Baptists, and all Baptists everywhere, as to that matter, have right to rejoice is the fact that two good Baptist ladies, Mesdames Armitage and Herdman, have conducted the Morehead House, for many years as a straight temperance hotel and to-day it maintains the high reputa- tion it has had for more than a score of years as a first class and prosperous hotel.

Arriving at Mumfordsville, we found a prohibition contest raging in magisterial district No. 112, which takes in half the town. Three years ago the vote resulted in a victory of seven majority for prohibition. Last Saturday the

vote was taken again resulting in a majority of 108, and the good people are rejoicing. Immediately on announcement of the result, a previously prepared paper was passed around and freely signed, expressive of a determination that the law shall be enforced and the "blind tigers" shall go. This means that the people here are henceforth to have peace, better morals, better protection to life and limb and property, and a higher degree of prosperity. This morning some deputy United States Marshals carried from here to Bowling Green two young men to be tried for illicit liquor sell- ing.

I must not forget to state that the "Hart County News," edited by our Baptist brother J. M. Peyton, did valiant service in the late contest. All honor to papers like this. The church here is without a pastor. Bro. W. L. Peyton recently held a meeting doing very acceptable preaching, yet result- ing in only two professions of faith. A seminary student, Bro. Benson, has preached at two or three services. Last Sunday evening I accepted invitation to preach and am to do so again this even- ing. A fine field for some consec- rated minister prepared to give half his time, is open here; but it will require work, and patience, and sacrifice, and prudence to suc- ceed. Some one is needed to mix among the people adding private preaching to public ministry. One thing specially needed is to get the large number of influential Baptists here who hold membership elsewhere to unite with this church. This is the greatest draw- back I see to the cause here. The next thing in importance is the ownership of a house. It occurs to my mind that both the state and local boards could hardly ex- pend money to better advantage than here for the purposes above indicated.

T. E. RICHEY.

Princeton, Ky.

WON'T MIX

Bad Food and Good Health Won't Mix.

The human stomach stands much abuse but it won't return good health if you give it bad food. If you feed right you will feel right for proper food and a good mind is the sure road to health. "A year ago I became much alarmed about my health for I began to suffer after each meal no matter how little I ate," says a Denver woman; "I lost my appet- ite and the very thought of food grew distasteful, with the result that I was not nourished and got weak and thin. My home cares were very heavy for beside a large family of my own, I have also to look out for an aged mother. There was no one to shoulder my household burdens and come what might I must bear them and this thought nearly drove me frantic when I realized that my health was breaking down.

"I read an article in the paper about some one with trouble just like mine being cured on the food Grape-Nuts and acting on this suggestion I gave Grape-Nuts a trial. The first dish of this delicious food told me I had struck the right thing. My uncomfortable feelings in stomach and brain dis- appeared as if by magic and in an incredibly short space of time I was again myself. Since then I have gained 12 pounds in weight through a summer of hard work and realize I am a very different woman, all due to the splendid food Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. Trial will prove.

ALIEN IMMERSIONS.

DEAR RECORDER:

At its recent meeting the Stone Mountain Association of Georgia, to which the Atlanta churches be- long, passed the following reso- lutions:

"We, the messengers composing the sixty-fourth session of the Stone Mountain Association, now assembled at Rockdale church, do most affectionately but firmly de- clare:

"1st. That the reception of 'Alien Immersion' as valid bap- tism has never been a custom among the churches composing this body, and is not now, as evi- denced by the letters from the churches in response to the resolu- tions of the Lithonia church, which custom we believe a proper interpretation of the Scriptures and a proper construction of Rule 4, under Church Order.

"2nd. That the introduction of such practice is not only not cal- culated to promote harmony and good fellowship among the church- es, but is divisive in nature, tend- ing to create confusion and strife, thereby marring the beauty of that unity which should be the glory of the churches of Jesus Christ.

"3rd. That a proper observance of the law laid down by Paul in 1 Cor. 8:14, will deter any of our churches from the introduction of a practice divisive in nature, pro- ducing strife and confusion—such church being unwilling to ex- ercise its liberty at so great a cost.

"4th. That should any church persist in the reception of 'Alien Immersion' it will be the duty of the other churches, when let- ters are presented to them from aforesaid church, to faithfully ex- amine each applicant and decline to receive any and all, except those who have been regularly baptized."

A. B. S.

NOTES.

Rev. John J. Jenkins, formerly of Marietta, Ga., now of Raleigh, N. C., goes to Carrollton, Mo., to assist Pastor J. Clark in a meet- ing.

Pastor B. A. Dawes, of High- land Baptist church, is in great demand for protracted meetings. He has engagements ahead for three; the first at Gilead, with Pastor Hunt; the next with Pastor Virgin, at Nevada, Mo., and the third at East Lake, Ala., with Pastor Sheburn.

Pastor U. S. Thomas, one of the best pastors that I know of, re- cently held a meeting with his church at Salem, Shelby county. He was assisted by the able pas- tor of Eatw Place church, Bal- timore, Bro. J. W. Millard. The results: the church greatly re- vived and nineteen additions by experience and baptism, and more are expected. It is said to have been the greatest meeting in the history of the church.

Pastor J. C. Robillard resigned at Burk's Branch and has moved to California.

The Church Covenant of Gun- powder church, in Boone county, contains a clause recommending that every family ought to take the WESTERN RECORDER. Rev. S. M. Adams is the happy pastor of the church.

The following incident in the history of the WESTERN RECORDER is told by Rev. W. Pope Yeaman, D.D., who has served as moder- ator of the General Association of

Missouri more years than any other man, and is one of the ablest men born in Kentucky. The incident occurred over fifty years ago. Dr. Yeaman said to the writer: "When I was a young man my father heard that the WESTERN RECORDER was to be sold for debt; he sent me to Louisville to offer my services to the editor, Dr. Wm. Buck. I reported at the Recor- der office, and told Bro. Buck what I came for. He sent me among the Baptists of Shelby and Henry counties. In about ten days I re- turned and knocked at the door of the Recorder office, and on opening the door saw Bro. Buck with his elbows resting on his knees and his head between his hands. He saw me and asked: "Well, young man, what have you done?" I answered, "I have \$30." He said, "Thank God, the WESTERN RECORDER will not be sold at the Court House door to- morrow." No wonder the Bap- tists of Kentucky love the Recor- der. For it they have made sacri- fices, and in turn it has ever been loyal to what Baptists have al- ways believed. W. P. H.

PROGRAM.

Program of Circle Meeting to convene with Mt. Olive church, August 28, 1903, 7:30 p. m. Sermon by H. A. Watkins. Importance of Members At- tending Business Sessions—S. B. Withers, J. L. McGill.

Is the Y. M. C. A. of Benefit to Baptist Churches? If so to What Extent? If not, Why not?—U. J. Fox, W. B. Brook, J. W. Hazel.

Are the Churches of Christ the only Institutions Necessary to the Evangelization of the World?—C. H. Gregston, H. C. Hopewell, U. J. Fox.

Should Churches Retain Mem- bers who do not Share the Bur- dens?—B. A. Sisk, J. W. Hazel, H. A. Watkins.

Incentives to Missions and Scriptural Plan of Giving—Jerry McGill, Geo. McKeag, H. L. Tucker.

Reflex Influences of Missions. W. F. McMurry, W. B. Brooks.

Speakers assigned subjects will be confined to fifteen minutes, and the body will be allowed thirty minutes to each subject.

- W. B. Brooks,
- B. A. SISK,
- J. W. HAZEL,
- W. F. McMURRY,
- H. C. HOPWELL,
- Committee.

DEAR RECORDER:

In my letter "From Virginia," which I sent you yesterday I made a mistake. I said that in the towns and cities of Virginia there are only two men, Cooper and Owen, over sixty years old, but it has come to me since that Rev. J. B. Hawthorne, D. D., of Rich- mond, and Rev. James A. Mundy, D. D., of Lynchburg, are both over sixty years old.

Affectionately,
A. E. OWEN.

DEAR RECORDER:

It affords me pleasure to be able to inform you that Rev. B. D. Gray, D.D., of Georgetown, Ky., has accepted the unanimous call of the Home Mission Board to be- come its Corresponding Secretary, vice Dr. F. C. McConnell resign- ed.

Dr. McConnell's resignation will be effective August 31st, and Dr. Gray's term of service will begin on September 1st.

Very sincerely,
M. M. WELCH,
Office Secretary.

... comforted his wife Hannah
... because she had no
... "Am not I better to thee than
... And as he drew her close
... she felt the warm glow of
... heart, she realized that it
... and that gave her rest; and
... to draw each weary, sad,
... labouring one to him, and
... I better to thee than all
... men? Am not I better to
... wealth? Am not I better to
... health that thou hast lost?
... I better to thee than all the
... And what is your an-
... Surely it is this, "Whom have
... than thee; and there is none
... with that I desire beside thee."
... bring us to that blessed posi-
... and keep us there! Then shall we
... in the meaning of our text,
... thy shield, and thy exceeding
... reward."

REGENERATION AND THE NEW BIRTH.

BY WILLIAM J. HOLZCLAUF.

This twofold subject is one of the most vital importance, but is treated with inadequate consideration by some, and ignored by others. It demands special emphasis in pulpit ministrations. Many remedies were introduced, as antedotes for the effects of sin, but all to no avail. Plato, Socrates, Zoroaster, Gautama and Confucius were great men, but their remedies were failures. The toffies and stimulants of natural religion give no relief. Poetry, pleasure and music have soothing influences, but they fail to satisfy the wants of a sin-sick soul. The healing power of philosophy has simply allowed the patient to grow worse. The Son of God came as the world's Great Physician. He came to perfect a way by which fallen men can be raised from spiritual death to eternal life. Men are still trying to quaff in natural methods, but nothing short of supernatural power will suffice. "If any man be in Christ, he is a new creature"—a new creation. Such a man has new relations to God. He has new relations to the law of God: "There is therefore now no condemnation to them who are in Christ Jesus." (Rom. 8:1). He has new relations to the government of God. "No more strangers and foreigners, but fellow-citizens with the saints." (Eph. 2:12, 19.) He has a new relation to the family of God. "We have received the Spirit of adoption whereby we cry, Abba, Father." (Rom. 8:15.) The man who is in Christ has new relations to his fellow-man. "Now, then, we are ambassadors for Christ." (II Cor. 5:19.) He has a new opportunity. "Let us do good unto all men." (Gal. 6:10.) The new man in Christ has new experiences. He will not always live on the highest pinnacle of Christian experience. He will have struggles and disappointments, but a new factor has come into his life that will shape his course. It is true that the process may be profoundly mysterious, yet it lies at the very foundation of Christian character. Without it there can be no participation in the kingdom of God; but by it the condemned sinner is "made partaker of the divine nature."

These subjects are usually discussed as if they were one and the same, but they are different. One expresses a change in the heart and the other, the result of that change. One affirms the existence of a newly begotten being and the other declares that being to have been born. Spiritual life is declared to exist where it did not previously exist. Spiritual life has taken the place of spiritual death. The unregenerated man is described as being "dead in trespasses and in sins." A dead man cannot act, but a lost sinner, who has been quickened in heart by the power of the Holy Spirit, is no longer dead but alive in Christ. This quickening power is regeneration. It is expressed in the following Scriptures: "Renewed after the image of Him that created him." (Col. 3:10.) "Dead, though alive unto God." (Rom. 8:11.) "Quickened us together with Christ." (Eph. 2:5.) The first act of the cured dead sinner, who has been made alive in Christ by the Holy Spirit, is the exercise of a saving faith in Christ as a personal Saviour. It is also ex-

pressed as follows: "Born of God." (John 1:13.) "Born of the Spirit." (John 3:8.) "Whoever believeth that Jesus is the Christ is (has been) born of God." (I John 5:1.) This belief or faith is a heart matter and not merely a mental concession. It is the consent of the heart which receives the assent of the mind. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. 10:10.) The Greek verb "gennas" means to beget, as in I Cor. 4:15: "I have begotten you through the gospel." The verb "apeknesan" means to bring forth, as in James 1:18: "That we should be a kind of first-fruits of His creatures." It was this that our Saviour meant when He said to Nicodemus, "Ye must be born again." (John 3:3.)

As to the time which may elapse between the spiritual begetting, and the spiritual birth, the Scriptures do not make any positive statement, but the stated experiences of Christians shows that it varies. Some seem to be regenerated and born again instantaneously, others in a short space of time, while others still, show evidences of regeneration but have not been able to reach a point of exercising that faith which produces a saving knowledge of Christ. A man cannot even see the kingdom of God till his spiritual eyes are opened any more than he can see Christ till by the eye of faith he beholds Him as a personal Saviour.

