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Faith, Hope and Love, these three

1903 YEAR.

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ADVERTISING ADDRESS.—Insertions on advertising returns should be sent to the publisher, care of the Western Recorder, at the time of writing must be given.

ADVERTISING.—We print each week a limited number of notices which may be had for the asking.

Dr. LORIMER never reads his sermons for that reason they were surprised in London to learn that he writes out all sermons with great care. When asked what he said: "I like to know what I am going to say, and the mere act of writing down the sermon in my mind so firmly that I find I cleave pretty closely to the text as well as the ideas. At the same time I am not tied down to my manuscript. If an idea or an illustration comes to me as I am speaking I am able to put it in place."

Dr. JOHN W. CHADWICK, in speaking of limited money, said: "What is certain about our colleges and churches and various institutions, educational and charitable, is that they get the money to carry on their work, are often painfully short of the source from which they

The Congregational Board of Foreign Missions has closed their financial year without debt. The contributions of the churches in August were perhaps the largest on record. The gain in contributions from the living during the year was \$100,000. We are glad that this board is out of debt.

It is hard to believe this, but as Dr. Davidson states it, it must be true. Davidson says that one day when he was seated with Spurgeon in his study, he asked him if he ever felt nervous in speaking to his great congregation. Spurgeon replied, "Nervous? why, until recent years the prospect on a Sunday morning facing my audience almost invariably brought me on nervous prostration."

The London Daily News is now taking census of church attendance in the city of London. Acton has a population of 37,744. The morning was fine but the night was wet. One in four attended church. Baptists came next to the Episcopal church, and the proportion of men was much greater. In the four Baptist churches in the morning in two there were more men than women. And the women outnumbered either, we are reminded to note. Alas! Why are there not more children in our churches?

Dr. HENRY VAN DYKE, who was pastor of the famous Brick church of New York City, and is now professor at Princeton, says to his brethren, "There is too much romance in the Presbyterian church to-day. There is also too much variety in service. It has become so that it is almost a ritual a 'programme' does not describe its nature. Anything is a ritual that tells what Scriptures to read or hymns to sing or what prayers to

The Comprehensive Motive in Missions.

BY A. L. VAIL.

When Roger Williams, exiled from Massachusetts, went to the Narragansett country, he went as a missionary to the Indians. His purpose was not to found a free State, or any kind of a State, but "to do the natives good." The exile precipitated the mission, but the mission was planned and provided for before the exile was thought of. At the fountain-head, then, of Baptist life in America stands the motive of missions to the pagans. This may be only a coincidence, but I think we will not get all of God's thought in it until we take it as more than that, as an indicator of the divine design in our denominational existence. It is certainly true that all along the stream of our life the missionary sentiment has sustained the tide. Our growth in this country has been very little by importation, almost wholly by evangelism, missions. Originating in the individual, diffusing through the church, expanding into the Association and overflowing into the Convention or Society, this disposition to go out after the lost, to win them to Christ and incorporate them into churches, has spread us abroad and lifted us up and made us great.

Positively our missionary enterprise is not keeping pace with either our ability or our opportunity, and relatively it falls behind our enterprise in some other directions. This is true of all our mission work, home and foreign, and in comparison with our expenditure for edifices and education and other things. When one considers the dependence of our life, not only in its continuance, but also in its quality, on the proportionate sustentation of the missionary temper, he will not be long in thinking up against a problem or two. And when he has turned his problem or two over a few times he will likely get down to the issue of motive in missions. Motive is at the foundation in all things of character, and it holds its place plumply here. Revolving the matter in this way, we naturally raise the questions, What motives have moved us in missions so far; are they being burned out? and if they are, what is there left to fall back on and be secure from disaster? Is there some comprehensive motive in missions, that conserves all the permanent in the dwindling motives and lifts the missionary lifeleaver of the undertow toward indifference?

It is a commonplace that the motive of romance in foreign missions has lost its potency, and that is true. A hundred years ago a halo of romance fell over that whole field. The foreign missionary went down into a well and there was great mystery in that well; he was a saint and a hero above ordinary saints and heroes. Fifty years ago that was still largely true, but now it is almost wholly untrue. It does not require any more heroism to be a foreign missionary now than to be a home missionary; indeed in some ways the home mission work is harder and more perilous than the foreign. Romance has nearly raveled out as a motive. The whole world has been brought into neighborhood, all missionary work syndicated to a common level, and tabulated in the common column of Christian service of all sorts. Whatever still lacks of that result will soon be supplied. Romance out, I have been questioning what else moved Baptists in the past, for beneath the romance, and independent of it, the men and women who have borne the burden

and the heat all along have cherished better motives than it.

