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Faith, Hope and Love, these three

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Continued Persecutions in England.

BY JOHN T. CHRISTIAN.

Henry VIII. had been more successful in his persecutions of the Baptists than he desired. The king had enough troubles of his own, and the Baptists refused to be frightened. He had put to death some foreign Anabaptists, but the prisons were full of English born subjects. More than five hundred leaders alone had been arrested. It would never do to burn this multitude, and the probability was that as many more Baptists were ready to take their place. Something must be done and it must be done at once. The Commission had been over-zealous.

The old Chronicler, Hollinshead, explains this by saying "that they indicted and presented to the number of five hundred persons or more, so that if the king had not granted his pardon, for that he was informed of Lord Audley then lord chancellor that they were indicted of malice, a great manie of them which alreadie were in prison, and had died for it in Smithfield." (Chronicles, vol. 3, p. 946. British Museum, 2070 d.)

The king was, therefore, forced to grant a pardon. This pardon was issued on February 26, 1539. "Also declaring the King's pardon to all persons, either his own subjects or others, who have been seduced by Anabaptists and sacramentaries coming from abroad and mean to return to the Catholic Church." (Westminster 26 Feby. 30 Hen. VIII. Titus MSS. B. I. 539).

This pardon, however, was by no means unconditional to the Baptists. He tells in a proclamation issued by him that "of late certain Anabaptists and sacramentaries, coming out of outward parts of this realm have, by divers and many perverse and crafty means, seduced many simple persons of the king's subjects, which, as his highness trusteth, now to be sorry for their offences, and minding fully to return again to the Catholic Church." "Like a loving parent" he weeps over them, deprecates their wanderings, promises the most ample forgiveness on their repentance; but if any fall, or continue in "their detestable and damnable opinions," then the full vengeance of the law will fall on them. (Wilkins, con. vol. 3, p. 843).

Everything points to renewed activity on the part of the Baptists; and that the King was more than ever determined to root out the Anabaptists. They were unusually active in circulating books. On November 6, 1539, "Certain Injunctions were sent forth by the authority of the King against English books, sects," &c. This document prohibits:

"First, that without special license of the King, transport or bring from the outward parties into England any manner of English books, neither yet sell, give, utter, or publish any such, upon pain to forfeit all their goods and chattels, and their bodies to be imprisoned, so long as it shall please the King's majesty.

"Item, that none shall print, or bring over any English books, with annotations or prologues, unless such books before be examined by the King's privy council, or others appointed by his Highness, and yet not to be put thereto these words, 'cum privilegio regali' without adding 'ad imprimendum solum'; neither yet to imprint it, without the King's privilege be imprinted thereon in the English tongue, that all men may read it. Neither shall they print any translated book without the plain

name of the translator be in it, or else the printer to be made the translator, and to suffer the fine and punishment thereof at the King's pleasure.

"Item, that none of the occupation of printing shall within the realm print, utter, sell, or cause to be published any English books of Scripture, unless the same be first reviewed, examined, and admitted by the King's Highness, or one of his privy council, or one bishop within the realm, whose name therein shall be expressed, upon pain of the King's most high displeasure, the loss of their goods and chattels, and imprisonment, so long as it shall please the King.

"Item, that those that be in any errors; as Sacramentaries, Anabaptists, or any other, or any that sell books, having such opinions in them being once known, both the books, and such persons shall be detested and disclosed immediately unto the King's majesty, or one of his privy council, to the intent to have it punished without favour, even with the extremity of the law.

"Item, that none of the King's subjects shall reason, dispute or argue upon the sacrament of the altar, upon pain of losing their lives, goods, and chattels, without all favour, only those excepted that be learned in divinity; they to have their liberty in their schools and appointed places accustomed in such matters." (Wilkins, Con. M. Brit. vol. 3, p. 847, B. M. 2007. d.)

These books which the Baptists were so active in publishing, selling, giving away and "uttering," and which their enemies were so energetic in burning, would now be worth their weight in gold if they could be secured.

Fifteen men and fifteen women were banished from England in this year for opposing infant baptism. They went to Delf in Holland and were there pursued and prosecuted before the magistrates as Anabaptists, and put to death for the same. The men were beheaded and the women drowned. (Crosby, History Baptists, vol. 1, p. 42). They were drowned, doubtless, since being dippers the punishment was suited to the crime.

Some Anabaptists had been discovered in Calais. Cranmer, Bishop Sampson and Richard Gwent, members of the Commission, write to Lord Eisle and the Council of Calais, under date of July 5, 1539, as follows: "Call to remembrance also if you can prove any heresy against Hare since the King's proclamation pardoning Anabaptists and Sacramentarians, and send us all persons who can depose to it." (Cranmer, Letters, 390).

Hare must have been a prominent man and leader among the Baptists of England. Means were to be taken to secure proof and witnesses against him. The prosecution must have been regarded as important and created considerable stir. For the Austrian Ambassador, Marillac, in London, in writing to Montmorency, March 19, 1540, says: "Milord of St. John and some officers went a week ago to Calais to proceed against some Anabaptists who made a stir there." (Gairdner, Letters of the Reign of Henry VIII., vol. 15, p. 145 (370)).

The next reference we have to these people is under date of April 10, 1540, when Marillac writes to Francis I.: "Certain seditious Anabaptists and adherents to the error of the Germans at Calais eat meat at Lent, &c. And 15 or 20 strangers mostly from Flanders, and all Anabaptists have been put in the tower." (Kaulek, 175). Thus then Baptists were brought to London for punishment.

This sad story was probably terminated

on April 29, of the same year. For on that day a person named Mandeval and another named Colens, and another whose name is not given, were examined in St. Margaret's Church, and were "burnt" on the 3rd of May on the Highway beyond Southwark towards Newington. (Stowe, Annals, British Museum, C. 21. e. II). Among those who had been arrested were ten or twelve London citizens, but we are not certain how many of them were put to death.

The King issued July 5, 1540, a general pardon. In it the errors of the Anabaptists are enumerated and exceptions made to the pardon. These are enumerated: "That infants ought not to be baptized and if they be baptized they ought to be re-baptized when they com to lawful age; That it is not lawful for a Christian man to bear office or rule in the comen Welth; that no mans lawes ought to be obeyed; That it is not lawful for a Christen man to take an other before the judge; That Christe take no bodily substance of or blissid lady; That Synnes affre baptism cannot be restored by repentance; That every manner of death, wt the tyme and hour therof, is so certainly prescribed appointed and deternyed to every man of God, that neither any prynce by his sworde can altre it, ne any man by his owne wilfulnes prevent or change it; That all things be comen and nothing severall." (23 Henry VIII. c. 49).

The Apostle in this chapter brings two great words together; he speaks of Christ and the Church. It is well that we should consider this, and we should consider it the more seriously, and perhaps the more frequently, because we know that there is a disposition abroad to glorify Christ at the expense of the Church. It is a cheap way, and occasionally ministers fall into it because they find it popular. They speak of the selfishness of the Church and of His affection, and so on, to the end of the chapter, and some even go so far as to say that religion is advancing while the Church of Jesus Christ is declining. History shows that religion cannot be separated from the actual condition of the Church in any land or in any age, and yet this is ignored, and we are treated in almost every volume that is published on the subject to a great many reflections upon the Church, as though our Saviour would feel pleased to have His bride abused for the sake of honoring Him. Just think for a moment what a husband would think of a man who tried to do him honor by saying that his wife was no better than she ought to be, and so on. Some of our Englishmen would feel very much like knocking that man down. Speaking for myself, I would never care to have an intercourse with any man who tried to compliment me at the expense of my wife. —Lorimer.

Many forget that "the chief end of man is to glorify God and enjoy him forever." That grand end always had in view, and he never loses sight of it. We lose sight of it often and so neither aim to glorify him in our bodies nor spirits, and seek to enjoy everything else more than God. Thus we miss both the noblest employments in the world and the purest and fullest happiness of living. "There is no lasting enjoyment without God, in whom we live, move, and have our being." The nearer we live to him, the more blessed will be our existence. A loving family are never happier than with their own parents. —Christian Intelligencer.

The Examiner suggests that "one of the greatest helps to a revival would be preached more searchingly upon the message wrought through Jesus Christ, namely sinful men are to be, if at all, reconciled to God. No sermon should be preached through which the message does not run like a scarlet thread."

We see in the papers that one Non-conformist has been sent to prison in England. We take it he is a Baptist, as they are the leaders in the movement to refuse to pay the education rate. We hope he is one of the prisoners made sacred by prayers and hymns of his imprisoned fathers in the seventeenth century.

OUR FLINDERS PETRIE discovered a prayer on which was the prayer of the Lord. It is in Greek, and is thought to have been written near the beginning of the second century. The prayer is: "Oh, Almighty, who made heaven, earth and all therein, help me, have mercy upon me, wash away my sins, save me in this world, in the world to come, through our Lord and Saviour Jesus Christ, to whom is the glory and the honor for ever and ever, Amen."

DR. JONES, missionary in India, writes to the Congregationalist a report on a speech by Lord Curzon, the ruler of India. In an official utterance he exhorted the Hindoos not to give up but to maintain the faith of their fathers. The missionaries are very indignant, and naturally so. We suppose Lord Curzon is an infidel from his making such a speech, but one would have thought he would have had the fear of the just anger of Christian England before his eyes.

DR. D. M. STILES writes to the Chicago Record: "At least one-fourth of the members of Pedobaptist churches in Iowa are misguided Baptists." That comes from things. Baptist parents have failed to teach their duty of themselves teaching Baptist doctrines to their children, and the churches have also been recreant in a similar way.

A Baptist father is too lazy, or too negligent, or attempts to shirk the responsibility God has placed upon him to be the Sunday School teacher, to train his own children in the true doctrines, and let that book do his neglected

work raised on Spurgeon's Shorter Catechism will be sound in theology. Add to this Grace Truman or the Little Baptist and he will be an earnest Baptist and when converted will make a church member.

Does the World Need a Saviour?

BY S. E. JONES.

This is rather a late date to ask such a question. It ought not to be asked, and would not be were it not that thousands perish because of certain teachings which flatter human nature and lull it to sleep.

The world does not need a Saviour. 1. If there is no such a thing as sin, Sin is properly defined as voluntary transgression of divine law. Sin is also the corruption of the heart biasing it toward evil. This corrupt state is the carnal mind which is not subject to the law of God, neither indeed can be.

Salvation looks to three things (1) saving from penalty of sin, (2) saving from the pollution of sin, (3) saving from the power of sin. Such salvation implies (1) man's justification before the law of God, (2) his cleansing from the guilt of sin, (3) a love of holiness and ability to practice it in overcoming innate tendency to wrong. Now that can not be sin which at no time could be avoided. If man was created with infirmities which did inevitably cause him to do wrong, then it is a misnomer to speak of a compelling, constitutional bias to evil as being sin. That which is hideous and horrible in the eyes of men and angels and God, is misnamed, if one cannot do otherwise than perpetrate certain deeds. Murder would be a fault or infirmity of nature and not a sin. Arson and lynching and highway robbery would be due, speaking philosophically (?) to a certain fortuitous arrangement of the brain cells and not to a wicked choice. Or if the choice is wicked in ethics, still the choice is the same as fated.

Mind is highly sensitive organized matter. A man is no more responsible for lying or stealing than the lightning which strikes down its victims. For lightning itself is no more than a certain arrangement of the atoms of matter.

It is evident that if man originally was constitutionally biased to evil; if his wrong-doing was fated; or if materialism be true, the world does not need a Saviour.

2. If it be granted that man is a sinner, still if he can undo his own sins, he does not need a Saviour. If he can of himself know the depths of his depravity, if he can of himself repent of his transgressions and so make his heart right in God's sight, then he does not need any Saviour. Sin is not such a stubborn undoable thing after all. A man who has the ability to do sin also has the ability to undo it. It could not in that case be impossible for the Ethiopian to change his skin or the leopard his spots. If a sinner can undo his wrong, make amends for it so as to escape the wrath of God, if (sin) is not that awful hell-deserving thing that it is revealed in the Word of God to be. So far as this writer has any sense to understand, sin is not such a wicked thing or powerful thing as the Bible declares it to be if the theory that man of himself can save himself be true. It is only a specious deceptive plea that what man can do, he can undo.

No. If the sinner has his own destiny exclusively in his own hands—to make a heaven for himself, he does not need any Saviour.

3. If man cannot save himself and God can give him "enabling ability" so that he can feel sorry for his sins and repent of them and God is willing to thus accept him, he does not need any Saviour, unless we call God himself his Saviour. It is conceivable that God the Spirit, can and does renew the heart, but if God should do that and thus receive one to His acceptance and favor then why not divinely empower Unitarianism and agree with the Jews in crying out, "Crucify Him, crucify Him?"

4. Again. It is an abuse of all Scripture to say that man needs a saviour if only Christ is given to the world to be crucified to show that God is not angry with the wicked, and that the forbearance and tenderness of Christ teaches us how to forgive and forget; how to deny our selves and live righteously.

True He was our example. He revealed the heart of God, and taught us self-denial, sympathy and a thousand things we ought to know and do. But did no others teach these same lessons before the coming of Christ? Were not Paul and Peter martyrs? Do not all good men by their self-denial and example generally, become Saviours of men?

It must be apparent at once when we leave out the vicarious sufferings of Christ his supreme mission is vacated. Sin is not only violence to character, it is a violation of authority. God is King and Sovereign. He will by no means clear the guilty. The guilty must come to judgment, and answer for his sins. As long as God's throne endures He will never clear the guilty. Hence He, Jesus Christ, was made sin for us who knew no sin that we might be made the righteousness of God in Him.

The apostle Peter appeals to the example of Christ in His suffering, but did he stop with that? Let us hear him: "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even heretofore ye were called; because Christ also suffered for us leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth, . . . who his own self bore our sins in his body on the tree." (Italics mine.)

This is what the stinner needs in the first place and pre-eminently to know and to realize for himself, that his sins were borne by Jesus in His body on the tree. Since two cannot bare the same punishment for the same thing, if Christ bore my sins I shall not, cannot bear them too. And it is a fact that be either did or did not bear them.

It is the Holy Spirit who quickens the sinner, gives him to see his lost, helpless estate and then enables him to grasp the great central fact of revelation, the wisdom of God and the power of God, that all his sins were nailed to the tree.

How sad our state by nature is! Our sin, how deep its stains! And Satan binds our captive mind Fast in his slavish chains.

But, hark! a voice of sovereign love! 'Tis Christ's inviting word: "Ho! ye despairing sinners, come! And trust upon your Lord."

My soul obeys the almighty call, And runs to this relief; I would believe thy promise, Lord; O, help my unbelief.

To the dear fountain of thy blood, Incarnate God, I fly; Here let me wash my spotted soul From stains of deepest dye.

A guilty, weak, and helpless worm, On thy kind arms I fall; Be thou my strength and righteousness, My Saviour and my all.

It is the preacher of positive faith and conviction who most deeply impresses a congregation and who has the greatest staying power among a people. Nebulosity of belief and statement does not commend him to the public. A firm grip of truth makes him strong and vigorous in preaching and influential and persuasive in spirit and activity. The more clear-cut he is in his views of Bible doctrine and practice, the more ready are choice and intelligent souls to accept him as their religious guide, and the greater their combined influence in the community in which it is centered. A larger enthusiasm is quickened among his adherents, and a growing increase in the number of recruits is sure to follow his faithful and zealous ministry.—Exchange.

"The concrete word, world, best expresses present day antagonism to the teaching of the Man of Galilee as interpreted by the churches. The world is a unit in its opposition. Selfishness permeates its atmosphere, throbs in its music, glares in its art. Doubts fling their shadow over the fairest field of thought and obscure celestial landscapes.

God's Good Guidance.

BY REV. THEODORE L. CUTLER, D.D.

Lack is a word that ought to be banished from a Christian's vocabulary; for life is not a lottery and this world is not governed by chance. Our heavenly Father's precious promise is, "I will teach thee in the way which thou shalt go; I will guide thee with Mine eye upon thee." When the children of Israel were making their long march from Egypt to Canaan a miraculous pillar of cloud overhung their camp. In the morning, when Israel was to move onward, the cloud gathered itself into one upright column, and pioneered the way in which Moses was to march. All that the Israelites had to do was to watch the cloud.

We may sometimes envy those pilgrims of the desert who were only obliged to look out of their tents in order to learn whether they were to remain quiet or to go ahead; and if they were to move they knew just whither to bend their steps. But our God, if we ask Him, will be as truly with us in our life-journey as He was with the children of Israel. He will be our guide even unto death. We have His infallible book as a lamp to our feet and a light upon our pathway; and in dark hours of bereavement what a cheerful gleam it pours into sorrowing homes and hearts! One of the best proofs that my Bible is God's book is that it has a clear "thus saith the Lord" over the path that leads to heaven, and a most distinct "thou shalt not" over the enticing gateways that lead downward toward hell. As the night watchman beside a railway track swings his red lantern in token of danger, so our loving Father holds out, what may be called His red lights of warning and prohibition on the pathways to ruin.

