

# WESTERN RECORDER

## Fail Hope and Love, these three.

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THE official report of Surgeon C. F. Engall to the Government on the health conditions in the Philippines is of importance to the Missionary Societies who have missionaries there. He says there is no other thing as adjusting the constitution of white men from this country to the excessive moisture and heat combined. He says that men do gradually learn to take care of themselves and to some extent to escape disease but "they suffer from deterioration of health and year after year become less fit for active service."

The *Lancet*, the great medical authority, says the climate is detrimental in a marked degree to the health of the American who attempts to rear a family in it. It is a very common thing to see a man who has spent his first years in America, and who has sought to come after two years, and at home will tone them up for two years' work.

T. H. Engall was the representative of the English Baptists at the recent meeting of the Dutch Baptists. A brief report of the money raised during the two days of the session was given to religious subjects. A resolution was passed urging the churches to see that the children were trained in Baptist principles, especially in their homes. The greater part of the time was given to reports of the spiritual condition of the churches, and of the best thing to do to secure greater growth in grace.

The general opinion of these Dutch Baptists was that every member of the church ought to ask himself "What is my condition before God?" And that if the members would do this habitually, it would lead them to a truer humility before God, and to love among themselves.

Mr. ENGALL found one thing among the Dutch Baptists which he did not like. He says: "I am sorry to hear that some of the pastors are desiring a distinguished term equivalent to Reverend with us. This ecclesiastical ambition, this love of popery, will not be adopted. May the Scriptural knowledge and common sense keep them from this step which the English brethren who use it must find hard to justify on Baptist principles."

Speaking of the paid choirs in many churches the *Evangelist* says: "Such singing is usually entirely professional, and the appreciation of it wholly aesthetic. Therefore not worship at all, and the worship arises. Has that which is not worship any proper place in the services of the Lord's house? Is it not, in fact, the class akin to offerings?"

### The Uction From the Holy One.

BY J. M. WEAVER.

Becoming a Christian makes a wonderful change in a man. This change is interior and exterior. The inner life of a child of God is illuminated by the influences of the Holy Spirit so that spiritual light expels the darkness of the natural man. The outer life is now dominated by the truth revealed in God's word so that holiness characterizes the daily life. This is the inheritance of every one born of God. But there is a life beyond this life common to all. It is called by the Savior the "life more abundant." To such Christians as consciously yield fully and constantly to the Spirit's monitions and teachings are given wonderful instruction and power. That there are thus two classes of Christians the Bible abundantly teaches. John and Paul write of the two classes. Of one John writes: "But ye have an unction from the Holy One, and know all things." (1 Jno. 2:20.)

Again: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 Jno. 2:27.) Of the other class Paul writes: "And as babes, ye could not speak unto us as unto spiritual, but as unto carnal, as unto babes in Christ. Ye have milk, not solid food." (1 Cor. 3:1-2.)

Again: "For when ye were one of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that partakes of milk is without experience of the word of righteousness; for he is a babe. But solid food is for full-grown men, even those who by reason of use have their senses exercised to discern good and evil." (Heb. 5:11-14.)

Thus these two classes were distinguished in the early days of Christianity. Observation teaches us that these two classes exist to-day in our churches, and, alas, the last are more numerous than the first mentioned. What is meant by this anointing and what are its effects upon the anointed? Among the Hebrews under the Jewish Dispensation kings and priests were set apart to their offices by anointing with oil. Thus Samuel the prophet at God's command anointed Saul and David to the office of king over Israel. This anointing was typical of the anointing of the Spirit under the Christian Dispensation. All Christians are kings and priests unto God, all consecrated ones are anointed ones by the Holy Spirit thus set apart and fitted for the service of God. Without this anointing Christians even are unfitted for true service to the Lord. The effects of this anointing are truly wonderful and important. It truly sets one apart, and qualifies him for the successful service of God. The eyes, until now dim, are fully opened to see the glorious character of God. They behold Him as their rightful Sovereign. To obey Him now becomes a glad service. He is now fully recognized as a reconciled Father and all slavish fear is removed. He has the full assurance of salvation through the atoning work of Jesus Christ His Son. Real prayers spring up in the heart and adoring praises fall from the lips. As a priest unto God he offers holy sacrifice unto Him daily. As a king he

now reigns over the passions of his soul. His life becomes a pean of praise influencing the world about him to the reception of Christ his dear Savior. He is now a "polished shaft in the quiver of the Almighty," and through him many of the King's enemies are slain. His chief joy is to see the Kingdom of the Redeemer established among men. Again this anointing opens up unto him the deep, sweet inner spiritual meaning of God's word. These truths, being spiritual, are spiritually discerned. Paul says: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2:14.) No man, however intellectual he may be, can understand the inner meanings of God's word, but the weakest consecrated saint under the illuminating influences of the Spirit may and does understand and is able to teach them unto others with success. All things essential to our spiritual development thus become known unto us. Such also to a great extent are guarded from the errors of false teachers. Being indoctrinated by the study of the word of God and taught of the Holy Spirit false teachers fail to impress them. Again, this anointing enables us to lead a life of obedience and holiness. Perceiving the truth we are fitted by this "unction" to embody it in our life. Spiritual strength to do the will of God is imparted to the soul. We are made willing and able to suffer His will even unto death.

It has produced the martyrs of the past and the many hero missionaries of all ages. Under the influence of this anointing the soul is filled with earnest aspirations after communion with God. We often cry out in the great desire of the soul:

"As pants the heart for cooling streams  
When heated in the chase,  
So pants my soul, O Lord, for thee,  
And thy refreshing grace.

For thee, my God, the loving God,  
My thirsty soul doth pine;  
O when shall I behold thy face,  
Thou majesty divine?"

The soul thus anointed is day by day enabled to lay up treasures in heaven and is fitted to fully enjoy them when it reaches the future life. As we develop our character and capacities so will be our ability to enjoy in the life to come the riches God has in reservation for those that love Him. As there are degrees of happiness among Christians here so will there be in the future life. All who have entered Christ by faith will be saved. All are saved for nothing but rewarded according to their good works. There works are in proportion to the fullness of the anointing, hence the rewards will be according to their works. All in that happy land will be as happy as they can be, but some will be capacitated to enjoy more than others. Under the thrilling influences of the anointing often here visions of resplendent glories flash before the soul and the consecrated Christian can joyously sing:

"There is a land mine eye hath seen  
In visions of enraptured thought,  
So bright, that all that spreads between  
Is with its radiant glory fraught.

A land upon whose blissful shore  
There rests no shadow, falls no stain;  
There those who meet shall part no more,  
And those long parted meet again.

Its skies are not like earthly skies,  
With varying hues of shade and light;  
It hath no need of suns to rise  
To dissipate the gloom of night.

There sweeps no desolating wind  
Across that calm, serene abode;  
The wanderer there a home may find  
Within the paradise of God."

Christian reader, are you enjoying this anointing of the Spirit? or does the world with its fascinations rob you of this glorious state? Seek it and thus honor Him who sent the Spirit for this blessed work. Are you an unbeliever? Alas! how great is your loss in time and in eternity!

### Fatherhood of God.

One of our exchanges says with great appositeness, albeit the namby-pamby ideas concerning moral government, "for the Fatherhood of God, as Jesus indicated it, has been substituted the Grandfatherhood of God." Prevalent conceptions of a sort of starchy and indiscriminate kindness on the part of the Great Ruler of men could not be more completely described.

Thus does the Nashville *Christian Advocate* give expression to a great truth. The real fatherhood of God to men rests upon the atonement of Christ. To those who are adopted into the number of the sons of God, he is "Father" in a saving, protecting and glorifying sense. These persons he will watch over, and guide, and chastise, and lead unto his heavenly home. This is covenanted blessing and sure.

To others his relations are very different. There is a sense of the word fatherhood, which arises from the fact that God created us. It is a fatherhood which has bestowed upon mankind all that man could expect—far more than he could claim. It represents to us a Father who is ready to save if the sinner will repent, and ready to punish those who persist in sinning.

But the namby-pamby fatherhood of which the *Advocate* speaks, exists only in the fancy of certain men. A god who is so loving us not to be just, so kind as to be untruthful, so patient with wrong as not to protect his own adopted children, is but a creature of the imagination. To put our trust in such a being is but to invite an awful disappointment at the day of rewards.

Our whole nature longs for the God who is just—who is just while he is merciful. In the text, God is "just, and the justifier of him which believeth in Jesus," there is a security that is precious. The extent of the blessings which simple mercy would give to us is variable according to the will of the Giver; the extent of the blessings which justice to Christ and covenanted mercy will bestow, is sure and is defined in God's eternal covenant with the Son. The fatherhood which rests on that covenant is the fatherhood which we need.—Christian Observer.

The *Congregationalist* says: "A bubble is larger than a drop, but it does no more to fill the spring; for bubbles are but drops distended. Bubbles of pride, bubbles of hypocrisy and self-assertion, bubbles of outward seeming unhelped by inward worth, shine on the surface of the river of time until God's finger touches them and they are gone."

There is no misery like that of a divided heart and a spotted Christian robe.—Prof. Hodge.

QUESTIONS ANSWERED.

By Selax.

"Have we, as a Baptist denomination, the right to receive a member from a Campbellite church on his baptism?" Of course not. It is wrong to receive alien immersion, no matter from what body the man may come. But it is much better to take a man who has been baptized by the Presbyterians or Methodists than one from the Episcopalians or Campbellites. Because if a man has been immersed by a Presbyterian or Methodist, it was done upon a profession of faith, for they do not immerse babies. Methodists use to receive men who made no profession of religion on probation for six months, but I think the Southern Methodists have dropped this.

The Episcopalians do not require conversion before they immerse adults, and their Prayer Book teaches, to some extent at least, baptismal regeneration. It certainly does in the case of infants, but I have no prayer book on hand, and do not know certainly what it teaches in regard to adult baptism. Campbellites believe in baptismal regeneration. They differ among themselves, it seems from their papers, as to exactly how much they believe baptism has to do with salvation, but they are agreed as to its being a necessary part.

Recently the *Christian Companion* grew angry with the *Western Recorder* for saying they were rather concealing this belief. The editor said he had mingled with their preachers from the Atlantic to the Pacific, and from the Lakes to the Gulf, and so far as he knew all the preachers were "preaching openly the fact that immersion is necessary to salvation." He knows his people, of course, a thousand times better than I do, and I have no doubt reports them correctly.

I will not go into the question of alien immersion generally, as I am not asked that, and as I have written fully in regard to it before. But will only say that, in view of their belief in baptismal regeneration, Baptist churches that are willing to receive any alien immersions ought to draw a line against the Episcopal and Campbellite immersions. But then they should not receive any.

"Do you think the Y. M. C. A. is helping or hurting Baptists and Baptist churches?" Well, I do not think it is having much effect upon them one way or the other. In some places it may be helping, and in others, hurting. I have never seen any good that it has done, or any legitimate sphere for it in smaller towns. In the cities it has a field in which it may do great good, and a field which the churches cannot well occupy. But the good is social to a great extent.

There are a great many young men coming from their homes in the country and in small towns, to get work in the cities. Many of these are Christians and church members. If they do their duty, and the churches do theirs, they do not need the help the Y. M. C. A. gives. Though they may themselves help the work of the Association. For if a young man is a true Christian he will hunt up the nearest church of his own faith and order, carry his letter to the pastor and introduce himself to him. He may not join the church, because he may wish to see whether he gets employment or not, and if so, in what part of the city.

If the pastor is awake to his own duty, he will first examine into the young man's history; for there are many frauds who endeavor to impose themselves upon the city churches, especially those churches which are famous for their brotherly kindness and their cordiality to strangers. And if he learns that the stranger is what he represents himself to be, the pastor will introduce him to the young men in his church, and bid them make the strang-

er feel that he is a brother in Christ. But many who leave their homes and come to the cities seeking work, or to attend the various business colleges, &c., are not church members. They are good boys, having led moral lives in the shelter of their homes. And let me say in passing, a boy in the country has another powerful safeguard, the strength and help of which is not appreciated. And that is the personal knowledge which all the community have of him, and the interest they take in him. He knows that he cannot go astray and have no one know it. His friends will know it and will disapprove. And this certainty of public knowledge and public disapproval is a powerful deterrent from evil ways.

These boys come to the city with but little money, and positions are not to be found in a day. Or if they come to attend the schools, their means are limited and must be made to last as long as possible. They go, therefore, to the cheaper boarding houses, and take the cheap rooms in them. Can you imagine a boy who has been used to the freedom of his home, with its cheerful fires and happy companionship, shut up in a hall bedroom in a dingy house, without a fire in order to save the expense of one? He is cold, he lacks companionship. On every corner is a saloon, bright and warm, where a hearty welcome awaits him if he will buy a drink, and boon companions are ready to give him companionship.

For these young men, and there are thousands of them, the rooms of the Y. M. C. A. are a blessing no words I can write could do justice to. There they can have warmth and brightness and pleasant surroundings. There they have books and papers and magazines that can read. There they find games and recreations of various kinds. The gymnasiums are God-sends to them. There they are met with even a warmer welcome than the saloons, and they do not need to buy anything to secure it.

No one church in a city is strong enough and has the means to do this as the Y. M. C. A. by united effort do it. And few churches have a sufficient number of young men in their membership to do the work effectively.

Of course, these boys would be much better off in their own homes. And there is something awry with our civilization that they cannot stay in their homes and make a living. But we must take things as they are in our saloon-ridden cities. And because I know of much good that has been done for boys in strange places, I believe most heartily in this work of the Y. M. C. A. As in all bodies there are silly ones among the workers of this Association who talk of its superiority to the churches, &c., and who attempt to do the work of the churches. But these silly one are in the small minority.

A brother asks me to explain 1 Cor. 15:20: "But now is Christ risen from the dead and become the first fruits of them that slept." Paul was answering some false teachers who had taught in Corinth that there is no resurrection of the dead. If Christ rose not, his people would not rise, those who believed in him had perished. There was no immortality beyond the grave.

But Christ had risen, and therefore his people would rise. The first fruits were the first sheaf of the harvest which was given to God, and His acceptance of it was an assurance of the ingathering of the entire harvest. So the resurrection of Christ had set God's approval upon his work, had shown God's acceptance of him as the Substitute for his people, and was therefore God's assurance that all who are in him shall rise also. Later on in the chapter we are told when the elect shall rise it shall be at the coming of the Lord.

Others had risen from the dead before. Elijah had raised the son of the Shunammite. And the dead man who was buried in the tomb of Elisha came to life as soon as his body touched the bones of the prophet. Our Lord had raised more than one from the dead, and when he died the tombs were opened and a number came

out alive, how many we are not told. But these all died afterwards, and therefore their resurrections were entirely different from His and from those of his people when the trumpet sounds. For his victory over death was final, and those who rise shall never die, but shall live with him forever in heaven.

Chariots and Horses.

The children of Israel had strange ambitions. What they saw their neighbors have they wanted also, especially if they thought these possessions were elements of strength. They saw the neighboring nations ruled over by kings; and they said: "Give us a king." Nothing would do but a king. They got a king, and their king was their torment. They saw their neighbors have chariots and horses, and they imagined that was just what they needed to make them a powerful people. They could not rest until they had chariots and horses. But they did not find the good in chariots and horses which they anticipated. Everything in which they trusted proved a snare. When they trusted in Jehovah alone no power could stand before them. But when they trusted in kings, in ships, in horses, and chariots, they were confounded.

Others have made a similar mistake. So long as the Christian church was content to trust in God alone, it marched on to the conquest of the world. But so soon as Christians began to seek to imitate the fashions of the heathen and to trust in outward things, their glory departed. They boasted of their numbers. They gloried in their wealth. They sought to adorn their religious services with pompous pagan ceremonies. They adopted the fashion of the world in their ecclesiastical polity. They put on gaudy vestments, made for themselves great pretenses with high-sounding titles. They trusted in men, in ceremonies, in pomp and splendor. Then they lost their power. A handful of disciples destitute of worldly adornment and power were mightier against the hosts of Satan than whole nations of so-called Christians trusting in worldly glory. "Some trust in chariots, and some in horses."

We have not yet learned the folly of trusting in chariots and horses. We have known a city in which there were six great Methodist churches fifty years ago. The church buildings were large, commodious, plain. The rich and the poor met together and there was no gaudy display of decoration, music, or wealth. The prominent merchants, lawyers, judges and wealthy citizens of that city were found in those congregations. But a few families in one of the churches grew restless. They were not content to worship in so plain a style while their neighbors of other denominations had fine churches, fine music, fine, fashionable people exclusively in the pews. They were afraid their neighbors would draw all the wealth and strength of the city. They separated themselves and secured a fine church with rented pews, a splendid organ, and all other modern improvements. They drew the wealth and fashion of the city. They rode off the crest of the wave. But they were trusting in chariots and horses. Long since that splendid church has ceased to exist.

It lived long enough, however, to awaken a spirit of envy and rivalry. Two other churches entered the lists as competitors for the first place. They eclipsed their rival. They won the wealth, fashion, and culture. They held the foremost place for years. They paid high salaries and rejoiced in a high tide of prosperity. Did they trust in chariots and horses? To-day those churches are scarcely self-supporting. They are struggling for existence. Methodists cannot be proud of the condition of its churches in that city. Chariots and horses have made bad work. Perhaps twenty cities might rise up and say, We have been represented in this picture. Perhaps there are hundreds of churches now trusting in chariots and horses. In every case the end will be humiliating.