Love for men, sympathy with them, the desire to help and save them, has run through it all from the start. Indeed I have just now been a little surprised, in thinking cursorily along the historical line, to note how this holds place in the front, even in the past that we are prone to criticize as deficient in sympathy, and among those hard headed "Calvinists," whose hearts some misguided people think were as hard to touch as their logic was to overthrow. As noted already, the motive of Williams, as a missionary, so far as he states it, was "to do the natives good." This is the language of sympathy and of appreciation of the needs of the Indians as at the front, if not the bottom of his motive in the movement, in which he was in a definitive and conspicuous sense, the pioneer. In 1755 the Philadelphia Association inaugurated the missionary activity of Baptists in organizations beyond the church, but the spring of it will be found five years earlier when I wrote in its Letter these words, "Oh, if you had heard the mournful complaints and requests of souls destitute of the means of the curts of God and his ordinances, sent to us from remote places, it would cause melting compassions in your hearts, as it did in ours." When Carey studied the map of the world, in the light of Cook's travels, his heart was stirred by the deplorable degradation of mankind. And this runs through all the appeals, this cry to the rescue of the human brother. It has been turned over and over and inside out. And now, I think, it is getting somewhat worn out. There are two reasons for this. First, the heathen are not so badly off, according to current conceptions of being badly off, as we have thought they were. Fuller knowledge shows a good deal of civilization among them. They are not all savages; they can show us a thing or two, several things, things worth seeing. And then, some of us have lost more or less of the positiveness of our conviction that the heathen are lost, eternally lost, without Christ. "The larger hope" has got loose among us, the "universal fatherhood" is getting in its work, and the pressure of necessity, the life and death feeling, in the business of missions is letting up considerably.

Second, there is a limit to the strain on our sympathies; here as elsewhere, reaction follows over-taxation; we can stand a given amount of strain on our sympathies, as on our muscles, but beyond that we weaken, and slip out some way; that is true in our contact with physical suffering or mental sorrow. There may be something of the same law, interplaying with other things, to deaden or rebuff our sympathy with such need of humanity as we still theoretically recognize.

Turning to the Divine Motive, we do not turn to something new. It has existed all along. It has always been true that the genuine missionaries have in the last analysis fallen back on it. Williams did. Carey did. They all did. Finally, in the solitude of their consecration, when they set their feet down for immovability, those who have girded the globe, during the past century, with the Gospel and its products, of civilization and charity, have touched God. They have toiled as under the eye of God. They have known themselves as stewards answerable to God. They have seen souls as values that they must rescue for God because they belonged inalienably to God, and with the supreme motive to

bring his own to God. It may be that we have too much lost this thought out of our lives, our missionary lives. The reactionary flood in religious thinking now bears on its bosom the exaltation of the creature more than the Creator; man is magnified to the minimizing of God. Has not that flood struck the churches, in their missionary motive as well as otherwise? Is not the time ripe to illuminate afresh the missionary motive that stands steadily amid every storm of disaster, that surmounts intrepidly every bastion of resistance, that gathers and preserves all the effective elements in all the other motives, that purifies the heart and empties the pocket. To glorify God, out of love for God and in the love of God for men—that is the only permanently prevailing motive in missions, because it is the only comprehensive one. Philadelphia, Pa.

A Quiet Spirit.

BY REV. THORNTON WIALING, DD.

God values a "quiet spirit" because it is the condition of hearing him when he speaks. You go into a great manufactory, the clanking engines and whirring wheels and grinding machinery drown all voices in their roar and din; and you retire into your own soul, and find fierce passions raging like savage beasts, evil memories accusing like hissing serpents, unsatisfied desires clamoring like remorseless death, and what chance is there that amidst this wild uproar the voice of God will be heard by our listening and attentive soul? We may not know how to hear. We may know the attitude which speaks that it may instruct and charm, but we may not know the attitude which listens that it may receive.

Perhaps we may know how to hear men, without knowing how to hear God, for if we listen to men chiefly, their voices will drown the "still small voice" in which divine wisdom and grace speaks to us. We may know how to talk to God, but we may not know how to let God talk to us. Our conversation with God is usually a monologue, because we will not practice the self-denial of quieting the noisy voices of our own proud spirits in order that we may hear God's voice speaking to us in the stillness. You read your Bible, but clamorous thoughts, stormy passions, restless tides of feeling drown the voice which speaks to you out of the Holy Word. You come to church, but the confused voices of your distracted thoughts and the wild beatings of your unmanaged feelings, like the surf upon the rocky shore, fill the ear of your soul so that you hear not God quietly speaking in prayer, and hymn and Scripture and sermon. God has smitten you in order that he may induce you to take David's attitude toward him, "I was dumb, I opened not my mouth, because thou, Lord, didst it," and in the stillness he would speak cheer and comfort to your listening heart, but in the stead of the spiritual quietness you roar like some "bull of Bashan," or shriek like an evil spirit and God's voice cannot be heard until you are calm and still. "Be quiet, O all flesh, before the Lord." God values this quiet spirit, therefore which prepares us to hear, when he speaks.—Presbyterian.

Many men owe the grandeur of their lives to their tremendous difficulties.—C. H. Spurgeon.

The Missionary and His Mission.

BY REV. WM. ASEMORE, D. D.

THE COURSE TO BE PURSUED.