Not only does every true believer have his Bible for his rule of faith and practice, but he is promised the instruction and help of the Holy Spirit. "He will guide you into all truth." In addition to this the docile and obedient believer has the example of his Master, who has said, "He that followeth Me shall not walk in darkness, but shall have the light of life." There have been some extravagant things said about walking "in His steps," but certain it is that if all Christians would examine their Master's footsteps they would oftener discover their own path of duty, and would not stray into the seductive roads to self-indulgence and worldly conformities. "Follow Me" means, Go where you can have My presence and My blessing; if we cannot carry Christ and a clean conscience with us, then not one step!

The infallible Word and the help of the Holy Spirit and the example of our Lord are not all that we have to direct us. There is also what we may call the pillar of Providence. We often talk about "special providences," because we can then detect the leadings of God's hand more clearly than at other times; but the whole government of God in regard to us may be a complex series of oversights and orderings. Sometimes the workings are exceedingly complex; just as in a watch the wheels move in opposite directions; yet the one main-spring drives them all, and on the dial-plate we read the meaning of the movements. The most vital steps in life turn on small pivots. The Bible abounds in the stories of special providences, from Pharaoh's daughter going down to bathe in the Nile to Philip's meeting the Eunuch on his way to Gaza. Livingstone intended to go to China; but while he was boarding in London Robert Moffat happened in one evening, and talked to the boarders about Africa; that talk decided the young Scotchman toward the most wonderful missionary career of the nineteenth century. Nearly every minister may have his experience of the Divine guidance. After long and painful perplexities about accepting a certain attractive call, I opened a book, and read this seldom noticed text, "Wherefore gaddest thou about to change thy way?" In an instant I made a decision on which the major portion of my whole lifework has turned. My faith forbids me to be-

lieve that this incident was a matter of haphazard chance.

One important thing with the children of Israel was to keep their eyes on the movements or the restings of the cloud-pillar. They did not move it; the cloud moved them. A Christian who would be happy and successful in his spiritual life must be an open-eyed servant of his Master. It must come to his Bible, not to read his own preconceived opinions into the book but to bring God's teachings out of the book. He must be open-eyed to study his Lord's example. "Looking unto Jesus" signifies not only the ground of our salvation, but the guidance of our conduct. We must be open-eyed in our seasons of earnest prayer, to discover what responses our consciences give; for the Holy Spirit often works on a good conscience as the noonday sun does on a captain's quadrant. Especially must we keep our eyes clear and "single" to trace the leadings of Providence. Does the cloud very evidently move? Then put up tent-pins, and be ready to go where guides you. Paul was not the only minister who had the Divine direction to the right field of labor. Every Christian should whether pastor or teacher or parent, whatever he or she may be—who longs for win souls must be on the lookout for opportunities. I fear that lost opportunities will cast a shadow on the golden pavement of heaven with more than one of us.

Finally, let us watch for the cloud, as we walk by the cloud of God's good guidance. Study the Book. Study Christ and study Providence, and you will seldom make serious mistake in life. God will show you by the way He leads you whither He desires you to go. The pillar of cloud will only be needed until you and I get to the Jordan. On the other side of a parted river is the flashing glory of a new Jerusalem! March by the cloud if you reach the crown!—New York Evangelist.

EVERY man who believes anything has his creed. One's creed is what he believes. Some who profess to have a creed practice the hardest of all creeds. We need to test our creeds by the Word of God. But just here is where the trouble arises. The Bible goes further than a Confession. It would be refreshing to have some Parkhurst or Hillis try to hand next Lord's day at expounding to the audience Rom. ix. 11-20. The very best part is in the Bible—not in the Confession. If the brethren are determined to kick at a thing, let them kick at where it is—not where it is not. All one fully understands Romans, chapters nine and eleven, the third chapter of old Confession will seem quite mild. If people dislike it, truth, not creeds. If truth would bear revision, all would well so far as pleasing men is concerned.

The one thing above all others that troubles men most is the sovereignty of God. We graciously accord to every man but God the freedom to do as he pleases. To tell people that God does as he pleases makes them mad. Jesus told the Jews about Elias and Eliseus being sent to widow and a leper among the heathen while the widows and lepers of Israel were unfed and uncared for. What was the result? The Jews were filled with wrath and sought to destroy the Lord who fed them the truth. What right had God to feed a Gentile and let a Jew go hungry? Well, he did it. I can question his right and kick his Son out of the synagogue. I choose to do so—as did the Jews. Facts remain just the same.

The Confession and Bible are alike in this respect. Each has a very delicate bony frame work. Some preachers are to be supplied with jelly fish, as they fear the bones.—Rogers

WHAT God bestows he never, in truest sense of his bestowing, takes away. In the memories which are the treasures of our maturer years he gives us truly as in the first gifts which poured upon us in the free morning of life before we have learned how to use them or to use them.—Henry Wood.

Common Cup or Individual Cups.

Four years ago we treated this subject... several hundred more than we needed...

THE COMMON CUP ESSENTIAL TO HOLY COMMUNION AS ORDAINED BY CHRIST?

Holy Communion is ordained to symbolize... of the believer with Christ, and the...

"Jesus took bread, and blessed it—... he took the cup, and gave thanks, it—...

the name epistle St. Paul declares what he... by special revelation: "The cup of blessing...

the Lord's Supper sacramentally expresses... the ancient Fathers wrote: "Take ye...

the language of the Bible agrees with the... Christians drinking from the common cup...

Whenever Christianity has spread the adminis-... of the Holy Communion has descended...

the drinking from the same cup expresses the... of believers in one body more strongly than...

to reach them the true principle of equality... of the books of the New Testament...

to disregard the principle of equality; and... Christ died stripes for honor and place...

the missionaries of the Christian church... dominations boldly invade caste-ridden...

the scattered islands of the sea, and when... communion is administered, and the...

the same cup at all... the same cup at all... the same cup at all...

the same cup at all... the same cup at all... the same cup at all...

the same cup at all... the same cup at all... the same cup at all...

Substitute the saloon method of individual cups... and an incalculable power will be lost.

Believing with all our heart, soul, mind and... strength that one-half the significance of the...

Certainly it is disagreeable to people who are... "squeamish," "delicate to a fault," "over nice,"...

There are mental antipathies worse than any... physical repugnances, and if a believer may object...

Wherever a person moves or remains on sea or... land he may come in contact with infected water...

In widespread epidemics of cholera, yellow fever... smallpox, or diphtheria, schools and public religious...

But those who advocate individual cups would... conduct the Lord's Supper as though persons having...

Many alarming statements have been made, but... they are not more credible than the wildest rumors...

In a church when individual cups were introduced... the pastor was reported as stating that...

Dr. A. N. Bell, editor of The Sanitarian (one... of the best known sanitary reformers in the United...

antiseptic system at the time of the yellow fever... epidemic in Brooklyn, inspector of the National...

"Dr. A. N. Bell—Dear Sir: Your letter of... June 19 in reference to an epidemic of diphtheria...

"San Jose, Cal., June 23, 1894. "Dr. A. N. Bell—Dear Sir: Your letter of...

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"Dr. A. N. Bell—Dear Sir: Your letter of... June 19 in reference to an epidemic of diphtheria...

"Dr. Bell informs us personally that the "results... of twenty years' investigation" satisfy him that...

"No cases of contagion or infection at the... communion table have been produced in this country...

"We have inquired of missionaries in foreign... lands, and find that in no instance, even among...

"For twenty-three years the editor of this paper... was in charge of the Michigan Sanitarian, Michigan...

"When individual cups were introduced we began... to converse with physicians, and have con-

"In this city there is a club of clergymen of six... denominations, most of whom are pastors in the...

"The Lancet," of London, a medical magazine... of the highest rank in the world, editorially de-

"But we will furnish indubitable proof from the... Church of England and the Protestant Episcopal...

"The rubric in both the American and the English... Prayer Book reads:

"And as the consecrated bread and wine... remain after the communion, it shall not be...

"The Church of England communes very frequently... known as "High Church" often once a day...

"If this movement is founded in right reason... and necessary precaution, all public assemblies...

"Those persons who draw the line at the single... sip of the communion wine; those who lay care-

"The source of the most blessed influences; the nu-... cleus of the most spiritual associations; the elixir...

cleus of the most spiritual associations; the elixir... of life to the penitent; the renewal of hope in the...

"They will ride in sleeping cars, not knowing... who occupied the berth the night before, he served...

"J. R. Curnow, "Secretary Board of Health," that "results... of twenty years' investigation" satisfy him that...

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"J. R. Curnow, "Secretary Board of Health," that "results... of twenty years' investigation" satisfy him that...

The Supreme Thing.

In replying to a letter addressed him by the... Calvinistic Methodists of Wales, Rev. Dr. Shoule,

"Prayer grasps Eternity; pray, always pray!"... There is a constant danger that in looking after...

"Prayer is a breath of fresh air—much else, of... course, but certainly this. It is inspiration on a...

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"We can only walk with Christ when we are going... His way.—Exchange.

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

MAGAZINES. The New England Magazine announces many new features during the coming volume, which begins with the September issue...

CENTURY OF BAPTISTS IN THE WORLD.

(Abstract of address delivered at the Centennial of Long Run Association.)

W. J. MCLOTHLIN.

The term Baptist is used in this discussion in its ordinary acceptation as including various parties agreeing in the great essentials while they differ in minor questions. It is manifest that I can do no more than touch upon some salient features of so vast a subject. Adequate treatment is impossible within the limits of the time allotted me.

I. The numerical growth of the Baptists since 1803 has been phenomenal, almost without parallel. Then there were perhaps one hundred and fifty thousand; now there are six millions, forty times as many as in 1803; then they spoke the English language almost exclusively, now they speak practically all the languages of the earth; then they were confined to Great Britain and America, now they are found in all the nations of the earth. There has been no growth comparable to this except the growth of the Methodists who have outstripped us in reported numbers. This growth has been due to various causes. (1) It has been the great pentecostal century and we have shared in common with others in its blessings. (2) It has been the great liberal and liberalizing century, politically and ecclesiastically, and the Baptists have thriven in this atmosphere. Man could dare to choose their own faith. It is the first time since the persecutions of Nero that the hand of civil government has allowed free development in Christian life. (3) It has been the great colonizing century, and Baptists have made most gains in the freer society of a new country where conventionalities and social ties did not prevent a man from following his religious convictions. The Baptists in the old Society of England have increased tenfold only while in the world they have increased fortyfold during the century. Powerful argument for Home Missions! (4) The growth can not be explained apart from our effort to be faithful to biblical apostolic Christianity. We have maintained warm, heartfelt, Holy Ghost religion and we have been faithful to the ordinances of God's house, and we have kept close to the heart of the great common people, and God has blessed us.

II. Closely allied to this has been our mission work. The Baptists were pioneers in foreign mission work among English speaking people, pioneers in the modern methods of organized support at home. In 1803 the foreign mission work of the English Baptists was in its infancy and that of American Baptists had not begun. Krishna Pal, Cary's first convert became a Christian in 1800. Now what a host of Baptist converts from heathenism and formal dead Christianity in all parts of the world. It seems to be established that in proportion to the money expended and the men at work on the foreign field, we have reaped larger harvests than any other denomination. In home mission work we have done our most remarkable work. Everywhere we have been diligent in saving the lost.

III. There has been a very marked increase in the amount of organization among Baptists during the century. In 1803 no or-

General Debility

Day in and out there is that feeling of weakness that makes a burden of itself. Food does not strengthen. Sleep does not refresh. It is hard to do, hard to bear, what should be easy, - vitality is on the ebb, and the whole system suffers. For this condition take Hood's Sarsaparilla

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ganization existed in America except the churches and the district associations. Foreign Missions have been the fount of organization. In 1814 came the first great national organization. This was followed in the twenties and later by other national organizations and the state conventions. In 1845 came the split between Northern and Southern Baptists and the organization of the Southern Baptist Convention. It is not surprising that good brethren were alarmed by this amazing multiplication of machinery in the first half of the century. There has been no further development for more than fifty years. We must preserve the character and integrity of the New Testament church or this machinery will prove very dangerous.

IV. There has been marked improvement in the general intelligence and the educational facilities of the Baptists during the century. In 1803 we had but one school of higher learning, now there are colleges and academies everywhere; we have several excellent universities. Then young preachers got their education from some older and more experienced preacher, now we have six or seven good theological seminaries in the United States and many others elsewhere.

V. The Baptists have enjoyed reasonable doctrinal stability. At the beginning of the century they were divided into Arminian and Calvinistic Baptists. This division has passed away in England, while in America the Arminian party still exists under various names. In England the Baptists were hyper-Calvinists in 1803, but there has been a gradual softening process going on in Baptist theology through the entire century. They may still be called Calvinists, but it is not the Calvinism of 1803. They have been largely preserved from the blighting effects of modern liberalism. This is due, I think, to their insistence upon a converted church membership, to the fact that they come from the common people, and to the care with which they have watched over their people.

VI. Baptists have made substantial contributions to literature and scholarship during the century. All of any consequence has been in the English tongue. 1. The great contribution of the Baptists has been to theological literature. (a) We have done some excellent work in systematic theology. I mention Andrew Fuller, Strong, Johnson, Hovey, Boyce. (b) In sermons we have in England the productions of Robert Hall in the early part of the century and of Spurgeon and Maclaren in the latter part. American Baptists have produced no preachers equal to these, but we can boast noble names. Richard Fuller, John A. Broadus and others. (c) We have had noted hymn writers both in England, America and some of our most loved familiar hymns are by Baptist authors such as S. F. Smith, Robert Robinson, W. H. Doane.

(d) In commentaries we have the noble work of Broadus, Hacket, Hovey, Maclaren and others, but here we must award the highest honors to other communions. We have produced no exegetes with the standing of Sunday, Ellicott, Lightfoot, Meyer, Delitzsch and others. It is rather humiliating that we who claim to be more faithful to the Bible than others should sit at the feet of others to learn its meaning. (e) In general Church History the Baptists have done little. Dr. A. H. Newman has written an excellent manual, but aside from this almost nothing has been done. On Baptist history we have written a good deal, but it has been and is still too often in the spirit of the pole-

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mic and the polemic is rarely a good historian. We have a pretty well defined theory of our history and write to sustain that theory. We are wanting in the historic spirit. It is to be hoped that the Baptists will give more study to this noble subject, not only our own history but general church history. (f) We have been compelled to contend earnestly for our faith and this has caused us to produce a large polemic literature. In fact some of our neighbors regard us as unable to produce anything else. This has covered all the subjects which constitute our distinctive principles. Now that the pressure is, not so severe along these lines, we are gradually turning to other things. 2. In secular literature we have done little within the century. We have had no great writers of world-wide fame. In politics we would not welded the influence that our numbers would warrant. We have produced no statesmen of the first order, few great scientists. Let us hope that the next century will have a different story to tell here.

VII. We have suffered seriously from schisms, some of them important, some of them unimportant. I mention only two or three and these among Southern Baptists. The preceding speakers have discussed the anti-mission and the Campbellite schisms. They were of far more than local importance, but I need not discuss them further. One other movement I shall mention. It did not result in actual division; but it caused a chasm in the denomination that has not yet been closed. I refer to the work of Dr. J. H. Graves and the men of his school of thought. Dr. Graves was a great preacher, and in preaching he emphasized the central doctrines of Christianity, but as a polemical writer he laid emphasis upon externals, which brought him into conflict with the great body of his own denomination. He discussed such questions as pulpit affiliation, church communion, alien immersion, the constitution of the kingdom, etc. His type of thought was distinctly ecclesiastical and raised the church into a prominence it had never had before in Baptist history. On some of these questions the denomination was already divided, other questions were entirely new and all were disturbing to the peace, harmony and unity of the denomination. At some periods in the life of Dr. Graves he was almost as much in conflict with his own denomination as with others. His spirit has lived after him. Whatever one may believe concerning the questions which Dr. Graves raised, nobody can deny that he has been and is a divisive rather than a unifying and constructive force in the denomination. He has been, in my opinion, the cause of many of our divisions, strifes and heart-burns. We are still too near the so-called Whitsett controversy to consider it with calmness and profit; hence I pass it by.