When churches become rivals in the

race for wealth, fashion, culture, and worldly show they are on the down grade. The poorest are better than they, and the richest are sometimes wretchedly poor. Let not the wise man glory in his wisdom. Let not the strong man glory in his strength. Let not the rich church glory in anything outward. He that glorieth let him glory in the Lord. "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God."—N. Y. Christian Advocate.

The Burned Root.

Far up the heights of the northern Lebanon is a solitary grove of the cedars of Lebanon. The twelve giant trees that remain there are called by the people the twelve apostles. They are the sole representatives of the vast forest of cedars that grew on those heights. I am told that they would grow again if only the peasants would restrain their goats from feeding on the green shoots. Now the hills are terraced and covered with vines and all sorts of vegetable and garden produce, but how noble must have been the aspect of the country when it was covered by cedars which the Lord had planted!

Near these cedars is a huge tree, one limb of which extends from the trunk some thirty feet from the ground, and against it another smaller tree seems to lean. But on closer inspection it appears that this smaller tree has been burned off near the ground, so that its upper part is altogether separate from its root, and yet the top of it is rich with green foliage. At first it seems impossible to understand how the tree is able to display so gaily a head of green whilst the root and it are severed.

On closer inspection, however, it appears that this smaller tree, in the process of long years, by closely pressing the larger limb, has rubbed off its own bark and the bark of the limb, so that the sap of the limb has been able to pour into the smaller tree, giving it its own life. Evidently this union between the two had taken place before there had been severance of the tree in question from its root. When, however, that severance did come, the tree was able to draw its life from the fountain of sap higher up, and therefore needed no root of its own, and the limb became the means of conveying to it all that wealth of living sap by which life may be maintained.

Is it not thus in our life, which becomes dead so that we begin to derive our life and strength and grace from Another who was raised from the dead?

It seems to me the essence of Christianity. By nature we are all content to rest upon our own root, and to derive our best we may the resources of our life from books, and men, and things around us, but, as the Spirit of God teaches us, it reveals to us the mystery of the divine life, we become glad to turn from earth to heaven, from the transient to the eternal, from the creature to the Creator, and to derive from Jesus Christ that life which is stored in Him for us all.—F. B. Meyer.

There has come even into our church the idea that our services ought to be made a means of diversion. You are aware, as well as I am, how frequent men have had to utter protests against the engraving upon religious life the work of the element of amusement. I for one agree very heartily with Dr. Linton in an address delivered a year or two ago, in which he said that religious services ought to be so thoroughly religious that people should have time to think. The present tendency is to run off short, snappy, scintillating things that divert people from thinking at all. The religious life, therefore, becomes more shallow, and, as it becomes shallower, the church, it declines in the community, we are to reverse the figures of the men in London and Liverpool, and if we see an advance in religion in New York and in other cities, the church must be herself more seriously.—Loring.

... on the Election of Pope Pius X.

BY REV. A. B. CARRANINE.

... the death of Leo XIII., a body of fallible men assembled in Rome, Italy, to decide...

... Like other fallible politicians, there are candidates, with their party friends...

... Hence, like other politicians, candidates, they give up their favorites, and, to use...

... This "dark horse" was Cardinal Sartò, of Venice, who was no ignorant of...

... I was so sure of peacefully returning to my home at Venice, that I bought a return...

... I am entirely unprepared for the position upon me, and, though I am working hard, it will take time before I shall feel...

... He is conscious that he is just as fallible as the rest of his brother Cardinals who...

... Upon his return to the throne, the noble and the chaplain bearing the cushion...

... Upon his return to the throne, the noble and the chaplain bearing the cushion...

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... Upon his return to the throne, the noble and the chaplain bearing the cushion...

the world instead of this humble Patriarch of Venice!

The Catholics say Peter was their first Pope, and Pius X. is a regular successor of Peter. Let us see how his Peter acted.

Acts 10:25, 26: "When Cornelius fell down at Peter's feet, Peter took him up, saying, Stand up: I myself also am a man."

Do not kneel and render homage to a man, but only to God. Evidently Peter had not made the discovery that he was a Pope and rector of the world.

Pope Pius X. allowed his Cardinals not only to bow down in homage before him, but they kissed his feet; and rector, they did not bow, but it took it all complacently as his due.

Peter was a married man and had a mother-in-law, who was a feverish Buddhist, who would not allow their priests to marry.

The Catholics, like the western Buddhists, will not allow their priests to marry. This is not only unlike Peter, but is productive of much evil.

Enforced celibacy is a sin and sadly prolific of sinning in all countries where Roman Catholics are in the ascendant.

The Roman Catholic Pope is the most powerful autocrat on earth. Talk about the power of the autocrat of Russia or the autocrat of China!

Their power is very limited compared with that of the Pope. They can only govern their subjects in temporal matters, while they remain a priest and congregate as they are.

They are arguing in favor of something when a devout heathen Catholic says, "Don't you know that the king is the head of the church?"

After reading the above to an old politician, he exclaimed, "They are afraid they know how to make them 'not crow' of the blackest kind!"

It is a revelation to him. The time may come when we will have a Roman Catholic President of the United States.

After reading the above to an old politician, he exclaimed, "They are afraid they know how to make them 'not crow' of the blackest kind!"

all the other religious bodies, with even the Low Church Episcopalians of England, are refusing to have the children taught by Roman Catholic Apsists, there are, among others, even Baptists, in America, who will persist in sending their daughters to Roman Catholic schools, where they will learn by the acts of "the sisters" who teach them that it is the duty of girls to attend the confessional and confess their inmost thoughts and feelings to a heathen priest!

Done at the Counter. BY REV. THEODORE L. CUYLER, D.D.

I have lately seen in an English newspaper the announcement that a public house is for sale, and the advertisement contains the following sentence: "These premises are surrounded by numerous manufactories, employing thousands of well-paid hands, who inhabit numberless dwellings in this dense neighborhood. The trade is large, full-priest, and mostly done at the counter, approaching \$2,000 per month."

But why spend our righteous indignation upon a thing which is so common, and the same consequence against the wages and honor and lives of working men is being carried on in our land? Praying the crime which that Englishman so shamelessly advertised is being perpetrated here in all our factory towns, in all our cities, and in a great majority of our villages.

What can be done toward it? Several things ought to be done and can be. A legal restriction of the liquor traffic in the State of Maine was almost swept the State of dram-shops. But that correct the people like wine were not well instructed to tolerate the dram shop.

"Do you have any drinking houses in your township?" I inquired lately of a friend from my native county in this State. "No," he replied, "but our people have voted it out."

According to the humbler classes may be rescued from the clutch of the dram-shop by personal effort. This is the line of effort in which the Sawyers, Moody, Murphys, Reynolds, Goughs and Willards did their best service.

My Irish garden refused to touch whisky, they even as medicine when he was sick. He belonged to a "Father Mathew Abstinence Society." The dead hand of the Irish apostle held him back. There is an immense field for this Christian Temperance propaganda among the working classes, and the sanctified Christian class ought to go into it.

players practice the same. Social influences work downward. And in the highest tier of society the demagogue is slaying its thousands, too. Alcohol is no respecter of persons.

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. A House of Dreams. Not a house to dream in, but the house that man's a day has dreamed of, the home that one has planned for some future day when he can afford to realize it in fact, and which embodies all his dreams of individual, family and neighborly happiness.

The favorite household magazine, Good House-keeping, has outdone itself in the enlarged and improved issue which appears for October. Not only is the number of pages increased, but the typography is new and the illustrations and decorations far surpass those of preceding numbers.

I PUT in evidence here the fact that the Southern people have held women in peculiar and almost romantic esteem. I am free by the record to assert that as a reverence they have ever compassed with great tenderness and with much reverential civility the females of their race.

According to the old hymn, "Religion never was designed to make our pleasures less." That is true; but it certainly is designed to make them different. It would be a poor ever as religion that did not bar out of our lives a good many forms of pleasure.

**Sunday-School  
Lesson**

MUNDAY, OCT. 4.

DAVID BRINGS UP THE ARK.

2 Sam. 6:1-12.

Motto Text—"Blessed are they that dwell in thy house." Ps. 84:4.

David had defeated the Philistines in a great battle which had effectually broken their power. He was firmly established on his throne, and now turns his attention to the public worship of the nation.

The ark had been for seventy years at Kirjath-Jearim, eight or ten miles northwest of Jerusalem on the road to Joppa. It had been in the house of Abinadab, a Levite, in the charge of his son Eleazar, who was no doubt now dead, and Ahio and Uzzah had charge of it. These were probably sons of Eleazar and grandsons of Abinadab, the term son being very often used to mean the direct descendants of a man.

The ark had been long separated from the Tabernacle of Moses, which was now 450 years old, and very likely in a state of decay, though it was still the center of their worship and was at this time at Gibeon. David, we are told, had made a tent for the ark at Jerusalem. His reason for making a new tabernacle is thought to have been to avoid all collision between the two: high priests, Zadok, who had served at Gibeon, and Abiathar, who had been with David in all his wanderings.

"Again, David gathered to gether all the chosen men of Israel, thirty thousand"—probably the flower of the army. Many others went with them, as we are told in Chronicles David had gathered a general assembly of the whole nation. "From Baale of Judah."—Baale was the old name of Kirjath-Jearim (Josh. 15:9). Nothing is said of the march to that place, but we are told of what happened on their return. "That dwelleth between the cherubim."—There were two cherubim upon the ark, and the Shechinah, which was the manifestation of His presence, rested upon the Mercy Seat between the cherubim. The ark was thus the symbol of Jehovah's presence, the holiest of all earthly things.

"And they set the ark of God upon a new cart."—This was the beginning of the sin. And this whole story of the death of Uzzah has more lessons which are greatly needed in this day than almost any page of the Bible history. The world seems full of overflowing with good people who are sinning just as Uzzah did, utterly oblivious to the warning in his death. The command in regard to the ark was plain; it must be borne upon the shoulders of the Levites, and they must touch the sides, never the ark (Num. 4:15, 7:9). And the penalty for touching the ark was death to any Israelite. But when the Philistines had sent the ark back after its capture, they had put it upon a new cart, and David and his men imitated their heathen in their worship instead of doing what God had commanded. When Luther and Calvin broke from the Catholic church and yet retained the Catholic sprinkling instead of obeying God in baptism, they

**An Ancient Foe**

To health and happiness is Scrofula— as ugly as ever since time immemorial. It causes banches in the neck, disfigures the skin, inflames the mucous membrane, wastes the muscles, weakens the bones, reduces the power of resistance to disease and the capacity for recovery, and develops into consumption.

"A bunch appeared on the left side of my neck. It caused great pain, was lanced, and became a running sore. I went into a general decline. I was persuaded to try Hood's Sarsaparilla, and when I had taken six bottles my neck was healed, and I have never had any trouble of the kind since." Mrs. K. T. STEVEN, Troy, Ohio.

**Hood's Sarsaparilla and Pills**

will rid you of it, radically and permanently, as they have rid thousands.

were guilty of a sin similar to that of putting the ark on a new cart. All aping of the Scarlet Woman and her daughter, all celebrating Easter and Christmas as part of the professed worship, is imitating heathen instead of following the word of God. And we know God is as angry with any heathen imitation in this day as he was in David's.

And God never overlooks on account of the circumstances, nor for fear of the effect punishment may have upon men. To notice and punish the sins in regard to the ark would have a chilling effect upon the enthusiasm of the people, and would put off the establishment of public worship in Jerusalem. But the showing that the Lord is a great and sovereign God, to be held in reverence by all his creatures, was a far more important thing. Another thing appears from this story, as from Nadab and Abihu, that God is a jealous God where his worship is concerned. This is a lesson which city churches in this day need to learn, and if it were one thoroughly learned they might discover the Holy Spirit's power over the masses is as great to-day as it was on the day of Pentecost. It has been well said that if David had prepared a golden chariot on which to place the ark, it would have been equally unlawful. God will be worshipped only in his own way.

"And they brought it out of the house of Abinadab which was at Gibeon"—which was a hill near Kirjath-Jearim (1 Sam. 7:1).

"And Ahio went before the ark"—To guide the oxen while Uzzah walked at its side. It was an occasion of great joy to the people that the ark was again to be brought from obscurity and public worship again established. "Psalteries"—were lutes of ten strings, stretched over a three-cornered frame covered with parchment. "Timbrels"—meant all sorts of drums. The other names are familiar in modern times.

"And when they came to Nachon's threshing floor, Uzzah put forth his hand to the ark of God, and took hold of it, for the oxen shook it."—There have been many efforts to make it appear that Uzzah was a greater sinner than appears from the narrative. We have no reason to think he did this with any thought of bravado, or to show off his familiarity with the ark. Such suppositions are uncalled for attacks upon Uzzah. His reason for touching the ark is plain, he was afraid it would fall. He put out his hand with the best of intentions of guarding the ark.

"And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of

God."—What a sudden hush of awed horror must have fallen upon that rejoicing multitude, as Uzzah fell dead by the ark! He deserved death. The law was plain and explicit—he who touched the ark should die. Good intentions, in such cases, instead of being a substitute of obedience, are an added and inexorable insult to God. Uzzah's action was both an insult to God's knowledge and his power. When the command was given, God knew everything that would happen to the ark till the end of its existence, and he had all power to protect his own. He is no blinded God, giving commands which "will not work" at all times and in all ages.

Note carefully another thing. The Philistines who touched the ark when they captured it were not stricken dead as was Uzzah. For God holds his servants to the strictest accountability. Moreover, the Philistines were not pretending to worship God and do him service when they touched the ark. Therefore their sin was less than Uzzah's. Let us learn this lesson—to disobey God while pretending to serve him, with the best of good intentions, is a worse and more insulting sin than to disobey him simply. For it is telling him to his face we are wiser than he, and know better than he what is necessary to be done!

No plea of necessity ever excuses disobedience in worship. No plea that good can be accomplished by doing what he has for-

**TWO TIPS**

And Both Winners.

A man gets a friendly tip now and then that's worth while.

A Nashville man says: "For many years I was a perfect slave to coffee, drinking it every day and all the time I suffered with stomach trouble and such terrific nervousness that at times I was unable to attend to business and life seemed hardly worth living. I attributed my troubles to other causes than coffee and continued to drench my system with this drug. Finally I got so bad I could not sleep, my limbs were weak and trembling and I had a constant dread of some impending danger and the many medicines I tried, failed to help me at all.

"One day a friend told me what Postum had done for her husband and advised me to quit coffee and try it but I would not do so. Finally another friend met me on the street one day and after talking about my health he said, 'You try Postum Cereal Coffee and leave coffee alone,' adding that his nervous troubles had all disappeared when he gave up coffee and began to drink Postum.

"This made such a great impression on me that I resolved to try it although I confess I had little hopes. However I started in and to my unbounded surprise, in less than two weeks I was like another person. All of my old troubles are now gone and I am a strong, healthy, living example of the wonderful rebuilding power of Postum. It is a fine drink as well as a delicious beverage and I know it will correct all coffee ills; I know what a splendid effect it had on me to give up coffee and drink Postum." Name given by Postum Co., Battle Creek Mich.

There's a reason. Look in each package for a copy of the famous little book, "The Road to Wellville." Hidden, or in any way than his commanded way will avail for one

moment. Good intentions do not condone nor excuse disobedience. In all innovations upon worship, in all new plans and new ways, in all substituting of man's organizations for God's churches and his families, let the dead face of Uzzah rise before us in warning.

God can take care of his own ark and he resents all presumptuous assisting him. Worship must be kept within the divine regulations, as given by Paul, or it is an insult to God which deserves and shall receive punishment. Ignorance of his commands in worship is no excuse. No one must presume to lead in worship in the least thing which has not informed himself in regard to those commands. And varying one iota because "good can be accomplished" is to be guilty exactly of Uzzah's sin. It does seem when we look abroad to-day that this might be described as the "Uzzah age." Brethren, God has not changed in the least since Uzzah died by the ark.

"And David was displeased"—and he was displeased not with his own sin in putting the ark on a new cart, not with Uzzah for his sin, but with God for punishing Uzzah! The presumption and impety of even good men is sometimes amazing. Yet from that day to this men are displeased with God for ruling his universe according to his own will and good pleasure as set forth in his law. David thought God ought to fail to carry out his law and thus stultify himself rather than interrupt the great occasion in so terrible a manner. But God's laws are laws, not good advice, and never once in all eternity has he remitted the least penalty. Christ or the sinner must pay the debt for transgression to the uttermost farthing.

David does not appear to advantage in this lesson. Being afraid of the sacredness of the ark for himself, he takes it to the house of another! But no doubt Obed-edom was glad to receive it, and probably offered to do so. Obed-edom was a Levite of the family of Kohath, and was called a Gittite because he was a native of Gathrimmon, a city in Manasseh, which was given to the Levites. God showed that his ark, when treated with reverence and Godly fear, was a blessing and not a danger, and David, learning this fact, and having no doubt repented of his blasphemous anger against God, had the ark carried to Jerusalem.

**FROM VIRGINIA.**

I have not seen Dr. J. J. Taylor since the Trustees of Georgetown College elected him President of that institution, but I am confident he will accept the position. I sincerely regret to have Dr. Taylor leave Norfolk. He has been my friend and companion since he came here from Mobile. Because of his intellectuality, he imparts information to those with whom he converses, because of his religious life and conversation he enlarges the spiritual range of those who hear him. He is a noble gentleman. By the impoverishment of Virginia, Kentucky is enriched. He leaves one of the most important churches in the State. To whom the church will look to be its leader in future, no human being can predict.