Therefore, we must conclude that regeneration is the quickening of the dead soul, and the exercise of saving faith is the new birth. Weigh well the following Scriptures: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (I Pet. 1:3.) This is obviously the begetting or quickening. Then again, "For we are all the children of God by faith in Christ Jesus." (Gal. 3:26.) Here is the birth. By the natural birth we are introduced into the natural world, bearing the image of our natural parents, and becoming their legal heirs; so by the spiritual birth we are introduced into the spiritual kingdom "in the image of Him that created us," and become "heirs of God and joint heirs with Christ."

Some ask, "Why be so particular as to terms?" Different terms mean different things. There is much in the use of terms. Much of the looseness in preaching, and in church life, is due to a lack of proper regard for Scriptural terms. This is the very thing which has given existence to the slipshod way in which many are received into fellowship with the church who are utterly unworthy. It is an easy thing to misconstrue the word of God and make it easy to get into the church. In the opinion of the writer this looseness begins with a lack of proper regard for the teaching of the Bible on these vital subjects. Some who are so eager to make regeneration and the new birth synonymous terms place very little stress on the importance of either a change of heart or a personal faith. With some it all means no more than "quit your meanness." Alas! with many such, it means quit only to begin again. There is no place for arminianism in the new birth, for it is eternal life. "That whosoever believeth in Him should not perish, but have eternal life." (John 3:15.)

THE NATURE OF REGENERATION.

First, negatively: (1) It is not a renunciation of error and the acceptance of truth. Simon the sorcerer renounced error and accepted the truth, apparently, but Peter said to him, "Thou art in the gall of bitterness and the bond of iniquity." Was such a man born-again? Far from it. (2) It is not an external reformation. A man may become sober who has spent the most of his life in drunkenness and yet be a lost man at heart. There are too many now in the church who have only an external reformation. A man may become sober who has spent the most of his life in drunkenness and yet be a lost man at heart. There are too many now in the church who have only an external reformation. (3) It is not a loud profession.

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There is a vast difference between a profession and a confession. A dead fish floats with the current but a live one swims against the tide. The self-righteous Pharisee boasted of his good deeds, and of being better than his neighbor, but the Publican "Went down to his house justified rather than the other." (4) It is not morality. The rich young ruler had morality in its best form, but "Went away sorrowful." Second, affirmatively: It is a complete change of the man wrought in the heart. It is the death of the old man from the dead and the resurrection of the new man from the dead and "in the image of Him that created him." It is a mysterious change and is seen and understood only by Him who has the power of eternal life. We cannot explain its process in its work in the heart, but we can feel it and also see the effects of it in our own life and in the life of others. He that is born of God is not left in doubt about it. "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16.)

EVIDENCES OF THE NEW BIRTH.

John says: "We know that we have passed from death unto life, because we love the brethren." (I John 3:14.) "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17.) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) Aside from the Scriptural evidences of the new birth, the best proof that a man has been born again is his daily walk. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.) The child of God will let his light shine though it may shine less bright at some times than at others. He will seek to lead others to Christ by his influence, personal efforts and contributions to his Master's cause as the Lord has prospered him. The man who is born again realizes that all that he is, and all that he has, belongs to God. His chief desire is to render a faithful stewardship.

THE MEANS WHICH GOD USES TO PROMOTE THIS CHANGE.

There is a human as well as a divine side to the plan of salvation. The World's Redeemer was both human and divine. From His humanity we get sympathy, and from His divinity we get help. The lowest point in God's condescension, towards fallen men, is where He touches the human heart with regenerating power; and the highest point to

which the soul can attain, while in the flesh, is where it rises to touch God by a living faith. Such souls are used as co-laborers with Jesus Christ. God could convert the world in a single day but it is not his way. He will use instruments; the gospel and the Holy Spirit as the divine means, and the disciples of Christ as the human means. He used Andrew to bring Peter, and Phillip to bring the sinner to Christ. The Master warned His disciples of their weakness by saying, "Without me ye can do nothing." We may lead a soul to the foot of the cross, but we can go no further. Men may preach, pray and work, but salvation belongs to the Lord. "Not by power nor by might, but by my Spirit saith the Lord of hosts." Atlanta, Ga.

THE CREDULITY OF INCREDULITY.

There is the more reason for trying to help an honest doubter, because he is not at rest in the region of doubt. Skepticism is a restless sea, on which any one who sails is tossed up and down and driven to and fro in endless uncertainty. There is no solid ground on which to stand until something true is found and believed. They who pull down our faith should build up something better, for man is a "religious animal," and needs a religion. It is fair to ask for some letter look if we are to give up the Bible, and for some better Savior if we are to abandon Jesus Christ. The theistic theory may not satisfy some men, but they can not be content with a chaos of absurdities, a mere jumble of conflicting and contradictory notions, in its place. It is scarcely sane to scout one theory for supposed lack of proof, only to accept other unproven theories instead. Napoleon once said to skeptical officers who were about him: "You gentlemen seem to make amends for not believing in Christianity by making haste to believe everything else." If faith sometimes runs into credulity, what about the credulity of incredulity! The folly of believing too much is not so great as the folly of believing too little. Some doubters ignite the Eastern desert, who hidden to search in a river bed for the philosopher's stone, got into the habit of throwing away whatever he picked up, and so flung away the priceless treasure even when he had it in his hand. From "The Gordian Knot." By Arthur A. Pierson.

Sunday is like a stile between the fields of toil, where we can kneel and pray, or sit and meditate.—Longfellow

Editorial

This Christian's life, as revealed in the Bible, is intended to be one of peace, joy and gladness. It is not only our privilege, but our duty also, to live thus. You will be astonished, reader, if your attention has not been called to the fact; how many commands and exhortations are recorded in the Old and New Testaments to this, and Moses wrote: "And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee and unto thy house." David said: "But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee." But let the righteous be glad; let them, rejoice before God; yea, let them exceedingly rejoice. Isaiah exclaims: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." Jesus said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full. John says: "Look to yourselves, that we lose not those things which we have wrought; but that we receive a full reward."

Paul writes: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Paul exhorts: "Rejoice evermore. . . Rejoice in the Lord always; and again I say rejoice." Again he writes: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus." Thus the Spirit writes through the writers of the Bible. Is it not strange in view of all this that many Christians live lives of sadness and gloom? Why is this? It results from want of trust in God our Father. Full trust in Him gives full joy under all circumstances. He tells us that "All things work together for good" to us. His providences extend to the most minute things in our lives. Every need he has promised to supply.

O, Christian, only trust and joy will fill your life, for He has said, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

SENATOR GEORGE F. HOAR, of Massachusetts, has been a great leader in the Republican Party for many years. He is respected by all parties for his spotless personal integrity. As he was an original Abolitionist, and has always opposed the South, a compliment from him is all the greater a tribute. In a recent speech in a Northern city he said:

"I know how sensitive our Southern friends are on this matter of social equality and companionship, and I think I might say fairly and properly, and that perhaps I have a right to say it—that it is not wise for the people of the North to undertake to deal rashly or even to judge hastily of a feeling so deeply im-

planted in their bosoms. "Time, the great reconciler, will reconcile them to that if in the nature of things and in the nature of man they ought to be reconciled to it. And if in the nature of things and in the nature of man time does not reconcile them, it will be a sign that they ought not to be reconciled to it; and that some other mode of life for them must be devised.

"Now, my friends, having said what I thought to say on this question, perhaps I may be indulged in adding that although my life politically and personally has been a life of almost constant strife with the leaders of the Southern people, yet as I grow older I have learned not only to respect and esteem, but to love the great qualities which belong to my fellow-citizens of the Southern States. They are a noble race. We may well take pattern from them in some of the great virtues which make up the strength as they make the glories of the free State. Their love of home; their chivalrous respect for women; their courage; their delicate sense of honor; their constancy; which can abide by an opinion or a purpose or an interest for their States through adversity and through prosperity, through the years and through the generations, are things by which the people of the more mercenary North may take a lesson. And there is another thing—covetousness, corruption, the low temptation of money has not yet found any place in our Southern politics.

At the national meeting of the Congregationalists, as a result of the opinions expressed by associations and by churches, their missionary societies were advised to make some changes. These changes were to combine the annual meetings into one, to appoint one advisory board for all, and to lessen the number of Secretaries. The Societies appointed the advisory committee which is to investigate their actions and accounts and make suggestions, as they had no objection to being investigated. For they thought the churches had a perfect right to understand everything to which they were asked to contribute. But they have made no move towards reducing the number of Secretaries, and the churches are not satisfied with the lack of compliance with their directions. The question is being asked with increasing frequency why no response has been made to the advice of the churches in this matter. And the churches are expressing their opinion so earnestly that the Congregationalist announces the matter has not been ignored but is being carefully considered.

REV. JOHN THOMAS, one of the best of our Baptist preachers in England, in a speech gave an instance of the arrogance of the Catholics, who feel that their power in Protestant England is now so great they do not need to hide their true feelings.

Mr. Thomas, preaching in his own pulpit, spoke of the evils of the Confessional. A Catholic priest in the city was very angry with him for his words and said that his strictures had exhausted the patience of the Catholics. Thomas wrote to him asking what they proposed to do now that their stock of patience was exhausted, seeing that the methods formerly adopted by their exhausted patience were now forbidden. The priest's words were thought

to be intended to stir up the Catholics to kill Mr. Thomas. For not long before they had killed Mr. Kensit, attacking him while he was preaching. And his murderer has not been punished.

WILL Pedobaptists ever have sense to understand the position of the Baptists? We prefer, as charity requires, to impugn their intellect rather than their honour, veracity and integrity.

Dr. R. F. Horton was the President of the Congregational Union in England this year. He is a man of learning, a writer of no mean ability, and a leading preacher in his denomination. He lives in a city in which for years C. H. Spurgeon was the most prominent figure in religious affairs. That he should be ignorant of Baptist views is incredible. That he should deliberately falsify concerning them is incredible. The only remaining way to account for his misrepresentation is that he has not the intellect to comprehend.

In his address before the Congregational Union he classed the Particular Baptists with the Catholics as believing there is no salvation outside the church. The Particular Baptists are the Calvinistic ones, such as Spurgeon, McLaren, &c. The General Baptists are Arminian. The vast majority of Baptists in England are Particular or Calvinistic Baptists. The General Baptists correspond more nearly to the Free Will Baptists in this country. The two bodies in England united in their missionary work some years ago.

A Baptist who ever lived believed that there is no salvation outside of the church. Calvinistic Baptists, so far from taking this position, insist that all salvation should be outside of the church. That no one should ever be received into a church who has not already been saved, and saved forever.

Whenever a Baptist preacher baptizes a man he emphasizes this cardinal point of Baptist faith. All of them say in substance, though they may not use these very words every time, "By the command of our Lord Jesus Christ and upon a profession of your faith in Him, I baptize you, my brother." These words are heard all over England every week. Because the man professes to have exercised saving faith, and because the church believes that he has done so, he is baptized. And Mr. Horton says in a public address that Baptists believe there is no salvation outside their churches!

There are no Baptist Articles of Faith in all the ages which say one word to justify such a charge. No Baptist writer ever took such ground. With one accord, and in as strong words as the language affords, Baptists have always declared that baptism and church membership have nothing to do with salvation, and that all salvation is rightly outside the church, preceding baptism and church membership.

We have proclaimed this unanimously, continuously, vociferously, on the banks of well-igh every river and creek in the world outside of Tibet. Is there no way of getting our belief on this point through the thick skulls of men who ought to be intelligible?

We see an anecdote of Frederick Charrington in one of the papers. He was once in an omnibus in London, having on a blue ribbon temperance badge. A young man

in the omnibus noticing it, asked him banteringly, "How much do you get for wearing it?" Charrington answered, "I cannot say as regards to that, but it costs me about \$100,000 a year." His father was a rich brewer, who made that amount of money a year. Frederick refused to keep up the business because he was convinced it was wrong, and he would not sacrifice his conscience in order to be rich. Would there were many such young men in the world.

No—that is not right. Because that sentence sounds as if there were not many such men. We are confident there are. Men like Faraday, who have higher work to do, and refuse to stop it to make money. Men like Finzen, who, poor and an invalid, made a great discovery which would be of incalculable value in relieving some of the most painful and hopeless diseases, and who spent a night in conflict with his conscience as to whether he should keep the knowledge of working his discovery to himself and make money by it, or give it to the world. His conscience won the battle.

There are very many such young men, but they fight their battles silently and the world knows nothing about them. They choose the higher and nobler things and refuse to be mere money-grubbers, even although they know they could succeed in amassing wealth.

Mr. B. BROWN, K. C., one of the foremost lawyers of England, has told his experience in literature. When he was a young man he thought of making his living by writing. He wrote a book which seemed to him a masterpiece, and sent it to Thomas Carlyle, expecting praise from the sage. Carlyle wrote to him: "Devote yourself to some real work." At first he was too much hurt, but he decided to take the advice and devoted himself to the law. At this he has been brilliantly successful, both in reputation and money. His briefs are marked at a higher figure than those of almost any man, and his earnings exceed \$150,000 a year.