What of the outlook for the Baptists? It is bright indeed, with forty-fold more Baptists, with more intelligence and wealth, with the same doctrines and practices, with spiritual religion and faithfulness to God with a free field for work, we ought to do in the next century far more than we have in the last. No man can measure the possibilities that lie before us. May God give us grace to use our opportunities!

Subscribe for the Recorder.

DEAR RECORDER:

It has been my great pleasure and profit to have Dr. J. B. Moore of Pewee Valley with me first at Mt. Pisgah, and a week at Mt. Pisgah, in a series of trial sermons. At Mt. Pisgah we had four additional by invitation, and the church was greatly encouraged and invigorated both doctrine and practice. At Flemingsburg we have been greatly strengthened, realizing more than ever the imperative necessity of contending earnestly for the faith delivered to the saints. A common remark was, "We never heard it on this side before." Reformers and others say "We have never before understood the Baptist position on the trines, especially on communion."

We are glad to note that our church stood with Dr. Moody, and we feel that we are more ready to do real work for the Lord, and to make real progress than ever before. In logic he is unanswerable, in truth he is irrefutable, courage he is indomitable, and spirit he is irreproachable. His preparation here is unexcelled, in scholarship he has few equals. He feels called to do this kind of work, and is trying to be out of the pastorate for that purpose; he is refusing calls to pastorate in order that he may have a wider influence for good. I feel sure that the church throughout our Southland will have no one with them more helpful. Many preachers have taken ideas in thinking that the people do not want the doctrine. A good brother said to me after hearing Dr. Moody, "That was a sweet morsel to my soul." As I find that there are many such souls hungering for just such morsels. True the people do want pugnacity, but I have found them responsive, with a few exceptions, to our cherished trines. May Dr. Moody live in us as earnestly contend for the faith, is the prayer of Flemingsburg, and Mt. Pisgah churches.

L. C. KILLIP
Flemingsburg, Sept. 10.

PROGRAMME.

Programme of Ministers' Members' Meeting of Logan City Association to be held at White Oak Grove church, Logan county, Ky., beginning Friday fore the fifth Sunday in November, 1903.

- 1. Internal church work - what part should be emphasized to-day. - J. R. Kennerly.
 - 2. Revivals - their utility and how they are abused. - A. B. Dorris.
 - 3. Our ministry and how it may become more effective. - A. B. Dorris.
 - 4. The design and advantage of the ministers' and members' meeting. - F. M. Welborn.
 - 5. The duty of church members to their pastor. - J. P. Cleveland.
 - 6. What features of our Baptist churches are in harmony with New Testament churches. - T. Powell.
 - 7. How can the saloon be stopped. - D. P. Browning.
 - 8. Is man what he wills to morally? - R. A. Page.
 - 9. Speeches explaining the Phil. 2:12-13. - A. C. Richards, J. J. Waggoner.
 - 10. The advantages of church from a good school. - W. B. Fitzhugh.
- J. R. KENNEDY,
T. T. POWELL,
J. W. BOWLING,
Committee.

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"Among his friends the Scotch Congregationalists, there had been a keen controversy on some points of Calvinism. Livingstone did not like it; he was not a high Calvinist theoretically, yet he could not accept the new views, 'from a secret feeling of being absolutely at the divine disposal as a sinner;' but these were theoretical questions, and with dark Africa around him, he did not see why the brethren at home should split on them." (p. 98). This was in 1847.

In 1850 he writes to his parents: "Charles thinks we are not descendants of the Puritans. I don't know what you are, but I am. . . . Dr. Wardlaw says that the Scotch Independents are the descendants of the Puritans, and I suppose the pedigree is through Rowland Hill and Whitefield. But I was a member of the very church in which John Howe, the chaplain of Oliver Cromwell, preached, and exercised the pastorate. I was ordained, too, by English Independents." (p. 124).

These quotations show that Livingstone belonged to the Congregationalists or Independents. Unless they were Baptists he was not a Baptist. But, will it be claimed that the Scotch Independents were Baptists? or, was Dr. Blaikie mistaken?

[The most Bro. Bond's citations prove is that early in life David Livingstone was an Independent or a Congregationalist. The same can be proved of Adoniram Judson, and by the same token it can be denied that Judson was a Baptist. So rigid a Pedobaptist as Dr. Blaikie would not care to mention Livingstone's becoming a Baptist unless obliged to do so, and there was no such necessity laid upon him. And let it be noted that Dr. Blaikie does not deny that Livingstone became a Baptist, so it is not necessary to show that "Dr. Blaikie was mistaken." Nothing Bro. Bond cites is inconsistent with the statement made by Dr. Harvey that Livingstone was a Baptist. So much for the negative side of the question.

But it remains to ask what evidence is there that David Livingstone actually became a Baptist? There is the probability that a man so consecrated, so determined to do God's will, with the Bible open before him, would become a Baptist; as so many in such conditions have done—e. g. Carson, Judson, Rice, Fuller, &c., &c. Given David Livingstone and an open Bible, and the natural result is a Baptist.

But this is not decisive. This simply makes the statement probable. Is there any more decisive evidence? Dean F. W. Farrar, who was in charge of Westminster Abbey when Livingstone's body was brought there for burial, said squarely that David Livingstone was a Baptist, and neither Dr. Blaikie nor Dr. anybody else has to our knowledge, denied it. Farrar has said the same thing in his *Saintly Workers*, p. 164. His language is: "What could seem more alien from the spirit of a Romish monk than a Baptist missionary? Yet it was David Livingstone, who most assuredly had no mediæval sentiments or Romish proclivities—who pointed to the ancient monks as teaching lessons to the modern missionaries." Then follows a quotation from Livingstone. No, it is not necessary to claim "that the Scotch Independents were Baptists," nor that "Dr. Blaikie was mistaken" in order to claim that David Livingstone was a Baptist. Was Dean Farrar mistaken?—[Ed.]

GREENUP ASSOCIATION.

Convened with Pastor Pierre's church at Catlettsburg, at the mouth of the Big Sandy. Pastor Martin, of Paintsville, has promised to report proceedings. This was a pleasure to meet Bro. Dock Wood, one of our most faithful, able and consecrated preachers, and Moderator for many years of the Association. Bro. Pierce is doing a fine work and he is universally esteemed in the community. Pastor Ryland Knight, of Ashland, is building a magnificent church building on one of the best corners in this progressive city, and the forces of Greenup Association are making a forward movement in the Big Sandy Valley, that is destined to exert great influence on our Baptist cause throughout that region. I dined with Col. Mareum and his family, in company with other brethren, and pleasantly spent the night with Bro. Bradley and family, the leading representative of the Singer Sewing Machine Company in Eastern Kentucky. H.

Pastor H. E. Gabby and wife, of Walnut Street church, Owensboro, called on us on their return from Maysville, their old home. Brother Gabby is one of our leading young pastors. In less than one year, without a protracted meeting he has had 27 additions to his church, and the Sunday school is in a flourishing condition, and the prayer meeting is well attended, and the Sunday congregations are good and the outlook is encouraging. We were also pleased to welcome Pastor L. P. Groves, of Orleans, Ind., in our office. H.

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"My stomach was in such a condition that I could eat nothing and trying to eat was a burden to me.

"My pulse ran up to 115 and my weight fell 21 pounds I got so I couldn't work and was forced to resign a good position. I took milk punches between meals and quit meat altogether but nothing improved my appetite and the condition of my stomach. I finally went on one meal a day and had to force myself to eat that and was rapidly starving until one day a friend suggested Grape-Nuts.

"Although my palate and stomach had rebelled against all other foods Grape-Nuts agreed immediately and I really relished this food while the changes in my condition have been wonderful. My weight increased from the start and I have now regained 12 pounds while my pulse is normal and I am a new person all over. Life seems worth living and I enjoy all my meals.

"To make sure that this change was due to Grape-Nuts I made the experiment of leaving off the food for five days but I began to go backwards so rapidly that I concluded I had satisfied my curiosity in this respect and I went back to Grape-Nuts again in a hurry and began to pick up again. Grape-Nuts certainly touched the spot and did the work." Name given by Postum Co., Battle Creek, Mich.

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

TEN MILE ASSOCIATION.

This body met with the Macedonia church, Jonesville, Ky., on Wednesday, September 2, 1903. The people of this church, with Rev. J. G. Boughn to lead them, had made ample provision to entertain a host of people, and were greeted with very large attendance on both days.

Eld. L. Johnson, our Moderator, called the meeting to order at 10 o'clock. The introductory sermon was preached by the writer from Eph. 2:8. The Association was organized by re-electing the officers of last year. Eld. L. Johnson, Moderator, and R. S. Cootes, clerk. Both of these brethren have served this body in the above named offices for many years, and at this session each received the entire vote cast by the Association.

Among the visiting ministers present were Elds. J. W. Waldrop, Owen Association; Dr. G. W. Young, field secretary of International State Temperance Cause, J. G. Bow, Corresponding Secretary of State Board of Missions; Elder Cleaton, of the *Baptist Argus*; McMillan, Argabrite and Ligeon, of Georgetown; W. E. Mitchell, Owenton; P. J. Conkwright, Winchester; Edgar Morgan, Sparta.

Bro. Bow made an interesting and instructive talk on missions in general, and an earnest appeal to all Baptists present as individuals to help carry out the great commission to send the Gospel to the heathen. We are not doing what we should for missions, yet gave this year more than double our contributions of last year to this cause.

Dr. Young made a strong and earnest plea in behalf of Temperance. He especially plead for the co-operation of all good citizens in Grant county to help to carry the county for local option on the 12th instant.

Miss Mary Hollingsworth, the matron of the Orphans' Home, was with us on Thursday, who, by her presence, was pleading for the little ones in the Home. A cash collection was taken and pledges from most of the churches for the present year.

Georgetown College was ably represented by Eld. Argabrite, of Georgetown, and Ligeon, who is now a student of the College.

Eld. Cleaton spoke in behalf of the *Baptist Argus*, and the writer for the Recorder.

Our next session will be held with Old Ten Mile church, which at some time during the year will celebrate its one hundredth anniversary. The introductory sermon will be preached by Eld. J. G. Boughn, the missionary sermon by Eld. Ross Abernathy.

Z. W. Price,

DEAR RECORDER:

Oak Grove church, at Depoy, Muhlenburg county, has called Bro. Chas. Gregston to the pastorate to take effect Nov. 1st, the church to supply its own pulpit as it sees proper till then. I accepted their invitation to preach at their last meeting. They have a new house—a gem. They are at peace; but they need to arouse and recognize the magnificent opportunities before them, for they have an open field. Some choice spirits are among them, and God will remember their labors of love, their prayers and faith. My visit was a royal treat and I hope they will command me to visit them again.

A hot prohibition fight was on, led by Interdenominational Com-

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For Rheumatism, that horrible plague, I discovered a harmless remedy, and in order that every suffering reader may learn about it I will gladly mail him a trial box free. This is no humbug or deception but an honest remedy that enabled many a person to abandon crutch and cane. In Lyon, Mo., it cured an old gentleman 82 years of age, after suffering over 40 years. In Denham, Ind., it cured a lady who then cured fifteen of her neighbors. In Marion, Ohio, it enabled Mrs. Miss Schott to abandon her crutches. Rev. C. Sand of Hartsville, Wis., testifies that this remarkable remedy cured two members of his church, one who had suffered 18; the other 25 years. In Bolton, N. Y., it cured an old gentleman 83 years of age. At the University of Venezuela, whose endorsement bears the official seal of the United States Consul. No matter what your form of rheumatism is, no matter how long you have had it, write me to-day, sure and by return mail you will receive the trial box, also the most elaborately illustrated book ever gotten up on the subject of rheumatism, absolutely free. It will tell you all about your case. You get the trial box and this wonderful book at the same time, both free, so let me hear from you at once and soon you will be cured. Address: JOHN A. SMITH, 2582 Germania Bldg., Milwaukee, Wis., U. S. A.

mittee-man Dr. G. W. Young, Prof. H. K. Taylor, of Louisville, and the inimitable J. N. Hall, of Fulton. The election since resulted in a victory for Greenville of 41 majority, a defeat for Central City by a majority of 36, and a magnificent victory for the balance of the county of 850. Let every lover of humanity rejoice over the bright hopes inspired by the repented and constantly enlarging victories being achieved in different parts over the world's greatest curse—the demand of the saloon.

On last Sabbath I accepted Pastor H. C. Hopewell's invitation to occupy his Sturgis pulpit morning and evening, while he was away in a meeting with Crooked Creek church, Crittenden county. Bro. Hopewell has a splendid field at Sturgis. He preaches for half time, and his people are warm in his praise. What a blessing for a pastor to have a true helpmate in the person of a consecrated, refined and devoted wife! Bro. Hopewell surely has this very blessing. I visited the family of Rev. I. M. Wise. They will soon move to Owensboro. Bro. Wise away travelling for a New York publishing house, preaching as he travels. I also dined with Rev. S. B. Withers. He is not engaged in the pastorate now, but he preaches whenever and wherever he may be called upon.

Returning home, I met Rev. T. A. Conway returning from Wheatcroft, where he had just closed a successful meeting. His Rock Spring and Marion churches are in good condition and devoted to the pastor, who serves each for half time.

T. E. Richey.

Princeton, Ky.

Rev. Earle D. Sims has closed his missionary labors in Eastern Oregon, and accepted a call to serve the State Board of Tennessee as State Missionary Evangelist. Bro. Sims is a zealous and consecrated worker, and we predict great success for him in his work in Tennessee.

LITERARY

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

According to the Pattern. By Grace Livingston Hill, 12mo, 280 pages, 6 illustrations. Price, \$1.00 net; postpaid, \$1.08.

A picture of some of the undercurrents of society life. The heroine becomes somewhat estranged from her husband, who is for the time being fascinated by another woman. She determines to win him back and in order to carry out her purpose enters society and herself becomes entangled. The cross purposes, the growing alienation, and the final reunion with its accompanying pictures of fashionable life form a story of intense interest. Mrs. Hill has done her best work in this story. Philadelphia: Am. Bap. Pub. Society.

The Winner. By Everett T. Tomlinson. 12mo, 308 pages, 12 illustrations. Price, \$1.00 net; postpaid, \$1.10.

This is another book in the Educational Series which Doctor Tomlinson is writing for the public. It is one of his best. The fundamental idea of it is that a school should be self-governing and that the scholars therein should let the legitimate end of education influence them in their conduct. The principal of the Sterling High School, Mr. Whitney, the chief character in the book, sought to establish this method and his struggles with some of the unruly boys, his final success, present reading of unusual interest. The book can be most heartily commended. Philadelphia: Am. Bap. Pub. Society.

The History of Christian Preaching. By T. Harwood Pattison, D. D. Illustrated with 20 portraits. 12mo, 430 pages.

Dr. Pattison begins his chapter on the prophetic order of preachers and then beginning with the ministry of Christ follows the course of Christian preaching to the present time. It is a rapid survey of the entire field, but its character is not in this, that it is a series of monographs on the great preachers of the different periods and schools. Origen, Chrysostom, Bernard, Francis, Wycliffe, Savonarola, Luther, Knox, and in modern times, Spurgeon, Beecher, Brooks, stand out clear-cut as cameo. The work has all of Doctor Pattison's known thoroughness and sprightliness of style. Philadelphia: Am. Bap. Pub. Society.

The New Evangelism. By Rev. Cortland Myers, D. D. 12mo, 85 pages. Price, in paper, 20 cents; cloth, 35 cents.

"The New Evangelism" is personal work by the individual with some one in whom he or she is interested. The old methods of evangelism are not opposed in this book, but it is felt that they must give place on the whole to some thing better, that is, face to face work, whether by preacher, whether by pastor or Sunday school teacher or ordinary church member. Doctor Myers speaks from personal experience and only helpful inspiration can come from the reading of his book. Philadelphia: Am. Bap. Pub. Society.

A First Book in Christian Doctrine. By Rev. Joseph E. Sagebeer. 16mo, 47 pages. This is not a catechism and is

not brought out in question and answer form. It is an elementary treatise on Christian doctrine and is suitable to put into the hands of young Christians and others beginning to learn of revealed truth. The style is simple, clear, and concise. The book is published in response to a need that is felt on many sides of some manual at once practical and authoritative. The doctrine of the book is based upon the theology of Dr. E. H. Johnson, while the treatment of it is wholly Mr. Sagebeer's own. Philadelphia: Am. Bap. Pub. Society.

Every Creature. By Rev. J. T. Lamb. 16mo, 94 pages, rough paper covers.

This pamphlet is an appeal for personal work. In it the obligation of carrying the gospel to every person is emphasized. The large number of those whom the gospel does not reach is noted and the failure of the church to reach them is pointed out. Mr. Lamb enforces upon Christians the imperative duty of so revising methods and measures as that Christ shall be presented to every one. Philadelphia: Am. Bap. Pub. Society.