Sooner or later the missionary will have his converts. He may have gotten them by wayside preaching, or picked them up, here one and there one, from house to house, or, perhaps, have received them in his own house, that is, a house hired for his own use, not for their use; but have some converts he certainly will. Now comes the crucial time. How shall he deal with them?

If there be several converts, or only three or four converts, or only two or three converts in a village and its neighborhood, get them together.

TEACH THEM TO MEET FOR WORSHIP IN THEIR OWN HOUSE.

That was the way Paul and the way others did. And so we read of the Church which was in the house of Priscilla and Aquila, and the Church which was in the house of Nymphas. Beyond question there must have been multitudes of churches that met in private houses in the early days of Gospel promulgation. Paul was not a meeting-house builder, nor was Peter, nor John, nor any of them, nor were there many church buildings at all at first. That simple expression, "The church, that is in their house" tells the story. By and by they will increase; as they increase, and one room becomes too small for them they can put together their little scrapings and hire some room, or some cheap dwelling to be used for chapel purposes only. Such a house, within their means, somehow must always turn up when the need comes. The Lord seems to bring it about. When they increase still more and get to be thirty or forty or fifty, and one small house will not hold them, then there may be enough of them to build a place of worship. Encourage them to go ahead, if need be, within their means, but not beyond their means. They will love it because it is their own. Very different will be the feeling when it is the missionary's chapel. Half a dozen such chapels will be as much of a load as the missionary can carry; a dozen of them will break his back. Unless more foreign money come pouring in he will go under, and if the money does come in the natives will fail to come up to the work. The poor man is building a bridge that is destined to break of its own weight. But if the New Testament plan is followed then churches may spring up rapidly and inexpensively in towns by the dozen and the score, without increasing the demand for foreign money. Some such plan must be pursued if we mean to achieve the greatest success.

TEACH THEM TO CONDUCT THEIR OWN RELIGIOUS SERVICES.

They are to be taught from their very infancy to become self-nourishing, self-directing and self-propagating. In answer to prayer God will give gifts, and will stimulate natural talents already in existence. One man seems almost naturally qualified as a leader, one man develops an ability to lead the singing, one, two or three may become good readers of the Word of God, one or two evince fitness to become, with a little practice, good exhorters, and two or three are specially gifted in prayer, and all of them by the same spirit. Therefore they can soon be taught to fall into line, to conduct the service to the glory of God, to their own edification, their testimony, will fall down and say that God is in them of a truth. In all this the deplorable mistake is avoided of paying a pastor to do all the work and allow them to settle down into a do little or nothing policy, from which it will be very hard to pry them out by and bye.

In course of time, as they multiply in numbers, they may feel the need of having one man devote his whole time to the care of the flock. Such a man may already have developed among them, or there may be some one well endowed who can be sent to the missionaries to be train-

ed and then returned to them; or if there is an evangelist who is inclined to settle down and become their pastor they can call him, and the missionary will not object, but whatever course be taken they must take the initiative and bear the brunt of the responsibility. The missionary can spur them on and can guide them and help keep them in the right track, but the moving must be done by themselves.

TEACH THEM TO EDUCATE THEIR OWN CHILDREN.

That is, teach them that the responsibility for the education of their children rests on themselves and not on the home churches. Religious instruction may be looked for from the missionaries and the evangelists, who will impart to them just as they impart to others, all the more gladly because they are children of church members. But this is not to be considered as relieving the parents of their duty in this respect in any particular. The missionary came in to show how to do the work well and to help the parents make a start, but not to carry the load. Secular education for secular ends does not come within the scope of the missionary requirement at all. He can give them advice, and within certain limits offer them a little personal help in learning how to steer their way, but he should rigidly guard against being made use of as a secular teacher, or a secular administrator. Not that such things would be improper in themselves, but for the reason that his legitimate work is more than enough to tax all his energies; and furthermore, even if he had the time, it is far more important to have the churches learn to do things for themselves than it is for him to do them for them.

BRINGING THEM ALONG TO MATURITY.

The evangelistic part of a missionary's mission is not yet complete. He and his assistant evangelists must watch over them and lead them along till they are able to go alone. He is to help them organize, to deliver them the decrees for to keep, to set in order things that remain, to supply that which is lacking in their faith, to help them solve questions that meet them in their initial stages, and tender such other aid and guidance as may be needed for the attainment of church manhood. How long a period of time will be required for this will vary according to circumstances. It may demand quite a number of years, though we think that, as a rule, it should require fewer years than we usually have considered essential.

Kindness in Unanswered Prayers.

BY REV. J. R. MILLER, D.D.

There are some of our prayers which God loves us too well to answer. If He did what we plead with Him, sometimes unreasonably, to do, he would withdraw from us great blessings. But He would rather resist our pleading and disappoint us than impoverish our life by letting us have what we want.