The Smithfield church in North Carolina is a wise one. They have a fund which they call the "Recorder" fund, and from it they send the *Biblical Recorder* to the poor of the church who are not able to subscribe for their state paper. A year's subscription is also given to every new member. The results of this liberality have been great, and the church feels that it acted wisely.

This statement is made that nine young men who went from Christian homes to a State University returned infidels. We know that in those Christian homes the boys were not taught the Catechism and required to memorize the proof-texts. Nor had they memorized other Scriptures. They had no defense for their faith when exposed to attack.

A MARRIED man gives some matrimonial rules in the *London Baptist*. Among them we find this: "I forget is never an acceptable excuse." And yet those who are too self-absorbed to think of other people consider themselves martyrs if this excuse is not accepted as sufficient.

Editorial Varieties

A note from Bro. R. A. Coppenius of the sudden death of Bro. R. Barrett, of Waco, Texas. He died last Thursday at noon. He had been sick only four days. His death is a great shock and a great loss to the church. He was a man of great ability, a great worker, and generally loved. We shall miss him, but God knows best.

In a recent speech Dr. Horton was standing near him when his papers were being carried past his treasury. "The time has come," said the Pope, "when St. Peter said, 'I will give you the keys of the kingdom, and whosoever shall bind on earth shall be bound in heaven, and whosoever shall be bound on earth shall be bound in heaven.'" Why, then, did England annex heaven?

One of the secular papers says: "Church entertainments are a device to make the goats pay the tithing of the sheep." That is how it appears in the world. Is there not too much of it?

Some of our papers are indeed make much of what Dr. F. B. Johnson has said recently in praise of the Baptists. One would think that he might have sufficient sense of shame say nothing of Baptists. He was a Baptist, educated in a Baptist school, and was a Baptist pastor for years. He was told by some one of the name of Newsum Hall had been called him, he left the Baptists to get it, without any pretense of being Baptists are wrong.

We have received from Mr. and Mrs. R. D. Jamison, of Nashville, a notification to the marriage of their daughter Ella. She is to be married on Wednesday of next week to Mr. William Stokesbury, of Bristol, Va. They are greatly interested in this marriage because the bride's grandmother was one of our mothers, and her father's house was a home to us. Her mother belonged to that brainy family, every one of whom has an intellectual ability. She raised a family to be not only men and women of talent, but godly men and women.

The Baptist Evangelist's Trust, which was organized in New York City, gotten one pastor to resign and himself into their hands. That is proposing to hold a big meeting in Pittsburg, if we remember right in our effort to get hold of the churches and evangelists. And a writer in the *Chicago Standard* says that the time will not be long till Baptists have a General Assembly. The model he gives is distinctly Presbyterian one.

The English Baptist missionaries, as well as our own and the Southern Presbyterian ones, made no demand for ages for injury to property during Boxer outbreak. The Chinese felt that those who showed the spirit of Christ in this way, and the general sympathy memorialized them by their names on three English Baptists, Dr. J. A. Edwards and Duncan, the American. The Emperor complained.

The Interior says that Mirza Asad-ul-India, who has been persecuting Muslims, has heard of the claim to be Elijah, the forerunner, he is furious. He has sent a man to Dowie to a prayer doll. Each pray for the death of the other, and one who dies loses. Dowie's reply to challenge has not been made public.

Prof. W. J. McGlothlin, in the States, says missionaries in the days of Apostles went at their own expense, "making tents, or planting, or other things if we had a large number of men in this day.

The *Herald and Prebster* has the most sensible editorial, "Sense in the name." In it the editor expresses a refreshing disgust with the "many who ought to have been better over the death of Lee. XIII. testaments, morally, and have learned of the old man, can't yet think that his marvelous intellectual power no longer be used against the light.

MOVING THE Churches.

LOUISVILLE

Bro. J. S. Compert... Pastor Taylor preached at... Pastor Foster preached on... Pastor J. D. Ray... Pastor Weaver preached... Pastor Althoff preached...

THE STATE

J. M. McFarland has resigned... W. L. Norris writes from Co... J. W. Campbell writes: "We... W. M. Wood, of Harrods... R. V. Morehead writes: "Pastor... A. P. Peery writes from Hazard...

OTHER STATES

W. D. Turney writes from... Green's Creek church, three miles from... The church at Bennington, I. T., was... The church at Luth, Miss., held a meeting...

Bro. Earle D. Sims writes from Baker City, Ore. "I have just closed a revival at Union, Ore. This is a town of 2,000 inhabitants and no Baptist church. We have quite a number of Baptists living there and I believe before long we will have a nice little church established there."

Bro. C. T. Kincaannon writes from Lexington, Miss. "I assisted Bro. J. L. Phelps in a meeting at Hayes' Creek which resulted in 15 conversions and 9 additions to the church."

Pastor T. J. Duvall writes from Carthageville, Mo. "We closed here last night (Aug. 16) a two weeks' meeting with ten additions to our church and one standing approved for baptism. We had Bro. J. N. Hall, of Fulton, Ky., with us six days. Bro. Hall is a fearless defender of the truth, and lays much emphasis on sin, hell and the need of a Saviour. There is a great field here for hard work for the Lord. We have a population of from four to five thousand people, but there is a bright future for our church. Our house last night was packed. The Sunday School room had to be used to seat the crowd. We used our baptistry last night, the first time for many months, but hope to use it again soon. We have written for forty letters since coming last month."

The First church, Baltimore, Md., has set apart Bro. George E. Davis to the full work of the Gospel ministry.

A meeting in the Springfield church, Miss., of which Eld. T. J. Miley is pastor, resulted in 14 additions to the fellowship of the church. This church is awake to its duty in the chief work for all the regenerated, the salvation of souls, as is shown by the fact that there have been baptisms at almost every meeting during the year.

A week's meeting in the Elm church, Miss., closed with 12 additions to the fellowship of the church.

Unity church, Brawley, Ark., Bro. Whittington pastor, closed a meeting resulting in 15 professions of faith and 11 baptisms.

During the meeting at Paragould, Ark., some 40 professions of faith in Christ and 35 united with the church.

The church at Davisboro, Ga., has been greatly uplifted and revived by their meeting and 18 added to the membership.

Bro. J. B. Dixon, pastor Winona, Ga., is rejoicing. Their protracted meeting resulted in 38 additions to the church by experience and baptism.

The meeting at Wadley, Ga., Bro. J. E. Duren, pastor, resulted in 13 additions to the membership.

The meeting at McDonald church, Screven county, Ga., resulted in 23 accessions to the church, 17 by baptism and 6 by letter.

A church was constituted at Rhea Mill, Tex., with 12 charter members.

The church at Cedar Grove, Mo., closed a gracious meeting resulting in 31 baptisms and others to follow.

Bro. A. S. Gwinn, pastor Higginsville, Mo., is rejoicing over the 25 baptisms as a result of his meeting. Two were added to the membership by letter and 1 by restoration.

The Highland church, Mo., has set apart Bro. Frank Spurrier to the full work of the Gospel ministry.

Bro. J. E. Ross has been set apart to the full work of the Gospel ministry by the church at Pin Oak, Texas.

The church at Bennington, I. T., was greatly revived by their meeting and 20 added to the membership.

The Bethel church, near Weatherford, Texas, closed their meeting with 18 received for baptism.

Green's Creek church, three miles from Hattiesburg, Miss., held a meeting resulting in 27 additions, 19 by baptism and membership much revived.

The meeting with the McGold church, Miss., closed with 35 added to the church, 22 by baptism and membership much revived.

The church at Luth, Miss., held a meeting resulting in 17 additions, including 2 Campbellites, 2 Catholics and 1 Methodist.

Orrisburg, Miss., held a meeting in which Bro. A. Rogers did the preaching; resulting in 14 additions by baptism and several by letter.

The church at Coe, La., held a meeting in which Bro. E. E. Smith did the preaching. Eight were baptized and 3 restored.

Pastor J. D. Chelette, of Old Red River church, La., closed a meeting resulting in 21 additions to the membership, 18 by baptism. Bro. J. D. Adcock, Field Editor of the Baptist Chronicle, assisted.

Bro. W. T. Woodward was set apart to the full work of the Gospel ministry by the Spring Creek church, near Jackson, Tenn. Bro. C. A. Neal preaching the ordination sermon.

The meeting at Walnut Hill, Tenn., closed with 31 additions to the church, among the number were two Methodists. Bro. Paul Medling did the preaching.

Eighteen additions to the church at Round Lick, Tenn., as the result of their meeting.

Marshall Hill, Tenn., Bro. J. R. Williams pastor, received into the fellowship 12 by experience and baptism as part of the results of their meeting.

The Sand Flat church, Cuba, Texas, has been most graciously blessed—50 added to the membership, 24 by baptism.

The church at Whitegift, Texas, closed a meeting resulting in 23 additions.

Nineteen were received into the fellowship of the church at Oak College, Texas, as a result of their meeting, 8 by experience and baptism.

The church at Berea, Hanover county, Va., Pastor L. W. Smith, has passed through a good meeting—15 baptisms. The pastor was aided by Bro. James W. Kincheloe.

Bro. Chas. W. McElroy has been set apart to the full work of the Gospel ministry by the Beulah church, Fluvanna county, Va.

Pastor Pettigrew, of Bethesda church, Miss., closed his meeting with 17 additions by experience and baptism.

In an eight days' meeting with the church at Hastings, Texas, 10 were added to the membership, 7 by baptism.

Pastor J. N. Hunt, West Valley church, Johnson county, Texas, assisted by Elder Chas. Pitts, held a meeting in which there were 24 additions to the church, 18 by baptism. The church has taken on new life.

Pastor J. M. Talley, Aubrey, Texas, had a meeting resulting in 45 accessions, 29 by baptism, 16 by letter and restoration. He was assisted by Bro. G. O. Key, Whitesboro.

A good meeting held with the church at Lee's Ferry, Ark., resulted in 11 baptized, 2 restored and 2 received by letter.

The church at Huntington, Texas, closed their meeting with 15 added to the church, 10 by letter, 5 by baptism.

If Edison had only invented a flying machine that would go fast enough it would have been a pleasure to us to have gone to Sheffield, Ala., to attend the marriage of Miss Bertha Brown to Rev. W. H. Robinson, of Paducah, Ky., Rev. E. M. Stewart officiating. As it is, we can only tender congratulations.

CENTERTOWN, KY.

We had the pleasure of having Dr. Harvey with us at West Providence church last Sunday. He was to have been with us at the fiftieth anniversary of the church, which was celebrated the second Saturday and Sunday in July, but was called away. We had our Corresponding Secretary, Dr. Bow, with us, who gave us a fine sermon on Sunday. Dr. Harvey, being called away, promised to be with us the second Sunday in August. He came and gave us an address on the subject assigned him for the semi-centennial, "Baptists in History," which he did in true Landmark Baptist style, and in his clear, strong and forcible way. It was a great feast to both soul and mind. May the Doctor live to come again and give us another delightful feast. We were sorry he had to hurry away before the services closed, so he was deprived of the pleasure of meeting the people and hearing their comments. The "Erasmian," the "grand old Baptist organ," is growing better and stronger all the time—sound to the core and fearless advocate of the truth. May Estlin "Eat-in" and continue to grow in wisdom and power.

A PASTOR

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Special Low Prices This week on Dining Rooms, H. to, Side Boards, Extension Tables and Chairs. Late shipments of summer furniture have arrived, making our assortment complete. Do not fail to see these goods.

PROGRAMME. FRANKLIN, KY.

The following is the programme of the Sunday School Convention of the Blackford Association, which meets with Poplar Grove Baptist church, Hancock county, Aug. 29-30, 1903.

Should Baptist Churches Engage in Union Sunday Schools?—W. R. Oldham, C. J. Bruner and Wash Richards.

How to bring the masses into the Sunday School and how to hold them.—Ira L. Rice, Jonathan Hoover and Henry Shipper.

To what extent should Devotional Music be encouraged in the Sunday School?—R. L. Harrison, W. J. Metcalf and H. D. Rice.

What qualifications are essential to make an efficient Sunday School Teacher?—C. B. Coleman, L. H. Voyles and F. D. Baughn.

Position Baptist Churches should sustain toward Sunday School festivals, concerts, etc., and to what extent are they right?—H. D. Rice, F. M. G. Jolly, C. M. Corley and G. W. Jones.

To what extent should Missions be encouraged in Sunday School?—T. J. Ratcliff, Ira L. Rice, J. J. Brown and S. G. Medcalf.

Brethren, send your pastor, superintendent, one from your church and three from your Sunday School as messengers and then you come.

H. D. BAUGHN, Sec.

Pastor P. T. Hale of the Third church, Owensboro, passed through the city Monday en route to Morristown, Tenn., to deliver some lectures and preach centennial sermon. He reports a fine day Sunday. Two new members received, one by baptism and one by letter. The great Chattanooga is a wonderful success.