First Memory Lessons. By Rev. Frank Gardner. 24mo., 24 pages. Price, 3 cents.

This little booklet is in the question and answer form, and is fit for the smallest scholars. It takes up the books in the Bible, their arrangement and so forth, and some of the fundamental questions of Christian doctrine. It is so simple in style that the very youngest can understand it. It ought to have wide use in our primary schools. Philadelphia: Am. Bap. Pub. Society.

Mabel Clement. By J. M. Sallee. 12mo, 282 pages. Fulton: National Baptist Publishing House.

The fact that this book is written by Bro. Sallee will make it of interest to the Baptists of our state, where he laboured so long, and where he is held in great honor for his work's sake and his character's sake. Theodosia Ernest, Grace Truman, The Little Baptist, and William the Baptist's Aunt (which is very useful because of its cheapness, only 10 cents) are all written in regard to the differences between Baptists and Pedobaptists. Every Baptist pastor, and many a Baptist father can bear testimony to the good these books have done. But there has been no similar book in regard to the differences between Baptists and Campbellites. And there has been great need of such a book in many places in which Baptists or their children come in contact with Campbellism. Mabel Clement, the heroine, was the daughter of a wealthy merchant, who was a strong "Reformer," and Mabel had joined the church. She went to visit an aunt in another town who was a Baptist. By their conversations Mabel was convinced of the errors of Campbellism, and when converted in a meeting joined the Baptist church. In the conversations the great Calvinistic doctrines, such as the final perseverance of the saints, were discussed. We are glad of this, for it makes the book of great value. Baptists will find it a valuable addition to their libraries. Price, postpaid, \$1.00.

If you woo the company of angels in your waking hours, they will be sure to come to you in your sleep.—G. D. Prentice.

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NEW MUSIC Exchanged for OLD

The Ray Co., 642 4th Ave., LOUISVILLE, KY.

Christian thinking and life, of many respects one would with all sympathy and admiration, which warns the church against casting itself in this contest, in the alleged of a superior spirituality, a better conception of Evangelical truth. I believe, as heartily as any man can—and I venture to appeal to those who hear by Sunday, and from year to year, whether it is not so believe as heartily as any man that the preaching of Jesus is the cure for all the world's miseries, and the banishment of all the world's unrighteousness, but am I to be told that an endeavour to apply the person and the principles of Jesus Christ to his life and death, to existing conditions and evils, is not working Christ? I believe that is, and that that is one thing that the church wants to-day. Not of holding up the Cross and sacrifice, but more of pointing the Cross and the sacrifice as the cure of all the world's evils, and the pattern for all righteousness. It is difficult to do, it is made difficult by our own desire to be what the prophet did not think a very reputable position, "at ease Zion." And it is made difficult by the way in which, as is most natural, the world, meaning therefore, Godless, organized society, regards an active church that desires to bring its practices to the test of Christ's word. Muzzled methods that can neither bark nor bite, are much admired by burgesses. And a church that confines itself to theory, to what it calls religion, and leaves the world to go to the devil as it likes, suits the world and the devil. There was once a Prime Minister of England who came out of church one Sunday morning in a state of towering indignation because the clergyman had spoken about conduct. And that is exactly how the world feels about an aggressive church that will push its finger into all social arrangements, and say about each of them, "This must be done as Christ commanded us." Ah! children, would God that all Christian men deserved the name of "troublers of Israel." There was once a prophet to whom the Lord of his day indignantly said, "The sword of the Lord, how long will it be ere thou be quiet? Put thyself in thy scabbard. Rest will be still." And the answer was the only possible one, "How can I be quiet, seeing that the Lord hath appointed it." If you and I are Christ's servants, we shall follow the sequence of His operations, and seek to establish righteousness first and then peace. The true Salem is above. My soul, there is a country afar beyond the stars. "Sweet peace sits crowned with smiles. The swords will then be wreathed with laurel, and they shall learn war no more." "The King has fought the great fight, and of the increase of His government and peace there shall be no end... in righteousness and justice, from henceforth even for ever." Let us take Him for our Lord our righteousness, and we shall blessedly find that "this is our peace." Let us take Him for our peace in the Holy War which He wages, and we shall have peace in our hearts whilst the fight is on. Let us labour to "be found in Him... having the righteousness which is of God by faith," and then we shall "be found in Him in peace, without spot, blameless."—Baptist Times.

Editorial

We are glad that Dr. J. J. Taylor accepts the presidency of Georgetown College, to which he was recently elected.

Dr. Taylor is a son of the Rev. D. G. Taylor, a pioneer Baptist preacher of Henry county, Va.

He was ordained by the Revs. R. B. Owens, J. E. Hutson and S. H. Holmes, and he preached once a month to a country church.

In 1887 Dr. Taylor became pastor of St. Francis St. church, Mobile, where, along with other work, he raised from his church \$9,150 for the Seminary, \$3,685 for Howard College and \$2,500 for Judson Institute.

Dr. Taylor has done much literary and scholarly work of the highest order. His books on "A Country Preacher" and "Christian Science Cult" are of the highest value.

In 1882 Dr. Taylor was happily married to Miss Anna Hinton, of Paris, Ky., who was educated at Georgetown and Vassar, and whose three brothers are alumni of Georgetown College.

Dr. Taylor's election has given great satisfaction in many quarters. Last week we mentioned the names of prominent men who from other states had strongly commended Dr. Taylor.

Several of our denominational papers have expressed themselves. We quote a few. The Religious Herald says:

"We hear that the trustees have elected Dr. J. J. Taylor President

of Georgetown College. It is probable that he will accept. We earnestly hope that his administration of the affairs of that excellent institution may be eminently successful.

The Baptist and Reflector says: "Dr. Taylor is a scholarly man and a fine preacher, and we are sure that he would make an excellent college president if he should decide to accept the position."

"Dr. Taylor is a diligent student, a clear thinker and a brilliant speaker. His executive abilities have been tested and proven good in the management of large churches. If he accepts, we predict a successful service in his new field."

"Dr. Taylor is a man of brilliant gifts, and he has many admirers in that and other states. He was once before, immediately after the death of Dr. R. M. Dudley, unanimously elected to the presidency of Georgetown, but declined."

The Committee of Co-operation will meet Friday of this week in Lexington. Now is the time for all the tried friends of the College to rally to its support that this additional endowment be promptly raised.

The cause of temperance continues to gain in Kentucky. Within a few days two counties have been added to the list of "dry" counties and another will soon be added besides.

The town of Sebree, by a vote of 4 to 1, went "dry." Providence did the same by a majority of 65; White Plains by 29, and Montfordville overwhelmingly.

Let the friends of temperance notify the candidates for the legislature of all parties, that if elected they will be expected to favor the bill which gives the people of a county as a whole the right to say whether liquor shall be sold in its bounds without having the will of the people of the county thwarted by saloon-keepers and drunken negroes in a little town.

The Congregationalist comments adversely on the fact that it is easier to interest the Christians in Massachusetts in sending the Gospel to the people in China than in sending it to the Chinese in Massachusetts.

Interested in foreign missions. The heathen in foreign lands are so much more destitute than those in this country. The Gospel is within the reach of probably every Chinaman in Massachusetts, while this is far from being true in China.

On the other hand, the heathen at home are very much more accessible than are those abroad. There is probably not a Chinaman in Massachusetts who would resent the visit of a missionary, or who is beyond a missionary's reach.

What then? Let us heed both appeals, and do our level best for both foreign and home missions. The need is greater abroad and the opportunity is greater at home.

The decision of the Massachusetts jury in the case of the Marion Whitecaps catops further criticism of Southern jurics which discharge lynchers because the latter carry out the communal will.

This is true and well said. Our friends in the North are learning more and more that human nature is not a matter of geography. Under given conditions the manifestations of depravity are practically the same everywhere.

GEN. DE WET'S daring intrepidity is well illustrated by an incident told in his book. He and his little force were surrounded on three sides by the British, who were closing in upon him, while a precipitous and unexplored mountain was on the other side, completely shutting them in.

Near by was a Kafir hut, and I rode up to it. When the Kafir came out to me, I pointed to the Magalies mountains and asked: "Right before us, can a man cross there?" "No, haas, you cannot," the Kafir answered.

And across they did, while the British carefully closed in only to find that their victims had again baffled them and escaped.

says: "To oppose successfully such bodies of men... we had to be quick at fighting, quick at reconnoitering, quick at flying."

Ir Jesus had left nothing but the Parables, his name would have been imperishable in literature; if he had bequeathed to posterity nothing but the simplicity of his speech and the irresistible logic of his argument, he would have had a permanent place among the orators of the world; if he had given to the world nothing but the commandment, "Thou shalt love thy neighbor as thyself," enforced as it was by his own example, this one gift would have been sufficient to outweigh all the wealth of all the world; if he had left no word but the Sermon on the Mount, it alone would have made his natal day worthy of perpetual celebration.

While this is all gloriously true, and most beautifully told by Mr. Bryan, yet had Christ done simply those things, no man would have saved the glorious work of our Lord was that "Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures."

We have no doubt Mr. Bryan fully agrees with us in this, for he is a Christian man, but we call special attention to the point because of the wide-spread tendency to make Jesus a beautiful character simply to lose sight of Him as a Redeemer.

Our neighbor, the Christian Companion, the champion of the "be dipped or be damned" doctrine, puts the following at us: "We would like to know of the editor of the Recorder if the woman he baptized, who was already a member of the Christian church, was a Christian."

It is said that the reason Sir The Lipton failed to lift the cup of America was that he attempted the impossible. He had to build a yacht capable of sailing across the ocean, while the Americans did not have to do anything more than build a yacht for speed, with reference to its sea-going qualities.

The Christian Companion also claims that we have failed to give the chromo promised for the production of a statement from either Dr. E. L. Powell or Dr. B. B. Tyler that no man is saved without immersion.

for a particular statement from either of those preachers, and such statement has been produced. Whenever the Companion produce the statement called the chromo will be promptly forthcoming.

Editorial Vardettes

We have been asked about our arrangements for elubbing with other religious papers. We have no such arrangements. The Western Recorder is the same in price to everybody.

The Examiner strongly objects to Baptist (?) preachers in the preaching universalism. We hope it will press its objections. If universalism were true, there would be no need of Baptist preachers on the earth.

When Dr. J. B. Moody began his missionary sermon at Sulphur Fork Association last week, Dr. G. W. W. Husted a while and said to a brother near him: "Why, he is a thinker."

Prof. John Roach Straton writes: "The prospects for the work in Belgium are splendid." Baylor is a great institution, and it is growing greater.

We acknowledge invitations to the marriages of Miss Annie Lou Murphree of Birmingham, Ala. to Mr. J. W. Williams of O'Hara; and of Miss Sadie K. Bond, of Louisville, Ky., to Mr. Wm. Pendleton Stuart, and we extend our congratulations.

Dr. J. M. Frost preached for the first and Upper Street churches in Lexington last Sunday, and gave us a pleasant visit Monday. He is in vigorous health and in fine spirits.

The Rev. Sherman Moore was baptized last Sunday by Dr. B. B. Tyler. He was a minister among the Disciples joined the Baptists in Kansas, who received him as his Disciple baptism a new thing. Some he comes to Lexington and joins Twenty-second and Walnut Street church, and Dr. Dement baptizes him. Dr. Dement and the minister at Twenty-second and Walnut do believe in receiving alien immersion.

It is said that the reason Sir The Lipton failed to lift the cup of America was that he attempted the impossible. He had to build a yacht capable of sailing across the ocean, while the Americans did not have to do anything more than build a yacht for speed, with reference to its sea-going qualities.

Dr. Henry M. King, of Providence, R. I., says that the Baptist Confession of 1827, issued at Schleitham, is the first known Confession in the name of Christendom which claimed for men the right of private judgment, the privilege of worshipping God according to the dictates of their own consciences, &c.

Baylor University has secured Byron H. Dement as the successor of Dr. B. B. Barrett. Dr. Dement is a strong preacher and a competent scholar and he has been highly successful as pastor. He has done a good work as pastor at Twenty-second and Walnut and he will be greatly missed. We believe he will be greatly blessed in his new work.

One of our exchanges closes out a tirade along with Dr. Hanson, Harbison, Carroll and others "who have passed sixty." We do not know the names of these worthy divines, but the editor of the Recorder has not passed 87 years of age.

AMONG THE Churches.

LOUISVILLE.

St. (Third and St. Catherine) Pastor Eaton's topics were "The Kingdom of God" and "The Kingdom of Man." Nine joined by letter and three (not reported) the before.

Pastor Jones preached on "The Kingdom of God" and "The Kingdom of Man." One received by letter.

Pastor Weaver's themes "A precious invitation," and "The Kingdom of God." Four received by letter.

Pastor Gill spoke on "The Kingdom of God" and "The Kingdom of Man." One received by letter.

Memorial—Pastor Hamilton on "The Kingdom of God" and "The Kingdom of Man." Two received by letter. One will aid in a series of meetings next Sunday week.

Second and Walnut—Pastor Jones' subjects were "Our work" and "Our journey." He resigned after sermon to become professor of practical theology in Baylor University, Texas, to begin Oct. 1st. Received by letter, two for baptism and one baptized.

Pastor Foster's topics were "The Kingdom of God" and "What to do to be saved." One joined by letter.

West—Bro. Duncan spoke on "The Kingdom of God." One received by letter.

St. Paul and St. Andrew's—Pastor Jenkins' themes "The Kingdom of God" and "The Kingdom of Man." One received for baptism and two by letter last report.

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the Work House. Frequent conversations. Tabernacle (New Albany)—Pastor Winans' themes were "Preparation" and "Sowing and reaping." Croppers—Bro. Bruce preached three times. Pewee—Pastor Bennett's subjects were "God's kingdom" and "Use and abuse of liberty."

Bro. G. W. Clark began as President of the Pastors' Conference, and he showed himself a master of assemblies. Bro. Ray presented a good paper on "The difficulties of city mission work." Bro. Jenkins, Trable, Prestridge, Hamilton, Eaton, Jones, Taylor, Hughes and Bro. Mullins spoke on having a special Sunday School worker in Louisville.

THE STATE.

Bro. Fred D. Hale writes from Fulton under date of Sept 11: "Our meeting here will close to-night. We did practically nothing the first week except to lay the foundation, but at the beginning of the second week the church went to work in earnest, and the immediate result has been 35 additions to their membership, and a very gracious revival in the hearts of a good portion of the church. There is some of the salt of the earth in this body, and I know of no wider field for usefulness for some time with a small family, or one who can live, for a time, on a small salary. I go to-morrow to Providence, this state, to help Pastor J. C. Hopewell."

Pastor J. A. Booth writes: "Those who wish to attend the Nelson Association at Little Union church on the 16th and 17th inst., can reach it over the L. & N. from Taylorsville or Bloomfield by driving some six miles with livery rig."

Pastor J. H. Butler writes: "Please change my RECONNAISSANCE from Shelbyville, to North Fork, Mason county. Have accepted the call extended me a short time ago by the church here and entered upon my pastorate last Sunday."

A member writes: "The series of meetings at Pleasant Grove conducted by Pastor W. F. Jagers closed on last Sunday night. There were 8 additions to the church by experience and baptism. The preaching was earnest and effective, while the crowds at night were immense. A liberal donation was made at the close of the meetings to aid the pastor to attend the Seminary."

Pastor C. M. Thompson, of Newport, is aiding Pastor W. J. Mahoney in a meeting at Carlisle.

Pastor Z. W. Pigg writes: "We recently had a meeting with Oakland church, near Glencoe, in which we were assisted by Eld. P. J. Conkright, of Winchester, this state. Bro. C. is an earnest, impressive, Gospel preacher. The general character of his sermons were such as are generally needed to strengthen and encourage the servants of God; as well as to warn sinners of their sin, and point them to Christ as the only Saviour of such. The present results were four added to the fellowship of the church."

Pastor John T. Casheier writes: "Had a good meeting in regular appointment at Caneyville church. Received 3 by letter and 2 baptized, making 10 baptized and 10 by letter in last six months altogether. Need a new church house here very much. Would most likely be engaged that way now but for the fact that the town is building a large school house at present. Prospects more hopeful. Pray for us."

Bro. G. S. Wickersham writes: "Baptists are having a very good meeting at Frankfort, Casey county—5 or 6 professions and only four days' meeting. Several at anxious seat and a very good prospect of usefulness. This is a good sign, and Christians renewed as I have never seen before in twelve years. Pray for us."

Pastor B. C. Kimble writes: "I have just closed a meeting of 14 days with Hill Grove church, Meade county, in which there were 21 additions to the church, 16 by baptism, 2 restored, 2 by watchcare and 1 by letter. There seemed to be a genuine revival among the membership of the church, and they are hopeful of useful things. This is a good sign, and Christians renewed as I have never seen before in twelve years. Pray for us."