Rev. A. B. Woodfin, D.D., who resigned the Baptist church in Hampton, has accepted a call to Waynesboro, in the valley of Virginia.

Rev. Geo. S. Kennard, who has been pastor of the Baptist church in Luray for about seven years, has resigned. The church greatly prospered under his rule and gentle management. He is one of the most cultivated (men and most lovely Christian characters I have known.

It seems to be a matter of determination of Rev. W. C. Taylor, D.D., in regard to the torate of the First church, Petersburg, Va. The Herald of this week says he declined, but I think I make doubtful statement when I he has accepted the call. Taylor will go from the Portsmouth Association and will come. Norfolk is in the eastern part of the Association and Petersburg is in the western part.

There are still two vacant pits in Richmond—that of Fulton church and that of Randolph-street church.

A. E. Own

Portsmouth, Va.

**A NOTABLE OCCASION JACKSON, KY.**

A genuine and most enjoyable surprise greeted me here at Jackson, Ky., when I reached the of a long and tiresome trip to my Florida home. It was Baptist church, nearly complete and handsome as a picture, our train pulled through the off," and this little city in mountains came into view, church was the first object caught my eye. I thank God that, and pray that always in my eye and heart may be church our blessed Redeemer bought with his own precious blood."

If the Baptist brethren of the state only knew how Dr. Bow has planned, patiently he has toiled, what faculties he has overcome, to cure this house of worship, would gladden his heart a large contribution that would him to carry it to completion and furnish it quately. This house means for Breathitt county. Pray it, brethren, and help Dr. to pay for it.

But I am to write of a "occasion." It was the first ice in our church. The Thursday night, September Bro. Jones, who has been in the summer led it. The place was splendid and the est was deep. The brother Florida took part. He was ed to. It was here at that he became a Baptist heart. There was then no minister, as far as he knew, than Winchester, seven miles away, and no Baptist as he knew, in the town. He have a house of worship, minister, and a congregation his heart with praise.

The meeting conducted Jones last night will be by another to-night, and continuing a week or more have not been asked to appeal, but I commend to all the little congregation in their need of sympathy and encouragement.

THOMAS S. W.

**IF YOU WANT**

a perfect cream, preserved with order Borden's Purest Sterilized Cream. It has a delicious flavor and is superior to the cream you can buy, with the assurance of being sterilized. Borden's Condensed Milk Co.

CARTERSVILLE, GA.

resented out of twenty-nine. One new church added, Falls City church, that had been recently organized by Bro. W. C. Pierce.

The churches were well represented, with quite an increase to missions, as follows: Foreign Missions, \$137.40; Home Missions, \$112.24; State, \$128.15; District, \$318.07; Orphans' Home, \$111.60; collection taken up for Orphans' Home, \$25.96; also Catlettsburg gave \$13; other churches, \$9.40; Ministers' Aid Society, \$75.59; collection was taken up also to finish paying for tent, \$26.20.

Miss Mary Hollingsworth, of Louisville, was present at the Association, and her presence was greatly appreciated by all.

Visiting brethren who added much to the meeting were Bren, G. W. Argabrite, of Georgetown; W. P. Harvey, Louisville; J. N. Prestridge, Louisville, and C. E. Wren, of Columbus, Ohio.

G. W. Argabrite represented Georgetown College, and delivered a fine address on Education. At night Bro. Argabrite and Prestridge spoke on missions. Bro. Argabrite's subject, Missionary Spirit, defined.

Second night, Bro. Harvey delivered a fine and inspiring address on the succession of the Baptists. This should give all Baptists who heard this address great encouragement, and they should strive to do more and greater work for God than that of the past life.

Next annual session to be held with the Louisa church, Louisa, Ky. CHAS. MARTIN.

TEMPERANCE VICTORY.

I know you will rejoice with all the good people that old Grant county has placed her name on the dry list. We had two votes lately in Grant on local option. We were making our arrangements preparatory to a county vote. When the liquor men called an election for the municipality of Williamstown. So we went to work in real earnest, and on Wednesday, the 9th, Williamstown went dry by 17 majority—yes, sir, even blood-drenched Williamstown! This was followed on Saturday, the 12th, by a county vote, with a majority of 541 dry.

These two great victories were not won by waiting for something to turn up; but we were organized, both men and women, by that prince of temperance workers, Mr. Brice Goldsboro, of Lagrange, Ky., who engineered the fight in Owen county not long ago and led them to victory. With his leadership and by that giant enemy of the saloon, Dr. G. W. Young, followed by every preacher in the county save two, ably assisted by Dr. G. W. Perryman, of Paducah, Hon. T. H. Clark, of Columbus, Ohio, Rev. W. E. Mitchell, the popular pastor at Owenton, Ky., together with the good Christian women of the county. With our wealthy business men standing with their time, money and influence with the God of sobriety and temperance on our side, we met the enemy and he is ours. Too much could not be said for Rev. J. D. Redd, the minister in charge of the M. E. church South, who proved to be a real dynamo of spiritual power to our forces. He it said to the credit of our professional men, the M. D.'s were all on our side in the town fight, and all our lawyers save four. God bless you and the dear old Recorder.

J. A. DAVIS, Williamstown, Ky., Sept. 15.

LYNN ASSOCIATION.

This body met at South Fork church, Larue county, Ky., Sept. 9th, with full representation—almost all the churches had messengers present.

Introductory sermon was preached by Bro. Bowles, of Priceville, to a large and attentive audience.

Bren, Hankla and Ramsey were re-elected moderator and clerk by one ballot, signifying a unanimous choice.

Bro. Hankla is a young layman and ruled with expedition, accuracy and clemency. Bro. Ramsey also a young layman, has long been their painstaking and prompt clerk.

There was preaching at the stand by visiting brethren Puckett, Crouch and others.

Pastor Parrish and his deacons had the body well in hand, and at noon of first day handed messengers of churches a slip indicating the home assigned to them for the meeting. There was no confusion of detail; visiting brethren and all were hospitably entertained.

All the missions, with education, religious periodicals and temperance, were fully and enthusiastically discussed.

Brethren Terhune, Whitley and others made interesting speeches for the Western Recorder, and about 30 subscribers were taken for our paper. The Liberty Baptist subscribers made a rally with us, and with few exceptions renewed taking the Recorder.

After a good meeting, the brethren sang a song, shook hands and said a hearty good-bye until an other year. N. C. HUMPHREY.

CUB'S FOOD

They Thrive On Grape-Nuts.

Healthy babies don't cry and the well nourished baby that is fed on Grape-Nuts is never a crying baby. Many babies, who cannot take any other food relish the perfect food Grape-Nuts and get well.

My little baby was given up by three doctors who said that the condensed milk on which I had fed it had ruined the child's stomach. One of the doctors told me that the only thing to do would be to try Grape-Nuts, so I got some and prepared it as follows: I soaked 1 1/2 teaspoonfuls in one pint of cold water for half an hour then I strained off the liquid and mixed twelve teaspoonfuls of this strained Grape-Nuts juice with six teaspoonfuls of rich milk, put in a pinch of salt and a little sugar, warmed and gave it to baby every two hours.

In this simple, easy way I saved baby's life and have built her up to a strong healthy child rosy and laughing. The food must certainly be perfect to have such a wonderful effect as this. I can truthfully say I think it is the best food in the world to raise delicate babies on and is also a delicious healthful food for grown-ups as we have discovered in our family." Name given by Postum Co., Battle Creek, Mich. Grape-Nuts is equally valuable to the strong healthy man or woman.

Grape-Nuts food stands for the true theory of health.

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

Bro. J. F. Heacock is doing evangelistic work in Missouri.

Faith means faithfulness. Chicago Standard.

BAPTISTS MEET AT RIO PIEDRAS.

The Porto Rico Baptist Association, which was held in Rio Piedras, H. P. McCormick, pastor, and Sunday, was a most successful one last Friday. Saturday full one and remarkable in many ways. Some thirty or forty delegates were present, and all showed the most intelligent enthusiasm in the proceedings.

The reports for the church are highly encouraging and there has been the most gratifying progress along all lines. Much enthusiasm was displayed on the subject of education and self-support.

The Friday afternoon session was devoted to a discussion of missions. Much enthusiasm was manifested and the discussions were practical. In the evening a large crowd heard the sermon preached by Francisco Marchand. He discussed the subject of spiritual regeneration and sanctification. Mr. Marchand is a young minister of much promise.

On Sunday night the sermon was preached by the Rev. Angel Villamil Ortiz, former Cura Parroca of Barceloneta, and now pastor of the Evangelical church in that town. After the sermon an address was delivered by Mr. Elpidio de Meir, formerly a Spanish Friar, well known in Porto Rico through his articles in the press. Mr. Meir is a brilliant speaker. He attends the Association as the delegate of the Baptist church in Ponce.

After the address the Rev. Villamil Ortiz baptized his life-long friend and seminary mate, Juan Ortiz Leon, formerly Cura Parroca of Hatillo and other points.

DEAR RECORDER:

Since July 1st I have spent the better part of my time in special meetings. The first I held with Hay's Fork church, Madison Co. Here Bro. Ben. L. Baker was supply. He is a graduate of Georgetown, and has lately gone to Crozer to finish his education. The brethren spoke highly of his work. This church has many choice spirits, among whom I might mention Bro. Fount Rice and family, Bro. Lachey and wife, and Bro. Witt's family. The Lord gave us six bright professions and several by letter.

From there I went to Silver Creek, in the same county, to assist Bro. R. R. Noel. He is an old war-horse, with the fire of youth in his breast. The church rallied to the work. The Lord added to the church 15 by baptism, 2 by letter and I restored. Bro. Noel was called again at an advance in salary, which has been more than met in good subscriptions. This church is advancing along all lines. Bro. Noel is a sound Baptist, and one of our most efficient missionaries.

Berea was my next point. At the suggestion of the State Secretary, the pastor and brethren asked me to help here, feeling it would be a good time, as we could continue the interest from the Silver Creek meeting, which was only two miles distant. However, when we reached there we found all the College guns leveled on us, and every stratagem of the devil was used to undermine our work. I could say many things about the intolerance and abominable workings of the College authorities, but they would probably be better unsaid. Bro. H. N. Shouse is their pastor, and is well liked. He is putting forth his best efforts, and I hope his policy will be successful. I am glad he has

Deadly Symptoms.

Hollow Hacking Cough, Bronchitis, Chronic Tonsillitis, Croup, Sore Throat, Asthma, Catarrh, Throat and Lung Troubles, Night Sweats and All Symptoms of the Deadly Consumption.

If You Suffer From Any of the Above Symptoms, I Will Mail You a Large Free Trial Package of My Marvelous Cure—Send Name and Address Today.

If you are suffering from a dry hacking cough, night sweats, intermittent fever, dull headache, shortness of breath on ex-



DR. DERK P. YOUNKERMAN.

ertion. If you have a chronic sore throat, bronchitis, asthma, tonsillitis or any throat or lung trouble you are in danger of the deadly consumption. Vital statistics of the U. S. show that 65 per cent of all deaths have these deadly symptoms as their primary cause.

I have discovered a marvelous remedy for the quick and positive cure of these deadly symptoms and I send it free, by mail to all who write, in packages sufficiently large to give instant relief and demonstrate the marvelous curative power of the remedy.

Write today to Dr. Derk P. Youkerman, 3150 Shakespeare Bldg., Kalamazoo, Mich. Send no money, simply your name and address and receive by return mail absolutely free this wonderful discovery that will give you instant relief and do you more good than all the other medicines or changes of climate.

BEST OF ALL Church Hymns and Gospel Songs

367 SONGS FOR 26 CENTS. Before deciding the question of what new hymn book to acquire refer to this book. It is new, postpaid, a returnable cap for 25c. THE BIGLOW & MAIN CO., New York, Chicago.

taken a positive stand against the College authorities through the Recorder, our old Landmark, etc. There were three by baptism and several by letter. Bro. W. H. Porter, the excellent superintendent of the Sunday School is the backbone of the lay members. You ask: What is the outlook? God knows.

From Berea I began with Bro. J. I. Wills at Allensville, Clark county. Great congregations waited upon our ministry. The church was much blessed, and the Lord added 31 to their membership. I was royally entertained in the hospitable home of the widow of the late James Allen, once a beloved deacon, and fondly remembered for his good works.

My work at Lancaster ceases with the first Sunday in October. I have had a delightful and profitable pastorate of three years. I leave with the fondest feelings for these good people and know I carry with me their love and best wishes. May the great Head of the church guide them in my successor. I am now open for work on some other field; as the Lord may direct. I should be glad to correspond with churches needing a pastor. With best wishes for the Recorder, I am

FRATERNALLY YOURS, JAMES E. WOLFORD, Lancaster, Ky., Sept. 16.

Subscribe for the Recorder.

OBSCURE MARTYRS.

BY SIR EDWIN ARNOLD.

They have no place in storied page; No rest in marble shrine; They are past and gone with perished age; They died and "made no sign." But work that shall find their wages yet, And deeds that their God did not forget, Done for their love divine— These are their mourners, and these shall be The crown of their immortality. Oh seek them not where sleep the dead, Ye shall not find their trace; No green stone is at their head, No green grass hides their face. But sad and unseem is their silent grave— It may be the sand or the deep sea wave, Or lonely desert place: For they need no prayers and no mourning bell. They were tombed in hearts that knew them well. They healed sick hearts till theirs were broken, And dried sad eyes till theirs lost light; We shall know at last by a certain token, How they fought and fell in the fight. Salt tears of sorrow unheeded, Passionate cries unchronicled, And silent strifes for the right— Angels shall count, and earth shall sigh That she left her best children to battle and die.

Our Pulpit.

A GOOD MAN IN AN EVIL CASE.

BY C. H. SPURGEON.

"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."—Psalm 55:22.

Those of you who were here last Thursday evening, will recollect that the sermon was concerning those sons of Gershon who were burden-bearers in connection with the tabernacle in the wilderness. They were not appointed to preach; they were not ordained to fight; but their service consisted in bearing burdens. There were some here, on that occasion, whom I had never known before, who had been, by the space of thirty years, great sufferers; they were carried into this place last Thursday evening. I did not know of their presence until afterwards, when they told me that the sermon seemed to have been made for them, and that it had given them great comfort.

I thought I would follow up that sermon about burden-bearers by a discourse upon another text, which shows us that there are some burdens which we need to carry. Burdens of service or burdens which come through our consecration to the Lord Jesus Christ—these we will never lay down so long as we live. It shall be our joy to take up our cross daily and follow Jesus; but there are certain burdens of care and sorrow, of which the text speaks, especially the burdens which come from the slander and reproach and oppression of ungodly men,

which we need not carry. David says, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."

Now I am going to show you, from the text, as the Holy Spirit shall help me, what we are commanded to do. That is, "Cast thy burden upon the Lord." Thou hast a burden upon thy back, it is too heavy for thee to bear, so cast it upon the Lord.

"How shall I do that?" some one asks. Well, if you are a child of God, I invite you, first of all, to trace your burden back to God. "But it comes from the treachery of Ahiopher, or from the rebellion of Absalom." I grant you that it does; but those are only the second causes, or the agents, trace the matter back to the Great First Cause. If you do that, you will come, by a mystery which I will not attempt to explain, to the hand of divine providence, and you will say of every burden, "This also cometh from the Lord." You have probably seen a dog, when he has been struck with a stick, turn round, and bite the staff that smote him. If he were a wise dog, he would bite the man who held the stick that dealt the blow. When God uses his rod upon one of his children, even a godly man will sometimes snap at the rod. "But, sir, surely you would not have me turn upon my God?" Oh, no! I know you will not do that; for you are his child; and when you see that God is holding the rod in his hand, you will cease to be rebellious, and you will say, with the psalmist, "I was dumb with silence." I was going to speak, but I opened not my mouth, because I saw it was in thy hand that the rod of chastisement was held." It is well always to trace our trials direct to God, and say, "It may be Judas Iscariot who has betrayed me; but still, it was planned in God's eternal purpose that I should be betrayed; so I will forget the second cause, except it be to pray God to forgive the malice of the betrayer, and I will look to the Lord who permitted the trial to come upon me for his own glory and for my good."

The next thing that hast to do is this. Seeing that the burden is from God, patiently wait his time for its removal. There are some people, who, if they had a task set them by some great one whom they respected and revered, would cheerfully perform it. If, in the middle of the night, you were called up by a Queen's messenger, and hidden, to do something for Her Majesty you would be glad to rise and dress, even though it might be a cold night, and you might have far to go to fulfil your commission; and if you feel that your burden is from the Lord—if the King's arms are stamped upon the affliction or trial that comes to you, straightway you will say, "As the Lord wills it, I will bear it without complaining. When it is his time to deliver me, I shall be delivered; and so long as it is his time for me to suffer, I will suffer patiently." I wish that all Christians could be like that good old woman who was asked whether, as she was so very ill, she would prefer to live or to die, said that she had no preference whatever, she only wished that the will of the Lord might be done. "But, still, if the Lord said to you, 'Which will you have?' which would you choose?" She said, "I would not even then choose, but I would ask the Lord to choose for me." You see when-

ever anything comes to us from God, we have not the responsibility of it; but if it came through our choice, then we might say to ourselves, "What fools we were to choose this particular trial!" You say that you do not like the cross God has sent you. Well but, at any rate, it is not by your own choice that you have to carry that particular cross. It is God who chose it for you; whereas, if you had selected it, you might well say, "Oh, dear me, what a mistake I made when I chose this burden!" Now, you cannot say that; and I pray that you may have grace to see that "the whole disposing" of your lot is, as Solomon says, "of the Lord." The Hebrew of our text would bear such a rendering as this, "Cast on the Lord what the Lord gives thee. Cast on him what he casts on thee. See the marks of his hand; on thy burden, and thou wilt be reconciled to thy load. Know that God sends it to thee, and patiently wait till he takes it away."