We have received from Dr. and Mrs. J. M. Wise an invitation to the marriage of their daughter, Miss Leah Estelle, to Mr. Z. A. Meredith. The wedding takes place in the church at Sturgis, Ky., on Wednesday evening, Aug. 26th. We regret our inability to attend, and wish long life and happiness to the young couple.

As we go to press we hear of the death of Rochester Ford, son of Dr. and Mrs. H. H. Ford. It is a great loss to the world as well as to his devoted parents. He was a man of brilliant intellect and true piety.

Preached for Pastor T. J. McGlothlin Sunday morning and evening. The Sunday School is one of the best in the State. Congregations were good. The pastor has a strong hold on the church and community.

Last week I attended Elkhorn Association at Wilmore. The meeting was well attended, and Bro. W. C. McGill, pastor of Mt. Pleasant church, promised to report the proceedings. The introductory sermon was preached by Dr. W. D. Nowlin, of Upper Street church, Lexington. It was one of his best, and it was highly complimented. Pastor W. H. Felix, of David's Fork, also delighted the brethren with one of his great sermons. Among the visitors to honor the meeting was Rev. J. J. Taylor, D.D., of First church, Norfolk, Va. He preached to the joy of his many friends. It was my pleasure to enjoy the hospitality of Bro. Knight Lowry and family, friends of older times.

SHELBY COUNTY ASSOCIATION

I attended also last week. It met with Buck Creek church, at Finchville. The attendance was good and the order could not have been better. Bro. John T. Doyle, clerk of the Association, will report proceedings. Rev. J. H. Butler, of Shelbyville, preached the introductory sermon to an attentive audience. He pleased the brethren. It had the true ring and hit the mark all along conservative lines. There were overflow meetings at a meetinghouse near by, where Pastor Doolan, of Henderson, Ky., and Pastor Shelbourne of East Lake, Ala., and Pastor Ryland Knight, of Ashland, Ky., preached to the delight of old neighbors and friends, who were justly proud of them. There were overflow meetings at a meetinghouse near by, where Pastor Doolan, of Henderson, Ky., and Pastor Shelbourne of East Lake, Ala., and Pastor Ryland Knight, of Ashland, Ky., preached to the delight of old neighbors and friends, who were justly proud of them. There were overflow meetings at a meetinghouse near by, where Pastor Doolan, of Henderson, Ky., and Pastor Shelbourne of East Lake, Ala., and Pastor Ryland Knight, of Ashland, Ky., preached to the delight of old neighbors and friends, who were justly proud of them.

Bro. John A. Middleton was elected moderator and Rev. B. J. Davis was chosen assistant, as usual. They served with dignity and ability. Among the distinguished visitors were Dr. Arthur Yeager, representing Georgetown college, Miss. Mary Hollingsworth, of our Baptist Orphan Home, Pastor J. W. Millard, of Eastway Place, Baltimore, and Dr. A. T. Robertson. In company with a house full the writer enjoyed the hospitality of Sister T. J. Doolan and family.

Subscribe for the Recorder.

Family Circle.

Stories for the Young and Old.

HOME TOGETHER.

The road is rough before our feet, The hills are steep and high, And clouds are gathering overhead To shut away the sky.

Oh, friend of mine, I grieve to lose The grasp of loving hands; How much we need each other here Each fully understood.

So here's a hand that's true, my friend, And steadfast, come what may, God grant our paths run side by side And part not all the way.

TEDDY'S MOTHER.

BY L. M. MONTGOMERY.

It was a public holiday, and almost everybody in Dalton had gone to see the football game at Seyton between the Dalton Wanderers and the Seyton College men.

But William Fielding had decided to spend the day in his office. His wife and his two daughters were in Europe; he did not care for football, and there was good deal of extra work to be done.

"I'll have a good look into those papers in the C. & R. railroad case to-day," he thought, as he entered his office.

The big building seemed unusually quiet and hushed. He reflected with satisfaction that he was not likely to be disturbed by callers.

Later in the day he remembered that he had not read the paper which he had found in his box on the way down town. It was addressed to him in a somewhat tremulous hand, and bore the post office stamp of a little village at the other side of the continent.

"Mother writes a good hand for a woman of her age," he thought, as he opened it.

The letter was short and written on cheap, blue-lined paper, with frequent lapses of spelling and grammar. It told all the simple home news and bits of gossip about neighbors whom he had half forgotten.

"It seems so long since I've seen you, William. Can't you come home for a spell this summer when Marion is in Europe? You haven't been home for ten years, William. I'm thinking. I do so long to see my dear boy."

Mr. Fielding frowned slightly as he folded the letter up. His mother's fingers on the envelope. His mother's request had come at a peculiarly inconvenient time. To be sure, he had often felt that he ought to go and see her. But he had always been too busy; he could not spare the time. A trip East to be worth while at all would take at least two months.

"I can't possibly go this summer, anyhow," he reflected impatiently. "Those nine cases are coming on next month. I suppose Morton could attend to them, but I should hardly care to trust them solely to him. Then there's the house to look after while Marion is away—and I've promised Tremayne to spend my vacation hunting silver tips in the mountains with him. Mother must wait until next summer. I'll write her just how it is—she'll understand. Mother was always a famous hand to understand a fellow."

"But he did not feel altogether satisfied as he began his letter. He determined to write a good, long, heavy letter by way of atoning to his conscience, remembering with some shame the hasty scrawls he had fallen into the habit of sending her. A rap at the door interrupted him.

"Come in," he called, impatiently, wondering who it could be.

The figure that appeared in the doorway was quaint enough to provoke a smile. A little old woman—such a tiny scraw of a woman, with delicate, bleached features and bright, dark eyes. Under a very old-fashioned bonnet of quilted black satin her silver hair was twisted down over her ears in a fashion which Mr. Fielding remembered seeing old ladies wear in his boyhood. Her dress was a dull-colored print, plain and neat, and she wore a gay Paisley shawl.

In one hand she carried a huge bunch of sweet peas, and in the other a small covered basket. She flashed a quick glance over the shoulder at the door.

"Oh, ain't Teddy here?" she faltered, disappointedly. Teddy! Mr. Fielding remembered that young Wyndham, the clever young lawyer next door, was called Teddy by his friends. This was probably his mother. He knew that Wyndham belonged in the country.

He rose and offered the little lady a chair. "If you mean Mr. Wyndham, his office is next-door. But 'm afraid you won't find him there, either. I think he has gone to the football match at Seyton. This is a public holiday, you know."

"I didn't know, sir." There was a tremor in her voice and her lips quivered suddenly. "If I'd known it I wouldn't have come. Do you know when Teddy will be back?" "Not before, night. I'm afraid, Mrs. Wyndham."

The game won't be over until late in the afternoon, and I believe there is to be a banquet in the evening."

"And I must go home on the afternoon train. I won't see Teddy at all!" "Well, I s'pose it serves me right for not sending him word I was coming. Ted always likes me to send him word so he can meet me at the train and look after me. But I thought I'd just like to surprise him, and anyhow, I took the notion suddenly like this morning. And I've brought him a basket of jelly tarts—Ted is so fond of jelly tarts—and this posy. Ted likes flowers. Maybe you'd like to keep 'em, sir. Tins' no use luggering them back—they'll only fade."

She gave a little choke of disappointment, in spite of her efforts to suppress it. Fielding felt as uncomfortable as if he had been responsible. He got up briskly and took the flowers. "Thank you, Mrs. Wyndham. Your sweet peas are beautiful and remind me of those which used to grow in my mother's garden away down East. I'm not so fortunate as Ted—my mother is too far away to drop in and see me. I guess she wishes she could often enough. She must miss you dreadful, and his visitor simply. "It don't seem's if I could live—if I didn't see Ted every once in a little while. He knows that, and he comes out 'most every week, for all he's so busy. If he can't come, he sends a great long letter just full of fun and jokes. Teddy is an awful good son, sir."

Mr. Fielding felt still more uncomfortable as he hunted out a glass for his sweet peas. Perhaps the contrast between his conduct and Ted's came home to him sharply. The little lady, who was evidently fond of talking, went on: "As I came along on the train I was just thinking what good times we'd have to-day. Last time he was out, Teddy promised me a drive in the park next time I came to town. I'm real disappointed—but it's all my own fault. I should have remembered 'twas a holiday."

The gentle, little voice ended in a sigh. "The lawyer noticed that she looked very tired. Under the impulse of a sudden idea, he said: "Mrs. Wyndham, I think you must let me act as Ted's proxy to-day. You will be my little mother and I'll give you as good a time as possible. You shall have your drive in the park."

Mrs. Wyndham looked at him doubtfully yet eagerly. "Oh, sir—but you're busy—" "No, I'm not—or I oughtn't to be. I'm beginning to think I'm a very un-patriotic citizen, pegging away here instead of enjoying my holiday. We will have a splendid time. My name is Fielding, and I assure you I'm considered a very respectable person. The first thing is lunch. I know you're hungry, and so am I. So come along. Remember, I'm to be your son for the day."

A pink flush of delight spread over her tiny face. "I guess you know what mothers like," she said gleefully. "And I know how much your mother must think of you, and you of her, when you're so good to her and her mother's. Oh, I'm real glad to go with you, sir. I don't know anybody here and I always feel kind of bewildered when I haven't Ted to stick to. May I leave these jelly tarts here?"

"Yes, I'll lock them up in my desk," said Mr. Fielding, joyfully. "Ted'll get them when he comes." She gave herself up to enjoyment with the abandonment of a child. Her clear little laugh trilled out continually. She chattered to him as she might have done to Ted, telling him all the ins and outs of the farm at home. She did not often take a holiday, she assured him. Her husband was dead, and she had run the farm for years; Ted was her only son—such a kind, clever boy.

"There ain't many like him, if I do say it myself," she declared proudly. They had lunch together in an up-town restaurant whose splendor nearly took her breath away. Then Mr. Fielding telephoned for his own luxurious carriage, and they went for their drive in the park. The busy, middle-aged lawyer felt like a boy again. He found himself talking to her of his own mother, describing the little down east village where he was born, and relating some scraps of his school days that made her laugh.

"That's so much like Ted. Such a boy for mischief as he was—not had mischief, though. How proud your mother must be of you! And how often she must think of you! It is such a comfort to have a good son, who doesn't forget his mother. I'm awful sorry for the poor mothers whose boys get kind of careless-like and neglectful—not writing to them or going to see them as often as they might."

When the drive was over he took her to the train. "Such a good-time as I've had," she said gratefully. "Ted himself couldn't have given me a better treat." "I think our holiday has been a success," said Mr. Fielding, genially. "I know I've enjoyed being Ted's proxy ever so much."

"Ted always kisses me good-bye," she said archly. Mr. Fielding laughed and bent over the little old lady. "There! That's one for Ted, and here's another for my mother. Good-bye and safe home to you."

From the window of the car she beckoned to him as the train started. "The jelly tarts," she whispered, "I forgot about 'em." She kept 'em for yourself. Ted'll have such good things at the banquet that he won't want 'em." When Mr. Fielding went back to his office he saw his half-written letter to his mother lying on his desk. He tore it in two and flung it in the waste basket. The letter was not written.

"Dear Little Mother: Your letter came to-day. This is not an answer to it, but merely a note to say I'll answer it in person. I am going East as soon as I can make the necessary arrangements and you may look for me within a week or so after receiving this. We will have a real, good long visit together. With much love to your affectionate son, "William Fielding."

So much to the credit of Ted's mother, he said with a smile. "And now for some of those tarts."—American Messenger.

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if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin; write at once for a free bottle of this remedy, and prove for yourself, without expense to you, that these ailments are relieved immediately and cured quickly, thoroughly and permanently with only one small dose of a day of Drake's Palmetto Wine.

Any reader of WESTERN RECORDER may have a trial bottle of Drake's Palmetto Wine sent free and prepaid by writing to Drake Formula Company, Lake and Dearborn Sts., Chicago, Ill. A letter or postal card is the only expense.

DAVY'S WEATHER-WISHES.

BY JEAN E. HARRISON.

"Horrid weather" grumbled Jacky Junior. "Perfectly dismal!" mourned Beatrix disconsolately. For of course the much-looked-forward-to day at Lowell Lake was out of the question, as the rain was coming down in torrents, and draining ditches, each side of the road, were overflowing. A kill from bank to bank, along the wood road, there was a rushing, roaring stream of mud and water.

And to-morrow was the day of the picnic! Three carriage loads of young folks, Jacky, Beatrix, and all the Farnham cousins, were to drive to the beautiful little lake seven miles away, through the deep fir woods, and spend the day fishing, boating, and merry-making generally.

Cousin Jack would have charge of them, and any one who knew Cousin Jack, knew that this meant a day of delight for every youngster in the party. Even if the rain stopped, the sun came out, and the next day was a splendid one, still the picnic would be impossible, as the roads would not dry in so short a time.

Cousin Jack, coming into the library where the children were gathered, smiled sympathetically into the dismal faces

turned toward him. "It is farther hard," he acknowledged, "but aren't you glad you're not responsible for the weather? Think how hard it would be to suit several million people, all wanting different samples of weather, perhaps?"