In one of St. Peter's epistles is a little phrase of three words which casts a world of light on many things in life which seem hard. The writer is speaking of trials, and says: "Now for a little while, if need be, ye have been put to grief." "If need be" is the illuminating clause in this sentence. It shines like a star with heavenly light upon the darkness of pain and sorrow. There is a Divine reason for the trouble which we long to get rid of. There is a blessing in the things which is so hard to bear. To take it away would be to take a good, a Divine gift out of our life.

A marginal reading of an oft-quoted promise tells us the secret that

OUR "BURDEN" IS THE GIFT OF GOD TO US.

This thought changes the meaning of the experience in our life which is hard for us to endure. A burden is something heavy, something hard to carry. It weighs us down, crushes us, so that we feel as if we must faint beneath it. It is natural for us to want to get rid of it. We say we

could go on much more easily, with much more celerity, if only we could lay off our heavy load. So we pray God to take it away from us.

But just then our eye catches sight of the alternative reading, "gift"—our burden is God's gift to us. This unlovely, uncomfortable, heavy, crushing thing, under which we are bowing in weakness—it is a gift from God to us. A gift from God! Then it must be good; there must be something gracious and loving in it. God would not give us anything merely to make us suffer. He does not take pleasure in making our life hard for us. This unwelcome thing, this that causes us so much pain, enfolds in its unattractiveness a secret of blessing. It is something we could not afford to have taken away. If only we could see the hidden treasure of good there is in it, we would no longer cry to God to have it removed.

The promise, therefore, about our burdens is not that when we bring them to God He will lift them away. Very graciously does God tell us to cast them upon Him. This is one of the privileges of trust—we may take everything to God. But we are not told that we will be relieved of the heavy load we take to him, or that it will be lightened by even so much as a feather's weight. Here is where many good people lose their faith. They thought that when they brought their troubles to God he would take them away. Now they cry to Him in their distress, from the midst of their difficulties, as they wait under the shadow of imminent sorrow, but nothing is changed, the bitterness does not become less bitter, the load gets no lighter, the torturing trouble is not removed. "God does not hear my prayer," the trembling heart says.

When we remember

PETER'S "IF NEED BE," and the Psalmist's "Thy burden is a gift from God," a new light falls upon the mystery. There is a meaning for this suffering, this sorrow, this hard struggle, this time of pinching want—it must stay until its work is done. The gift of God which seems so empty of good, so full of evil, wraps up in its rough crust a diamond of Divine love and grace. A man picked up a large, round pebble. It seemed only a coarse-grained stone. But his trained eye saw something shining beneath the roughness and coarseness. He held in his hand a treasure which proved to be worth thousands of dollars. The experiences in our life which we look upon as most undesirable, which are so hard to endure, which we cry to God to have taken away—they have hidden in their unloveliness rich gifts of God.

It would be unkind in our Father, therefore, to take away these things which we plead with Him to remove. His kindness is shown rather in refusing our prayers. We cast the burden upon Him, as He bids us do, but it is still on our own shoulder—He does not carry it for us. Yet the prayer is answered—answered, too, in a far better way than if a heavy weight were lifted off. "He shall sustain thee" is the promise. Instead of bearing the load for us, He gives us strength, so that we can bear it ourselves. Thus we get the blessing of the "need be," and we do not lose the gift of God which came in the burden.

Besides, we are divinely strengthened, and rise to new power as Christians. For it is a great deal better for us if God makes us strong, so that we can carry our own loads, than if He had carried them for us. It was better that Peter and John at the Beautiful Gate should make the lame man well, so that he needed no more to beg, than if they had given him alms enough to provide for him for a whole year. God is much more eager to make something of us than He is to give us an easy time just for a few days.—London Baptist.

The only way to regenerate the world is to do the duty which lies nearest us and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain would choose where it should fall, God's showers would not fall as they do now.—Charles Kingsley.

The Church's Blessed Inheritance

In the eternal covenant of God the Church has an inheritance of immeasurable comfort and wealth. God planned the spiritual life and well-being of his people in the councils of eternity. Before even consented to call man into being provided for his salvation. Before Jesus Christ is a "Lamb slain before the foundation of the world." Before would create the world as man's habitation he entered into an agreement with Christ became the Redeemer, to be revealed in due time. With all his people in all the ages, to be gathered out of into a saved life, God thus virtually entered into covenant. These, his elect, compose his invisible Church, to be gathered into heaven. This is the great and innumerable company that no man can number. These are the church of God, loved from all eternity, redeemed by Christ, gathered in by the Holy Spirit to be a joy and glory throughout eternity. The Church is to abide, as it abides. The Church is secure as changes not. The Church has a second and glorious inheritance in the eternal covenant of God.

In the abiding presence of God the Church has another element of a precious inheritance. God says to his people, and all, all and each: "I will never leave thee nor forsake thee." The Lord said to his disciples just before he left them to ascend to his seat of triumphant glory: "And lo, I am with you even unto the end of the world." A part of his comforting assurance to disciples was that, though he was to leave them, the Holy Spirit should be sent to them to "abide with them ever." These promises have been abundantly and abundantly fulfilled. Christ still walks in the midst of the church-constitutions. He is ever present with his people. His Church has had trying experiences, but not so trying those through which Christ has passed, and he is ever with his Church to sanctify and bless it.