OTHER STATES.

Pastor L. A. Hall, of Fayetteville, N. C., has resigned to take effect Sept. 27. Two hundred and eighty students enrolled at Wake Forest College, N. C.

the largest of any corresponding date in the history of the College.

The Roper, N. C., house was set apart for the worship of God on Sept. 6.

Pastor T. J. Duvall writes from Caruthersville, Mo.: "I assisted Bro. J. M. Blaylock last week at Cottonwood Point, Mo., in a meeting. We had altogether 17, three by letter, ten baptized, three approved and one professed who will go elsewhere. The harvest is certainly great here. We had 15 additions to our church yesterday in Caruthersville, and four the Sunday before. Letters on hands now for others who will come soon. Have an engagement the last of this month for a meeting near town."

Since August, 1902, the Tabernacle church of New Albany, Ind., has raised for current expenses \$1,800, and for all purposes \$2,100; sixty names have been added to the Sunday School roll and 37 persons have been added to the church.

D. R. Canada, of Louisville, recently aided in a meeting at Tumbly, Texas, resulting in 30 additions, but one grown people.

Evangelist T. T. Martin is preaching in Ruston, La., and he goes this week to Sherman, Texas. On Oct. 11th he begins a meeting at Rochester, Ky., on November 1st at Irvington, Ky., on Nov. 15th at Twenty-sixth and Market, Louisville, and on Dec. 4th at Brownstown, Ind.

The church at Chilesburg, Ala., closed a meeting in which 13 were added to the membership by experience and baptism.

A great meeting was held with the

THE ROOT OF THE MATTER.

He Cured Himself of Serious Stomach Trouble, by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities by too close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, led in the course of chronic stomach trouble; the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart. In his own words he says: "I consulted one physician after another and each seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another, I gave up smoking, I quit coffee and even resuscitated, finally began to eat two of beer, but without any marked improvement."

"Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets and I had often perused the newspaper advertisements of the remedy, but never took any stock in advertised medicine, nor did I believe a fifty-cent patent medicine would touch my case."

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet before meals, and felt any feeling of nausea or discomfort."

"I was surprised at the end of the first week to note a marked improvement in my appetite and general health and before the two packages were gone I was certain that Stuart's Dyspepsia Tablets were going to remedy my case and they did so completely. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia."

"Out of friendly curiosity I wrote to the proprietors of the remedy asking for information as to what the tablets contained and they replied that the principal ingredients were peptic papain (government digestives), malt diastase and other natural digestives, which digest food regardless of the condition of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the over-worked stomach a chance to recuperate and the nerves and whole system receive the nourishment which can only come from food, stimulants and nerve tonics never give real strength, they give a fictitious strength, invariably followed by reaction. Every drug store carries every variety of medicine, but only Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and stimulants. Although Stuart's Dyspepsia Tablets have been in the market only a few years yet probably every druggist in the United States, Canada and Great Britain now sells them and continues them the most popular and successful of any preparation for stomach trouble."

If Your School is not Using the Convention Series, You Should Send for Samples and Compare with those You are Now Using.

OUR SPECIALS for this year are: Kind Words, which is enlarged and improved, making it a first-class religious paper for young people, and the Bible Class Quarterly, for adult grades, unique among Sunday school publications.

Our B. Y. P. U. Quarterly is in Constant Demand for the B. Y. P. U.

PRICE LIST PER QUARTER. The Convention Teacher... \$0 12 Bible Class Quarterly... \$0 12 Grand Old Quarterly... \$0 12 Intermediate Quarterly... \$0 12 Primary Quarterly... \$0 12 The Standard... \$0 12 The Primary Leaf... \$0 12 Child's Own... \$0 12 B. Y. P. U. Quarterly... \$0 12 Kind Words, weekly... \$0 12 Lessons... \$0 12 Youth's Kind Words, semi-monthly... \$0 12 Bible Lesson Pictures... \$0 12 Picture Lesson Cards... \$0 12 OTHER SUPPLIES: Sunday School Record, complete... \$1 00 Class Books, per dozen... \$0 40 Class Collection Envelopes... \$0 50

BAPTIST SUNDAY SCHOOL BOARD, NASHVILLE, TENNESSEE.

Second church, Selma, Ala., resulting in 16 additions by experience and baptism and one by letter.

The meeting at Boaz, Ala., in which Bro. J. H. Snow, Knoxville, did the preaching, closed with 14 received for baptism and two by letter.

The Harmony Grove church, one mile south of Winfield, Ala., held a meeting of days. The church was most graciously revived: 14 believers in Christ were baptized.

CARD FROM DR. AND MRS. FORD.

Our condition is such as to make it impracticable to answer the many loving, consoling letters from so many dear friends. We take this means of returning our heartfelt thanks to them. The letters have been to us as rainbows on the dark cloud. The Lord bless you all. S. H. FORD, S. R. FORD.



DR. J. S. DILL.

The new pastor at Bowling Green (First Church) who began his work there last Sunday is Dr. J. S. Dill. He is a native of Alabama, educated at Harvard College and at the Southern Baptist Theological Seminary. His father taught in Harvard College for thirty years.

Dr. Dill's early ministry was in Alabama, where he served our church in Tuscaloosa. Thence he went to Goldsboro, N. C., where he was pastor three years. He was induced to go to Los Angeles, Cal., for a brief pastorate, and returning he served the Venable-street church, Richmond, and the First church, Fredericksburg, which last position he leaves to come to Bowling Green. He is a preacher of power and an efficient pastor. We welcome him to Kentucky College and at the Southern Baptist Theological Seminary in honor of our father, Dr. D. N. Porter.

I thank Dr. Eaton, Mr. W. S. Wilson, the new Moderator, the delegates and other friends. Our father loved them all with a steady devotion, and his children will ever hold in grateful remembrance the joys added to his life by the love and honors of sixty-three years bestowed on him by his Association.

"Sometimes, sometimes we'll understand." Sincerely, M. M. PORTER. Eminence, Ky., Sept. 11.

SULPHUR FORK ASSOCIATION.

This body had an interesting and profitable meeting at Sulphur last week. The good people of the community were rich and bountiful in their hospitality, though the heavy shower cut short the fine dinner on the grounds the second day; to the great damage of hats, bonnets and shirtswaives.

The Rev. J. T. Sampson was chosen Moderator in place of the lamented Dr. D. N. Porter, in whose honor a special memorial meeting was held, the editor of the RECONNAISSANCE being the chief speaker. Bro. Satchell was elected Asst. Moderator, Bro. Wilson Craft, Clerk, and Dr. Morris, Treasurer. Bro. O. L. Powers preached the annual and Dr. J. B. Moody the missionary sermon. The latter service had been assigned to Bro. Theobald, but his voice was not in good condition. All the objects received due attention and the interest was well sustained. Dr. G. W. Young, the International Council Secretary, made one of his best temperance speeches: "A godly number of the RECONNAISSANCE were present, and the editor specially enjoyed shaking hands with them."

Dr. Bow did not reach the meeting, being specially needed elsewhere, but the cause of missions was not neglected. W. S. Wilson, Esq., struck the nail on the head when he said of our church at Eminence: "We love each other now because we have a burden to carry." What a great family those Wilsons are! Bro. G. T. Lumpkin, pastor at Sulphur, and he is doing a good work. At this meeting a Woman's Missionary Union was organized by Mrs. Rees, Mrs. Robertson and Miss Edna Wilson, who went out from Louisville for the purpose. Much interest attached to this movement.

The next meeting will be held at Sligo, and Bro. H. B. McClain, pastor at Eminence, will preach the annual sermon. The Western Recorder fared very well at this meeting, and it will visit many homes it has not been visiting.

ANNOUNCEMENT.

Brethren wishing to attend the Concord Association at Franklinton, Henry county, the 23rd, should come to Pleasantville on Tuesday afternoon, as I have made arrangements to meet you at Sulphur, and he is doing a good work. At this meeting a Woman's Missionary Union was organized by Mrs. Rees, Mrs. Robertson and Miss Edna Wilson, who went out from Louisville for the purpose. Much interest attached to this movement. Respectfully, W. J. ANGE.

The meeting with the church at Gate City, Ala., closed with 16 additions. Church marvelously revived.

NEVER NEGLECT CONSTIPATION.

It means too much misery and piling in of disease for all parts of the body. Death often starts with constipation. The clogging of the bowels forces poisons through the intestines into the blood. All sorts of diseases commence that way. Most common complaints are dyspepsia, indigestion, catarrh of the stomach, liver complaint, kidney trouble, headaches, etc. The bowels must be relieved, but not with cathartics or purgatives. They weaken and aggravate the disease. The Vernal Saw Palmetto Berry is instead. It is a tonic laxative of the highest order. It builds up and adds new strength and vigor. It assists the bowels to move themselves naturally and healthfully without medicine. One small dose a day will cure any case, and remove the cause of the trouble. It is not a patent nostrum. The list of ingredients goes with every package with explanation of their action. It is not simply a temporary relief, it is a permanent cure. Try it. A free sample bottle for the asking. Vernal Remedy Co., 80 Seneca Building, Buffalo, N. Y. For sale by all leading druggists.

WAKE PALMETTO WINE

A wonderful tonic medicine that relieves congestion and disease from organs, tissues and blood. One bottle, once a day, immediately and absolutely cures Indigestion, Constipation and Catarrh of the Membranes. It is a positive cure for Congested Liver and Kidneys, Inflammation of Bladder, tones the Brain and Nervous System, and purifies the blood.

Family Circle.

Stories for the Young and Old.

SMILE A LITTLE.

Smile a little, smile a little
As you go along,
Not alone when life is pleasant,
But when things go wrong.
Care delights to see you frowning,
Loves to hear you sigh;
Turn a smiling face upon her,
Quick the dame will fly.

Smile a little, smile a little,
All along the road;
Every life must have its burden,
Every heart its load;
Why sit down in gloom and darkness,
With your grief to sup?
As you drink Fate's bitter tonic,
Smile across the cup.

Smile upon the troubled pilgrim
Whom you pass and meet;
Frowns are thorns, and smiles are blossoms
Off for weary feet.
Do not make the way seem harder
By a sullen face.
Smile a little, smile a little,
Brighten up the place.

Smile upon your undone labor;
Not for one who grieves
O'er his task, waits wealth or glory;
He who smiles achieves.
Though you meet with loss and sorrow
In the passing year,
Smile a little, smile a little,
Even through your tears.

—Selected.

TOOTS.

BY JEANNETTE A. MARKS.

Toots' morning duty after greeting Putty, the cat, with a frantic rush, a mad wagging of his ragged sky terrier tail and a few playful jumps, was to bring in the *Daily Chronicle*. This duty took his entire attention, as the *Chronicle* was a large paper again. Toots a small dog, Toots always brought it to Georgia, who in turn handed the newspaper to Uncle Ben as they sat at the breakfast table. Each day Toots wagged himself all over with fresh joy. These good people were dearer to him than all of the niceest dogs in the world. With eager eyes looking out of a shaggy fringe of blue-gray hair he devoured Georgia. Why should the usual reward be so long in coming?

"Wow!" and up sat Toots on his hind legs, his right fore-paw raised in military salute as Georgia began buttering a piece of bread for him. Motionless as a sentinel at attention he waited. Slowly Georgia went on with the buttering. Toots' paw fairly trembled with delight over the coming morsel.

"Georgia," said Uncle Benny, "do give that poor little wretch his breakfast. He's just as hungry as you are."

"O, but this is discipline, Uncle Benny, and Madeline Jones's father says discipline is good for everybody and not only soldiers."

"Wow!" said Toots, as the morsel dropped into his mouth and he sat up expectantly again.

"Georgia," said Mrs. Oakley, "as she glanced with an amused smile at Toots' sober, shaggy little muzzle lifted so anxiously, "what are you going to do this Saturday?"

"I'm going over to play with Madeline Jones in the new hay field."

"O, but Mother doesn't want you to go, dear. You know that Dr. Hiram told you about your throat and not getting overheated or overtired."

"But, Mother, I'm all right, and this is my only holiday, why can't I go? I do what I want to!" And Georgia's eyes filled with rebellious tears.

"Wow!" barked Toots in reproachful tones. Wow always meant "More, please," and now, wow, "Thank you."

"Wow," again barked Toots, and Georgia impatiently dropped in his nose the last piece of buttered bread. "Wow, wow!" came the courteous "Thank you."

Just then Uncle Benny left the table to hurry for his eight-thirty train to town. As he passed he mussed Georgia's hair, kissed Mrs. Oakley and solemnly held out his hand to Toots, who as gaily complied placed his little paw within the big main. Under cover of holding Toots' paw, Uncle Benny whispered to Georgia, "Try to do as mother wants you to and don't go over to-day." The ugly, rebellious look cleared away from Georgia's face; Uncle Benny had a "wonderful pleasant" way about him, as old Lucy always said.

Georgia got up, too, and ran with Toots out into the front porch to say good-by. Toots sometimes felt it necessary to shake hands more than once, and

this morning with pathetic eagerness he waded his little paw at Uncle Ben, who shook it again and patted the little fellow's shaggy head.

"Be good children," said Uncle Ben, as he drove away.

"Here Tootsie, Toots," called Georgia, and off they scampered for the chicken yard.

Georgia meant to be a very good little girl that day, but the longer she thought of the lovely new hayfield and of Madeline Jones the more tempting they were. Wrongdoing never looks altogether wrong at the time, and Georgia thought to herself, "I'll just go outside the yard and see how it seems." Toots left a squirrel he was barking at and obediently followed his little mistress. Once out of the yard, Georgia thought it would not be wrong to go as far as the next fence. Just that moment she heard old Lucy calling.

"Georgia, Aw! Miss Georgia, you motted done want you, honey. Aw, Miss Georgia!" Georgia hurried on. "She knows I've been away, but she's mistaken wrong. Perhaps Lucy had not seen her. Anyway there was no time to be lost. She could hear old Lucy still calling. On, on hurried the guilty feet. Georgia thought to herself, "I'll only stay a little while. Mother will never know I've been away. I don't believe Lucy saw me."

The sun was very bright that morning and the air clear and lovely. It was almost possible, everything without was so lovely, to forget the unloveliness within. Yet Georgia was troubled as she ran towards the new hayfield where she was to play with Madeline Jones. Even Toots did not seem his usual frisky self. He did not make lively leaps at the butterflies, he did not mischievously bite the flower heads off the wild carrot along the road, or bark with delight at a clumsy hop-toad, sobbing in the merry little sky terrier trotted after his little mistress. But there was Madeline Jones waving her hat in the air and all regrets for disobedience disappeared from Georgia's mind. She thought only of the new hayrack to ride upon, and Dick and Dean, the two big horses, to pat, and Madeline's new doll Cassandra to dress and undress. Even Toots began once again to frisk about and beheaded a sticky toad-stone which he took by mistake for a carrot top.

"O, Madeline, where is the new hayrack?" called Georgia.

"Phillip's taking it up in the further corner of the field. Come first and see my doll."

Cassandra was promptly unearthed from a domesticated hay mound and displayed with due maternal pride. Toots was so moved by her impressive human qualities that he sat at once on her feet.

The two little girls laughed long at Toots' attitude of solemn deference before the big doll and then tried Cassandra's best French cap on the dog. Poor Toots looked very meek with the bright pink bows tied under his little gray chin.

For half an hour the children played thus and then happened to think of the new untired hayrack. Off they scampered, Toots at their heels. Dick and Dean were drawing the hayrack around the field, gathering the hay in great delightful rolls which were dropped behind them with the steel rake. On rushed Georgia and Madeline, Toots leaping and barking in the rear. "Yap, yap!" he barked at the little girls, jumping on them and tumbling wildly around their feet. Georgia by this time had entirely forgotten Uncle Ben's whispered words and old Lucy calling her back to her mother.

"Phillip, Phillip!" called Madeline, "mayn't we ride on the rake, please?"

"Good mornin', Miss Georgia. O yes, Miss, come right along, there's room enough I calculate for three."

On rumped Madeline, Georgia, and Toots to go to the front and bark furiously. He seemed to think the two great horses, Dick and Dean, big playfellows like Georgia and Madeline, for with a challenging "Wow! Wow! Wow!" he made a rush for their feet. Up came a great hoof and Toots lay quivering and bleeding on the hay.

"Wow!" barked Toots, as he could scarcely believe what she had seen. "O Tootsie, Toots!" she cried, as she ran towards him. Toots lifted his head a little and licked the trembling hand that patted him. He could do as he tried to move. The best Georgia was to see his tall feebly two or three times. Though he could not get up, his eyes still followed his little mistress.