"I'd like to have a chance just once, anyway." "Did you ever hear the story of one man who tried it first?" asked Jack. In a second the group of cousins had settled themselves around Cousin Jack, for one of his stories for Jack knew just how to tell good ones, they all knew very well.

"He was a French-Canadian, named Davy, so the story goes. It was a jolly old priest who told it to me, that winter I was with the lumbering party in Canada."

"Davy, they say, was plump and merry, and always singing, for the world went well with him. "One bright, cold morning, sprung in his Sunday best, he started off with his sacks in his sleigh, to take the yearly tithes to the priest."

"It was a perfect day, and the deep Canadian woods were as beautiful with their robes of snow as in the green of summer. And Davy, enjoying it all, puffed his pipe, or sang merrily as he jugged along his snowy way."

"It was several miles to the village where the priest lived, and the road led through a deep forest. Suddenly, in the deepest part of the woods, Davy saw a stranger standing in the way, and stopped his horse at once, for this was an unusual sight. The road was a lonely, seldom-travelled one, and the stranger was like no one whom Davy had ever seen before."

"He was tall and fair, with beautiful, searching blue eyes, long hair flowing over his shoulders, and a bearing graceful, dignified, yet of wondrous kindness. His flowing blue robe, belted at the waist, was not meant for rough, Canadian woods, and he wore no cap or coat. He had not been traveling, Davy saw; he had appeared there suddenly and mysteriously, and Davy gazed at him with awe and wonder."

"'Have he with you,' was the stranger's salutation; grave and sweet. "The same to you," stammered Davy, wondering but reverent. "Where are you going?" asked the stranger.

"To the priest, to carry my tithe, answered Davy. "It is a good harvest," said the stranger kindly, "if this had represented one bushel in every twenty-six." (That was a Canadian farmer's tithe for the priest.)

"Oh, it's pretty good this year," assented Davy, "but if I could only you have made the weather—ah, sir, you would have seen a harvest."

"'Have he raised the stranger, gravely. "Hereafter you shall have such weather as you wish." And he was gone. Davy looked around in wonder and awe, but saw no trace of him. And he went on his way, pondering on what his angel Saviour had told him.

"That year rolled away, and again Davy went through the forest, to carry his tithe to the village priest. But there were no sacks with horse and sleigh this time. Davy took his offering in a handkerchief! He sang no more, and he was no longer plump and merry. "Suddenly, in the depth of the forest, at the same spot as before, appeared his angel visitor at the end of a year ago."

"Have he raised his hand in blessing. "Peace be with you." "I thank you," Davy answered; "I need it, for I'm at odds with all my neighbors, and even my own family have gone against me. I don't want any more weather-wishing power, sir, please, for they all say I'm a sorcerer, because every time I wish for a certain kind of weather, we're sure to have it. But I don't know how to wish right; the sun's been hot at the wrong time, and the rain's been cold at the wrong time, and we've had droughts and freshets, and the seeds have been washed out the ground, the crops have dried, and withered, or rotted, or been blown down by the winds, and the stock won't feed as they should. So my weather wishes are bad for us all."

"The stranger smiled. "So you know, at last, that God knows best what is for his children's good? It shall be as you ask. Your wishing power is gone. Next year your tithes will fill your sleigh again."

"The angel was gone. So was Davy's wishing power. And at that his heart grew lighter. He was happy again. "And now, in that part of his Canada, when rain, or snow, or sunshine come, the peasants say reverently, 'God knows best!'"—Christian Work.

They who tread the path of labor Follow where my feet have trod; They who work without complaining Do the holy work of God. —Henry Van Dyke, D.D.

SKIMMING IT. "If you are going to give the milk, don't skim it first," the mother used to say, "because it's going to do a favor, or something ungracious word, or something we noticed how much of this milk goes on in ordinary family cooking, asks the Christian I look."

"Another errand," I never down town without half a dozen errands. I used to ask him to ask him to look for me, but he does not really count on doing it. He never calls, and he only takes the errands of kindness.

"Those gloves, ripped again, claims Mary, when John says to take a few stitches. "It's a pity they need something when I have a hurry with something else. I'm shocked at his going to do it. I'm dressed if any one thought of going to repair such offices, but at it a little unpleasant to ask the children follow the fashion."

my shuts the door for Bridget's mother, but he grumbles at having to stop. "Stupid girls, the way they sent, but she departs with the long it is Tommy's turn." The long people who love one another, who at heart are glad to serve other, skin the sweetness from the vice they render.

HAY-FEVER AND ASTHMA

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Mr. Frederick W. Wyatt, the noted Bostonian, writes: "I have been cured of my Hay-Fever and Asthma by the Kola Plant. It is a powerful tonic, and covers it has come into almost every hospital of Europe and America."

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BELLS

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Little Ones.

LITTLE BOB WHITE.

of the tall, sweet grass and the sky, Little Bob White was the whistle of a bluebird in Gray's orchard had filled him with longing to be at play among the pink blossoms that hid the view. Little Bob went with his longings. "Why? mayn't I go over in Gray's orchard for a little bit as pretty over there?" Little White ruffled her brown in alarm. "Why, your poor papa lost his that very orchard, and I think of letting you go over Bob sucked all of the sunny and then perched on the rail divided the east meadow from the bed and looked across at the with longing eyes. The blue-birds came to him louder and began to ask himself ques- tioned can sing in those hosi- and come to no harm, why I hide safely for a little while And he jumped down tall grass and scuttled away as fast as he could. in a tiny brook, he had to test the first time when the was not by to watch him. He across to the other bank in and at last crept noiselessly a creek in an old stone wall and himself in the cool shadows of Gray's orchard. Once there, he into the dense branches of the peach blossoms were. bright the sunshine! A mock- up a loud note from a sil- paper in Farmer Gray's back two noisy jays quarreled caterpillar, and a flock of began a great cooing and flut- their roomy house on the barn. All this was so inter- Little Bob that he forgot about of time. But when the came out with a pan of wet the young chickens he looked with some alarm. The sun sinking and the shadows of were deepening about him. down from his perch, he crept the wall again and was soon on backward. When he came to it was almost dark and the bushes in the woods beyond of him. He must either spend by the brook or go through the creek in order to reach home. You heart thumping with fright through the dark underbrush at speed. Passing beneath an will voice stopped him. "Who are you?" it asked. Bob crouched down at the foot and looked up in horror at a "Who are you?" "Bob White! Little Bob!" was followed by a peep of so shrill and uncanny that he up for lost. But just when hope failed him a clear call the dew-wet grasses. "Who? Bob-White?" "Who? Little Bob!" It was his mamma's voice sounded as loud as he could and in that direction of the call. "Who? Little Bob!" he found a patient peep making for him. "Who? Little Bob!" he cried joyfully. "Who? Little Bob!" he saw brown and with many a he snatched him under her wing. "Who? Little Bob White had who—Hilton R. Green.

A WISE OLD HORSE.

The horse belonged to the late J. Lane, of Freamoob, Gloucestershire, England, and the anecdote was told by Rev. Thomas Jackson. Mr. Lane, on going home one day, turned the horse into a field to graze. A few days before this the horse had been shod, but had been "pinched" as the blacksmiths call it, in the shoeing of one foot; that is, the shoe was too tight so as to hurt the foot. The next morning after Mr. Lane had turned the horse into the field to graze, he missed him. "What can have become of old Sol?" asked he. The name of the horse was Solomon. He was so named because he was wise. When Mr. Lane asked where old Sol was, Tim, the stable boy, said: "I think some thief must have got him; for I cannot find Sol in the field or in the cow yard." "What makes you think that a thief has got him?" asked Mr. Lane. "Well, sir," said Tim, "the gate of the field has been lifted off the hinges, and left on the ground." "That is no proof that a thief took the horse," said Mr. Lane. "I think that old Sol must have done that himself. I will tell you how we can find out. We will look at the gate, and, if there is a mark of Sol's teeth on it, we shall know he has let himself out." So they went to the gate, and there, on the top rail, was the mark of a horse's teeth. "Now, why should old Sol want to get out of this nice field, so full of grass and clover?" thought Mr. Lane. "Perhaps," said Tim, "the blacksmith's can tell us about him." "I will drive over to the blacksmith's shop and see," said Mr. Lane. So Mr. Lane drove over to the blacksmith's shop, which was a mile and a half off, and said to Mr. Clay, the blacksmith, "Have you seen anything of old Sol?" "Why, to be sure," said Mr. Clay. "Old Sol came here to-day, and told me I had made a bad job of it in putting the shoe on his right forefoot." "What do you mean, Mr. Clay?" asked Mr. Lane. "A horse cannot talk." "O true, he did not say it in words; but he said it by act as plainly as I can say it. He came to the forge where I stood, and then held up his foot, and looked at me, as if he would like to say, if he could, "Mr. Clay, you are getting careless in your old age. Look at that shoe. See how it pinches my foot. Is that the way to shoe a decent old horse like me? Now, are you not ashamed of yourself? Ease that shoe at once. Take it off, and put it on in a better way." "Can it be that old Sol said all that by his look?" asked Mr. Lane, laughing. "All that and more," said Mr. Clay. "He stood still as a post while I took off the shoe. And then I put it on so it might not hurt him. And, when I had done it, he gave a merry neigh, as if to say, 'Thank you, Mr. Clay, and off he ran.' And now if you will go back to the field, you will find him there eating his breakfast." "So Mr. Lane laughed, and bade Mr. Clay good morning, and back to the field he drove. And there he found Tim putting up the gate, and there in the field was old Sol eating grass, and as happy as could be. Was not Sol a wise old horse?—Child's World.

THE LAMB'S OWN STORY.

It was a wild, hilly country where our flock lived, but the turf was sweet, and they wild flowers grew among the rocks. There were no fields enclosed by green hedges, to keep the sheep from straying, sometimes it happened that one lot's way and died. This my mother had told me; but I did not pay much heed. I would never be so foolish, I thought, as to leave my mother and run away alone. Our shepherd was a kind man. The

sheep were fond of him; but the lambs thought him too strict. I had quite a happy time playing with the other lambs at "hide and seek" among the rocks. But after a time I got tired of that game; I thought it was stupid for a lamb of my age. One morning I noticed that the sun was shining brightly on a distant part of the hill, while we were in the shadow of a cloud. This put it into my head to go and see what it was like there. It looked so bright and pretty, and was not so far away. I would be back again before any one found out I had gone. I looked about me; all the sheep were busy grazing, and the lambs playing. No one, not even the shepherd, saw me as I went. Soon I was far away, and I was free! I could go where I pleased; the shepherd's dog could not find me here, I thought. I had forgotten now about the sunny place on the hillside. Here everything seemed different; on I ran, this way and that, always wondering what would come next. What came next was always the same—rocks and stony places. I wished there had been a little grass growing, for I was hungry. The white mist on the hills made me wet and cold and frightened. If only my mother would come now and take me home, I thought, and shivered; it was such a long way to go home, and I did not know which way I had come. If I called perhaps she might hear me, she always came when I called. "Ha! ha!" I bleated again and again. No answer came, and I was very tired. I tried to find the way I had come; but I fell on a sharp stone and gave a cry of pain. Then, from somewhere out of the mist, I heard my mother's voice. In a moment I was by her side; now I was safe—she would take care of me. Just then we heard a screech, and the flapping of wings; and we saw coming down on us a great bird with a cruel beak. I turned giddy with fright. My mother peated pitously. With another screech the great bird was upon me, fixing its claws in my wool. But help was at hand. Suddenly there came a blow from behind, and the eagle fell to the ground—dead. The shepherd had missed us, and guided by his dog, had come just in time to save us. He carried me in his arms all the way home. That was the last time I ever tried to run away, and by my disobedience bring danger upon my mother and myself.—Nora Crombie, in The Child's Own Magazine.

GRANDPA'S TEDDY.