In the glorious record of the past, with the history of believing men and women of whom the world was not thy, the Church of to-day has a most precious and unfailing inheritance. It is secure in the story of the faithful counted not their own lives precious they might be faithful to God. The picture gallery of Faith's triumphs, ascribed in the eleventh chapter of Hebrews, is crowded with the faces of forms of brave men and fair women lived and died in the holy faith of religion. It is for us to emulate examples, to walk in their footsteps, to live up to the noble and glorious page which we have in the record of noble and heroic lives.

The Church stands erect upon the to-day in the light of God's covenant presence and in the record of its generations of sainted men and Empires come and go, but the Church survives, and is to survive, to fulfill gracious purposes of God who has it with a holy calling to endure until shall be no more.—Herald and Press.

PRESENCE OF GOD.—Love God. voted to Him, and to Him we have no affection apart from His light to do His will. In all ways grow into closer intimacy with God into accord with His mind and will. There are blessed results flowing from a life thus spent in the practical presence of God. Such practices are the secret of peace. It is the secret of happiness and joy. It is the secret of living a life of love and highest usefulness in the world. Guidance and perplexities, wisdom for life's cheer for life's sorrows, and life's hard places come with the edge of God and resultant transition into His likeness come with it worth our while, both in view of our present and future blessedness it is to "practice the presence of God."—B. F. Hallock.

Sunday-School Lesson

SUNDAY, OCTOBER 11.

GOD'S COVENANT WITH DAVID.

2 Sam. 7:4-16.

Motto Text. "Thy throne shall be established forever." 2 Sam. 7:16.

The ark of God was established on Mount Zion in a tent or tabernacle. David had spoken to the prophet Nathan in reference to building a temple and Nathan had encouraged the king in the idea.

"And it came to pass that night, that the word of the Lord came unto Nathan." Nathan was right in thinking David's desire to honor God would be pleasing to him. But it was not God's desire that David should build the temple. "Shall thou build me a house for me to dwell in?" The question is in itself a refusal to allow David to build the house. In 1 Chron. 17:1-27 is a fuller account of God's reasons for this prohibition. David had been a man of war from his youth. He had slain men in rightful warfare, it is true, but still he was a bloody man. And the temple should be built by one who was a man of peace.

Verse 6. While in Chronicles David is commended for his honest desire to glorify God, he is here tenderly rebuked for having his zeal run ahead of God's commands. He must wait God's time, a very hard thing for a man who wishes to bring things to pass to do. David is reminded most gently that God had never indicated a desire for a house.

"In all the places wherein I have walked with all the children of Israel." They had not been well established in their country, and they had no settled capital. God had walked with them in their wanderings, content that his ark should be housed as his people were housed. "Shall I a word with any of the tribes of Israel, whom I commanded to feed my people Israel?" Different tribes had been chosen by God at different times as the instrument to deliver his people from their enemies. And the tribe so chosen had been for the time the leader and the defender of all. In all the directions which the Lord had given to the judges in these tribes, he had never expressed a wish or command for a house of cedar.

"I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel." The choice was different was more personal than had been the choice of the tribes for leadership. David's whole life was according to God's plan, and all he was owed to God's blessing. "I was with thee whithersoever thou wastest." Which is true of every child of his, no matter how humble. It is a blessed thought, to comfort in trouble and strengthen in temptation. All David's success and greatness were the gift of God. God asserts his own sovereignty in the strongest words. He doth his pleasure in the hosts of heaven and among the inhabitants of earth.

"Moreover I will appoint a place for my people Israel and will plant them." David had been the instrument in God's

Get the Most Out of Your Food

You don't eat and can't if your stomach is weak. A weak stomach does not digest all that is ordinarily taken into it. It gets tired easily, and what it fails to digest is wasted.

Among the signs of a weak stomach are anorexia after eating, fits of nervous headache, and disagreeable belching.

"I have taken Hood's Sarsaparilla at different times for stomach troubles, and a run down condition of the system, and have been greatly benefited by its use. I would not be without it in my family. I am troubled especially in summer with weak stomach and nausea and find Hood's Sarsaparilla invaluable." E. B. HICKMAN, W. Chester, Pa.

Hood's Sarsaparilla and Pills

Strengthen and tone the stomach and the whole digestive system.

hands for subduing and crushing their enemies so that the way was ready for a more secure and settled life.

"Neither shall the children of wickedness afflict them any more" - of course these promises were conditional on their keeping themselves free from idolatry. So long as they did this all the nations of the earth could not subdue them. They had been often oppressed during the days of the judges. Now David had so conquered their enemies they could have assured rest.

"And when thy days be fulfilled." - Showing that the number of David's days were appointed by God. "And thou shalt sleep with thy fathers" - Death is only a sleep for the righteous, and the fathers are not annihilated. When David was dead it should not be with him as with Saul, that the kingdom should be transferred to another family and another tribe. His own son should succeed him, and succeed to a stable throne.