One blessed way of casting our burden upon the Lord is to tell the Lord all about it. It is a high privilege to get away alone, and talk to God as a man talketh with his friend. But I know what you often do, my brothers and sisters. When you get into a cleft stick, and cannot tell what to do, then you begin to pray. Why do you not, every morning, tell the Lord all about your difficulties before they come? What! will you only run to him when you get into trouble? Nay, go to him before you get into trouble. Half our burdens come from what we have not prayed over. If a man would take the ordinary concerns of life distinctly to God, one by one, it is marvellous how easily the chariot of life would roll along. Things over which we have not prayed are like undigested food that breeds mischief in the body; they breed mischief in the soul. Do thou digest thy daily bread by praying first, "God give it to me, and then God bless me afterwards in the spending of the strength derived from it to his praise and glory." Salt all your life with prayer, lest corruption should come to that part of thy life which thou hast not salted. Tell the Lord, then, thy griefs, just as, when a child, you told your troubles to your mother.

"I cannot find words," says one. Oh, they will come! They come fast enough when you complain to man, and they will sweetly come if you get into the blessed habit of talking to God about everything. A friend said to me, not long ago, "I was on the Exchange, and I saw that I had made a mistake in a certain transaction. I had lost money by it; and if I had gone on dealing in the same fashion, I should have been ruined. I just stepped aside for a minute or two into a quiet corner of my office. I stood still and breathed a prayer to God for guidance. Then I went back and felt, 'Now I am ready for any one of you.'" "So I was," he said, "I was not confused and worried as I should otherwise have been, and so liable to make mistakes, but I had waited upon God, and I was therefore calm and collected." There is much wisdom in thus praying about everything; although, possibly, some of you may think it trivial. I believe that the very soul of Christianity lies in the sanctifying of what is called secular—the bringing of all things under the cognizance of our God by intense, constant,

importunate, believing prayer.

When you have told the Lord everything, the next thing for you to do, in order to cast your burden upon him, is to believe that all will work to gether for your good. Swallow the bitter as readily as you do the sweet; and believe that, somehow, the strange mixture will do you great good. Do not look out at thy window, judging this and that and the other in detail; but, if God sent it to thee, open the door, and take it all in, for all that has come from him will be to his glory and to thy profit. Believe thou that, if thou shalt lose certain things, thou wilt really be a gainer by thy losses. Even if thy dearest one is taken from thee, all shall be well if thou hast but faith to trust God in it all. If thou thyself art stricken with mortal sickness, it will still be well with thee; and if thou dost still steadfastly trust in the Lord, thou shalt know that it is so. "We know," says the Apostle Paul; he does not say, "We think, we suppose, we judge," but, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." If thou dost know this, my brother or my sister, it shall help thee to "cast thy burden upon the Lord."

When thou hast done this, then leave thy burden with the Lord. In the process of trusting God with thy burden, get to this point, that thou hast done with it. If I cast my burden upon the Lord, what business have I to carry it myself? How can I truthfully say that I have cast it upon him if still I am burdened with it? Throughout my life, which has not been free from many grave cares, there have been many things which I have been able to see by my own way through; and, using my best judgment, they have passed off well. But, in so large a church as this, there sometimes occur things that altogether stagger me. I do not know what to do in such a case as that; and I have been in the habit, after doing all I can, of putting such things up on the shelf and saying, "There, I will never take them down again, come what may. I have done with them, for I have left them wholly with God;" and I wish to bear my testimony that, somehow or other, the thing which I could not unravel, has unraveled itself. When Peter and the angel "came unto the iron gate," it "opened to them of his own accord;" and the same thing has happened to me many a time. "Who shall roll away the stone from the door of the sepulchre?" asked the holy women when they came to the tomb of their Lord; "and when they looked, they saw that the stone was rolled away." Learn to say, "My God has made this difficult, and there is some good result to come of it; I have done the little I can do, so now I will leave it all with him." Ah, but I know what some of you do; you say that you have left it all with God, and then you lie awake all night fretting about it. Is that casting your burdens upon the Lord? Oh, for a blessed literalism about the promises of God, and our faith in them, so that we take them to mean just what they say, and act upon them accordingly! Now, if some poor woman here was sadly in debt for her rent, and she met with a Christian brother who said to her, "Do not fret, my good sister, I will see it all paid to-morrow," do you think she would go running about, and saying, "O dear,

I shall lose my things, my things will not be paid?" No; she would say, "Mr. So-and-so, whom I trust, said that he would quiet about it." Now, do the same with thy God if thou knowest David said, "They that know name will put their trust in the Lord. If thou truly lovest the Lord, will be a proof of thy love to pose thy care upon him without questioning; and when thou cast thy burden upon him, it prove the truth of thy love, done so if thou art unburdened and thy heart is at rest. I beareth my burden, why do I also bear it? If he careth me, what have I to do to vex self with fretful, anxious care. I have thus done my best show you what you are commanded to do: "Cast thy burden upon the Lord."

Lastly—and here I want time for a whole sermon—think of what we may expect we fulfil the command of the Lord, "Cast thy burden upon the Lord." There are two grand things in the text—sustenance and grace. The old Puritans have made a book about two words, and we might peruse a dozen sermons upon them, still not exhaust their meaning. What does the Lord do with people when they cast their burden upon him? He gives sustenance. "He shall sustain thee." The word "sustain," same that is used when God Elijah to go to Zarephath, "Behold, I have compassed a widow woman there to sustain thee"—that is, "to feed"—"to nourish thee." Perhaps would have been a better rendering of the original: "Cast thy burden upon the Lord," and will he do? Deliver thee of thy trouble? No; but he feed thee up till thou canst it; and that will be an even thing that relieving thee of thy burden. Here is a dear child has but a little load to carry he staggers under it. It is a kind thing for his father to pick up the child, and his too, and carry both him and his burden. But the wise father "I will so provide for that he shall grow in strength and at last shall be able to his load." "Cast thy burden upon the Lord, and he shall sustain thee;" that is, "He shall thee; he shall nourish thee; he shall believe that, when Paul was attacked by that viper that came out of the sticks, it looked ugly thing indeed, but Paul shook it off into the fire, do you think that snake a horrible thing will be the way in which God could bear?" "Cast thy burdens upon the Lord." "It will crush me," it will not; you shall grow of it, and then grow out of it, you shall prove the truth of precious lines— "From all their afflictions glory shall spring. And the deeper their sorrows, 'till they'll sing." Only by faith leave thy burden with thy God, and he will sustain thee. Even out of the

# A Sure Dividend Payer

The Earnings Demonstrate Clearly that the Dividend will be More than 20 per cent Annually. . . . .

## MERCANTILE METAL MILLING CO.

Operating paying mines in the great Joplin, Mo., Lead and Zinc District, is doing better than was promised sixty days ago.

### SOME FIGURES INDICATING POSSIBLE RESULTS.

Last year, under another management, this property showed an earning power of over \$160,000. On this basis the Mercantile Metal Milling Company figured its proposed dividend of 20 per cent. for this year. Under its management the results more than warrant this dividend.

For five weeks ending July 25, 1903, with three mills in operation, the earnings for the dividend account were \$18,570.51, something over 22 per cent. dividend on the capital stock of \$800,000.

For two weeks ending August 22, 1903, the earnings for the dividend account by two mills were \$7,209.51. At this rate these two mills will earn \$187,447.26, something over 20 per cent. in one year.

Soon Plant B. will be in operation and the fifth mill will be started, and with all five mills the output will necessarily be greatly increased. Persons seeking a paying investment will see here an opportunity with as many contingencies as possible removed and so far as can be the "mining risk" reduced to the minimum. The management promises to make the earnings as large as possible and in every way care for the best interests of the stockholders.

An investment paying so large a profit as this is first-class. One banker examined the Company from sources entirely outside of the stockholders and officers of the Company, and was so well pleased with the return that he bought 10,000 shares, and his confidential clerk bought 5,000 shares.

There are seven bankers among the stockholders of the Company, and they own large amounts. Scarcely a stockholder has purchased stock who has not since made additional purchases. We cannot tell you all in this small space. We want you to write us for fuller information. It will cost you nothing to find out, and may be the means of your making money.

### WHAT THOSE WHO HAVE VISITED THE PROPERTY SAY:

EDWARD H. ALLEN, Attorney and Counselor-at-Law, Piqua, O., Aug. 22, 1903.

G. N. Bierre & Co., Deas Sirs:—As you know I was a member of the party which visited the properties of the Mercantile Metal Milling Company, at Joplin, Mo., last week. Not having seen you since my return, I am pleased to tell you that I found that the prospectus did not, nor did you, do justice to the property. I found it to be better than it was described. I have given you one order as you know for stock, and expect to give you a further order before the price advances. I believe you are offering a good, honest proposition in which, practically, all element of risk is eliminated, and in which there is likely to be handsome returns for many years. In addition I believe that this stock offers an exceptional opportunity to realize a substantial profit within a year, as is the case with the "Consolidated Trough" stock, in addition to the dividend. It suits me. Very respectfully, EDWARD H. ALLEN.

THOMAS & THOMAS, Attorneys and Counselors-at-Law, Troy, Ohio, Sept. 1, 1903.

Messrs. G. N. Bierre & Co., DEAR SIR:—Having just returned from a visit to the Joplin district, where the mines of the Mercantile Metal Milling Company are located, I am more than pleased to bear testimony to the practical demonstrations I found there, of the truth of the Company's prospectus. In fact, that prospectus does not tell the whole story in regard to the returns to stockholders in the shape of rich dividends upon their stock. Every facility was furnished our party to verify the claims of the Company and we conversed with several parties familiar with the mining camp, and we did not find a person who did not speak in the highest praise of the group of mines owned by the Company and of their splendid share as dividend producers. I am satisfied that investments in the stock of the Company are safe. I shall take pleasure in recommending the stock to my friends in this locality.

We want stockholders everywhere. Remember we do not deal in "prospects," but in actual properties of known value. Our motto is, "First-class mining properties thoroughly worked." Write for information especially if you would like to make a purchase.

**JOHN MORTON, General Fiscal Agent, 205-206 Wainwright Bldg., ST. LOUIS, MO.**

Yours truly, WALTER S. THOMAS, P. S.—I have forgotten to state that I have subscribed for a block of the Company's stock and shall take more in a few days. W. S. T.

REEVES PULLEY CO., Columbus, Ind., U. S. A., Aug. 26, 1903.

Mr. H. C. Bailey, DEAR SIR:—The writer, in company with Mr. Wm. Henderson and Mr. Joe Jewell, our accountant, has just returned from an inspection of the zinc properties located in the Joplin Zinc district, in Southwestern Missouri, which it is the purpose of the Mercantile Metal Milling Company to operate.

I was more than pleased with the investigation throughout, both as to the zinc property, and what was perhaps of more importance, the individuality and standing of the men connected with this undertaking.

We had our Mr. Jewell go over the private ledgers and accounts of the Company, so far as possible, and his report is herewith attached.

In St. Louis, Tuesday, I investigated as thoroughly as I could into the personnel, responsibility and integrity of Mr. Jno. Morton, who is the general fiscal agent for the Mercantile Metal Milling Co.

I found his standing to be very high and his integrity to be unquestioned; furthermore, that he has made a success of mining ventures in the lead district. He is the head of the Consolidated Trough Mining Company, which is now paying 2 per cent. monthly dividends.

There was nothing apparently covered up in connection with the investigation. Mr. Morton is apparently a very conservative, straightforward man. He is a man who inspires confidence, I have sufficient confidence in the property and the men managing it, that it is my purpose to invest in this issue of stock to the extent of my ability. Very respectfully, G. L. REEVES.

THE AKRON BELTING CO., Akron, O., Aug. 12, 1903.

Mr. G. H. Bierre, DEAR SIR:—At the earnest solicitation of Mr.

Jno. Morton, et al., but against my own wishes, I consented and did go, and inspected the zinc and lead mines of the Mercantile Metal Milling Company, near Joplin, Mo., by going down into the mines and actually seeing the vast amount of rich ore therein, and actually seeing the miners taking the ore out, then seeing the ore crushed and the ore separated, each into its own bin, ready for shipping in cars with a few rods from each mill, for which ores a check is received of highest market price before shipment of goods, thus avoiding possibility of bad accounts. Generally, shipments are made at the end of each week. When I realized the extensive ore beds, the mills doing such prompt work, the ready market on the spot, and best of all "spot cash" in advance, I was not only glad I went, but was highly pleased with the entire outfit. I found nothing over-stated in the prospectus as to the mines, mills, market, or books, showing output of ores and net cash receipts. In short, as a clean cash business (no bad accounts), at this writing I know of nothing to equal it. I took what stock I could pay for and expect to sell bank stock and purchase more of the M. M. Co.'s stock, and think I'm safe in doing so. Yours very truly, SUMNER NASH.

Mr. H. C. Bailey, Akron, Ohio, Aug. 13th, 1903.

DEAR SIR:—I have just returned from a tour of investigation of the mines of the Mercantile Metal Milling Company, at Joplin, Mo., where I had gone upon the invitation of your Company. I made a thorough inspection of the mine and books of the Company and found that your statement previously made to me was not over-estimated. I also ascertained that the mines at present rate of earning show over \$200,000 per annum instead of \$162,000 as shown by earnings last year of former owners.

I have made a substantial investment, and expect to increase my holdings in a short time before the advance in price of the stock, as you can conscientiously recommend this, as a most profitable and safe investment. Very truly yours, J. W. EARE.

of trouble will be feed thee, then all out of the fifty part of thine afflictions. Then, the other point is suffer. I am obliged to hurry over these truths, and leave you to meditate upon them afterwards. "He shall never suffer the righteous to be moved." Learn, from this declaration, that nothing will happen to you but what God permits. There are some things which are very grievous, which God does suffer to happen to his people; but there are other things which he will not suffer; he will never allow them to come. "No," says he, "my child, who has walked uprightly before me, my righteous one, the man who spoke the truth, the man who did the right thing, I will not suffer that man to be moved. He may be moved as the boughs of a tree away to and fro in the breeze, but not as the roots of a tree torn up by a storm. He may be moved a little, like a ship riding at anchor, which just swings with the tide; but he shall not be driven out to sea, or drift on to the rocks to his destruction."

"He shall never suffer the righteous to be moved." Do you catch the palmist's idea? It is as if God interposed, and said, "No, I will not permit that." A father may see his child somewhat put upon, yet at first he may not interfere; but, at last, a cruel blow is struck, and he says, "No, I will not stand that." While I have an arm to defend my child, he shall not be treated in that fashion." Well, then leave everything with your Heavenly Father, for he will not suffer you to be moved. If you are really righteous, trusting in the Righteous One, justified by the blood and righteousness of Christ, and are doing what is right in his sight, he will not suffer you to be moved. The next time you are sorely vexed by the tongue of slander, go and tell your Father all about it, and do not fret over it. If somebody has done you a great wrong, you may say to him, "I shall be obliged to refer you to my solicitor." But after you have done that, I hope you do not go writing letters to him on your own responsibility. Refer everything to God, and leave all with him; for, so, a blessed peace will bedew your spirit, making your life on earth like the beginning of life in heaven.

In closing my discourse, I must just say that I do feel, in my inmost soul, the deepest pity for those of you who have no God to go to when you are in trouble. You have a burden to bear, but you cannot cast it on the Lord. He will suffer you to be moved, for you do not cry unto him to help you. I feel that I would rather be a dog than be a man without a God. I think I could make myself happy if I were only a mouse in its hole; but if I were a prince in a palace, without God, I should be utterly miserable. O poor hearts, if you really want him, he is to be had! If you are longing for him, he will come and meet you much more than half way; yes, all the way will he come to every one who wills to come to him. As soon as you say, "I will arise," he has already arisen, and is on his way to meet you. Practically there is no distance for you to go, for he is there, waiting to welcome you. Believe in his dear Son, and live. First cast your great burden of sin upon him, and then cast upon him all other burdens that he is willing to take from you; and soon he will put a new song into your mouth, and establish

your goings. The Lord grant it, for his dear Son's sake! Amen!

### VALUE OF THE PRAYER-MEETING.

The real average prayer-meeting gives the pastor no little worry, and yet no little comfort. It both discourages and encourages. It has been called the thermometer of the church, and the pastor who so regards it will frequently see it register down close to zero, or spasmodically bound up to blood-heat. Like very many of our cheap thermometers, it is a very flimsy, unreliable affair, not infrequently making the pastor believe his garden is about to be blighted by the chilling frost of indifference. It has been called the pulse of the church, and the pastor with his

fingers on the pulse becomes very solicitous about his patients condition. The patient refuses to improve, or die, although it seems about to expire. He wishes sometimes it would, but is afraid to kill it. He administers tonics and stimulants, then tries alterants; finally becomes reckless and blisters or bleeds. Still it lingers on, the same real, average prayer-meeting.