BY R. JENNIE SMITH. "Children," said grandpa, "I've lost my penknife. When I was upstairs in my room a while ago I picked up my coat and I thought something dropped out of one of the pockets. I looked around, but could not see anything. Now I find my penknife missing and I think perhaps it was that. Will one of you go up and see?" Teddy was playing with his little toy engine. It had been wound up, and started to Massachusetts, but the boy decided that it could stop at a way station for a few minutes. "I'll go, grandpa," he answered right away. Teddy was such an obliging little fellow. He was always so ready to do things for people. Mattie was reading a book, and she hated to leave it even for a minute; so she was glad that Teddy offered to go. Then there were Joe and Albert, the ten-year-old twins. They were playing a game together and did not like to stop, so they, too, were glad to see Teddy going upstairs. Pretty soon down came the little boy. His eyes were sparkling, and his cheeks were red. "Grandpa," he cried, "I found your knife and your ten-cent piece, too. Ain't you glad that I found them? They were both on the floor." Grandpa smiled and answered:

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I need free of charge to every sufferer this great Woman Remedy, with full instructions, description of my past sufferings and how I permanently cured myself. You can cure yourself of Rheumatism, Gout, Sciatica, Neuralgia, Headache, Migraine, Stomachic, Catarrh, Indigestion, Constipation, Hemorrhoids, Piles, Stricture, Gonorrhoea, Syphilis, Scrophulous, Eczema, Psoriasis, Erysipelas, Ulcers, Burns, Scalds, Frost-bites, Sprains, Bruises, Swellings, Rheumatism, Gout, Sciatica, Neuralgia, Headache, Migraine, Stomachic, Catarrh, Indigestion, Constipation, Hemorrhoids, Piles, Stricture, Gonorrhoea, Syphilis, Scrophulous, Eczema, Psoriasis, Erysipelas, Ulcers, Burns, Scalds, Frost-bites, Sprains, Bruises, Swellings, Rheumatism, Gout, Sciatica, Neuralgia, Headache, Migraine, Stomachic, Catarrh, Indigestion, Constipation, Hemorrhoids, Piles, Stricture, Gonorrhoea, Syphilis, Scrophulous, Eczema, Psoriasis, Erysipelas, Ulcers, Burns, Scalds, Frost-bites, Sprains, Bruises, Swellings, Rheumatism, Gout, Sciatica, Neuralgia, Headache, Migraine, Stomachic, Catarrh, Indigestion, Constipation, Hemorrhoids, Piles, Stricture, Gonorrhoea, Syphilis, Scrophulous, 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Stomachic, Catarrh, Indigestion, Constipation

Free Help For the Sick.

ALL DISEASES CURED.

Are you sick? Do you want to get well? If so this offer is of vital importance to you. It is the way that I have proven successful in thousands of cases. I have on file letters from seventy thousand satisfied and grateful patients who have proven the value of my treatment by actual trial. If you could read a



DR. JAMES W. KIDD.

few of these letters telling of miraculous cures after years of suffering I would need no further argument to convince you of my ability. I have passed the experimental stage. I know what I can do. No matter what your disease, I have cured many cases of Consumption, Bright's Disease, Locomotor Ataxia, and Partial Paralysis, that other doctors pronounced incurable. No matter how many doctors or patent medicines you have tried. The majority of my patients had tried all these in vain before they came to me. I CAN CURE YOU! This is a strong statement, but I am willing to show my faith in my own ability.

I WILL SEND YOU A FREE TREATMENT. You can be too judge. If you are satisfied recommend me to your friends. I feel sure of my pay because I know what my treatment will do. I have no specialty. I treat all diseases. Do not hesitate to write because some one has told you that your disease is incurable. Every organ of the body is a perfect machine and will work perfectly if it is supplied with the proper force from the nerves, and sufficient nourishment from the blood. I have learned how to supply this force and blood nourishment. This is why I can cure when others fail.

I have associated with me the most eminent specialists in America. Tell us all about your case. No matter what your ailment, your correspondence will be considered entirely confidential. We will make a careful examination of your case. The free treatment will be prepared and sent you by mail postage paid. It only costs you a stamp. I can use no stronger argument to convince you of my ability to cure you than this. You have everything to gain, nothing to lose. Write to-day. Address my private office as follows: DR. JAMES W. KIDD, 37 Bates Block, Fort Wayne, Indiana.

The death of Deacon James A. Slaughter, of Danville, came as a surprise to his many friends. He was one of the most prominent and best known Baptists in Central Kentucky. At our meetings we will miss him. He was one of our most humble and consecrated men, and his memory will long be cherished as a benediction by those with whom he associated. We extend sympathy to his family and all who mourn, and point them to the blessed promise that "He doeth all things well." Our dear brother rests from his labors, and all who loved him and love the Master he served will meet him in that world where there shall be no night and no separation.

W. P. H.

DESIGN OF BAPTISM.

BY G. H. DORRIS.

In as much as the Baptists are the only people who baptize the saved to figurize the greatest thing that ever occurred, the resurrection of Jesus Christ from the dead; and this being true that the Baptists do not preach and write enough on this subject, I will write a few lines for your most excellent paper. I do believe if those who are baptized in their sins and thereby deluded into hell, had known the intention of baptism, they would not have been baptized in their sins. And if those who were sprinkled for baptism knew they would not have submitted to such a delusion. Therefore the Baptists should be faithful. "Teaching them to observe all things whatsoever I have commanded you." (Mat 28:20.) I think that the Apostles preached more about the resurrection of Jesus Christ than any thing. It is very reasonable that they did. "If Christ be not raised, your faith is vain, ye are yet in your sins" (1 Cor. 15:17). So we see that the resurrection of Jesus Christ from the dead, is the most important thing that ever occurred. If Christ be not raised from the dead we are eternally lost. "Neither is there salvation in any other" (Acts 4:12). It is a believer to be baptized to figurize the resurrection of Jesus Christ. And a believer in Jesus Christ is saved. I will not consume space to quote all the Scriptures that are in the Bible to prove that a believer in Christ is saved. And as some people believe that the plan of salvation was not established before Pentecost, I will quote two passages from the time that they say that it did exist and one before. "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:30). "For ye are all the children of God, by faith in Christ Jesus" (Gal. 3:26). If we believe the Bible, we believe from these Scriptures that a believer in Jesus Christ for salvation is saved, without the evidence of hundreds of other passages of the same kind. A believer in Jesus Christ for salvation "has everlasting life." He has passed out from under condemnation, and he "shall not come into condemnation, but is passed from death unto life." He is a child of God. From these three passages (unless we are infidels) we believe that the believer is saved. A sinner who has repented of his sins, and believed in Jesus Christ for salvation, should be baptized, for Jesus commanded him to be baptized (Mat. 28:19). The converts of whom Jesus organized his church, were baptized (Mat. 3:6). Our Lord was baptized (Mat. 3:16). On the day of Pentecost "they that gladly received his word were baptized" (Acts 2:41). The Samaritans and the Eunuch were baptized when they believed (Acts 8:12, 39). Paul was baptized when he believed (Acts 9:18). Cornelius and his house were baptized when they believed (Acts 10:48). When the Lord opened Lydia's heart she was baptized. The Jailer and his house were baptized the same hour of the night that they believed (Acts 16:15, 33). The Corinthians were baptized when they believed (Acts 18:8).

All believers were baptized in the Apostolic day. But a believer or a saved man could not have been baptized to be saved, for he was already saved. The believer or the saved are baptized to figurize the risen Lord. Buried with him (Christ) in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). Paul does not say "baptized through the faith that God saved them from sin, when they were baptized," or "through the faith that the water was poured, or sprinkled on the head when baptized, to represent the out-pouring of the Holy Spirit." But "through the faith that God raised Jesus Christ from the dead." "Therefore we are buried with him (Christ) by baptism into death, that like as Christ was raised up from the dead" (Rom. 6:4). "Like as Christ was raised up from the dead." "The answer of a good conscience toward God by the resurrection of Jesus Christ: who is gone into Heaven" (1 Pet. 3:21, 22). The Apostle Peter teaches the same about baptism that Paul does. That baptism is a figure of the risen Saviour. To bury a child of God in the beautiful clear water and then raise him up out of the water, is not only a strong witness that God raised his crucified and buried child from the grave, but that God will raise us on the resurrection morn. "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29).

Baptism is also a symbol of the believer's death to sin and new life with Christ (Rom. 6:4). As baptism is the only ordinance, or figure that our Lord instituted to keep in memory his resurrection from the dead, and as baptism is so poorly understood, even to the damnation of thousands of people (for those who believe that they are saved) because they have been baptized are certainly lost). And as so many who have been saved have been sprinkled for baptism, which is no witness of Christ's resurrection. And as the Baptists are the only people that baptize to keep in memory the greatest thing that ever occurred (which is the resurrection of Jesus Christ from the dead). And as so much money has been spent in erecting monuments at the graves of millions who did not save us, and could not if they would, and as our dear Saviour did die for us all, and was buried and rose from the dead that we might be saved from sin, and saved in Heaven. And in as much which costs us nothing is the only figure of our Saviour's resurrection from the dead, that he requires of us, after we have been saved by his precious blood to put up at his grave, I do think that we Baptist preachers should not be cowardly in preaching on baptism, or any other Bible doctrine, in order that we may be popular with everybody so that we can get everybody's money. May God bless these few lines for good.

Fill the place where God has placed you. Show your fitness for it, and your contentment in it. You might prefer a change, but God keeps you in it for some wise purpose, and if you make the best of it, he will be glorified and you will be blessed.—The Presbyterian.

Peace for the past, grace for the present and glory for the future.—D. L. Moody.

RHEUMATISM

An All the Year Round Disease



Rheumatism does not come and go with time always; in fact some suffer more during Spring and Summer than at any other season. The blood is charged with Uric Acid, Alkali and irritating poisons, then the system is in the condition for Rheumatism to develop, and is liable to come at any time. Winter or Spring Rheumatism, because it attacks different parts of the body, and is sudden or slow in its action, has various names such as acute and chronic, articular, inflammatory, mercurial and sciatic, the same old acid blood that causes all these constant sufferers, while others have only occasional spells of Rheumatism, but either kind is wearing upon the constitution, and in time the blood settles upon the valves of the heart and ends suddenly and fatally.

It won't do to let Rheumatism run on. It is a dangerous disease, and you can never tell where it is going to strike. Home remedies, plasters, liniments and such things as produce counter-irritation, are soothing and may relieve the pain temporarily, but the polluted, acid blood cannot be reached by external applications.

Rheumatism must be treated through the blood, and no remedy brings such prompt and lasting relief as S. S. S. It attacks the disease in the blood, neutralizes the acids, and removes all irritating poisons, and effete matter from the system.

S. S. S. strengthens and enriches the thin acid blood, and dilates through the body, the corroding, gnawing poisons and acid are dislodged and washed out of the muscles and joints, and the patient is happily relieved from the disease and misery of Rheumatism.

S. S. S. is a purely vegetable and does not contain any Potash or any of any kind, and can be taken safely by old and young.

Rheumatic sufferers who are about their case will receive valuable aid and helpful advice from physicians, for which no charge is made. We will mail free our book on Rheumatism, which is the result of years of practical experience treating this disease. It contains much interesting information about kinds of Rheumatism.

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THE MARKETS.

LIVE STOCK.		REJECTINS.	
Report for week ending Aug. 15:		Rejections this week, 1903.	
CATTLE.		Percentage of rejections	
Choice to prime ship, steers	\$4 50a 4 75	1903, 1901, 1 to date, 1902	1902, 24,937; 1901, 22,287.
Medium to good ship, steers	4 35a 4 50	RECEIPTS.	
Choice butcher steers	4 25a 4 40	Receipts this week, 1903, 1901	
Medium to good butchers	3 75a 3 90	Receipts Jan. 1 to date, 1903	
Com. to medium butchers	3 25a 3 75	1901, 97,733.	
Canners	1 25a 2 00	BURLY—1902	
Good to choice feeders	3 85a 4 00	Ref.	
Common to med. feeders	2 75a 3 00	Trash	
Good to extra stock steers	3 50a 3 85	Trash, sound	
Common to med. stock steers	3 00a 3 30	Common lugs	
Good to choice heifers	3 75a 3 90	Good lugs	
Com. to med. heifers	2 75a 3 00	Common leaf	
Plain light mixed stockers	2 00a 2 75	Com. leaf, short	
Good to ch. blooded bulls	3 25a 3 40	Med. leaf	
Medium to good bulls	2 75a 3 00	Good leaf	
Choice veal calves	5 00a 5 50	Fine & Sel.	
Common to med. calves	4 00a 5 00	DARK—1902	
Choice to fancy milk cows	35 00a 40 00	Good lugs	
Med. to good milk cows	25 00a 30 00	Common leaf, short	
Plain to com. milk cows	18 00a 20 00	Common leaf	
HOGS.		Medium leaf	
Choice pack and batch	5 00	Good leaf	
Medium packers	5 00	Fine and selections	
Choice light shippers	5 75	CANCER	
Choice pigs	5 75	In permanent	
Good pigs	4 50a 5 00	Get new	
Roughs	4 50a 5 00	Write for	
SHEEP AND LAMBS.		629 N. Main St.	
Good to extra ship, sheep	3 00	Ind., Pa.	
Fair to good	2 25a 2 50		
Common to medium	1 50a 2 00		
Extra shipping lambs	5 50		
Best butcher lambs	4 25		
Common tail end lambs	3 00a 3 75		
LEAF YONCOS.			
Following is report of sales for week and year ending Aug. 15, 1903.			
	Week.	Year.	
Jan. 1 to date	1,770	69,040	
Year 1902	2,589	119,205	
Year 1901	2,357	120,203	
Year 1900	2,950	100,121	
COMPARISONS WITH PREVIOUS YEARS' SALES.			
Total sales of new crop to date, 1903.			

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Leave Louisville: 8:15am; 11:30am; 2:15pm; 5:15pm.
Arrive Louisville: 8:20am; 11:35am; 2:20pm; 5:20pm.