"He shall build a house for my name." - A house which David had made possible by his wars which secured peace, and for which David made the greater part of the preparation. "I will establish the throne of his kingdom forever." - The sceptre did not depart from Judah till Shiloh came, and the son of David began his unending kingdom.

"I will be his father, and he shall be my son." - No heritage for young Solomon could equal this promise of God. It is a promise which is open to the worst who will seek the pardon of his sins through the merits of the blood; God's children he chastises - their punishments purify and enable them and bring them closer to him.

"But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." - Solomon sinned grievously, but for David's sake God left his son a kingdom. In Saul's case the kingdom was taken away from his family and his tribe.

"And thine house and thy kingdom shall be established for ever before thee." - David as ancestor and beginner of the line of kings is conceived of as he who passes all his successors before him in vision.

"Thy throne shall be established forever." - The promise was fulfilled in the Son of David. No earthly kingdom could endure forever. But Christ is crowned Lord of all through all the ages of eternity.

Life without industry is guilt, and industry without intellect is brutality. All the busy world of flying looms and whirling spindles begins in the quiet thought of some scholar cloistered in his closet. - Rankin.

NELSON ASSOCIATION.

The Nelson Association met with Little Union church Sept. 16.

The building had been beautified and everything done that would add to the occasion. This is one of the prettiest houses of worship in the country. Nothing however was more noticeable than the boundless hospitality of these good people, and this manifested itself in the many good things provided for the body.

The introductory sermon was preached by U. S. Thomas, from Luke 5:31. It was very enthusiastic, highly appreciated and emphasized especially the sacrificial element in missions.

All the churches of the Association were represented. The general tone of the letters was encouraging and hopeful with much praise to God for his mercies the past year. The amount of contributions for missions increased over last year, being \$2,780, or an average of 83 cents per member for the entire Association. The Woman's Missionary Society reported an unusually prosperous year. The eleven societies which reported contributed about \$1,150. Such noble work has really a deeper meaning than the visible results - that of embedding missionary principles into the hearts of the children and husbands of these mothers.

Rev. J. A. Booth was re-elected Moderator and T. P. Samuels clerk and treasurer. Two more faithful and efficient brethren would be hard to find.

The following visiting brethren added much to the interest of the Association: W. P. Harvey of the Western Recorder, H. E. Cleaton of the Baptist Argus, J. B. Moody, W. E. Powers, J. F. Williams, A. A. Williamson, T.

IT'S A MISTAKE

To Attribute Coffee to Poor Grades of Coffee.

Many people lay all the blame for the diseases caused by coffee upon the poorer grades of coffee but this is an error as the following proves: "I have used every kind of the best grade of tea and coffee that can be got from a first class grocer but never found one that would not upset my nervous system and it was not until I began to drink Postum Food Coffee in place of coffee and tea that I had relief from the terrific attacks of nervous sick headache from which I had suffered for 30 years.

"I had tried all kinds of medicines but none helped me.

"Soon after I stopped drinking coffee and began to drink Postum the headaches grew less and it was not long until I was entirely cured and I have never had a return of this distressing trouble for nowadays I never drink coffee but stick to Postum.

"As soon as my wife saw what Postum had done for me she gave up coffee which she had drunk all her life. This was six weeks ago and she is a changed woman for her nervousness has all disappeared her face has become smooth and her cheeks have a good rosy red color. She sleeps well too, something she could never do while she drank coffee. We consider Postum a household necessity in my house and have induced many friends to try this wonderful food drink in place of coffee." Name given by Postum Co., Battle Creek, Mich.

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

H. Coleman, E. T. Poulson, P. B. Grant, G. W. Young, secretary of the Interdenominational Local Option Committee. The temperance cause was forcibly emphasized by Drs. Young and Carver. After which Dr. Carver took a collection of \$33.68 for this work. Speech making was the order of the second day's work, with missions as the central thought around which all else clustered. The Sunday Schools received attention by J. B. Johnson and W. E. Powers. The first emphasizing it as a soul-saving and soul-training power, the second dwelling upon the home training of children by parents. "Some parents put \$1,000 in a colt and 10 cents in his child. A \$1,000 colt and a 10 cent boy." - Powers.

J. B. Moody, Chas. Anderson, A. F. Gordon, W. A. Burns and G. C. Cates spoke on missions. Every Christian a missionary; Disciple as we move in our daily labors; One Baptist missionary is worth a hundred missionists. - Moody. Loyalty to our Boards and their leaders; No time to play the brindle dog; Go right on with the Lord's business. - Anderson. Foreign Missions a fact, and a factor in the history of every Christian nation, and a force the work of which nothing else can accomplish in the lives of individuals and countries. - Gordon. Giving is too often emphasized above living; Make every man a soul-winner and he will be a money giver; Don't reverse the operation. - Burns. Interest men by having them read the lives of our missionaries. - Cates.