I find, ordinarily, the most faithful consecrated members in the prayer-meeting. They may be few in number and yet have a successful prayer-meeting. Paul and Silas held a prayer-meeting in the dungeon at midnight that was very successful. So to-day our little prayer-meetings frequently

open doors of opportunity to do good, and loose the shackles of sin and sorrow. Every minister should love the prayer-meeting for the help and strength he receives therefrom. When Peter was in prison the brethren and sisters assembled were praying for him, and before they adjourned Peter was released. The good angel led him out back to light and liberty. The faithful few praying for their pastor is very strengthening and helpful. He may be in the dark dungeon of doubt, discouragement, or despair, but their prayers will surely send the good angel to lead him into the light. He may have dangerous places to pass, in the way of church troubles, financial embarrassments or severe

temptations, but the angel will put the guard to sleep and the gates will open at his approach. Every pastor needs these prayers to lift him upward and urge him forward.

The prayer-meeting also is helpful to the members. It is a Sabbath in midweek, a terrace on the mountain side, an oasis in the desert. Horace Bushnell said, "The soul of all improvement is the improvement of the soul." No man can truly pray without improving his soul. Joseph Parker says, "When a man loses his sense of religious awe he has exhausted the supreme fountain of spiritual joy." We should cultivate this sense by communing with God. Dr. R. E. Dawson.

Editorial Varieties

Editorial

The Committee of Co-operation met in Lexington last Friday and agreed upon a plan of campaign for raising the \$75,000 additional endowment for Georgetown College.

It is rumored here that four Kentucky Baptists of large means will signalize Dr. Taylor's acceptance of the presidency of Georgetown College by giving \$10,000 each to the fund for endowing the institution.

We had not heard this rumor, and yet we will rejoice if it proves true. We have more than four Baptists who can well afford to give \$10,000 each to this cause, and no better time could be chosen than the coming of Dr. Taylor.

This campaign for the endowment will be also a campaign for education which will prove of great value to all our institutions of learning.

The plan is to have as many churches as practicable visited by two members of the committee or by two brethren in their behalf.

It should be borne in mind that it is not necessary that the money should be paid by January 1st next, but only that it should be secured in valid subscriptions.

The time is short and it is necessary that we should be up and at it, with all our might. The committee would like to hear from pastors both in regard to visiting their churches and in regard to their visiting other churches in behalf of this cause.

Let the friends of the College be watching up their minds as to what they can do, in the way of heroic giving. It is an occasion not likely to be repeated.

It is proposed to organize a Kentucky Baptist Historical Society. An informal meeting was held at Winchester after the meeting of the General Association, and a committee was appointed to arrange for the organization of the society.

It has long been believed that there ought to be some systematic effort to preserve our Baptist history. Much has been lost that might easily have been saved, and much more will be lost unless it is saved in time.

At the recent session of the National Educational Association a resolution was adopted beginning: "It is apparent that familiarity with the English Bible as a masterpiece of literature is rapidly decreasing among the pupils of our schools."

Such being the fact, what is the remedy? Let Christian parents have their children memorize selected parts of Scripture. Let them be made familiar with the Bible narratives. Let the Sunday Schools be filled up and let them be multiplied.

Our neighbor, the Central Methodist notes approvingly an article from the Texas Christian Advocate written to prove that Baptists formerly practiced infant baptism.

We respectfully ask our contemporaries to name "the leading and most thoroughly educated men" of "the Baptist church" who admit that "only a few centuries ago the Baptist church practiced the rite of baptizing infants."

The Advocate goes on to tell how in the Reformation in Switzerland and elsewhere men who became Baptists had practiced infant baptism, and this, mirabile dictu, is the proof that "the Baptist church practiced the rite of baptizing infants."

Why did not the Advocate continue its proof (?) by showing how Carson, Judson, Rice, Fuller,

who became Baptists once practiced infant baptism? That a man was a Pedobaptist and becomes a Baptist proves that Baptists are Pedobaptists, does it? Yet this is exactly the logic (?) of the Advocate.

We are informed that an effort is to be made to induce Congress at its coming session to repeal the anti-canteen law and to allow drinking saloons to be opened in the camps of our soldiers.

This plea is foolish. To encourage men to drink is to help their drinking. To have a saloon inside the camp, even if it be ever so strictly regulated, will but train the soldiers in drinking and help to send them to the saloon outside.

Let it be borne in mind also that the liquor dealers are favoring the repeal of the anti-canteen law, because it interferes with their trade. This shows that suppressing the saloon in the camp diminishes the amount of liquor consumed by the soldiers and so promotes sobriety in the ranks.

Write to your Congressman and your United States Senators that you wish them to oppose the repeal of the army anti-canteen law. "Eternal vigilance is the price of liberty," and it is the price of everything worth having.

We have always claimed that preachers' sons were not worse than others. And now the famous French scientist, Prof. De Candolle, after a careful investigation says that preachers' sons surpass all others in the ranks of science and learning.

Among the great men are enumerated the following sons of preachers: Agassiz, Euler, Linnaeus, Hallam, Whately, Bancroft, the Wesleys, Spurgens and Beecher, Young, Cowper, Coleridge, Tennyson, Lowell, Nelson, Drake, Charles, Bell, Goldsmith, Addison, Wren, Reynolds, Wilkie, Emerson, Holmes, Kingsley, Macaulay, Thackeray, Swift, Sterne, Hazlitt, Judson, Henry Clay, Dean Stanley, Matthew Arnold, Jonathan Edwards, Fitz Green Halleck, Chester Arthur, Grover Cleveland and many others.

While being a preachers' son is no guarantee that a young man will be good or great, yet it does increase the probabilities in his favor.

Statistics for cancer in the United States show a death rate 38.9 persons per 100,000 for last year. This is a rate of less than .01 per 1,000—not a large rate. The mortality for this disease is heaviest on the Pacific coast, being 51.9 persons per 100,000. Next comes the heavily timbered region of the Northwest with 46.8. The Atlantic coast has 41.5. The Gulf coast 20.2, the central

Appalachian region (Eastern Kentucky) 20, the Mississippi River belt (Western Kentucky) 11.3. So Louisville would come between these last figures with about half the average rate for the entire country.

It is a striking fact that foreign born people are twice as likely to have cancer as native born. It is also true that the cancer rate is higher in rural than in urban districts. It is claimed that the newly discovered metal, radium, can cure cancer.

At the last meeting, the Centennial of Long Run Association, a committee was appointed to publish, if they could provide for it, the minutes of the association for the whole hundred years of its existence. This will make a stout volume whose cost, the edition being limited, is estimated at \$2.50 a copy.

All persons who have copies of the minutes of the Association, particularly old copies, are urgently requested to send them to Dr. W. J. McGlothlin, chairman of the committee, 500 W. Broadway, Louisville.

All persons who wish copies of the volume when issued will please send their names to the Western Recorder. It is important to have some idea of how large an edition should be published.

Dr. O. F. Flippo proposes a method of exercise for preachers, which the Commonwealth calls the "Flipponian" method. He recently had photographs of himself taken while engaged in this exercise and they illustrate his method. He was on a chapel car, and one of the photographs represents him as standing on a ladder leaning against the outside of the car vigorously cleaning a window with brush and water.

An alleged Baptist paper, which invited the Rev. J. N. Hall to advocate in its columns his peculiar views in regard to missions and boards, now has the — to say: "The Western Recorder is suspected of Flagism and other things. It clubs with the Flag-birds of a feather," etc.

The Southern Presbyterians, according to the Herald and Presbyter, have 235,142 members and contributed last year, all told, \$2,374,648, an average of a little over \$10 a member. It is an old saying that a Presbyterian church cannot exist where there is no bank.

The Baptist Banner quotes, without any credit, an editorial of the Western Recorder. We are glad to have our contemporaries quote us, but we ask that proper credit be given.

Robert J. Burnett in the Commonwealth speaks of this as the age "of best selling books, written in sixty minutes, read in thirty, and forgotten in fifteen."

An American preaching in London lately is said to have delivered a "rousing" discourse.

More and more the breweries are coming to own the saloons. This is an important element in the case.

We are glad that the Rev. T. J. Richey's thoughtful little tract—"Man's Importance as a Being," is having a wide sale.

Dr. E. L. Powell, of this city, is about to issue a book entitled "Savannah: The Reformation of a City." We will await its appearance with much interest.

We regret that Bro. R. R. Acres, of Clarksville, has been obliged to go to Philadelphia for special treatment. We earnestly hope he will soon be fully restored to health and usefulness.

We congratulate our church at Hazlebold, Tenn., and their pastor, the Rev. Lloyd T. Wilson. They have 223 members and for the past year they have contributed \$1,613.19 to missions, America and amen!

Dr. P. T. Hale tells us he had a fine trip to Morristown, Tenn., where he preached the Centennial sermon. He showed him the old church book of the church near Warrensburg, where his great grandfather, Philip Hale, was church clerk in 1793.

Moderator W. E. Powers, at the Louisville Baptist Pastors' Conference, Monday, told of attending the Ladies Association (Anti-Mission). Years ago this was one of the strongest bodies in the state. But they opposed holiness and now they have but eight churches, the largest of which has only twenty members, and there are only a little over 100 members in all. Antimissionism means decay and death.

Frederic Harrison, the greatest living infidel, recently said as quoted by a London Times and Freeman, in discussing the future agnosticism: "The result of the whole negative attack of the Gospel has, perhaps, been to deny the moral hold of Christianity on a society."

President Harrison writes us that the Bethel College opened this session with 10 of the total enrollment of last session, which was the best for several years. He adds: "The work is going up splendidly. I am delighted with the teachers and with the character of students, and feel grateful and encouraged." We congratulate President Harrison and the College.

Rev. David Davis in a recent speech told of the device of an old minister who had been annoyed by people coming to see him and staying in his study an unreasonable time. He had this framed and hung up over his fireplace: "The Lord shall bless thy going out, but he will not tell how effective thy text proved."

A writer on the first page of the Central Presbyterian insists that the injunction, "Ye must be born again," not fall from grace, there are no theological professors, but does not apply to them. They are born regenerated, seems. But he forgets that the theological professors were just as truly as good as any other children.

If we understand the creed of the Cumberlandites it is neither fish, flesh nor good red herring. They try to own a half way house between Calvinism and Arminianism. They deny election of hold on to final perseverance. Now children are born regenerated and not fall from grace, there are no members in the world, the daily papers the contrary notwithstanding.

SALEM ASSOCIATION.

The Salem Association, of Tennessee at Prosperity, Wilson county, will give our readers a report. Its officers are all laymen. The churches were represented and the hospitality all could have been desired. Prosperity a noble church, located in one of the best farming regions of the state. Home was with Bro. Thomas Easton of God's nobleness. The program goes into many homes in that region. It is a real pleasure to meet such people.

Club Springs, Tenn.

Pastor H. M. Long writes: "I change my address from Columbia, Miss. to Carrollton, Ala., where I accepted the care of the church in"

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

# Teachers' Edition of The American Standard Revised Bible

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sacrifice that Brother Owens and myself could at all hold this meeting, and only for the glory of God in meeting vicious errors, and preaching the strong doctrines of our denomination could we consent to do so."

Last Sunday a splendid series of meetings closed at Gnat Crossings church. The immediate results were forty-one additions, thirty-two by baptism and nine by letter and restoration. Pastor T. J. Stevenson was assisted by Bro. Watson, of Midway, whose preaching was direct, loving and spiritual. All denominations were deeply interested. Twenty-four of the converts were young men.

Bro. Jas. W. Bristow writes: "I closed a meeting with my church at Olaton on last Wednesday which resulted in fifty-three additions, forty-six for baptism and seven by letter. Six were from the M. E. church, one from the Campbellite, one Greek Catholic. We had also a household baptism running down to the third generation, grandmother and grandfather and grandchildren all in the water together and no babies. I had the assistance of Bro. T. V. Radcliff, who preached the gospel and gave to both saint and sinner his portion. We took tomorrow to Big Chilly to hold a meeting, and we go trusting God to bless our efforts in the attempt to lead sinners to Christ. Brethren, pray for us that we may attempt great things for Him who died for us, and that our work in his hands may prosper."

Pastor J. B. Buzeman writes from Campbellville: "God has been gracious to us in giving us a glorious meeting, in which there were twenty-three precious souls received into the fellowship of our church by experience and baptism and three by letter. Pastor Everett Gill, of East church, Louisville, did the preaching. He is a strong preacher, a dear good brother and a faithful servant of Christ. I feel so lonely since he left. By my association with him I trust that I am a more faithful servant."

Bro. Robert H. Tandy writes from Burgin: "Our people have been greatly benefited by a ten days' visit from E. Pendleton Jones, of Owensboro, Ky. His strong heart-searching sermons attracted large crowds and awakened a desire in many hearts for a more consecrated life and a more faithful service. There were ten additions to the church."

Pastor J. S. Gatton writes from Dallasburg: "We had good services at Dallasburg yesterday, congregations large and attentive. The annual church letter in the Association was most approved. The church numbers 224 members, and contributed to combined missions \$218, to the Orphans' Home \$27, and to church expenses and pastor's salary \$600. The church is growing nicely in the grace of giving and in many other ways. The church is composed of a noble band of brethren and sisters."

Bro. W. J. Levi writes: "I have closed a very good meeting at East Fork church, quite a number of additions to church, also nine additions to Union Chapel church."

J. L. Hart, pastor, writes: "We have just closed a meeting at New Highland church, Meade county, in which there were 43 additions to the church, 40 by baptism. Bro. E. T. Poulson, of the Seminary did the preaching for us. We will ever remember him as a strong and sweet gospel preacher. The church was greatly revived, and we go to the Association next week with one of the best letters in the history of the church. To God be all the praise."

Pastor J. J. Willett writes: "We have just held two profitable meetings. First we held two weeks at Salem church, which resulted in ten additions to the church, seven by experience and baptism and three by letter, and church revived. Second, we held a two weeks' meeting at West Big Spring church, which resulted in eleven additions to the church, eight by experience, two restored and one by letter, others soon to follow, church revived. We had the assistance of Bro. J. W. Downey, of Vine Grove, Ky., to assist in both of the meetings. We find him a safe man, uttering no uncertainties, trusting to the gospel and the Holy Spirit for his means of success. His patient, earnest preaching won the hearts of pastor and people."

Pastor W. T. Short, writes: "A rejoice with us. We have just closed a series of meetings at Good Hope church, Taylor county, Ky., of thirteen days duration, resulting in twelve additions by experience and baptism and one by relation."

A FINE KIDNEY REMEDY.  
Mr. A. H. Hitchcock, East Hampton, Conn. (The Clinician), says, if any suffer from kidney trouble, they should use Dr. Williams' Pink Pills. He will direct them to the nearest drug store to be had. He makes no charge whatever for the remedy.

The church did faithful service which Lord wonderfully blessed. We had Eld. E. Lee Smith of Kyring, Ky. with us all the time. The church and people in general showed their appreciation of Bro. Smith by their regular attendance in overflowing numbers. He preaches the old-time religion with demonstration and power, and God honored his efforts. May his blessings continue to rest upon his labors in the prayer of us all at his Good Hope church."

Pastor J. S. Willis writes: "I have just closed a meeting of fifteen days at my church in Clark county (Allensville) which resulted in thirty-two additions; there were twenty-five baptized and one awaits baptism; three by letter and three under watchcare. Bro. J. E. Woolford, of Lancaster, was with me and did good preaching. I am now engaged with my church at Wallaceton, Madison county. Bro. S. C. Humphreys is doing the preaching. We hope for good results for God."

Pastor W. S. Ryland writes: "God has graciously revived the membership of Muddy River church, Logan county. As the result of meetings continuing from August 4th to 25th twenty-eight were baptized, one joined under watchcare and eight others found peace in believing. Bro. C. C. Devine, of Bethel College, preached for us, and from the very beginning the Holy Spirit accompanied his word with power. Four came to us from the Methodist church and one from the Cumberland Presbyterian. It is probable that still others of the converts will follow their Lord in baptism. Ours is the joy: to God be all the glory."

Pastor B. J. Davis writes: "We recently closed a two weeks' meeting with the Little Mount church, in which Pastor E. F. Wright, of New Liberty, did the preaching, and right well did he do it. Our people were never favored with a series of sermons which they appreciated more mightily. Then, as a man Bro. Wright won all hearts. There were six additions to the membership, three by baptism. Next Monday night we begin our annual meeting with the Clayville church. Bro. Bodin, of Mt. Sterling will assist us. This will close his work in the state."

S. P. Devasult supplied at Harrod's Creek church Sunday. He reports a very pleasant visit, and many signs of progress in their church work.

Pastor J. R. Chiles writes: "On last Saturday night we closed a good meeting at Buffalo Lick church, Shelby county. Brother H. B. McLean, the new pastor at Eminence, was with us. He preaches the old gospel with simplicity and power. Six were added to the church by baptism and one by letter."

### NELSON ASSOCIATION.

Convened at Little Union church, one of the nicest country Baptist churches in the state, where Dr. J. A. Booth has been pastor for eighteen years. He presided as Moderator with marked ability. We know of no better material for Moderator of the General Association of Kentucky.

Pastor Johnson, of Cox's Creek, will report proceedings. The entertainment was up to the highest Kentucky idea of hospitality. On last Sunday it was my pleasure to preach for Pastor McChesney at the Lebanon Junction. They are delighted with their new pastor and are proceeding to build a pastorium for him and his family. I enjoyed the hospitality of Brother Hocker and Brother Moberley. Dr. J. F. Williams attended Nelson Association. He is aiding Pastor Burns in a meeting at Bloomfield. Brother Williams is one of our most successful pastor evangelists.