TRAINS, JELLS AND SOUTH AST.

Leave Louisville: 8:30am and 9:30am.
Arrive Louisville: 8:35am and 9:35am.

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The Farm

and Household

The Farm

Simon Wehl bought of M. J. Farris, of Boyle county, 35 choice export cattle, of 1,400 pounds weight, at 4 1-2 cents.

Legion Vermont, of Bourbon county, sold to John T. Jones, of Iron Mountain, Mich., a pair of fine coach horses for \$800.

In Bourbon county Hibler Bros. weighed out last week 40 head of cattle, recently purchased of L. B. M. Bedford at 5¢. They averaged 1,450 lbs. They also weighed out a bunch of 30 purchased of Milton Plummer at 5¢ that averaged 1,000 lbs. This is the best lot of cattle heard of in Kentucky this season.

Lark Garnett, of Cynthia, Ky., has sold 20 yearling mules to Turvey & Smith at \$65 a head.

T. P. Newberry, near Hiseville, Ky., recently sold a pair of fine mules to S. C. Penberton, of Horse Cave, Ky., for \$320.

S. Dunbar sold last week to Len Hudson four yearling mules for \$465, and to Fox & Logan one pair work mules for a fancy price.

Connell Bros., of Millersburg, Ky., sold last week to Smith & Turvey 25 yearling mules at \$80 per head.

J. A. Hanan, of Scott county, Ky., sold to T. B. Adams, of Fayette, a yearling mule for \$135 and he bought of James McKenny a mule colt for \$110.

Joe. A. Wilson, of Bourbon county, the past season sowed ten acres of Michigan wheat seed on his farm near Paris, the first to be tried on Kentucky soil. The yield was 35 bushels to the acre, the largest yield we have heard of in the state. It is of extra quality and no smoot can be found in it.

Jeff Wells sold to James Palmer a bunch of hogs to be weighed August 15th, at 5 cents per pound. . . J. O. Fluke sold to Norman Hambrick about 150 sheep and lambs at 4 cents per pound all round, to be delivered August 15th. . . Wm. Holcraft sold to Wehl 59 cattle, averaging 1,500 pounds, at \$4.00 per cwt.—Georgetown Times.

Hibler Bros. sold to W. P. Hume recently, 60 stock ewes for \$3.50 per head. . . Henry Caywood sold to Wm. Whaley recently 76 stock ewes for \$2.90 each. . . Milton Plummer sold 30 1,000-pound cattle recently to Hibler Bros. and Wilkie at 5 cents. . . Wm. Whaley bought recently about 400 stock ewes from different parties at \$2.50 to \$3 per head.—Paris News.

Richmond Court. Court day brought a large and representative crowd to town. Very little business, however, was transacted. There were plenty of horses and mules on the market, but sales were slow. At the Madison County Stock Yards there were 2,300 sheep which brought from 2 1-2 to 3 1-2 cents, and about 50 cattle, which ranged from 3 to 3 1-4 cents. Norris Bros. report 300 sheep which brought 2 1-4 cents, and 35 cattle which procured 4 and 5 cents.—Register.

The favorable tobacco market for millers during the past two weeks at Louisville caused an increase in the offerings and the sales were the largest in several months. Offerings for the week at auction were 1,191 hds., against 841 last week and 2,072 the same week last year. Prices remain strong and satisfactory to sellers generally. Good to Fine Red Leaf was in fairly good supply, in strong demand, with last week's prices fully maintained, ranging from 11 1-4 cents to 14 1-4 cents.

HOME-MADE SAUSAGE.

A good meat chopper is one of the necessities in every well-regulated modern kitchen. It is always surprising to remember how many useful things can be done with the right kind of a meat chopper; but one of the best things that any body can do is to make sausage for the family breakfast.

The first great advantage in using home-made sausage is that you have it fresh. It is not uncommon for careless or conscienceless butchers to put into their sausage such meat as is too old and stale to sell without the covering of salt and spices which the sausage gives. I think it is the exception rather than the rule that you can buy really fresh sweet meat in sausages as they are commonly made and sold. Now when you make your own sausage, you can have the best cut of pork if you want it, and can have it fresh as the freshest meat in the market.

There is a still greater advantage in making up the sausage just as it is to be used. You would not think of salting a steak and putting it away for three or four days before cooking it. The salt would draw out all the juice, would harden the fibre, and would leave the whole piece dry, tough and tasteless. Yet that is precisely the way meat is treated when it is made into sausage. Now if you make your own sausage just before it is to be fried, and mix the salt and spices with it at the last moment, the meat comes to the table in all its freshness and sweetness, just as when you cook a steak by the approved method.

A third advantage consists in the fact that one is able to mix his sausage just as required. Many butchers make their sausage altogether too fat. Occasionally on the other hand, sausage is made too lean, though that is a rare objection. When one makes sausage at home, any mixture of lean and fat can be secured to suit the exact preference of the family. Many persons also like a certain amount of beef mixed with the pork in making sausage. Some even prefer to have the two combined half and half. The family wishes can be met in this respect also when the sausage is home-made.

A still stronger argument in favor of the domestic article lies in the fact that butcher-shop sausage is often adulterated. The component adulterant is water, which is put in in large quantities. Water is harmless, of course; but no one really cares to pay 15 cents a pound for it. In order to economize on meat, and in order to make the sausage hold more water, some manufacturers also add more or less starch or meal or flour—in fact, anything which will cook considerably less than meat and which will absorb water freely. As experienced butcher told me recently that he supposed that some good looking sausage which he then had on his counter for sale really contained not more than half its weight in genuine meat. The rest was water and "filler."

The cost of home-made sausage is about the same as that bought at the shop, counted pound for pound; but there are so many plain advantages in favor of the home-made article that it seems a shame ever to use any other.—Country Gentleman.

LARKSPUR AS AN INSECTICIDE.

Some years ago I read an article in some paper, about the use of larkspur to kill potato bugs, but I don't remember the name of the paper—nor who wrote the article. As I remember, it was like this: The man had a number of young plants of perennial larkspur, and after setting as many as he wished in his garden, still had quite a good many left. He did not want to throw them away, so they were nice plants, so set them out in a row on one side of his potato field, where there happened to be unused space. He thought they could stay there till he wanted them elsewhere. Sometime afterwards, when looking the field over, he

found quantities of dead bugs on the ground around these larkspur plants. He was astonished, and began to examine and watch. He found the bugs would leave the potatoes for the larkspur, eat the leaves and die. It poisoned them.

After some observation and experimenting, his advice was: set plants of the perennial kind around the edge of the field, and scatter seeds of the annual varieties among the hills. Put the seeds in the hills, not between, so they will not be destroyed by cultivating. I have spoken about this to several farmers but can get no one to try it. I even gave one friend a paper of seed, but on inquiring about it afterwards, I was told "they didn't come up!" Perhaps not, but I wonder if he would know the plants if he saw them. It seems to me the thing is worth trying, and if it proves to be as described it would save a deal of trouble; spraying or dusting would not be necessary with attendant danger of poisoning.

Larkspur is known to be an insecticide, and if it would kill potato bugs it would be a blessing. If there was any danger of its becoming troublesome as a weed, the flowers could be kept cut.—Lucy Munger, in Vick's Family Magazine.

THE CARE OF LAMPS.

There are few things among the details of house-keeping that require more careful attention, and yet, as a rule, do not get it, than lamps. It is not only in the country, where they are a necessity, that lamps are used; even in these days of electric lights there are still many of them used, and no electric or gas light gives the same soft and pleasing effect as a good lamp.

Many people, of course, object to them on account of the trouble involved. And it is certainly true that they cannot be satisfactory without some trouble. So anyone to whom the saving of trouble is of more importance than artistic or home-like effect will do better to let them alone. But the housekeeper who is willing to put some work into the achieving of her effects will not find the care of her lamps a great burden.

The first requisite is that they should be clean. Every time a lamp is filled every bit of oil must be carefully wiped off, as well as every bit of burnt wick or any other specks of dust. Besides this, to get the best results, the burner should be "boiled about once a month, in water to which some washing soda has been added. After the boiling the burner must be very thoroughly dried in every part.

Another important matter is to let the wicks get too short. All straight wicks should be much longer than the depth of the oil receptacle of the lamp, and the round wicks should reach quite to the bottom. When they become any shorter than this throw them away and buy new ones.

Then, in filling the lamp, one must be very careful about the top of the wick. It must be kept very even, and all the burnt part rubbed off each time. Rubbing is better than cutting, although it is sometimes necessary to trim it a little with the scissors.

Next there is the chimney to think about. That, too, must always be absolutely clean. Nothing will more quickly dim the light of a lamp than a smoky or otherwise dirty chimney. If one has been left unwashed for some time, when the washing is finally done the light will be so much more brilliant that it will seem scarcely possible one is using the same lamp.

Some people say that a little salt put in the oil will make the flame of a lamp much brighter, but this is, of course, not among the necessary parts of the care of a lamp. A little salt very apt to be forgotten is that the lamp should not be absolutely full of oil at any time. In filling it always stop with the oil a little below the top.

A strict following of these directions can be counted on to secure results with any good lamp. Housekeepers will find that success they must do for themselves.—Examiner.

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WHEN I prepare farin, wheat, mush, or any cereal for a breakfast, I always cook twice as much as I require. When cold I pack it in a well-greased baking pan, put on the cover to keep it from getting a crust. Next morning I turn the mass when it is quite firm into shapely round slices, dip in egg, then fried in hot oil, then fried in hot water, then fried in hot oil. This dish is a tempting breakfast.

THE GENUINE RELIGION.

Man is born with religious aptitudes, instincts, and tastes; and a creature so endowed will have a religion. A world, or even a nation, of atheists is impossible; the religiousness of man's nature will assert itself. The danger is not that man will be irreligious, but that he will be mis-religious; not that he will accept a false instead of the genuine religion.

Genuine religion is both internal and external; it is an inward life manifesting itself in external conduct. No religion is genuine in which either of these factors is wanting. To insure the true religion, there must be the life of God in the soul of man, and the only guarantee of its existence within is the effects it produces in the outer world. "By their fruits shall ye know them." In religion the controlling factor is inward and hidden from the natural eye. The form does not create the life; the life creates the form. The condition of the interior life will reappear in the world of sense; men will see and know the genuine religion in its fruits. The Quaker and the ritualist each has a half-truth; the views of both are required to insure the full and rounded truth, the internal life working outward.

While religion must be outward, it must not be merely outward. The culture of the husk will never produce the full corn in the ear. The growth from within is the hope for the harvest. Church organism and forms of worship are well, but they are a small part of religion, and may be maintained without any real religion at all. While Romanism is the religion of the ritual, Protestantism has been too largely that of the creed. Luther and Calvin attempted to measure the truth of the gospel in the terms of intellect, whereas the gospel is broader than the intellect. It includes the heart, the reason, the conscience, the will—in a word, the whole man. The struggle to-day is to go back of the mere intellectual statement of the head to the heart and character of the man—that is, the age is feeling its way toward genuine religion, in which the ecclesiastical organism, the ritual, the creed, even, are of small consequence compared with the spiritual life showing itself in holy living.

The thought is so well put by a member of the Church of England that we are tempted to quote. "The more years pass on," says Canon Farrar, in his new work on the Lord's Prayer, "the deeper becomes my conviction that religion does not mean and has little to do with many things it is taken to mean. It does not mean elaborate theologies; it does not mean membership in this or that organization; it does not depend on orthodoxy in matters of opinion respecting which Christians differ. It means a good heart and a good life. Right conduct and holy character—these are the tests of the only sort of religion which is of the smallest value. All else will vanish; this will remain. Of the many lies which God's fiery finger will shrivel from the souls of men, all sorts of religious shams, unrealities, human systems, shibboleths, and accretions to the pure truth of his gospel will be most numerous. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—these are the fruits of the tree of life which are genuine; the glossy leaves of arrogant Pharisaism are leaves for the poisoning—not for the healing—of the nations."—Zion's Herald.

SEVERAL hundred persons, many of them business men, were delayed more than an hour in getting into the city the other morning, because one freight car had got off the track. The derailing of a single car was sufficient to block the traffic of the railroad for hours. It is so when a young man goes wrong; he does more than hinder his own progress, or hurt his own character, for he interferes with the progress of others. A Well-spring.

Items of Interest

News the World Over

There has been a fearful accident in the railroad tunnel under Paris. The motor to a train became crippled, and the train was pushed forward by the engine of another train. When they got into the tunnel some distance the damaged motor set fire to the traips and they burned fiercely. The electric lights went out, and a third train dashed into the burning mass. The three trains were all burned and 100 persons were burned to death or suffocated by the smoke. Great heroism was shown in the efforts to save lives, and many of those who attempted the rescue were themselves rescued so much injured as to need to be taken to the hospitals.