Georgia had forgotten Madeline and Phillip. She heard nothing they said and she could scarcely see her way as she felt hands with Toots lying quivering in her arms. Great hot tears were rolling out of her eyes, and over and over again she spoke to the little dog.

"Quickly she ran through the front gate and into her mother's sewing-room. With the cry, "Mother, Mother, I have

hurt him 'cause I was disobedient!" she dropped poor little Toots and her own poor little head in her mother's lap. Mrs. Oakley started. The tears came to her eyes as she drew Georgia closer and stroked her hair. She answered the loving pat with a feeble but reassuring little "Wow! Wow!" Not a word of reproach did Mrs. Oakley speak, but said very gently to Georgia:

"Run get Lucy to get Dr. Hiram and don't cry, dear; Dr. Hiram will make Toots all right again. You wait here. Within half an hour Dr. Hiram came. Georgia met him at the door, her voice still trembling.

"O, Dr. Hiram, Tootsie's hurt—hurt very bad; and—and—I did it."

This explanation was followed by another flood of tears and Dr. Hiram took Georgia by the arms as he strode hastily through the hallway into the sewing-room. There little Toots lay on his side without being able to move, but his blue eyes looked up appealingly at the doctor and Uncle Ben. Tenderly the doctor lifted him onto Mrs. Oakley's sewing-table.

"Well, Tootsie! What's the matter?"

"I think he's broken a leg," Mrs. Oakley answered, "but he can't get up."

"It may be more than that," said Dr. Hiram, "this right foreleg seems badly broken and the left foot is crushed. Lucy told me all the Jones horses did it. It's too bad."

"Dr. Hiram," exclaimed Georgia, "it wasn't all their fault, I—I—; but Georgia could go no further as sobbing she clung to her mother.

"O, well, Georgia, cheer up right away. It isn't so bad as you think. You have ten chances to show how you love the little fellow. We'll try to have him running about in three weeks. There, there now, get me some white cloth for bandages," said Dr. Hiram.

Withing a few minutes Toots' little legs were carefully bandaged and he was taken all in large flat sewing-basket much too big for him. The worst was over, but although it was rather hard to tell Uncle Benny that night when he came home. And every day Georgia's heart was a little heavier as she fed Toots and saw with what patience he lay quiet, once in a while the little dog would utter a "Wow!" or with thumping of the little tail on the sides of the sewing-basket.

But a happier time was coming. One evening towards the end of August, three weeks after the accident occurred, Dr. Hiram came in. He looked carefully at the little dog and said, "Well, Toots! I'll take the bandages off, you need not put them on again for Toots is all well. Now, my little man,

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

get up," said Dr. Hiram, and up got Toots.

"O, Mother, Mother!" shouted Georgia, "Toots is all well. Come see, come see, quick!"

There was great rejoicing when Uncle Benny came home. Two things happened which made Georgia radiantly happy. As Uncle Ben came in the door Toots sat down and promptly presented his right paw to be shaken. He had not forgotten his manners, nor he!

"Well, you are quite a dog," said Uncle Ben.

"Wow! wow!" said Toots.

Then Georgia saw Uncle Ben's hand fumbling around in his big overcoat pocket. Out it came with a good-sized package.

"Here you are, Georgia," said Uncle Ben, "it's my way to be a good girl and do what Mother thinks is best!"

"O, O, Mother, look!" said Georgia, "it's a little silver dog collar for Toots. It's got his name on it—and mine, too. See, read it to me."

"Toots Oakley
Georgia Oakley, her dog
Waterville, Mass."

read Mrs. Oakley, Georgia put the collar on Toots and that night they were about the two proudest and happiest little friends in all the world.—Interior.

THE CURSE OF DISCONTENT.

An Arabian guide once told an American traveler a story, which, in condensed form, is related in an exchange. Its application the reader can readily make.

There lived on the banks of the Indus river an ancient Persian by the name of El Hafed. From his beautiful and comfortable cottage on the hillside, he could look down upon the gleaming river, and over the glorious sea. He was a man of wealth. His fields and orchards yielded plentifully, and he had money at interest. A beautiful wife and lovely children shared with him the joy of a happy home.

One day there came to the cottage a Persian priest. That priest sat down with Hafed and told him how diamonds were made. "If you had a diamond," said the old priest, "as big as your thumb, you could purchase many farms like this, and if you had a bushel you could own the whole country."

That moment El Hafed became poor. All his possessions seemed to lose their value, as the feeling of discontent filled his soul. He said: "I must have a mine of diamonds. What is the use of spending one's life in this way, in this narrow sphere? I want a mine, and shall have it!"

That night he could not sleep. Early next morning he went to the priest and asked where he could find those diamonds. "If you want diamonds," said the priest, "go and get them." "Won't you please tell me where I could get them?" said El Hafed. "Well, if you go and find high mountains, with a deep river running between them, over white sand, in this white sand you will find diamonds."

The enthusiastic, restless and dissatisfied farmer sold his farm, took the money, and went off in search of diamonds. He began through Egypt and Palestine in search of the mine, but he went over through Europe and one day, broken-hearted, in rags, a hungry pauper, stung with humiliation and crushed by his bitter disappointments, he stood on the shore of the Bay of Barcelona. He looked at the big waves as they came rolling in, and listened to the wind that invited him to peace, and in the moment of despair, threw himself in and sank, never to rise again.

The man who purchased El Hafed's farm, led his camel out one day to the stream at the edge of the garden to drink. While the camel burred, his nose in the water, the man noticed a white flash of glittering, glistening, sparkling something at his feet. Out of curiosity, he reached down and picked up a black stone with a strange eye of light in it, which seemed to reflect all the colors of the rainbow. He took the curiosity to the house and laid it on the mantel, and soon forgot all about it.

One day the same old priest came to visit El Hafed's successor. He noticed the flash of light from the mantel and sprang toward it in amazement, and exclaimed: "Here is a diamond! Has El Hafed returned?" "Oh, no, that is not a diamond. It is a stone we found out in the garden." "But I tell you that it is a diamond," and the two men went out in the garden and stirred up the white sand, and there came up in their hands beautiful diamonds more valuable than the first.

This is all historically true. It was the discovery of the wonderful mines of Golconda, and the founding of the line of Great Moguls. The guide swung his cap and said, "Had El Hafed remained at home and dug in his own garden, he would have been the wealthiest man of his time, and the most honored."

TRAINING HIS MOTHER.

We are told that now-a-days the children are doing their best to educate their parents. With his inimitable touch, Barrie, in "The Little White Town," writes these suggestive lines of the boy who educated his mother in the following:

Heaven help all mothers if they be really dears, for their boy will certainly know it in that strange hour of the day when every mother stands revealed to her little son. That dread hour comes to bed later the revelation has come to come. He is left in for the night now and lies quietly there, madam, and knows all. How like your voice he knows all his, but more tremulous, now so solemn, you mistake the voice either of you by day.

"You were a little unjust to me today about the apple; were you not, mother?"

Stand there, woman, by the foot of the bed and cross your hands and say:

"Yes, my son, I was. I thought— But what you thought will not be the verdict.

"Was it fair, mother, to say that I could stay out till six, and then you it was six before it was six?"

"No, it was very unfair. I thought—"

"Would it have been a lie if I had said it was quite six?"

"Oh, my son, my son! I shall tell you a lie again."

"No, mother, please don't."

"My boy, have I done well today, the whole day?"

Suppose he were unable to say yet!

It is doubly true that knowledge is spiritual power.—Rev. J. H. Taylor.

My name on lamp-chimney says "Pay double light and double break."

MACBETH

How to take care of lamps, including getting of right-shape chimney, is in Index; sent free.

MACBETH, Pittsburg

CANCER is permanently cured by our new Chloroform. It must enter in old cases. Write for free booklet. 629 N. Illinois St. CHICAGO, ILL. GERRARD'S MEDICAL DEPOT, N. W. L.

McSHANE'S BELL is the best of all. Over 250,000 of them used the world. GENUINE BELL PRIORITY, Baltimore, Md., U. S. A.

LYNCH CHURCH is the best of all. Over 250,000 of them used the world. GENUINE BELL PRIORITY, Baltimore, Md., U. S. A.

BELLS

Best by

Stories for a
Little Ones.
"PEARLS."
"day last summer a lady
her two small daughters sat
park bench in a secluded
a dainty lunch. Just
had finished their repast
two bare-footed chil-
rolling slowly along. The
looked tired and hungry.
were both boys, the older
about ten, the younger per-
seven. Their grimy faces
pallid and pinched, and the
one limped.
"My dears," said the lady
to her daughters; "it
time to move on. Leave the
box on the bench; we'll not
it again."
bare-footed boys heard what
saw, and, looking at each
other, smiled.
"There's something in it,
"whispered the older boy.
"Oh," with joyful expect-
"mebbe there is."
The lady and children
out of sight the boys had
possession of the seat and
box. In the latter they
a small chicken sandwich,
a patty-pan sponge cake,
"Take your choice, Sammy,"
the older boy, cheerfully.
"That's what yer allus say when
er anythin' ter divide. Now
choose this time, Billy."
"No, siree," from Billy; "you're
tallest, an' you're goin' ter
"Wh'ch is it, Sammy, chick-
sandwich er sponge-cake?"
was hard to choose; but Sam-
was very hungry, wasted no
time to take de sandwich; I just
chicken sandwiches," wist-
sandwich disappeared in a
fling, but the patty-pan re-
undisturbed.
"I don't yer eat yer cake?"
asked Sammy, wonderingly.
"I laughed as gleefully as if
I had just finished a good, square
"I'll yer second course," he
"yer wants to be stylish
"er eating in de park."
"You'll not have no second course,"
said Sammy. "I've had my
"ere, and I've eatin' it; it
"yours, and you've got to eat
"I don't want de
"said Billy.
"I don't an' dat's a fact,"
said, emphatically.
"Why and bluey," questioned
"Why and bluey," was the an-
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"Look," she said, "and then you can guess."
What they saw was a colored waiter from the dairy kitchen in the grove. He was just handing a tray to Billy.
"Wid de compliments of a friend," he said, showing his white teeth in a broad grin.
"Tain't for us," was Billy's answer. "It's some mistake."
Although he declined the tray he looked at it longingly.
"Is yo' name Billy?"
"Yes, sir."
"And nodding toward the smaller boy, "Is he Sammy?"
"Yes, sir."
"It's fo' you; I knew it. Now when you're through eatin' bring de tray and dishes to the dairy kitchen in the grove. You know where that is, don't you?"
"Yes, sir."
"All right." And he hurried off.
The boys looked at each other and laughed. It was a mystery to them, but a beautiful one. The food was abundant now—no need for the big-hearted Billy to go without, and the tears rushed to the watching lady's eyes as she watched the eagerness with which he grabbed a biscuit and ate it. There were two glasses of cool, creamy milk; Sammy was already drinking from one. There was a plate of ham sandwiches and buttered biscuit; a smaller one of sponge-cake squares and molasses cookies, and still another plate of cold sliced chicken. Besides, there were two oranges. After Billy had eaten one biscuit, he said:
"Let's divide the things inter four parts."
"What fer?"
"Why, there's mommie and Sallie, yer know. Won't mommie be glad? Won't Sallie?" chuckling with delight.
Then, counting the biscuit he had already eaten as part of his share, he carefully packed "mommie's and Sallie's shares" in the lunch box on the seat. Putting an orange in Sammy's hand, he slipped another in the box. Sam- saw him and called out:
"That's your orange, Billy."
"I don't want no orange," said Billy. "This is for mommie and Sallie, half and half."
His face shone with delight. This was truly a red-letter day for him.
Sammy shoved his orange along the seat slowly.
"Put this in the box, too, Billy, an' then mommie and Sallie can each hev one," he said.
"No, siree," Billy cried out; "none o' that. Yer little and lame and yer haven't had an orange since—since—oh, I can't remember when."
"An' I'm not going to hev any now," asserted Sammy.
"You jess love oranges, Sammy," declared Billy.
"So do you."
"I'm bigger than you."
"I'm goin' to save my orange for Sally an' yours is fer mommie," said Sammy; and he did.
"Oh, the poor little fellow!" exclaimed the lady.
"He's a hero, isn't he mamma?" said one of the girls.
"Indeed he is."
After the lunch box was packed and tied up with a cord, the repast began in earnest, and was enjoyed to the full. The boys ate like the starved little creatures they were, talking meanwhile with their mouths full about how good everything was, and what a wonderful "friend" that was who had remembered them "wid such a load of good things."—Christian World and Evangelist.

THEIR STRANGE GUEST.
Jimmie was only six, but he knew what wolves were. He had loved to hear stories read about the wolves of the forest, and other stories in his books about Mr. Wolf and Mrs. Wolf, and there were pictures of Mr. Wolf in a cap and coat.
When, one morning, he heard his father say that Mr. Wolf was coming to dinner, Jimmie went away by himself and sat down to think it over. It seemed strange that one of these people right out of a story-book was coming to see papa and mamma. He began to grow afraid. It seemed as if he could not meet this dreadful Mr. Wolf. When it was time for dinner, and the guest had arrived, Jimmie was nowhere to be seen. A thorough search was begun, and at last he was found hiding in a closet.
"Come, out, Jimmie!" said his father. "What's the matter?"
"I'm afra-a-id of Mr. Wolf!" wailed Jimmie.
"Mr. Wolf won't hurt you. Come out!" and Jimmie was gently pulled into the room.
"See, here is Mr. Wolf! He's a good man, and likes little boys."
"Is that Mr. Wolf?" queried Jimmie, in great surprise.
"Yes, that is Mr. Wolf. What is there so strange about him?"
Jimmie pulled down his father's head and whispered in his ear, "Why, I didn't know he had a people's face!"—Youth's Companion.
THOUGHT IN A DOG.
My French poodle one day watched me show to a friend, some birds' nests which I had collected after the birds had left them. Shortly afterward he went out into a field and ran about as if searching for something. I called him. He did not come at once, but presently pounced on something in the grass and came running triumphantly to me, carrying in his mouth a chippy's nest which had fallen out of a tree. He had never picked up a nest before, nor did he ever, as far as I know, touch one with birds' eggs in it; but he sometimes after that brought me empty nests, usually orioles' or chippies'.
One morning I took off his collar and put it on the pointer, saying to him, "Dan has lost his collar; you must lend him yours." That afternoon he came to me making a sort of grunting noise, as he often did when pleased, and carrying Dan's collar in his mouth.—Our Four-footed Friends.
LITTLE CAROLYN AND THE WORD PRESENT.
Carolyn had been in a state of excitement for days, for at last her mother had consented to let her attend school.
When the morning came the little maid trotted off with her eyes shining in happy anticipation of the pleasures as well as the dignity of her new estate in life, a schoolgirl.
When she came home at noon her mother said:
"Well, dearest, and how do you like going to school?"
"I like it pretty well, mamma," was the reply, in doubtful tones, "but I haven't got my present yet."
"Your present? Why, what do you mean, Carolyn?"
"Why, this morning teacher said, 'You may sit here for the present, little girl, but I sat there all the morning and did not get it. P'raps, though,' and she brightened up, 'I'll get it this afternoon.'—New York Times.

Baptist Periodicals
Represent culture and fruit not surpassed by any others

Announcement of Important Changes

Beginning with 1909, the quarterlies will be greatly improved and enlarged. The Senior will be 48 pages, and will be finely illustrated. The Advanced will also be enlarged and illustrated. Important changes will be made in the Teacher and Superintendent. The prices of some of the illustrated papers will be reduced and their contents and appearance greatly bettered. A new periodical, Our Story Quarterly, for beginners will appear early in the new year.

MONTHLIES		LESSON LEAFLETS	
Baptist Superintendent	7 cents	Bible Intermediate	1 cent each
Baptist Teacher	10 "	Primary	per copy per quarter
Biblical Studies, for older scholars	25 (monthly), 1 cent each per quarter	Picture Lessons	3 cents
	15 cents each per year	Bible Lessons	75 cents
QUARTERLIES		HOME DEPARTMENT SUPPLIES	
Senior	4 cents	OF ALL KINDS	
Advanced	2 "	Senior Home Dep't Quarterly	4 cents
Intermediate	2 "	Advanced Home Dep't	2 "
Primary	2 "		
	per copy per quarter		
ILLUSTRATED PAPERS			
Young People (weekly)	13 cents	per quarter	50 cents
Boys and Girls (weekly)	6 1/2 "	per year	5 "
Our Little Ones	5 "		25 "
Young Reader (semi-monthly)	3 1/2 "		15 "
Young Reader (monthly)	2 "		7 "

(The above prices are all for clubs of five or more.)
Good Work (monthly)... 15 cents per year! In clubs of ten or more, 10 cents per year!