The Louisville and Nashville Railroad offers special low rates to the South and Southwest for Oct. 20th. The tickets are good returning for 21 days from date of sale with stop overs allowed on going trip at any point South of the Kentucky-Tennessee state line. Think of going from Cincinnati to Houston, Texas, and back for \$18.00. Fall information obtained from C. L. Stone, G. F. A. Louisville, Ky.

### DR. CARROLL ON DR. TAYLOR.

WESTERN RECORDER, Louisville, Ky. The reading of your recent announcement that Dr. J. J. Taylor, of Norfolk, Va., had been elected president of Georgetown College, Kentucky, left upon my mind three very distinct and pleasurable impressions.

First: I rejoice when scholarship finds recognition and honor. Second: The disavowal by all of the trustees that they were influenced pro or con in this election by any prejudice arising from the late Whitsett controversy points in a good direction. Why should a Christian keep a knife up his sleeve to serve his prejudice?

Third: The marked courtesy which distinguished the later controversy between Drs. Taylor and Pollock ought to tend to make them fraternal and respecting colleagues. I am sure the Baptist people generally, loving both the great institution and its president-elect will rejoice in the prosperity that will likely accrue from the hearty co-operation of all the parties interested in the new relations. Very truly,  
R. H. CARROLL.  
Waco, Texas, Sept. 19, 1903.

### The Christian Index makes the following timely and sensible deliverances:

"We think it very unfortunate that in expressing opposition to Dr. J. J. Taylor, as president-elect of Georgetown College, the Baptist Argus should have dragged the Seminary into the matter by saying that Dr. Taylor was its agency. We do not believe any such thing. Dr. Taylor, like some other men, has objected to some things that have been advocated by some Seminary professors, and he has combated these strongly and ably. But that does not make him an enemy to the institution, and the Argus has done unwisely to say so. But inasmuch as the issue is in no way the organ of the Seminary, its utterances are only expressions of its own opinions. We are sure the Seminary professors are too wise to let any such notion enter their heads, and we hope they will, as occasion offers, show that they do not feel as the Argus does."

The Southern Railway will sell excursion tickets from points in Kentucky to Louisville and return at one fare plus 25 cents, Sept. 28th to Oct. 3d, and also Oct. 6th and 8th, good to return till Oct. 11th. This is in order that the people may witness the maneuvers of the United States Army at West Point, Ky. The post Point is 21 miles from Louisville on the Illinois Central road, and convenient schedules will be arranged.

Dr. John F. Forbes has retired from the Presidency of the John R. Stetson University greatly to the regret of his friends in Florida. The Baptist Witness paid him a glowing tribute last week.

### Do You Know What It Means to Cure Constipation?

It means to turn aside and throw out of the body all the woes and miseries caused by a clogged up system, and they are many. Constipation means that the bowels are weak so that they cannot keep up that constant motion the doctors call peristaltic action. When that stops passages cease, the blood begins to absorb the poisons through the walls of the intestines and thus disease is scattered everywhere. Death often lays its foundation in this way. Torturing diseases like dyspepsia, indigestion, kidney troubles, liver complaints, heart disease, headaches and a hundred and one other complaints start that way. A cure must come through toning up, strengthening and invigorating the bowels. This can be easily, gently, and permanently done by Verinal. See Palmato Berry Wine. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Verinal Remedial Co., 89 Seneca Bldg., Buffalo, N. Y. All leading druggists have it for sale.



The REV. J. J. TAYLOR, D.D., President of Georgetown College.

## AMONG THE Churches.

### LOUISVILLE.

Bro. (Third and St. Catherine) and Mrs. Eaton's themes were "The speaking of the word" and "The speaking of the word." Bro. B. B. Webster, will aid the pastor.

Pastor Jones preached on "The enthusiasm" and on "The seriousness."

Pastor Weaver spoke of "Departure and return" and "Question to Christ." 212 received.

Pastor Gill's topics were "The vision" and "The great one" joined by letter.

Memorial—Pastor Hamilton spoke of "Pure from the blood" and "Better than gold." Praying begins Sunday. Bro. F. P. is aiding the pastor.

Second and Walnut—Pastor subjects were "Our words" and "The next Sunday is the day." Fare well meeting on Friday. Four received by letter, baptism and one baptized.

Pastor Foster spoke on "Bible" and on "The happy man." and for baptism, two by letter and one by letter.

Pastor Leonard discussed "The command" and "God's love" joined by letter.

Bro. Pastor Jenkins' topics were "Oneship" and "Alms." One baptized. Mission.

Pastor Tralle spoke on "The reward" and on "Exercises for people." One received for baptism.

Pastor Taylor discussed "The Spirit" and "An evil result."

Bro. Avenue—Pastor Longier Christians in their native land. "God-manward and man-ward."

### POWERFUL MEDICINE.

Dr. Williams' Pink Pills for Pale People. It is a tonic laxative of the highest class. It builds up the bowels, restores the lost action and adds new life and vigor. Only one small dose a day will positively cure constipation of any degree by removing the cause of the trouble. Try it. A free sample bottle for the asking. Verinal Remedial Co., 89 Seneca Bldg., Buffalo, N. Y. All leading druggists have it for sale.

Southgate St.—Pastor Clarke preached on "Partaking of the divine nature" and on "Setting apart the godly." One received for baptism. Temperance league formed.

Third Avenue—Bro. Hagan spoke on "Remembering the Saviour" and on "The precious Saviour." One joined by letter. Meetings daily.

Twenty-sixth and Market—Pastor Reed's subjects were "Of good cheer" and "Waiting on the Lord."

Highland Park—Pastor Hill conducted a children's meeting and preached on "The foolish bargain."

Hope Mission—Pastor Bruce reported a good week.

Van Buren St.—Bro. Hughes' subjects were "The blood of Christ" and "The human will." One profession.

Culbertson Ave. (New Albany)—Bro. J. S. Dunlop spoke on "Being dead to sin" and on "Decision."

Thirty-sixth and Grand—Bro. McFarland preached on "The Prodigal Son." Two received by letter.

Big Spring and Barren River—Pastor Hunt spoke on "Christ's interest in his people" and on "Living worthy of the gospel."

Fewer Valley—Pastor Bennett spoke on "The Spiritual life."

Liberty—Pastor Pavers preached on "The wants of the age." Two received for baptism and baptized.

Marydale—Bro. Taylor addressed the children.

Bro. Dequent made some kind and tender remarks in taking his leave of the Pastors' Conference.

Bro. Tralle made an interesting address on Bible study especially by young people in the culture courses. Bro. Taylor, Allen, Hamilton, Holtzclaw, Jones and Foster spoke.

Ormsby Ave.—Pastor Cannedy preached on "The death of Christ." Two received for baptism, one by letter.

### THE STATE.

Bro. J. H. Burnett, recently of Glasgow, accepts the call to Hartford, and he will make his home there.

Pastor O. M. Huey writes from Stanford: "I want to write you to tell you how we enjoyed Bro. Rimer's preaching for the last two weeks. He was great. Seems so familiar with the Scriptures, and his reading and commenting upon the Scriptures were fine. Made God's word so plain, and his preaching above all I have heard. His sermon on last Sunday morning on 'More than conquerors' was the finest sermon I ever heard, and everybody that heard it—Presbyterians, Methodists and Campbellites were of the same opinion. We enjoyed him in our home."

J. B. Ferrell writes: "The writer and Bro. J. L. Owens just closed a fine meeting with Ellisburg church, which resulted in fifteen additions, eleven by experience and baptism, one by letter and three by relation. Brother G. R. McKinney, layman of McKinney church, was with us all through the meeting and rendered valuable assistance. It was thought by some that it would be impossible to have a successful meeting under existing circumstances at Ellisburg, as they have been without a pastor for about a year. It was at a great

# Family Circle.

Stories for the Young and Old.

## MY DOLLY'S ASLEEP.

BY MARGARET E. HANCOCK.

"My dolly's asleep," the wee bit maid sat on the doorstep and cheerfully played.

The skies above her were dark with a frown,  
The rain fell fast over the dismal town.  
It drenched her frock and dripped from her hair,  
But the little mother did not care.

And she hadn't a mother to look at her,  
As she sat on the doorstep and did not stir.  
A light of love in her happy face,  
And dolly close in her fond embrace.

But what do you children, with dolls to spare,  
Beautiful dolls with golden hair,  
Dolls which open and shut their eyes  
And look so gentle and cute and wise,

Suppose was the dolly this wee bit maid  
Cradled and cuddled as she was played?  
You needn't be sorry, I tell you true  
The child was contented the whole day through,

Though her doll was only a bottle, found  
In an ash heap in the cold, wet ground.  
Fancy and love had joined together,  
And the dear little heart was light as a feather.

Though the wild wind blew and the wet rain fell,  
Her dolly and she were happy and well.  
—Youth's Companion.

## JOHNNY'S TRIP TO THE CITY.

It was at the school recess that the brilliant idea first came to Johnny Kirkwell. The day was so cold, the first cold snap of the winter, still only eight children had come to school. Six of the eight were boys. The two girls lived so near the school-house that, when they had been bundled up with their fathers' stockings drawn over their boots and their mothers' veils muffling well their noses and cheeks, they could run over to school without being nipped by Jack Frost, even in this biting mood.

Of course, Johnny Kirkwell was one of the chubbey boys. He was a little fellow with chubby cheeks and red hair, one of the boys who generally know what they want and then generally set out to get it, instead of worrying because somebody else doesn't give it to them. At recess nobody wishes to go out in the cold, so the children sat round the stove and talked about their stockings hopen.

"What would you do if you had all the money in the world?" asked Daisy Phillips of her seatmate, Harriet Bowman.

"I don't know," said Harriet vaguely. "What would you?"

"I'd buy every single scholar in this school a bicycle and a wax doll—girls, I mean, of course—and a solid gold watch and chain."

Johnny's mother was very kind, and she could not go on. She drew Johnny closer, and kissed the eager face uplifted to hers. Then she crossed the room to Beattie, who was playing with some blocks on the bed. "Mother's two comforts, that is what you are. Perhaps Beattie can do better for you this summer, and take Beattie down to the hospital at least; and then the doctors can see."

She tried to speak cheerfully, but Johnny could not put the thought from his mind. He talked the matter over with Daisy later. Then he took her advice, and wrote a letter to the great doctor.

"Dear, Great Doctor—I am Johnny Kirkwell, and I live in Lyman Falls. Sister Beattie cannot walk. Will you please come up here and cure her? I will begin to earn the money to pay you as soon as warm weather comes. I am putting big. I earned three dollars and sixty-three cents last summer.

Your friend,  
Johnny Kirkwell.

P. S.—It seems as if I should die if you don't come to cure Beattie.

Daisy gave him a stamp, and he sent the letter to the place mentioned in the paper, but that seemed very far away. He waited four whole days, but no answer came; and the newspapers told the village people that the time was drawing near when the great doctor would visit the city.

Johnny looked at the money in his bank. Only forty-eight cents were left of all he had earned, and he gave a disgusted look at his new boots which had taken so large a share of it. That night, when he had kissed his mother and sister good-night and gone up to his room, he did not undress as usual. At three o'clock he left the house, creeping carefully under the stairs, and strapped a ticket for forty-five cents that took him to the Junction, and found out that a train for the big city would come along in less than half an hour. He left a little note pinned to his pillow, which read: "Dear Mother—I've gone to the city. I've got to see that doctor. Don't worry."

With a heart full of courage, Johnny boarded the express train. "I'm just borrowing a ride," he explained to himself. "I'll pay it back when I get back." But the conductor did not like the idea, and told him he must get away at the next station. That was exactly what Johnny had expected; but he knew the stops were not frequent, and that he would be carried a long way. He explained as politely as possible, and the conductor was not so gruff as at first; but he spoke decidedly.

"Best wait at the station for a while," he added, "then they'll be telegraphing after you, and orders will come to let you back without a ticket."

"Go back? Not yet!" as Johnny held up his head as he stepped from the train. There is no telling how the little fellow would have come out if a man who had heard him tell his story to the conductor had not stepped off directly behind him.

"See here, my boy," he said. "You are pretty plucky. I wonder if my boy would dare do such a trick. Now look here. I'm a drummer, and I've got to do business in this town; but, if you've a mind to wait until the half past eleven train for me here, I'll let you ride on my mileage book as far as I am going. Maybe I ought to send you home; but blessed if I don't believe you'll do what you set out for, anyhow."

"Johnny's thanks were hearty; and, when he had eaten the two doughnuts he had brought from home, he felt that no matter where one goes to find them. He thought so still more when the man proved better than his word, and, before leaving him late in the afternoon, introduced him to a gentleman on the train, saying—

"I'll pay his fare down to the city if you will start him right after he gets there."

The second gentleman was a tall, dignified man, who questioned him closely, but kindly; and asked especially about Beattie. Just before they reached the city, Johnny's courage was at its lowest ebb; and it was then that the gentleman braced him up by saying—

"It is possible you may do something for Beattie, after all. I'll put you on a car that will take you to the Children's Hospital, and give them this card." Here he scribbled a few lines on it. "They'll put you up for the night somewhere, and I'll see you myself in the morning. Don't think any more about it to-night, and don't talk to anybody. They are all busy there. Tell them you are to wait there for me."

Johnny was so tired, and sleepy that he really could hardly remember afterwards, his card, was given a bowl of bread and milk, and shown a sofa where he might curl up for the night.

covered that Johnny had gone to the city to find the doctor. His mother went to see the teacher and the minister, and the teacher and the minister went to see the leading men of the place.

"Johnny is a brick," said Squire Fairbank. "He's quite right about it. Of course, Beattie ought to be cured, and that of foreigner of a doctor can cure her, let him!"

"Yes, but Johnny will be run over in the city. Johnny will never get home alive," wailed the school teacher.

"Telegraph for Johnny," said the minister; and everybody hurried to the telegraph station. They found that he had been put off a train, at the first station beyond the Junction; but nobody knew anything about him after that, because he had kept with his new friends and had his fare paid regularly, and of course no one recognized him as the friendly little fellow who the conductor had ordered to go home.

When the little procession went past the post-office on their way back to tell Johnny's mother and to talk the matter over, the postmaster's boy ran out with a letter for Johnny. Then they hurried, and Johnny's mother took it carefully and opened it with a half-pain while everybody stood waiting; and Daisy shouted: "Oh, it's from the doctor. I know it's from the doctor."

Yes, it was from the doctor's secretary, a brief little note, bidding Master Johnny Kirkwell, Esq., to be at the Children's Hospital, at the city, with his small sister on Saturday, at which time the doctor would take pleasure in examining her case, and if he did not operate himself, he would at least advise concerning the treatment.

In the excitement everybody seemed to forget that Johnny was lost until his mother began to cry again. Then she said: "What Sulphur Does For the Human Body in Health and Disease."

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Now people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dozed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "The liver, kidney and bowels are especially suffering from constipation or malaria. I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason, lauded by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy. At any rate, people who are tired of pills, cathartics and enemas should try Stuart's Calcium Wafers a few days, more palatable and effective preparation."

minister took matters in his own hands. "Here," he said decidedly, "you get your self and Bessie ready; and we'll go straight to the city, you and I. Squire Fairbanks says he'll stand back of anything I decide to do about it. We'll take the train to the city, and catch Johnny at the same time. Don't worry about him. He's all right. I'm sure of it."

Johnny's mother gasped. It seemed too good to be true, so far as Bessie was concerned; but how could she be happy when she didn't know where Johnny was? The minister promised to telegraph to the Children's Hospital, so that she should know before she started whether he arrived there safely or not; and, sure enough, when they took the train the next morning, the answer had come, reaching them before Johnny had waked up from his night's sleep on the old sofa.

The next day was full of surprises for Johnny. His new friend was one of the trustees of the hospital, and for his sake he was treated with special friendliness. In the afternoon he had a drive with one of the little patients and a nurse; and when the train came in at night, he should appear to his mother and the minister, who carried Bessie as carefully as if he had been used to it all his life; Johnny could not believe his eyes when he saw them, nor his ears, when they read him the great doctor's letter.

The minister took them to his cousin's house, where they stayed until the doctor's arrival; that is, all but Bessie, who was made comfortable at the hospital. And did the great doctor cure Bessie? Yes, we all hope so. She cannot walk yet, for her leg is still in a clumsy plaster cast; but the doctor was sure he had been successful. And all that Johnny had to do at the hospital that summer, when his sister had found out what her legs are for, he must work hard and save all his money to become a great doctor himself. Johnny thinks he will do a thing, he generally does it!—Clara Sherman, in The Christian Register.

4

## JUDICIOUS "LETTING ALONE."

"Tell me," I said to one of the most charming women I know, who seems to have made a wonderful success of her ten years of married life, "how you manage to do everything so easily, and to do so much more than other people, and to make every one around you comfortable and happy?"

She smiled at my praise, as she answered: "I am so glad to hear you say that; for if I am successful now, I have had to buy my knowledge with some bitter experience. You know what a nervous man my husband is. How could it be otherwise, with the strain he is under in his professional life, when, from the beginning, he had to do everything for himself and make his way by hard work and struggle? Well, when we were engaged, I didn't understand him at all. People may say what piece please about the engagement being the happiest time of one's life; I argue it isn't. I was always worrying John with little excursions, demanding of him reasons for this and that, interfering with him, and respecting his time or his individuality. Fortunately for me, his love stood the test of my tactlessness during our engagement, and the first year or so of our married life, but his health didn't.