Pius X is 68, nine year older than Leo XIII was when he was made pope. But Pius does not seem to have the great vitality which was in the slender frame of Leo. When he had only been pope a week, the strain became too great and he fainted while at mass from heart weakness and fatigue. Dr. Lippold has ordered complete rest for him, and his weak heart may have an opportunity to recuperate.

The Independent boasts of the reason of the Northern people and lectures the South on its lack of power to reason. The North is thoughtful and it says. Very well, then let the Independent explain on "rational" grounds the difference in the treatment of the negroes. In the South the negro who is guilty, or supposed to be, is mobbed, while the Northern mobs attack all the negroes in their reach. This has been seen in New York City as well as in Illinois and Indiana. Will the Independent explain the justice and sweet reasonableness of this?

In Astoria, Washington, a white man assaulted and murdered a little girl, eleven years old, on her way to Sunday school. There was no doubt of his guilt, and the mob took him from the jail and hung him. We are not glad of the occurrence, but if it had to be, we are glad it happened to be a white man who was lynched. We think—if there must be lynching—a thing we do not excuse—it ought to begin with the judges and juries who fail to punish criminals. One thing is sure—in one way or another—men who are men and not heartless cravens, are going to protect their young daughters.

Mr. John Radburne died in his chair at his home in Norfolk, England. He was born on February 21, 1803. He was a life long Baptist, having attended the same church for ninety years. He was hale and hearty, and never spent a day in bed in his life till February 22, 1903. In 1890 he presided at a Liberal religious meeting, and showed no signs of age. He was a testotaller and a bachelor.

Details have been received in regard to a destructive hail storm in Colorado and Wyoming. Near Greeley and Eaton in the northern part of Colorado some of the hail stones were chunks of ice ten inches long. Hail lay on the ground in many places two feet deep. Farm houses and barns were wrecked, sheep were killed, and crops wiped entirely out of existence. So far as reported only one man, Mr. Johnson, who lived near Greeley was much injured.

The last battle which has been reported by dispatch from Manila occurred in the province of Albay. The Filipinos were defeated with a loss of 29 killed. How many were killed of United States troops is not stated, and it is probable there were none. The Filipino bolo can do little execution when pitted against rifles.

Mt. Vesuvius after a period of explosions threw up a quantity of lava, which flowed in the direction of Pompeii. As the explosion continued to be violent a great eruption like that of 1878 was feared, but as yet the mountain has not justified the fear. There have been earthquakes in various parts of Mexico, and the volcano of Colima is active, but has sent out little except gas.

United States consul Jewell, at Fort de France, Martinique, telegraphs that a hurricane had done great damage to the island. Houses in Fort de France were unroofed, one man killed. At Trinité several were killed and many houses destroyed. Five new towns were those who had fled from the neighborhood of Pelee were entirely destroyed, and 5,000 people are for the second time homeless. Lisbon has had a violent earthquake shock which lasted two seconds, damaged property, but caused no loss of life.

New Books. Good Books.

TIMELY OFFERINGS.

- PAGE, THOMAS NELSON. "Gordon Keith." \$1.50. A detailed history of certain years in the life of a young Southerner, bringing in also considerable of the lives of numerous other people, with their tragedy and pathos. The scene varies between the South and New York City. The hero, in spite of occasional mistakes, is a manly, courageous fellow, who sneers the "under dog," is faithful to his friends, and tells the truth. He has two love affairs, one of which prepares the way for the other. Both business and social life are prominent in the book.
CONNOR, RALPH. "Glengarry School Days." A story of early days in the Indian Lands. 12 mo, illustrated, cloth. \$1.25. In this story of the school days of Glengarry Mr. Gordon is at his best, for while dealing with younger life he must of necessity introduce the older folk, the minister and his wife, the school teacher, the old scholar whose summers are spent on the farm, and many other fascinating personalities all of the woods and out of doors and all delineated in faithful character by Ralph Connor. This new volume fittingly supplements The Man from Glengarry in that it deals with some of the same characters, but in a different period, a period of which we all long to hear more.
LORIMER, GEORGE C. "The Master of Millions." \$1.50. The book begins with a prologue, showing how a certain young man is falsely accused of a theft committed by a man far above his station, and the brother of the girl he presumes to love. He is helped to escape, and goes to Australia, whence he returns after many years as the "master of millions," to find his love still unmarried. In the end the man is killed by the original thief, his head in his old sweetheart's arms. Life in the slums is depicted, and there are many characters in the book, which points various lessons.
MACLEAN, NORMAN. "Dwellers in the Mist." \$1.25. A volume of connected stories with the scene laid in the Hebrides. A principal figure is the minister who, after giving his people his best service, is forced out because his doctrine fails to please them. He falls a sacrifice to his devotion at last. The other stories are of mingled humor and pathos, as "The Woman who Never Quarrelled," "A Christian Name," "A Marriage without a Wooing," etc.
STOCKTON, FRANK R. "The Captain's Toll-gate." With a memorial sketch by Mrs. Stockton and a bibliography. With etched portrait and views. \$1.50. A thoroughly Stocktonesque story, brimming with whimsicalities. The captain is retired from the merchant service and has taken an attractive house with a toll-gate attached. His niece, the daughter of an absent naval officer, comes to visit him and has an amusing collection of love affairs, together with several misunderstandings and one startling adventure.
LOVEY MARY. The new book by the author of Mrs. Wiggs of the Cabbage Patch. \$1.00. The delightful philosophy of Mrs. Wiggs as expressed in her quaint sayings has brought joy to the hearts of thousands. She is a gay challenge to every pessimist, a general banisher of blues and a rebuke to grumblers. The new book, "Lovely Mary," re-introduces Mrs. Wiggs, and every reader of "Mrs. Wiggs of the Cabbage Patch" will want it. With eighteen full-page pictures.
THE ONE WOMAN. A powerful new story by Thos. Dixon, Jr., author of Leopard's Spots. This is essentially a love story and character study of three strong men and two fascinating women. In swift, unified and dramatic action, we see Socialism a deadly force destroying the home life and weakening the fibre of Anglo-Saxon manhood. This dream of "fellowship and solidarity" is shown to be a lapse to the herd, out of which the mating pair in marriage was evolved as the basis of civilization. The crash and roar of New York's colossal life is its accompanying chorus, and its record is a leaf torn from the author's heart. His truths are like lightning flashes, and one feels, as the book grips with growing, breathless interest, that the inmost secrets of individual and national character are being laid bare. Illustrated by B. West Clineinst. \$1.50.
THE LEOPARD'S SPOTS. "The Epic of the South." Thos. Dixon, Jr. \$1.50.
THE METTLE OF THE PASTURE. (Just out.) Jas. Lane Allen. \$1.50. "The Mettle of the Pasture is a novel of greatness; it is so far Mr. Allen's masterpiece; a work of beauty and finished art. There can be no question of its supreme place in our literature; there can be no doubt of its wide acceptance and acceptability. More than any of his books it is destined to an enviable popularity. It does not take extraordinary prescience to predict an extraordinary circulation for it."—James MacArthur in the August Reader.
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Correct Figures.. Are Convincing..

The Mercantile Metal Milling Co.

operates paying mines in the very heart of the great Joplin, Mo., Lead and Zinc Mining District.

This company owns ten year leases on three properties aggregating one hundred acres. They are located four miles northeast of Joplin; on their north is Troup No. 1 of the Consolidated Troup Mining Company. This is one of the well-known dividend paying properties in this District. The Consolidated Troup Mining Company is paying regular 24 per cent annual dividend. On the south of these properties is the Duenweg Camp, one of the richest in all the District. The railroads run switches into the property, thus making shipping easy.

In addition to these leases the Mercantile Metal Milling Company owns 3080 acres of mining land in the Aurora, Mo., District. This land is worth all it costs for agricultural and fruit growing purposes. The timber on it can be sold for a considerable sum. The district has not been worked very extensively for minerals, owing to its distance from the railroads. The Missouri Pacific is now building a line which will touch this property and mining will probably be undertaken in a short while.

FOUR MILLS ARE NOW IN SUCCESSFUL OPERATION on the hundred acres of leased ground. At least two more will be built in the very near future. The plan will be to mine the ore as rapidly as possible and make the yield as large as possible.

DOLLARS IN THE BANK CAN BE COUNTED.

The earnings last year were at the rate of over \$160,000 per annum over and above all expenses. With the increased facilities they can be easily increased to \$250,000 or more per annum.

ALL THE NET EARNINGS GO INTO THE DIVIDEND ACCOUNT.

The stock is sold to finish paying the purchase price and to pay for the new mills. All of the machinery and appliances are the most modern. Every expedient to increase the output and reduce the cost of production is brought into requisition. After the actual cost of mining is paid all the money left goes into the dividend account and will be paid in dividends on the order of the directors. At the present time the dividend is 20 per cent annually, payable quarterly.

THE MINING RISK IS REDUCED TO THE MINIMUM.

The Mercantile Metal Milling Company spends no money at a venture. The property is already developed. It is known what is there. The money of the company is used in bringing out and preparing for the market the ore which is known to be deposited there.

On this property the company has the shafts already sunk, the ore body exposed, four mills, and all of their appliances in successful operation. The experience of the past years demonstrates what may reasonably be expected and the productions of the mine only indicate what may be counted upon should the present outlay be multiplied by the addition of increased mills and machinery. If the given outlay has made an earning of \$160,000 a year an additional outlay ought to give a proportionate increase.

WHAT IS BEING DONE NOW

The books of the company show the following output from June 27, 1903, to July 25, 1903, inclusive. Plant "B" was shut down during this time in order that the shaft might be sunk deeper into the ore body. The following statement is only for Plants "A" and "C"—three miles.

1903.	Zinc.	Lead.	Amount.
June 27,	323,180 lbs.	61,150 lbs.	\$6,183.96
July 4,	286,130 lbs.	89,930 lbs.	7,232.41
July 11,	172,470 lbs.	29,430 lbs.	3,917.29
July 18,	226,010 lbs.	89,250 lbs.	6,858.74
July 25,	247,780 lbs.	73,000 lbs.	5,900.04

Totals 1 month. 1,255,570 lbs. 341,760 lbs. 30,127.44
 Royalties and operating expense \$11,566.90
 Net earnings for month, which go into dividend account \$18,570.54

When a business corporation gives all interested persons free access to its books it is evident that it is doing LEGITIMATE BUSINESS.

FULL AND FREQUENT STATEMENTS OF ITS BUSINESS THROUGH THE PUBLIC PRINT IS PROOF THAT IT IS DOING A GROWING AND THRIVING BUSINESS.

Such statements inspire confidence in the merits of the corporation making them, and will bring a consequent increase in business and profits.

A 5 per cent Quarterly Dividend will be Declared October 10, 1903.

BUY STOCK NOW AND BE IN TIME to receive this Dividend which will be followed by an equal one each 3 months.

REMEMBER the capital stock is \$800,000 fully paid up and non-assessable. The par value \$1.00 a share. You can buy now at a discount. But you must act promptly, since we reserve the right to advance the price to par without further notice.

The Opportunity to Buy a Small Number of Shares is Limited.

This week you can buy as few as 20 shares. You may not be able to do this again, because the stock is selling rapidly.

See What You Can Do If Money Is Sent at Once

15.00 will buy	20 Shares.	This will bring an annual income of.....
37.50 will buy	50 Shares.	This will bring an annual income of.....
75.00 will buy	100 Shares.	This will bring an annual income of.....
150.00 will buy	200 Shares.	This will bring an annual income of.....
750.00 will buy	1,000 Shares.	This will bring an annual income of.....
3,750.00 will buy	5,000 Shares.	This will bring an annual income of.....

You receive dividends on the par value of your stock and not on the amount of money you pay for it. This, of course, increases the per cent of profit on the actual investment.

Is This a Safe Investment?

THIS IS A CASH BUSINESS. EACH WEEK CLOSES WITH ALL DEBTS FOR RUNNING EXPENSES PAID.

The growing success of the Consolidated Troup Mining Company, whose advertisement has frequently appeared in religious papers, has so thoroughly demonstrated the ability of its president to manage large mining enterprises that the Directors of the Mercantile Metal Milling Company have now his services in this enterprise.

IN ORDER TO FAVOR WESTERN RECORDER READERS the company has set aside 100,000 shares of this stock to be sold to them. They can buy any number from 20 to 5,000 shares, each making his own purchase.

One gentleman, Mr. G. N. Bierce, of Dayton, Ohio, has reserved for his customers and himself 100,000 shares. Another Ohio gentleman wants a large amount for his people.

Fill out this blank and send it with your remittance:

John Morton,
General Fiscal Agent,

St. Louis:

Dear Sir: You will find inclosed \$..... for shares of stock in the Mercantile Milling Co. at 75 cents a share. The par value being \$1.00 a share, as advertised in the Western Recorder. Send certificate of stock to me. Yours truly,

I will gladly give any further information. I hope, however, you are now ready to make the purchase.

Name
Address

JOHN MORTON,

GENERAL FISCAL AGENT,

205-206 Wainwright Building. : : St. Louis