American Baptist Publication Society
WESTERN HOUSE, 1407 Olive Street, St. Louis, Mo.

Sample Hosiery Sale Continues.

Many good things remain in the lot and we are determined to make a final clean-up and know no better way than to offer them at these unusually low prices.

- 15c** Sample lot of Infants' Sox, black and fancy colors, small sizes only, 25c and 35c values; sale price, 15.
- 19c** Sample lot of Ladies' Black and Colored Cotton and Lisle Hosiery plain drop-stitch and all-over lace, regular 25c and 35c values; sale price 19 cents
- 25c** Sample lot of Ladies' Black and Colored Lisle and Cotton Hosiery, silk-embroidered, plain and drop-stitch, 35c values; sale price 25c
- 35c** 3 for \$1.00—Sample lot Ladies' fine Lisle-thread Hosiery, plain gauze, all-over lace, black and colored; a large assortment of fine Hosiery; regular 50c and 65c values; sale price 35c.
- 49c** Sample lot Ladies' extra quality Lisle-thread Hosiery, many styles of black and colored, all-over lace, 75c and 85c values; price 49c.

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Those who have special charge of this work are so doubt going to ask for estimates at an early date. We shall be pleased to make estimates on this work for you, and will take it as a special favor if you will let us hear from you, and give us a chance. We think we can save you money, and we know you will get first-class work. In writing for estimate, state class of work, size of paper, number of pages, kind of paper, number of catalogues wanted, and any other information you may think necessary. Let us hear from you at an early date.

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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.

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I have associated with me the most eminent specialists in America. Tell me 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 fee 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.

DISTRICT ASSOCIATIONS.

Place and time.—1903.

SEPTEMBER.

- Lynn Camp—Lynn Camp church, September 17.
- Irvine—Chinquappa Rough church, September 19.
- Second North Concord—Clear Spring church, September 18.
- Concord—Drumson's Ridge church, September 23.
- East Lynn—Corinth church, September 23.
- Edmundson—Mammoth Cave church, September 23.
- Salem—Forks of Otter Creek church, September 23.
- Freedom—Stony Point church, September 25.
- Goose Creek—Rock Spring church, September 25.
- South Union—Bethel church, September 25.
- Three Forks—Dwarr, Perry county, September 25.
- East Union—Rock Spring church, September 25.
- Geesh—Garfield church, September 25.

Seyers's Valley—Mt. Zion church, September 30.

OCTOBER.

- Laurel River—New Hope church, October 5.
 - South Concord—Canada Creek church, October 5.
 - Davison County—Sugar Grove church, October 6.
 - North Concord—Big Branch Creek ch., October 8.
 - Little River—Carrollton, October 6.
 - White Bethel—Harmony church, October 7.
 - Little River—Kuttawa, October 7.
 - North Bend—Bellevue, October 7.
 - Union—Cynthiana, October 7.
 - West Kentucky—Zoar church, Oct. 7.
 - Enterprise—Fairview church, Johnson county, October 8.
 - Mt. Zion—Williamsburg, October 8.
 - Upper Cumberland—Slater's Park, October 8.
 - West Union—Bandana church, Oct. 14.
 - Ohio Valley—Grave Creek church, October 20.
 - Blood River—Pleasant Valley church, October 21.
 - Graves County—Oak Grove church, October 23.
- If changes are desirable, please write to the papers.
- J. K. NURKELLY, Sec.
Georgetown, Ky.

NOTES.

After Long Run Association I preached for Pastor J. M. England at Mt. Tabor, Barren county, Ky. Had two good services.

Next I attended Bay's Fork Association. This meeting was largely attended, and a brother who attended all the sessions will report. It was a good meeting.

I am at this writing at Club Springs, Tenn., found Mrs. Smith and Maggie enjoying fine health. I regret very much that the Recorder could not be sent to Liberty Baptist subscribers at once, but all may rest assured that they will get the Recorder for the full time they have paid for the Liberty Baptist, and I am sure that they will appreciate the Recorder. Those who are behind on their subscription to the Liberty Baptist can settle at once at the rate of ten cents per month. The date on the little yellow slip containing the name tells to what time the subscription is paid, so any one can see at once what is due. If any one does not want to take and pay for the Western Recorder, such an one will confer a special favor on me by writing me at once. Those who do not write at once will be considered subscribers to the Western Recorder. Remember that I shall be almost constantly in the field in the interest of the Western Recorder and Baptist Book Concern, and that I can furnish any book now in print at publishers' prices. My address until further notice will be Club Springs, Tenn.

W. H. SMITH.

DEAR RECORDER:—

The second Monday in August Bro. J. S. Check, of Russellville, and Bro. W. C. Pierce, of Catlettsburg, came to Flat Gap and stayed with us nearly two weeks. They preached with great earnestness and power the unsearchable riches of the gospel, greatly endearing themselves to our people, who after they had learned of them took them to their homes and learned to love them greatly. The meeting resulted in fourteen conversions and eight additions to the church. Others will join the Baptist church and possibly some the Methodist.

HENRY DANIEL,
Pastor Flat Gap Baptist Ch.

FOR DISTRESS AFTER EATING

Take Horford's Acid Phosphate. It relieves immediately by stimulating the secretion of the digestive fluid. Makes the digestion natural and easy and improves general health.

Items of Interest

News the World Over.

At New Albany, Ind., on Saturday, Sept. 5th, in the same house to which she came a bride seventy-six years ago, Mrs. Sarah Runley celebrated her hundred and first birthday. Mrs. Runley was mother of the late Walter G. Gresham, Secretary of State under President Cleveland.

The Chicago Standard, in a strong editorial, exhorts the people of the United States to keep an eye on the Philippines. How can they when Taft and his two fellows rule them absolutely, and imprison American editors who are to criticize them. The Standard says that recently E. B. Bryan, Taft's General Superintendent of Education, sent a circular letter to the American teachers in the islands warning them of making statements in their letters home in reference to what they observe. Time was when such an official act, unassisted by the Sultan, would have put this country into a blaze.

Pastor D. J. Hiley, of Bristol, was on a train and was reading the Episcopal Church Times. An Episcopal preacher was the only passenger besides himself as the train before reaching the depot went past the Baptist church. The Episcopal remarked, "That is a convenience." "A 'con' what?" asked the Baptist. "Well, it is a heresy shop." "What is heresy?" the Baptist inquired. "Oh, well, it is a dissenting place, and by the help of God said this new Education Act we hope very soon to sweep it away." If Dissenters submit to that Act, they will be swept away, but the present indications are that they will never submit.

The oldest Sunday School teacher in England, and it is probable in the world, Alderman Manton, of Birmingham, has died. He began teaching in Sunday School in 1825. In 1836 he became superintendent, and has been annually re-elected ever since. He has been President of the Birmingham S. S. Union since 1892.

A new species of bear was discovered in the Alaskan Peninsula year ago, and a specimen of it has just been received in New York City. It is a fine cub some six months old. It is a brown bear, but this species is much larger than the ordinary brown bear. At the same time there reached New York a grizzly bear cub from Mexico. The grizzly is very rare in Mexico. These bears will be in the Zoological Gardens.

The people of North China are facing two great crises. All through the summer there has been no moisture, no rain, so few, crops have failed and famine is staring the people in the face. Wives, sons and daughters are being sold to those who can afford to buy, in some districts being sold by the pound, the price being less than that of rice. Added to this more than seventy of the world's reliable banks of Tien Tsin and Peking have failed, and in Tien Tsin the troops are ordered out to prevent rioting. The Viceroy has tried in vain to relieve the situation, and the condition of the people is daily growing worse.

The discovery of rich gold fields in the State of Oaxaca, Mexico, is creating great excitement. The ore found is said to assay as high as \$50,000 a ton, and so great is the local excitement that cavalry have gone to guard the claims already located. Samples of the ore show it to be of rich quality, with threads of gold sticking out of the quartz. The ledge is said to be fifteen feet wide.

An extraordinary tribe of marshland dwellers have been discovered in the island of Papua. The swampy ground and tangled tropical undergrowth make walking and canoeing almost impossible, and the native dwellings are built in trees, as a result of these conditions the natives gradually lose the use of their lower limbs. Their bodies develop enormously, while their legs become atrophied. They are ape-like in figure and carriage.

Music teachers will take issue with this. A Berlin physician gives it as his opinion that the piano should never be played by a child before the age of sixteen, and then only two hours a day at the maximum. He states that out of 1,000 girls who played the piano before the age of twelve years he found 800 cases of nervous disease, whereas out of the same number of children who did not play that instrument, he found but 100 cases.

The choice reward of a true man's work is not the applause of the street, which comes and goes, but the pride of them that love him.—Jan McClure.

SSS FOR THE BLOOD

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

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

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

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

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Many homes are mere lonely abodes because no children are there. Barrenness exists in almost every case because female diseases have paralyzed the organs of womanhood. Wine of Gardui imparts health and strength to the diseased parts and makes motherhood possible in thousands of cases where barrenness is supposed to be incurable. Wine of Gardui regulates the menstrual flow and also prevents miscarriage and cures bearing-down pains. Wine of Gardui removes the cause of barrenness by making the female organism strong and healthy.

Go to your druggist and secure a \$1.00 bottle of Wine of Gardui. The use of Wine of Gardui will bring happiness to your home.

In cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tennessee.

AMETRYST, COLO., Feb. 24, 1902. Wine of Gardui is worth its weight in gold. It does more than you claim. It has saved my life and caused me to become a mother when everything else failed.

MRS. DORA J. E. LE FEVRE.

RYANT, VA., Feb. 18, 1902. My daughter-in-law, Lizzie Giles, found great benefit in Wine of Gardui. She had a miscarriage in March 1901, before using your medicine. She was in very bad health, so I persuaded her to try Wine of Gardui. Since then she has had a fine baby boy. Soon he will be three weeks old. She highly recommends Wine of Gardui.

My daughter, Fannie Hudson, also has a fine baby boy by your treatment. She highly appreciates Wine of Gardui.

MRS. LOUIRA GILES.

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New Colors Hammocks VERY REASONABLE IN PRICE.

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

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NOTE—The Editor of the WESTERN RECORDER is personally acquainted with this advertiser; has carefully examined into their co-operative plan, and knowing the Cash Buyers' Union to be a strictly honorable and reliable concern of successful record, believes that the readers of this paper should give their plan careful attention if they have funds to invest.

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NOTE—The Editor of the Western Recorder is personally acquainted with this advertiser, has carefully examined into their co-operative plan and knowing the Cash Buyers' Union to be a strictly honorable and reliable concern of successful record believes that the readers of this paper should give their plan careful attention if they have funds to invest. EDITOR.

INVESTORS! CONSUMERS!

You are invited to become a Partner in this Great Business.

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Gentlemen:—Please send your complete "Book of Information" and all literature pertaining to your Co-Operative mail-order business.

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It is understood that above will be sent to me free of charge and that I am under no obligations whatsoever to subscribe.

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S. T. S. MATTHEWS, T. P. A., LOUISVILLE, KY.

The Farm

and Household

Mr. J. H. Dawson, of Vienna, recently purchased a Winchester party a good pair of mules for \$330.

In Barren county, recently Ope Glass bought of Sant Glass a span of two-year-old mules for \$247.

Mr. J. A. Ferguson, of Willow Shade, sold a pair of five-year-old mare mules, 15 1-2 and 16 hands for \$300.

In Clark county, a few days ago R. King and Sam Adams sold to Bud Barnett one pair of yearling mules for \$115.

Fount Hughes bought of Colby and Gratz Conkright 60 stock ewes at \$3 per head.—Winchester Democrat.

J. Frank Clay sold to Cass Goff 18 head of cattle Thursday at \$4.65.—Bourbon News.

W. M. Layson sold two car loads of fat cattle to M. Sullivan, for \$4.75 per hundred, for immediate delivery.—Carlisle Mercury.

Mr. O. P. Stairs presented us with the largest apple we have seen this year. It measures 14 inches one way and 13 1/2 the other.—Dover News.

There is a general complaint of a scarcity of turkeys, not only locally, but in Indiana, Illinois, Missouri, and other States. This will make prices high for Thanksgiving.

Lewis Joseph, of Chicago, bought of I. C. Vanmeter, J. L. Brown, J. H. Croxton, N. P. Vanmeter and Ben Franklin 173 1,400 pound cattle at \$4.50 to \$4.90 per hundred.—Winchester Democrat.

Wheat is quoted at 80 cents in Versailles, an advance of 2 cts. since last week. Ryley & Collins bought 1,500 bushels of wheat from Mr. George C. Graddy at 82 cents.—Woodford Sun.

H. T. Grannis and sons' on Saturday weighed to Ed. Bryant, of Maysville, 25 fine red steers, averaging 1,225, at \$4.60. They were a fine lot and would have brought about a dollar a hundred more a year ago.—Carlisle Mercury.

A number of farmers in the east end of Mason county and in Fleming county, have been compelled to sell their surplus stock on account of a very severe drouth making water very scarce and cutting their supply of feed short.

M. J. Farris has just closed a trade with the Kentucky Supply Co., for 6,000 bales of straw, which is to be delivered in his barns on his farm at \$4 a ton. This is more than has ever been bought by any Boyle county farmer before in the history of the county. Mr. Farris will mix it with shelled corn and feed it to his cattle this winter.—Jessamine Journal.

L. L. Bridgeforth, buyer for Nelson Morris, purchased the following fat cattle this week: Of G. G. and J. C. Hamilton, 100 1,400-pound, 75 at \$4.75 and 25 at \$4.50. Of Silas Steifer 70 1,400-pound at \$4.70. Of Oliver Howell 34 1,350-pound export steers at \$4.65. Of A. S. Hart, 20 1,400-pound export steers at \$4.60. Of J. Davis, Beld 100 1,500-pound at \$5 and 41 at \$4.70.—Mt. Sterling Gazette.

VALUABLE AGRICULTURAL DEPARTMENT DISCOVERIES.

The discovery of a crop which will reclaim 600,000 acres of land is the latest of the enthusiastic claims of the Agricultural Department. This represents a conquest of alkali in certain proportions. The importance of this element in the Western soil is fittingly characterized by an anecdote which Representative Lacey of Iowa tells. He once remarked to some college-graduate cowboys that he knew the West from alpha to omega. One-of-them replied that he knew it from-alkali to Omaha. Singularly, alfalfa of a new variety is the reclaiming agent.

The important discovery is the result of an exploration trip sent out by the Department more than two years ago; the time since then has been spent in experiments with the species which were brought home. The agent, Thos. H. Kearney, first visited Egypt, Algeria, Turkestan, and other parts of northern Africa, bringing back among other things some alfalfa from Algeria. He found in that country alfalfa growing in a soil twice as strongly impregnated with alkali as the soil where it can be made to grow in the United States. It occurred to the explorer that an alfalfa evidently so resistant to alkali might be grown in the United States, and raised on lands which have thus far been useless.

So Mr. Kearney began experimenting. He planted some Algerian seed on irrigated alkali land at Yuma, Ariz.; some in the Colorado desert in southern California, and some in the Pecos valley of New Mexico. Alongside the Algerian alfalfa he planted the ordinary alfalfa, for comparative purposes. When harvest time came he found that the American alfalfa in these experiments had succumbed to the effects of the alkali, while the Algerian produced a good crop. The amount of alkali in the soil, as measured by the experts, was nearly 1 per cent. The ordinary American alfalfa can stand only about half that.

Although encouraged with the results of the first year's tests, the Department did not regard them as final, and this spring the plantings were repeated. The results of these, which are presumably conclusive, are just coming in. The report from Yuma is excellent. Mr. Kearney has received word that there is a fine stand of the Algerian alfalfa, and he is going out in a few days to inspect it. Reports from other stations are favorable also.

The Government Bureau of Soils has estimated that there are at least 600,000 acres of irrigable land in the United States which are now worthless—rendered unfit for cultivation by the presence of one per cent. of alkali. With the introduction of a species of alfalfa which will grow on these lands, each acre should be worth \$30, making a total land value gained of \$30,000,000.

EGYPTIAN COTTON.
The same exploration trip which brought Algerian alfalfa may result in the introduction of Egyptian cotton. "Our experiments have seemingly demonstrated that Egyptian cotton can be grown in the United States in practically the entire cotton belt," said Mr. Kearney, who brought the sample varieties from Egypt, and who has been experimenting with them for two years. The

DEAR MADAM: Please Read My Free Offer



water in the system, a desire to cry, but I could not do so. I was so weak that I could not walk. I was so weak that I could not work or occupy myself. I have had this ailment for several years. I have tried many other remedies, but they all failed. I was so weak that I could not do anything, young or old. If you feel bearing down pains in your back, or if you are suffering from rheumatism, or if you are suffering from any other ailment, write to Mrs. M. Summers, Notre Dame, Ind., and she will send you a free copy of her book, "The Cure for Rheumatism and Other Ailments." This book has been cured by it.