He was nervous and restless—poor thing! He had so little rest or freedom with me. Then I saw my chance, and during those early peaceful weeks of her life, when I had time to think, I began to see things in their true light, and I made a few resolutions, which I have tried hard to keep ever since. Certainly things have been happier since I determined to let John alone."

I waited for her to go on, and watched the pretty little wrinkles light in her eyes. "I don't think there could ever be a real difference of opinion between John and me on the big things of life; but one doesn't have to confront big things very often, and it is in the little things that the rub is apt to come, and where a wife can't help but be vexed and annoyed by her pettishness. Well, this was the result of my resolutions: I try not to interfere in any way with John's business, nor to demur when he is obliged to go away often and to be often late at meals, and not ask him why, fretfully, when he finally makes his appearance, but to wait until he chooses to tell me. When he chooses to sit up late, as he does night after night, reading or writing, when I feel he is not prudent, according to my standpoint, I make myself keep quiet and not say him with advice to go to bed, and I try not to worry him about his particular economic or extravagant habits. Very often he does what I would consider unnecessary, but I have learned to respect his judgment enough to give him the benefit of the doubt, or, at any rate, to keep from telling him my opinion

when it is not asked. I have also never to ask him to do any errands for me; and, more than all, I try not to worry him with any of the domestic problems that are common.

"The little woman," I continued, thinking of the many men I had known who were wearying in waiting down to find a wife who was willing to put a tale of woe of the day's grievances which are exaggerated as they are later; and yet these same wives are not hard if they had had to listen to their husbands' business troubles, and be so in his incapacity to manage, and be so as they show their lack of ability to regulate their.—Presbyterian.

4

## WAKING FRANCOIS.

The name of Millet, the painter, been made familiar to many of our students by his "Angulus." His genius of the artist was roused and encouraged to tell in his recent biography the most original person of the fly and the one who had most taken upon Millet was his grandmother, who was an old countrywoman of religious faith, living in God, seeing things in God and mingling God in scene of nature and every act of his was of his grandmothers' making when he was a little child and he to him:

"I'm my little Francois! He knew what a long time the birds been singing the glory of God!"

When he had to leave home to Paris, his grandmother said, "I'll rather see you dead than unfilled God's commands."

At a later time, when he had made his way in Paris, she reminded again: "Remember, my Francois, God were a Christian before you were a er. Paint for eternity, and that the trump, which will call to take us on the eve of sounding."—The crane.

## NOT AFRAID TO DIE.

Eighty-four years old, Donald O. died in Ottawa recently. He was one of the Scots Grews and served on excursions to Queen's. He was a decided Christian man, not very demonstrative, having been converted in Scotland in early life, before he died he told his wife of his conversion. That it took place during on a stone fence in Scotland; that the last two verses of the letter of Romans were the words he used to bring peace to him. He made his wife promise him that she was dying she would place his body in those verses.

Early one morning he began to rapidly. He knew the change was coming, and opening his eyes he said son-in-law, "I am not afraid. I where I am going." Then she his wife he said, "Mary, you the promise you made me." She that she did. The Bible was by at the 8th chapter of Romans beside, and just as he was away his fingers were placed words: "For I am persuaded that death, nor life, nor angels, nor powers, nor things to come, nor height, nor any other creature shall be able to separate us from the love of God."

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Little Ones.

POETIC JUSTICE: A DOG STORY.

Father, what is poetic justice? asked Fred Stanley at the... "Poetic justice," he said, "is a... of justice that reaches us... through the unforeseen consequences of unjust acts. I will tell you a little story, Fred, that I think will furnish the illustration you are after.

"Run!" I shouted, and we did run; but the dog ran faster, and dashed into our midst with piteous appeals for help. The horns settled like a black avenging cloud over us, and the scene that followed baffles my power of description. We ran, we scattered, we rolled on the ground, and we howled with agony.

I have never known just how long the torture lasted, but I remember it was poor Rover who rose to the emergency and with superior instinct showed us a way to rid ourselves of our vindictive assailants. As soon as he realized that we too were in distress and could give no assistance, he ran blindly to a stream that flowed through the meadow not far away, and plunging in, dived clear beneath the surface. We followed him, and only ventured to crawl out from the friendly element when we were assured that the enemy had withdrawn. Then we sat on the bank of the stream and looked at each other dolefully through our swollen, purple eyelids, while the water dripped from our clothing, and a hundred stinging wounds reminded us what excessively funny fun we had been having with Rover.

"The poor dog, innocent and free from guile himself, judged us accordingly, and, creeping up to me, licked my hand in silent sympathy. Then some dormant sense of justice asserted itself within me.

"Boys," I said, "we've had an awful time; and, I tell you, it served us right."

"Neither of them contradicted me; and, rising stiffly, we went slowly homeward, with Rover at our heels. That, my boy," said Mr. Stanley in conclusion, "is a good instance of poetic justice." —Our Dumb Animals.

THE ANGEL OF THE HOUSE.

The mother, a widow, was delicate, but she worked for her child from morning till night. Before she left for school in the morning, Bessie would go to her mother and say: "I don't like the way you have done my hair—you must do it over again." Then she would pull off the ribbon and tangle her hair, and worry her mother until it was to her liking.

She would play on her way from school and reach home at the last minute, late for dinner. Then she would call out: "Oh, mother, I must have my dinner this minute, or I shall be late for afternoon school! What is there for dinner?" And if it were not what she fancied, she would put herself into a terrible temper, and go to school dinnerless.

At last, just after Bessie's fifteenth birthday, and when her chief thoughts were of going out, reading and dressing, the doctor called her aside and spoke seriously to her: "For years," he said, "your mother has waited on you, and in this way she has increased her illness. Now she will never walk again, and it is your turn—you wait on her. There is one whom your mother knows and loves, who will take all you do for her as done for Him; it is the highest service—are you prepared to enter it?"

Bessie was ashamed. In a moment her heart was touched. "Oh! how selfish I have been?" she cried. "Oh! Dr. Blair, is it true what you say of my mother?"

"Every word of it," was the reply. "Just ponder on it." Bessie crept upstairs weeping, with a feeling in her heart that the world had somehow suddenly

come to an end. She listened outside her mother's door, and she heard her praying: "Dear Father, who lovest my child more and better than I can ever love her, soften her young heart and help her to bear this burden. O Jesus, open thine arms very wide that I may more closely lean upon Thee, for I need Thee in my helplessness more than ever."

Bessie heard, and, rushing into the room, she fell at her mother's bedside, and, in a fit of remorse, exclaimed, "O mother, my heart is broken! Forgive me all the past, and by God's help I will devote myself to you every hour."

Mother and daughter became united in the sweetest bonds, for Jesus was their Saviour and Comforter, and it was beautiful and touching to see them together in the days of the mother's dependence on her daughter—the elder leaning on the younger.

"What first touched you most?" we asked Bessie.

"Mother's gentle trust in God and the way she prayed for me," was the reply. "I had often heard her pray before, but the Doctor's words, 'She will never walk again,' and I felt as if God had put her into my idle arms to lift them."

We used to watch Bessie wheel her mother into the sunshine, and the mother's happy smile would follow her as she went in and out, and waited and cheered the invalid every hour of the day.

A letter came one day from an uncle in America, asking Bessie to go out to him and his wife, and they would make her heir to all they had, for they were childless. Bessie wrote: "I have a most blessed charge in a sick mother, whom I would not leave for all the wealth in the world. For fifteen years she spent her life for me, and God had to lay her aside before I could be brought to see the evil of my heart and ways, and the selfishness and uselessness of my robust health."

This so stirred up the uncle and the aunt that they came to England to see the widow and Bessie, and the perfect unity and sweet Christian life of mother and daughter won them both for Christ.

I wish you could know Bessie. But perhaps you know Bessie's Saviour? Ah, if you do, I need say no more, as your happy mother would tell me, for "Who teacheth like him."—London Christian.

JOHN AND HIS RABBITS.

When one essays to address a company of bright boys and girls he needs to have his wits about him. This remark is adduced from the statement made in a London paper that at a school in Kent an inspector, who was examining a class of children in arithmetic met his Waterloo in the following rather amusing fashion:

"Now, John suppose I gave you two rabbits and another kind friend gave you one more, how many would you have?"

John—"Four, sir."

Inspector—"No, my boy, two and one don't make four."

John (quickly)—Please, sir, I've got one old lop-eared one at home."

All which happens through the whole world happens through hope. No husbandman would sow a grain of corn if he did not hope it would spring up and bring forth the ear. How much more we are helped on by hope in the way of eternal life.—Martin Luther.

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.
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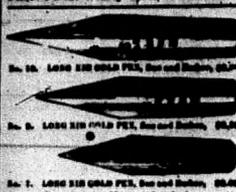
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think but not to get angry. Everybody enjoyed the meeting and were made better by it. The gospel of "grace" was magnified in every sermon and thus Christ was exalted.

The morning service was conducted by our pastor, and was soul-stirring and helpful. Three persons received the right hand of fellowship.

DEAR RECORDER: Sunday, September 13, 1903, will be a memorable day with the Baptist saints at DeKoven, Ky.

I wish to say something in regard to our work here since Bro. Boone came. At that time the church was greatly discouraged with a heavy debt over it—the house unrented and a very small membership.

Under the efficient ministry of Elders J. M. Salee, F. W. Taylor and Fred Whitenbraker, and through the unabating toil and sacrifice of the faithful there the cause has steadily advanced until for some time they have been self-sustaining.

DEAR RECORDER: I am glad to write you of the good meeting that we just closed. Two weeks ago last Tuesday Rev. H. C. Risner arrived from Rpanoke and we had the meeting well in hand and a large congregation met him the first night.

Pastor J. W. Downey, of Vine Grove, called at our office last week and extended a hearty invitation to attend Salem Association. Bro. Downey is greatly beloved by his church.

TENNESSEE BAPTIST STATE CONVENTION.

This body will meet in Murfreesboro October 28-30. Ministers' Conference and Woman's Missionary Union will meet as usual on day before the assembling of the Convention.

Pastor B. F. Hagan, of Hodgenville, is assisting pastor Allen of Third Avenue. His preaching is giving great satisfaction, and already there have been several additions.

Mr. and Mrs. Edward Livingston Goodwin have honored us with invitation to be present at the marriage reception of their daughter, Florence, and Mr. Alfred R. Norton Taylor, on the evening of Tuesday, the 29th of September, at nine o'clock, 1028 Third avenue, Louisville, Ky.

Live well; how long or short, permit to Heaven.—Milton.

DISTRICT ASSOCIATIONS.

- SEPTIMBER. Freedom—Stony Point church, September 25. Goose Creek—Rock Spring church, September 25.

- October. South Concord—Canada Creek church, October 2. Harrison County—Sugar Grove church, October 5.

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A few exceptions they are worse in spring and summer when the system is breaking out.



I suffered with Rosacea of the face for over a year. It was not annoying and I did not wish to give it a month's trial at all.

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Percentage of rejections to sales: 1903, 23; 1902, 20; 1901, 18.

RECEIPTS. Receipts this week: 1903, 67,800; 1902, 101,440; 1901, 107,711.

TRASH. Trash, sound. 4 25s 4 75. Common lugs 4 75s 5 25.

COMPARISONS WITH PREVIOUS YEARS' SALES. Total sales of new crop to date: 1903, 110,231; 1902, 131,703.

REJECTIONS. Rejections this week: 1903, 263; 1902, 274; 1901, 429.

From Louisville via Seaboard Oct. 9th and 10th, containing New Resident North Carolina sets good returning fifteen days in advance of sale.

For full particulars call at Office, 224 Fourth St. or C. H. HUNGERFORD, D. F. A. ville, Ky.

WHAT BAPTISTS STAND FOR

... of an Address by Pastor E. Y. Mullins, D. D., LL. D., of the Long Run Associa...

The question is equivocal. Does what Baptists actually stand for? If so, the reply is some so-called Baptists stand for virtually nothing, other than for one or two doctrines, and some stand for many doctrines, but in such a spirit that they neutralize the good effect of their position. I take it, however, that the question means: What have Baptists as a historic organization stood for? In reply I will say in general the Baptists stand for this: a whole gospel for the whole world. Most of the errors of the ages have been half truths. A fragment of the truth out of place may virtually be a falsehood. Coming to main points that are embraced in this statement, I will say they

For a whole Bible. We do stand for a mutilated Bible. The first article of the Seminary of doctrine is as follows: "The Scriptures of the Old and New Testaments were given by inspiration of God, and are of one sufficient, certain and unchangeable rule of all saving knowledge, faith and obedience." A brief summary is a good statement of what we believe to be the relation of the Scriptures to our faith. Our Scriptures are authoritative in the sense that they are the literary expression of the revealed will of God through Christ. The teachings of the Bible, of course, must be in harmony with the mind and heart quickened by the Spirit of God, when the mind of the Spirit discovered there is no appeal for Baptists.

A whole Doctrine of God. This includes a real doctrine of Trinity. We believe that God revealed to us as one in nature and three in personal attributes. The word personal is, of course, employed in this connection in a figurative way. We do mean three separate and distinct individuals as when we speak of three human persons; this would be tritheism. But we believe that no adequate statement of the Scripture teaching can be made which does not express a real distinction in the Godhead, which is best expressed by the word person. Among other words *hypostasis* has been used as a substitute. But it does not won a place in general theological language which has led it to displace the word person.

We hold to a whole Doctrine of Man. Nothing is more far-reaching in theology than defective doctrines as to sin. We believe that the human race was included in the sin of Adam. Some teach in this connection by a federalship, others by a natural inheritance. The chief point is that sin is involved in such a way that it is helpless save as enabled by the Spirit of God. All men are not equally bad, nor are men as bad as they can be; according to the teaching of Scripture all men need the regenerating power of the Holy Spirit. All have sinned and are short of the glory of God. The depravity means that all powers and faculties of man have been affected by

A whole Doctrine of Salvation. We believe in a finished work of Christ whereby the sin-

ner is justified upon the exercise of faith and accepted in Christ. And in this sense we can speak of the finished salvation which Christ brought, and the finished salvation which has become ours when we believe. This starting point of salvation, however, is to be progressively realized in this life and is to be completed in the world to come in the "salvation that is to be revealed at the last time;" that is to say, a perfected character conformed to the image of Jesus Christ.

Election grows out of the doctrine of God as sovereign. The first verse and first chapter of the Bible sets forth the doctrine of the sovereignty of God—"In the beginning, God." That statement properly understood involves all that is meant by predestination and election. If God is first, then everything else must in some way be dependent upon him.

Vicarious or substitutionary sacrifice grows out of the doctrine of God as holy love, and out of human guilt. Christ's atonement was not only manward, but also Godward.

Regeneration grows out of the doctrine of sin and depravity, and is a cardinal doctrine of Baptists, involving far reaching consequences as to their general position.

The doctrine of sanctification grows out of the doctrine of regeneration. Sanctification is the unfolding of the germ implanted in the regenerating act of God. Repentance and faith result from the doctrine of human freedom. Divine sonship is not imposed upon man, but is received by man by the exercise of human choice and the gift of God. Electing grace operates by awakening human faculties. Repentance and faith are the exercise of human faculties in response to the grace of God.

Out of the doctrine of freedom and human responsibility arise a group of doctrines which are of great importance. One of these relates to the baptism of believers only. The doctrine of human freedom and personal responsibility cuts up by the roots the doctrine of infant baptism.

Another outgrowth of the doctrine of freedom is the doctrine of religious and civil liberty, which I cannot enlarge upon, but which is familiar to Baptists.

Still another is the right of private interpretation of the Scripture, including the freedom to investigate truth in all realms. This has been a great safeguard of Baptist doctrine from the beginning. Leave a man who is in earnest for the truth under the influence of the Spirit of God in the study of the Scripture, and the probability is he will become a Baptist.

The doctrine of future endless punishment is also a corollary from the doctrine of human freedom. Hell is the result of a human choice of evil. The Bible did not make hell. Hell came as the fruit of disobedience. Hell will be endless because disobedience will be endless. This is one of the most solemn and moving facts of man's spiritual nature. Let us not fail to recognize and proclaim it in the Spirit of the Master Himself. Of course the doctrine of the resurrection of the body and the future judgment are included in the doctrine of last things as held by Baptists, and along with these the glorious doctrine of endless joy in a state of activity in heaven.

5. Baptists believe in a whole

Doctrine of the Church. Here also the fragmentary method of dealing with the truth has led to serious consequences. They have as a historic body held to a whole doctrine of the church, both as to its organization and constitution, and as to its mission. There are two senses in which the word church is used in the New Testament. Baptists of all ages have admitted the two senses. One is the universal sense and the other the local. The New Testament in certain passages clearly uses the word in the universal sense. Recently among Southern Baptists a discussion has arisen as to whether the universal sense applies in time or eternity. All parties, however, hold to the two senses. The Seminary article on the subject of the church is as follows: "The Lord Jesus is the head of all his true disciples, and in Him is invested supremely all power for His government. According to His commandment Christians are to associate themselves into particular societies or churches, and to each of these churches He both gives needful authority for administering that order, discipline and worship which He hath appointed. The regular officers of a church are bishops or elders, and deacons." Baptists stand for the local church, for its independence and self government; they stand for the integrity of the ordinances for the immersion of believers only as Christian baptism; they believe that nothing else is baptism; and they believe in the admission to the Lord's Supper of the immersed only and of those who have an orderly Christian walk.