U. S. Thomas and W. O. Lewis did justice to the Orphans' Home. W. P. Harvey was asked to take a collection. He knows how to do it. That Irish wit is not amiss. The collection amounted to \$34.35. "Give 'till you feel it." - Powers.

Religious literature and education were duly considered and the claims of Georgetown and Bardonia presented. Some enthusiastic speeches were made, urging loyalty to these institutions, their leaders and our Seminary, by U. S. Thomas, W. P. Harvey, J. A. Booth, W. E. Powers and others. Throughout the entire session good feeling, Christian fellowship and harmony prevailed. Notwithstanding the disagreeable weather we were reluctant to adjourn. We meet next year with the Rolling Fork church. W. O. Lewis was selected to preach the introductory sermon, with Chas. Anderson alternate.

J. R. JOHNSON.

Cox's Creek, Ky. Note. - The Association is asked by the Apportionment Committee to raise money for missions as follows for the incoming year: Foreign, \$1,000; Home, \$667; State, \$500; District, \$500; Colportage, \$250. Every church must increase 5 per cent. Let us beat this.

LIVINGSTONE A BAPTIST AGAIN.

The editor very kindly replies to my note of citations to show that David Livingstone was not a Baptist. I should be very glad to find out that he really changed his early faith. It is acknowledged that Livingstone in early life (37 years old) was a Congregationalist. We call upon the editor to give the date of his becoming a Baptist and what church he joined. In 1855 at the age of 43, he was not a Baptist (cf. Blackie, p. 222). In 1855

Livingstone left England for the last seven years in Africa. Before his departure he took communion with the Regent's church, Dr. Hamilton, pastor. Bombay on his way to Africa communed with the church of Wilson, the Free Church Missionary. He never returned to white man's country. If at that time he were a Baptist, he practiced open communion. But I do not think that he was a Baptist. Let the editor show that Dean Farrar, or from some other scholar, the date of Livingstone's change of faith. When did he join a Baptist church?

Rev. Alsear B. Bond's first article, we completely refuted Dr. Harvey's statement of the Bethel Association that David Livingstone was a Baptist. We showed the probability of truth of the statement and gave the words of Dean Farrar who certainly was in a position to know - saying squarely that (L.) was a Baptist. Now Dr. Bond refuses to believe Farrar's testimony and calls for the date. We have not the date and cannot give it. And if we gave the date would that convince Bro. Bond? Would he not then call for the place of Livingstone's baptism for the name of the administrator proof that the act for baptism was immersion, for proof that Baptist church in question practiced immersion only, &c., &c.? When a brother does not wish to believe a thing he always finds some interloping point to poke at you.

We have given the inherent probability of the truth of Dr. Harvey's statement and the positive, unequivocal testimony of competent witness to its truth and that abundantly vindicated that statement. Particularly this true when we bear in mind that nobody ventured to contradict that statement during Dr. Farrar's life, though it was widely published. Bro. Bond, so far as we know, stands alone in denial. But this is a free country and Baptists are a free people and we cheerfully accord him the right to his denial. - Ed.]

THE WOMAN'S MISSIONARY UNION OF WARREN ASSOCIATION.

Messengers from six war societies held a meeting on September 16, 1903, at 2 p. m. They entered into a permanent organization with Mrs. B. F. Prentiss president and Mrs. L. B. Peck Smith's Grove, secretary. A program for the evening closed in talks on appropriate topics. Harka Home, Tichenor Missionary Boxes and an appeal for the formation of societies. The reports were encouraging and it was noted with pleasure that these churches which have women's societies were the leaders in every thing the Master's work.

Amount contributed, \$100. At the close of the meeting were favored with a short address from Dr. J. S. Dill, the pastor at Bowling Green. Earnest words of exhortation and encouragement sank deep into hearts of all who heard him. On motion adjourned to the same time and place at Warren Association in 1904.

MISS JESSAMINE F. BROWN, Sec. pro.

Duty is a power which with us in the morning, and to rest with us at night. - Livingstone.

FROM NEW MEXICO.

The Spanish Po Association met at the First Baptist church of New Mexico, on Friday, September 18th, and closed over Sunday. It was a grand meeting of the association, and proved to be the best one so far and the attendance and interest manifest was good. It is considered that this association covers an area of 60,000 square miles—one and one-half times as large as the whole of Kentucky, and that we have in the association only six churches and five Mexicans, and that these are scattered over the territory, and that the average fare is four cents per mile, so we can understand why it is hard to have a large attendance at our meetings. Yet there are messengers from all over the territory. Some had traveled 100 miles to reach here, and must necessarily cover the same distance to reach home. The reports from the churches were all encouraging. While the increase has not been large in any church, there was an increase in every church in the association and it is something to be congratulated upon in this country of transients. So many coming for their health and get well and return to their eastern home again. There have been 36 baptisms during the year and about double that number received into the churches by us. While a great many come to us yet there was an increase in the association of about thirty. In all this great area there are only two self-supporting churches—Albuquerque and Baton. The churches are supported in full or in part by the Home Mission Society. The reports from the Mexican churches was quite encouraging. One of our Mexican missionaries is present and talked of the work of the association through an interpreter. It was quite possible to hear their appeal for the poor benighted people. One of these missionaries had but recently come to us from the Presbyterians, and the circumstances attending his coming are worth relating. He was the Presbyterian missionary at Las Vegas and after a few months in the work there began to urge our missionary for teaching immersion. However, after the controversy he was content that immersion only was his aim. Then he sought membership in our church and was received and baptized and afterward joined. Immediately the cry went up from the Presbyterians that we were proselyting when the truth of the matter was the proselyter got proselyted.