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The earnestness of life is only passport to the satisfaction of life.—Parker.

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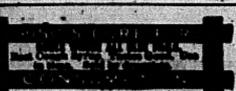
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Items of Interest

News the World Over

Prof. Turner, on March, 17, discovered a new star and since that time it has been observed at many stations. Dr. Holm at Edinburgh describes its spectrum as continuous, crossed by broad bands which are most distinct in the blue and green. It is moving away from the earth rapidly, and is now below the eighth magnitude.

Mr. Humphrey Berkeley, an English lawyer who has long resided in the Fiji Islands, has gone to London, carrying with him a long petition signed by 10,000 Fijians. As is well known in these islands the Gospel has had its greatest triumph in modern times. The people were all Christianized, not a heathen being left, and so many were truly converted, the missionaries were withdrawn. The islands belong to England and have an English governor, judges, &c. Mr. Berkeley says in twenty years the population has fallen from 120,000 to 105,000 owing to harsh treatment by the governor. The Fijians have been reduced to a state of slavery, forced labor; their chiefs who have dared to remonstrate have been imprisoned without trial, &c., &c. The story is an infamy. The Methodists of England will no doubt make it warm for Mr. Chamberlain, for the Fijians are their converts and brethren.

It seems that the Senate of the United States of Colombia would have passed the treaty in regard to the Panama canal if it had not been for the bluntpations of Secretary Hay whom some Eastern papers consider a "diplomatist." He sent them a message which amounted to a threat that they must take the treaty as it was, he could not allow any amendments. The Senate rejected it by rejecting the treaty unanimously. Hay's apologists are trying to shield him by blaming the United States Minister to Colombia who did nothing but transmit what Hay had said.

A writer in the London Baptist gives an interesting account of the Baptist church at Waterbeach where Spurgeon preached when he first began. The building was a curious little structure which had been a dove cote. The Baptists bought it for \$100. It had a thatched roof and a birch floor below the level of the street, but it was the best these sturdy, independent spirits could get. They accented to make matters worse themselves by "handing the hat around" among the other churches. "Dr. Edward Judson, of New York City, is spending his vacation in England. He says of the churches there: "The singing is inspiring. It is much heartier and more congregational than with us. They sing better hymns and tunes than we do. Our church music has been spoiled by the hurdy gurdy style of tunes."

A few weeks ago the Nihilists flooded Southern Russia with incendiary proclamations. The director general of police went quietly to work, and has now found out and arrested the writers and printers, and many who had a hand in the circulation of the circulars. Over ninety per cent of the arrested are Jews. The result of this disclosure will no doubt be more drastic action against the Jews. The folly of the Nihilists is incredible.

So many of the Catholic Orders who are leaving France were going to Switzerland, that country has taken action to stop it. A law has been passed forbidding any Orders to come that did not already have stations in Switzerland. The Carmelites who went in a few months ago are ordered to leave. England and the United States are receiving the larger part of those who leave France.

The British Boards of Trade have had a meeting in Canada. One speaker referred to Cleveland's message to Congress in regard to Venezuela and said that 42 governors of states telegraphed to the President offering their state militia "to attack Canada." He added, "When they were 100 to 1 they could not thrash us, and they cannot thrash us to-day when they are 15 to 1. If 60,000 or 70,000 Boers offered to defend 400,000,000 people, 6,000,000 Canadians can surely fight against 70,000,000." He is unquestionably right. To conquer and annex Canada would be an impossibility, and the people of this country will not be such fools as to attempt it.

Liberia is developing diamonds. Mr. Mayman, Consul General of the republic in London, officially declares that these valuable stones are being discovered in Liberia. As a following this is an announcement that a prospecting party, sent out by the West African Gold Commission Company, has returned with fine specimens of corundum in the form of both rubies and sapphires.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

FOHD.

On last Thursday, August 13th, Rochester Ford passed away at the age of forty-six. He died at the home of his parents, Dr. S. H. and Mrs. Nellie Rochester Ford, near this city. He was born in Louisville, Ky., but came with his parents to this city where his education was completed. About twelve years ago he suffered an attack of grippe, which left him diseased and he was compelled to spend the remainder of his days in Arizona, an exile from home and the friends of his youth. Few young men ever started out in life with fair prospects as greeted him. He had to turn away from a fine law practice which he had built up, resign his professorship in the St. Louis Law School and abandon the plans which he had laid out for himself. In Arizona he at once took a prominent part in the bar and in educational interests. He was made chancellor of the State University, or chairman of the board of curators. But his religious life was as remarkable as his business career. He was converted at the age of twelve and all through his life was known as a humble, devout Christian. In St. Louis he was made treasurer and also clerk of the Third Baptist church, where he held membership and where his judgment and piety commanded the confidence of his brethren. He was also assistant moderator of the Missouri Baptist Association and a trustee of William Jewell College, being perhaps the youngest man ever on the latter board. When compelled to sever all these relations and take up his struggle for life in the new country, he maintained his Christian ability and identified himself at once with the struggling church where he lived. By his liberal gifts, his sound advice and his even piety he became the main support of the church. In the absence of a pastor he preached with acceptance to the congregation.

It would take a long while to recount all his virtues or to tell the grief of those who knew him and mourn his death. The first feeling is one of disappointment that a young man of such abilities and attainments and prospects should be cut down in the midst of life. We want to make for him a brilliant career, to crown it with a ripened, honored old age. In the little while that Rochester Ford lived, lived under depressions of disease and uncertainty, he accomplished the largest tasks committed to men. He found God as his Father and Savior and Friend. He made complete surrender of his heart and faculties to Jesus Christ as his Master. He demonstrated that a humble faith is no barrier to the acquisition of learning or the attainment of professional standing. He illustrated how faith can grow confident while this tabernacle of flesh is perishing day by day. In singular beauty he illustrated the sanctification of family ties by the influence of religion, for till the last he was never too busy nor too weak nor too far away to send the almost daily message to father and mother.

MAJOR.

In memory of Mary Jane Major, who died suddenly of congestion of the brain, July 28, 1903. She was the eldest daughter of Thos. F. Clark, of Christian county, Ky. Born August 21, 1826; made profession of religion and joined the church at Hopkinsville during the pastoral labors of Elder Samuel Baker. Married to Chas. H. Major January 17, 1840. The union resulted in the birth of eight children to be grown, five sons and three daughters, six of whom, three sons and two daughters, twenty-nine grand children and seven great grand children survive her. She was a charter member in the constitution of the Baptist church of Canton, 1855, during the missionary labors of Elder S. Y. Trimble. Prompt to attend all the meetings of the church, her place always filled only when prevented from sickness. Read the Bible every day and retired to her closet and communed with her Savior. She was a reader of the Western Recorder fifty-four years, which kept her fully posted as to her denomination. She passed for God a character worthy of the emulation of her children and grand children.

We voyaged together thirty-six years, on one flesh happily, sharing the joys, duties, trials, sorrows and bereavements as one; but the union is severed, the tie is broken; she is enriched, I am impoverished.

(Continued on 16th page.)

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DEATHS.

(Continued from 15th page.)

ished, "The Lord gave and He taketh away." His will be done. Though the Heavens fall, in conclusion, I desire in the fullness of my heart to tender my sincere thanks to one and to all, my dear friends, whose sympathetic hearts run out to me in letters of condolence. CHAS. H. MAJOR.

Princeton, Ky., July 26, 1905.

Mr. Charles H. Major, Canton, Ky. My Dear Friend and Brother—To-day I read the sad announcement of the death of your beloved wife, and now my heart goes out in tenderest sympathy to you in this sore bereavement which has come upon you in your old age. Other afflictions and severe trials have come upon you when you were better able to bear them. According to your day has been your strength and the grace of God has been all sufficient. And now you have the same source of strength and comfort. The name will be held in grateful remembrance by many who have shared in her benefactions. She was one of the best and truest friends we ever had. I am sure she is now enjoying a full reward for all her trials and generous deeds. She rests from her labors and her work will be held in grateful remembrance by many who have shared in her benefactions. She was one of the best and truest friends we ever had. I am sure she is now enjoying a full reward for all her trials and generous deeds. She rests from her labors and her work will be held in grateful remembrance by many who have shared in her benefactions.

I hope and pray most earnestly that you may be able to bear the loss of your dear wife with patient resignation to the will of Him who gave and who has taken away. The separation will not be long. Soon you will meet again never to part.

Your beloved companion was a model wife and a devoted mother. She was a noble, most excellent and faithful Christian woman. She was a helper to so many needy ones. She did what she could. Her name will be held in grateful remembrance by many who have shared in her benefactions. She was one of the best and truest friends we ever had. I am sure she is now enjoying a full reward for all her trials and generous deeds. She rests from her labors and her work will be held in grateful remembrance by many who have shared in her benefactions.

I pray that the God of all comfort may comfort you and your bereaved children and be with you to the end of your pilgrimage.

Your affectionate brother, R. W. MORSEHEAD.

DR. DICKINSON ON DR. TAYLOR.

DEAR RECOVERER: Permit one who has known and worked with Dr. J. J. Taylor in conducting denominational enterprises, to extend to the Baptists of Kentucky and the people of that State generally hearty congratulations on securing his services as President of Georgetown College. For years we had Dr. Taylor as one of us in Alabama, and found him not only possessed of great talents and excellent learning, but one with whom it was a grateful privilege to work in his service. You will find him no intellectual weakling, but of vigorous, strong and independent mind that thinks conclusions into convictions, and yet broad-minded and liberal enough to allow you to differ from his own opinions and at the same time be a co-worker with him in the great cause which all our thinking and working should concenter. As we who have known and loved Dr. Taylor see it, Georgetown College has a great opportunity if only its friends will rally around its new leader, which one doubts not will be their pleasure. A. J. DICKINSON.

NO ALCOHOL.

A United States District Marshall in Kansas recently raised a storm of both applause and abuse about his head by confiscating a number of dozen bottles of well-known proprietary medicines from the shelves of the leading drug store of the town on the plea that they were simply alcohol under other names and that the druggist, according to law, had authority to sell whiskey only upon a prescription from a regular practicing physician.

There is no question but what the Marshall was correct regarding the whiskey being sold as medicine, as it is a fact now well known to the reading public that over 90 per cent of the advertised remedies contain alcohol as one of their constituent parts and in a number of notable cases as the principal ingredient and that many a poor sufferer has been sold the taste of first desire for, whiskey, opium, morphine, etc., from just such a source.

The Theo. Noel Company, whose announcements regarding Vitae-Ore appear in these columns from time to time, desires to offer as a strong argument in favor of the use of the natural remedy, the plainly established fact that it contains no alcohol.

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Our Vitae-Ore will do the same for you as it has for hundreds of readers of this paper. If you will give it a trial, send for a 1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no money when Vitae-Ore cannot benefit you. You are to be the judge. Can anything be more so? What sensible person so matter how prejudiced he or she may be, who desires a cure and willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and do not just say we agree. Write to-day for a package at our risk and expense, giving name and address, and mention this paper, so we may know that you are entitled to this liberal offer.

As this offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health, or who suffers pains, ills, and diseases which have defied the medical world and grown worse with age. We cure not for your scepticism, but our own investigation, one of our great desires, to show you of what this Ore you have, by sending to us for a package. ADDRESS,

THEO. NOEL COMPANY Recorder Department, Vitae-Ore Building, CHICAGO, ILLINOIS.

in the dry form, the original ore, the purchaser mixes it with water, makes his own elixir from the Ore, and knows when he is drinking it that it is absolutely free from alcohol as well as the narcotic drugs which are used so extensively in the manufacture of many "patent medicines," and knows that he can safely give it to his young sons or daughters without running the risk of giving them a perniculous appetite which might bow his gray hairs in sorrow for the deed.

Read the Vitae-Ore offer in this issue.

CENTRAL ASSOCIATION.

Convened last week with Hardin's Creek Baptist church. Bro. Breedens, the clerk of the Association, has kindly consented to report regular proceedings for the Recorder. The introductory sermon was preached by Pastor R. L. Purdom of Bethlehem and Texas churches. It was a sermon of great power. In the afternoon Pastor Brengle, of Elizabethtown, preached. The hour was not favorable, but the sermon was so well adapted to the occasion and so full of power that all eyes were melted to tears. Hardin's Creek church has had a glorious history and the outlook for future usefulness is most encouraging. This church ordained to the ministry Elder Smith Thomas, who was one

of the foremost preachers and soul winners of his day. They also ordained at the same time Pastor Matting, now of Forks of Dix River, and W. H. Brengle of Elizabethtown. The first day of the Association, the only day the writer was present, was up to date in enthusiasm and spiritual uplift. A forward movement was inaugurated, and Central Association is fully in line for aggressive work. Rev. A. N. Whittinghill has recently been called and accepts care of Hardin's Creek church. We predict a successful pastorate.

RETURN.

From Louisville via Southern Ry. Oct. 9th and 10th, account Reunion. Non-Resident North Carolinians. Tickets good returning fifteen days from date of sale.

For full particulars call at City Ticket Office, 234 Fourth Ave. or address, G. H. HUNGERFORD, D. P. A., Louisville, Ky.

THE MARKETS.

LIVE STOCK. Report for the week ending Sept. 12. CATTLE. Choice to prime ship steers, 9. 50a 4 75

Med. to good ship steers...	4 25a 4 50	Year 1901	2,289
Choice butcher steers	3 75a 4 35	Year 1900	2,916
Medium to good butchers...	3 50a 3 00	COMPARISONS WITH PREVIOUS YEARS' SALES.	
Com. to medium butchers...	2 25a 3 00	Total sales of new crop to date 90,004; 1902, 117,129; 1901, 140,000.	
Canners	1 25a 1 75	Sales of new crop to date crop inspection, 1903, 75,105; 1902, 1901, 114,742.	
Good choice feeders	3 75a 4 00	REJECTIONS.	
Common to med. feeders...	3 25a 3 00	Rejections this week, 1903, 29,320; 1901, 446.	
Com to med. stock steers...	2 75a 3 00	Percentage of rejections to date crop inspection, 1903, 20; 1902, 19; 1901, 20.	
Good to choice stock heif.	2 50a 2 75	Rejections Jan. 1 to date, 1903, 1902, 26,411; 1901, 24,152.	
Com to med stock heifers...	2 25a 2 50	RECEIPTS.	
Plain light mixed stockers...	1 75a 2 25	Receipts this week, 1903, 776,110; 1901, 1,751.	
Good to choice bologna bulfs...	2 50a 3 00	Receipts Jan. 1 to date, 1903, 1902, 1901, 106,301.	
Med. to good bulfs	2 00a 2 50	BURLY—1902 CROP.	
Choice veal calves	5 25a 5 75	Burl. 63 50a 4 00 65 00	
Good to extra calves	3 50a 4 50	Trash, sound, 4 25a 4 75 4 00	
Choice to fancy milch cows...	35 00a 40 00	Common lugs 4 75a 5 25 4 00	
Med. to good milch cows...	25 00a 30 00	Good lugs 6 50a 8 00 10 00	
Plain to com. milch cows...	18 00a 20 00	Com. lf, sh'rt. 5 50a 6 75 4 00	
HOGS.			
Choice pack and butchers...	5 25a 5 90	Com. leaf ... 7 00a 8 00 7 00	
Medium packers	6 00a 6 05	Med. leaf ... 8 50a 10 00 9 00	
Choice light shippers	5 50a 6 00	Good leaf ... 10 50a 12 00 11 00	
Choice pigs	5 25a 5 50	Pine & Sol. ... 12 00a 12 75 12 00	
Good pigs	4 00a 4 50	DARK—1902 CROP.	
Roughs	4 50a 5 10	Good lugs ... 8 00a 8 00 8 00	
SHEEP AND LAMBS.			
Good to extra shipping sheep	2 75a 2 75	Common leaf, short ... 4 00a 4 00 4 00	
Fair to good	3 00a 3 00	Med. leaf ... 5 00a 5 00 5 00	
Common to medium	2 50a 2 50	Good leaf ... 6 00a 6 00 6 00	
Bucks	1 50a 2 25	Fine and selections ... 7 00a 7 00 7 00	
Good to extra ship. lambs...	4 75a 5 00		
Good to extra butcher lambs...	4 00a 4 75		
Culls	3 00a 3 75		

Following is report of sales for week ending Sept. 12, 1903: Year Jan 1 to date... 1,554 34,094 Year 1902... 2,040 127,793