Baptists have stood for a whole doctrine of the church as to its mission. The mission of the church is to evangelize the world. It is, of course, to maintain the doctrines and the ordinances in the community, evangelize the neighborhood, build up Christian character. But looking at its mission in the largest and most comprehensive sense, it is appointed to carry the gospel to the ends of the earth.

I have, of course, not been able to touch upon every detail of doctrinal view as held by Baptists. The above is the briefest kind of a sketch only, the nature of the subject preventing my going into detail to any greater extent here.

RICHARD BRINSLEY BUTLER SHERIDAN.

Before me is a copy of "An Illustrated History of Ireland," just brought over from the city of Cork by my son-in-law, Ira C. Pritchard, on his return from his tour of Europe. It was written by Francis Clare and bears the marks of recognized authority. Let the reader note what it says about the world-famed Richard Brinsley Butler Sheridan: "He commenced his career as an author by writing for the stage; but his acquaintance with Fox, who soon discovered his amazing abilities, led him in another direction. In 1786 he was employed with Burke in the impeachment of Warren Hastings. The galleries of the House of Lords were filled to overflowing; peers and peeresses secured seats early in the day; actresses came to learn declamation; authors to learn style. Mrs. Siddons, accustomed as she was to the simulation of passion in herself and others, shrieked and swooned while he denounced the atrocities of which Hastings had been guilty. Fox, Pitt and Byron were unanimous in his

praise. And on the very night and at the very time, when the gifted Celt was thundering justice to India in the ears of Englishmen, his *School for Scandal*, one of the best comedies on the British stage was being acted in one theatre, and his *Duenna*, one of the best operas, was being performed in another.

Sheridan died in 1816, a victim of intemperance, for which he had not even the excuse of misfortune. Had not his besetting sin degraded and incapacitated him, it is probable he would have been prime-minister on the death of Fox. At the early age of forty he was a confirmed drunkard. The master mind which had led a senate, was clouded over with the fumes of an accursed spirit; the brilliant eyes that had captivated a million hearts were dimmed and bloodshot; the once noble brain which had used its hundred gifts with equal success and ability, was deprived of all power of acting; the tongue whose spell had entranced thousands, was scarcely able to articulate. Alas, and a thousand times alas! that man can mar his Maker's work and stamp ruin and wretchedness where a wealth of mental power had been given to reign supreme." Few victims of the saloon, if any, are such great men as Sheridan, but these burning words do but picture ten thousand times ten thousand tragedies with which the saloon has cursed and does curse this world.

Keeping this awful thought in mind, I ask you, dear reader, to take home to your heart this one more quotation from the book before me: "No educated man, however humble his station, has a right to assist in returning a member to Parliament without clearly comprehending the principles of his representative." "He should record his vote only for those who will do their utmost to obtain the concessions demanded."

These principles are sound. Every one knows it. Then I ask, are you going to inform yourself so that you will "clearly comprehend the principles" of your candidate for the approaching legislative session on the question of the County Unit Local Option law by personally demanding a statement from him about it? And are you going to record your vote only for him "who will do his utmost to obtain the concessions demanded?" The enactment of the law mentioned? Remember that remaining inactive and failing to do your part in securing the adoption of this law renders you culpable of bidding the saloon God-speed and "he that biddeth God-speed is partaker of the evil deed." (2 John, ver. 11.) Can you bear the thought of standing before the bar of God in the solemn Judgment Day branded as a partaker in the awful crime of entailing upon humanity the unutterable woe words fail to describe as in the case of Richard Brinsley Butler Sheridan? Princeton, Ky.

A THING WORTH KNOWING.

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Items of Interest

From the World Over.

Hon. Vincent Horning died at his home in London, in this state, aged 63. During the war he served as an officer in the Northern army, with the rank of First Lieutenant, and was severely wounded in the battle of Resaca, Ga. He has served several terms in Congress as the Representative of the Eleventh District, being a Republican. He was sick only a short time, but his condition was serious from the first, as his disease was the dreaded pneumonia. Dr. S. S. Stout, died in Clarendon, Texas, aged 82. He was a Tennessee by birth, and during the war was Director of the Medical Department of the Confederate Army.

Dr. Edward North died in Clinton, N. Y., aged 83. He was for many years professor of Greek in Hamilton College, a fine scholar and teacher. Col. Richard C. Jones died at his home in Camden, Ala., aged 62. He was a brave soldier in the Southern army, and after the war was President of Alabama University. Dr. Edward van Horn, the oldest member of the Newark Conference died, aged 82. Mrs. M. C. W. (The name is a pseudonym) died suddenly, aged 63. Her best known story is "A Transplanted Rose."

Epidemics are abroad. Yellow fever is very severe in Northern Mexico, there having been two thousand deaths in one week at Linares. Several towns in Texas have quarantined against Mexico. The plague has broken out again in Manila, there having been 100 cases and 80 deaths. In Cebu there have been 12 cases and nine deaths. Cholera is raging all over the Philippines. The plague is at its worst in India.

The Manila correspondents have another name for the Filipinos who are still fighting for independence. They used to be insurgents, after the war was officially declared to be ended, they called them "ladrones," which means robbers. Now they are called "fanatics," but under any name they fight on. These Filipinos attacked the town of San Jose island of Luzon. They were repulsed with a loss of eight. The soldiers had five killed, number of wounded not stated.

A storm swept over lower Florida doing immense damage to property, and causing the loss of about twenty lives, so far as reported. The British steamship Juhulva was driven ashore and wrecked near Boynton, Fla., and fourteen were drowned. The storm swept along the Atlantic coast doing great damage to shipping. A large number of vessels were wrecked in New York Bay. The entire fleet of the Staten Island Yacht Club at anchor, were either sunk or wrecked. There was some damage done to houses in New York and Brooklyn. The most serious was to the spire of St. Bartholomew's Church which was so injured it is in danger of falling.

In European meteorological stations the reason for the cold summer this year have been studied. 1903 can well take its place as the year without a summer. Prof. Henri Balfour has summed up all the reports. He says these show the sun's heat from December, 1902, to August, 1903, has undoubtedly been terribly below the average. But he is confident this does not indicate, as some have feared, a permanent decline in the power of the sun. This is comforting as far as it goes, but it does not go very far. One would like to know the cause of the lack of heat.

Some of those who are opposing Mr. Smart's retaining his seat in the United States Senate take the silly and unwieldy ground that he holds his chair as higher than the government. As the Independent pointed out, so does every church member. Nonconformists are suffering in England to-day because of this very thing. We hope and believe that every Baptist in this country occupies the same position. If Smart is a polygamist he ought to be turned out, of course. But loud and often repeated assertion that he is does not prove it. This outcry ought to have been made when Utah was made a state.

An announcement from the court has been published in a Zehran paper. It is to the effect that the State finds the support of his 1700 wives too great an expense, and he has therefore dismissed 1600 of them, retaining only sixty. Whether the dismissed wives starve probably does not disturb his serenity in the least.

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# The Farm

and Household

The Climax Mills, Mt. Sterling, bought of W. L. Bramblett, his crop of 2,100 bushels of wheat at 82c per bushel.

L. C. Pigg sold 55 lambs to Sam Hodgkin, 40 at 4c, and 15 at 3c. He also sold to same party eight stock hogs at 5c.—Winchester Democrat.

N. P. Gray sold to Mr. Joseph 74 cattle in Madison county, wt. 1,470 lbs., at 5c. He also sold a lot in this county weighing 1,438; at the same price.—Winchester Democrat.

W. M. Layson, of Millersburg, sold to Jack Sullivan 25 head of 1,450-lb. steers at \$4.75; to Mr. Shanklin, eighteen 1,400-lb. steers at the same price; to Mr. Kemper twenty 1,435-lb. steers at the same price.—Paris Kentuckian.

Capt. C. J. Little, of this city, spent several days of the past week in Winchester, on business, purchasing a couple of fine saddle horses in that city, paying \$100 for one, while the other cost \$200 cash.—Jackson Hustler.

Kentucky cattle are mentioned with an infection of Texas fever which has made its appearance in Carlisle county, in the extreme western portion of the State. Already fourteen deaths have been reported. Quarantine has been established.

The Danville Advocate says: Sidney Simms, of that city is the owner of a most remarkable hen. About four weeks ago his wife got her on thirteen eggs, and each day when she would come off the nest for a bite to eat the other hens would lay in the same nest. In a few days Mrs. Simms noticed that there were several more eggs in the nest that at first, and now the patient hen is kept busy hatching chicks, for as fast as one setting is hatched out more eggs appear under her. Mr. Simms says she has hatched out thirty-six in the last four weeks, and he has decided to let her alone and see if she will continue to set as long as the other hens lay in the same nest.

The State crop report for the last week is as follows: The first of the week was cool, but the temperature soon rose and the latter part was quite warm. With the exception of a few light, local showers, the week was entirely dry, and the drouth is becoming very severe in many localities. The early corn and tobacco crops were too far advanced to be injured, but the late fields are suffering severely. Considerable tobacco is being cut prematurely on account of "firing" on the hill. The early tobacco is being rapidly cut and housed in good condition. Early corn is being cut and shocked under favorable conditions. The corn crop was very promising and the early corn is turning out well, but the late planting is being severely injured by the drouth, which will lower the total production considerably. Pastures are failing and in some localities water for stock is becoming scarce. Sweet potatoes are doing very well and promise a good yield. Gardens are drying up and apples are dropping badly. Sorghum is generally reported to be in good condition.

## SOWING ALFALFA, CRIMSON CLOVER AND HAIRY VETCH.

These are all winter-growing forage plants, affording excellent hay about the first of the next May. They also furnish some pasturage in February, March and April. All of them improve the soil. The seed are kept in stock by all prominent seedsmen, "seed of crimson clover, costing this year about 6 cents, and hairy vetch and alfalfa about 10 to 12 cents per pound. The best grade should only be bought.

For small seed, like alfalfa and crimson clover the soil should be well settled and free from trash. Cover with harrow and roller.

Alfalfa should be sown broadcast only on good, well-drained land nearly free from seed of weeds and grass. If weedy land must be used, sow 19 pounds per acre in narrow drills, and cultivate it. Sow about 20 pounds of seed per acre broadcast, inoculating the seed exactly as described below, except that the earth for inoculating alfalfa should be taken from a spot where alfalfa or burr clover has grown for some years. Before sowing the seed apply broadcast on soil except lime soil one-half to one ton of slacked lime per acre, and harrow in; or the same amount of wood ashes may be substituted. Well rotted stable manure, especially that made from feeding cotton seed meal and hulls to cattle, is the best fertilizer, and manure is almost indispensable if thorough natural or artificial inoculation does not occur. If commercial fertilizers must be used, a mixture of cotton seed meal and phosphate will be helpful.

On suitable soil, not too weedy, alfalfa endures without reseeding for a number of years. It can be cut at least three times per year, making a large yield of hay, except during the first year.

Alfalfa is best sown from September 15 to October 15, but on good, clean land, it can also be sown in March.

Crimson clover is sown at the rate of 20 pounds per acre, September 15 to October 15. It may be sown between the standing cotton stalks, covering slightly with one-horse harrow or cultivator. If the land is clear of trash, not hard, and has been cultivated up to midsummer, no preparation is needed. Other lands, which require breaking should be thoroughly compacted with harrow and drag or roller before seed are sown.

Failures with crimson clover are frequent, due most frequently to (1) want of inoculation; (2) soil too loose; (3) late sowing; (4) very poor land; and (5) acid soil.

To inoculate crimson clover sow with the seed one or three tons per acre of soil from a field where crimson, red, low white, or other true clover (not Japan clover or lespedeza) has been grown. One of the low white clovers (having roundish leaflets and in May white roundish heads of the size of the end of the finger) can usually be found in old pastures, lawns, roadsides in small towns, etc. The inoculating earth should be finely pulverized, evenly sown, and promptly and thoroughly harrowed in with the seed. In addition the seed should be dipped in water in which has been stirred some of the soil from around the clover roots. This dipping alone may result in the inoculation of a part of the seed.

Hairy vetch should be sown either broadcast or in narrow drills, from September 1 to October 15. If for hay sow 20 pounds

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of vetch mixed with the usual amount of beardless wheat or fall oats. For pasturing during February, March and April, soy vetch with rye, wheat or oats. To insure success the vetch seed should be inoculated with soil from an old patch of vetch or from a part of an old garden where English peas have recently grown.

Crimson clover and hairy vetch do not grow again from the roots. Crimson clover does not effectively reseed the land. Vetch can be made to reseed itself either (1) by cutting it very late, after some of the seed have scattered, or (2) by cutting the hay very early, when, in wet seasons the stubble and a slight second growth will afford seed, or (3) by removing the stock pasturing on it after April 20. Cowpeas, sorghum, or other broadcast summer crop can be grown without interfering with the seed shattered on the ground in May.—J. F. Duggar, Agriculturist, Alabama Experiment Station, in Practical Farmer.

### MAKING OAT HAY.

It is sometimes good policy to cut oats and barley while green and cure them for hay. As to the process the *Louis Homestead* says: "Some prefer to allow them to color slightly in the straw before cutting, while others adopt the practice of cutting when they are in the green condition. Just which is right depends somewhat on the use to which the fodder is to be put. Where the oat hay is to be used for feeding horses during the work season, or even during the winter, it is an exceedingly good plan to cut when the grain is in the late milk or early dough condition. At this period the amount of total digestible food in a crop is at its maximum. However, there is one objection to cutting a crop while in this condition. Should there be frequent rainfalls at the time of cutting it will be found to be exceedingly difficult to make good hay when it is cut in the condition mentioned. However, if the weather is dry and warm, as is commonly the case at this season of the year, an exceedingly good quality of hay may be made even though the cutting is done early. Under such conditions the blinder may

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Items of Interest

News from the World Over.

Hurricanes get in their deadly work in Cuba and the Cayman Islands, about one hundred and fifty miles south of Cuba. The American schooner, G. E. Bentley, laden with 30,000 feet of lumber, from Mobile to Cienfuegos, was lost in one of the tempests...

Last January's flood swept over the ninety islands, known variously as the New Archipelago and the Taumetu group, drowning nearly 6,000 people and destroying nearly \$500,000 worth of property.

The dispatches in regard to things in Macedonia are utterly untrustworthy. The Bulgarian brigands, who are stopping at no crime to bring Turkish vengeance upon the people of Macedonia, will report villages burned by the Turks which they have burned themselves.

One of the worst signs of the times is the cool way in which men who denounce lynching yet advocate lawlessness. Many of the papers are advocating the inciting the State of Panama to secede from the United States of Colombia.

The news has been received in New Orleans that the hurricane which did so much damage to Jamaica some days ago, extended to Yucatan and did great damage there.

The Lake George battle monument, erected by the Society of the Colonial Wars, has been unveiled. The Governor of New Jersey, each stationed at a corner of the monument unveiled it.

The correspondent of the Philippine Ledger says that those Filipinos who have outwardly submitted to the United States Commission are as resolved on independence as ever.

Capt. Brunn was sent out to see if he could find proof of the emigration from Iceland to Greenland, long before the days of Columbus, has returned to Copenhagen.

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DEATHS.

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STOUT.

Mrs. Helen Stout, consort of the late Joseph Stout, fell asleep in Jesus August 31, 1903, at her home near Fishville, Ky., in the evening of the seventy-fifth year of her age. Sister Stout professed faith in Christ when she was about fifteen years old and joined the church at Little Mount, Spencer county, later in life she became a member with her husband of the church at Elk Creek, same county, and after his death she cast her lot with the saints at Buck Creek, Shelby county, where she remained a most efficient and exemplary member until the day of her death.

J. S. GATTON, Pastor.

Eminence, Ky.

POTTER.

Resolutions adopted by the Ladies' Missionary Society of Plano Baptist church, September 25th, 1903.

(1) That in the death of Mrs. Georgia Pearl Potter we have lost a faithful, consecrated officer and a beloved member.

(2) That her example of true and tender womanhood, and genuine piety has been helpful to each of us, and we are better for having known her.

(3) That while her separation from us lays a great sorrow upon our hearts, we realize that the Savior had need of her in another sphere, and with and that trusting hearts, we resign her to that higher, sweeter life upon which she has entered.

(4) That we tender the bereaved ones our sincere sympathies and prayers that God's sustaining grace may comfort and strengthen them in their sorrow.

Mrs. G. H. MURPHY, Mrs. J. P. MURPHY, Mrs. H. L. KELLEY, Committee.

GRAVES.

The following resolutions were adopted by Lebanon Baptist church, Aug. 1, 1903: Whereas, It has pleased Almighty God, in His infinite wisdom, to remove from our midst Sister Annie D. Graves, be it resolved—

First, That we humbly bow in submission to His divine will and bless the hand that in mercy smites us.

Second, That in the death of our sister this church has sustained the loss of one of its most faithful, devoted and earnest workers in her Master's cause, having been present at every service of the church, Sunday School and Young People's Society for many years.

Third, That we tender our sympathy to our beloved pastor, Dr. C. Graves, and his family, and we pray that our Heavenly Father will in His mercy abundantly bless them, and that they may find strength and comfort in the shadow of His wing.

J. H. DAVIS, J. D. DUNN, J. H. HANCOCK, Committee.

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Obituary notices for Mrs. Helen Stout and Mrs. Georgia Pearl Potter, including resolutions and committee members.

Large advertisement for Baptist Book Concern, featuring a 'Bargain List' of various books with prices and contact information for Louisville, KY.