There are in New Mexico 150,000 Mexicans living in sin and the situation is pitiable and appalling. Yet there is an heroic effort among our people to give them the truth and thereby to bring them to Christ. But we are few and the field is so very large that it sometimes seems almost the great for us, were it not for the promise of God we could give up. But God is with us and we are pressing on to greater things for him. Pray for us in our great work.

J. O. WILLET.

things that may be of interest to others.

Previous to the year of 1895 there had been very few Baptist sermons preached in De Koven. And though the town was an old one, no church house had ever been built in it. In that year a meeting was conducted by some Methodist preachers, resulting in a number of professions of faith some of whom (about fourteen, I think) wished to become Baptists. Bro. G. W. Noggle, then a member of the Henderson church, arranged for Bro. Sallee to visit them, which resulted in the company going to Henderson and there received into membership. In the following year Bro. Sallee was given leave of absence to hold a meeting with the people at De Koven, resulting in some more conversions and baptisms. Soon after Bro. F. W. Taylor became the pastor at Henderson, he so showed his zeal and anxiety for the new territory that he was invited to come and hold a meeting also, which resulted in six baptisms. Upon his recommendation the members that were now gathered organized what was known as "De Koven Mission of Henderson Church," and asked the writer of this to preach for them once a month. During the first year of the mission a meeting house was built. During the following two years two more protracted meetings were held, resulting in 28 baptisms, in both of which Bro. Taylor assisted the writer.

Bro. E. B. Farrar also assisted in the last one. When ready to organize we had sixty names. On Thursday after the organization we had the pleasure of baptizing three more. We have reason to believe there is a bright future for the new church. The writer feels honored in having had the privilege of preaching to this people for more than three years, and has reason to believe that the relation existing between pastor and people is growing stronger all the while. May all who read this pray for both.

FRED WITTENBRAKER.

DEMAND IT AND YOU WILL GET IT.

I see in your last issue a good editorial setting forth the rapid gains the Temperance cause is

BREAK THE FAST

The Morning Meal Should not be Missed.

After a night's fast the stomach should have some food for breakfast to sustain mind and body during the morning. It should not be a heavy meal but wise selection will pay immensely.

A young Los Angeles woman says: "For years until I used Grape-Nuts I have never been able to eat breakfast for eating in the morning was always followed by terrific sick headaches and my stomach has always been delicate."

"Some time ago a friend urged me to try Grape-Nuts food and I began eating it every morning. As a result of its steady use I have gained 11 pounds and the headaches have disappeared entirely and my weak stomach has become normal and strong. All my food digests and I now perform my daily duties with a renewed cheerfulness and energy. Evidently I had been eating the wrong food but Grape-Nuts soon put me right." Name given by Postum Co., Battle Creek, Mich. Look in each package for a copy of the famous little book, "The Road to Wellville."

making in Kentucky. You close by asking the voters to notify candidates for the legislature that they will be expected, if elected, to support local option measures. I wish you had put it stronger and asked that voters demand a pledge of the party voted for that he will support such measures. I suppose the candidates for the legislature are generally nominated by this time. Now let the pastors of all the churches in the county devise some means by which a strong committee may wait upon said candidates and ask such a pledge upon the condition that the church people support them.

Then let the religious press of the state support the pastors and people in their efforts to elect a legislature that will give us such legislation as we desire. Remember Mr. L. B. Shouse, president Kentucky State Liquor League made the following promise to the "Trade" during the session of the last legislature: "Before 1904 when the legislature again convenes, there will be such an organization and consolidation of the liquor forces as will make us strong enough upon floors of both the House and Senate to take the initiative in obtaining favorable legislation instead of fighting adverse measures." If there is "organization and consolidation" it is being done now and it will be consummated in November and not in January, 1904, when the legislature convenes in Frankfort. Hence the imperative necessity that the temperance forces all join hands and be on the alert from now till November.

J. J. RUCKER.
Georgetown, Ky.

A NEEDED MIRACLE.

What shall move the world into attention to the demands of God? That we are swallowed up by the time-spirit goes without saying. Only here and there can we note any special work of grace, in which men are turning to God in appreciable numbers. With all our optimism, the facts are against us—there are few who are being saved. Less and less are men influenced by the demands of righteousness. With all our preaching, with all the manifold forms of work, only a few are really won to Jesus Christ. The latest form of work, "institutional," can scarcely be termed "inspirational." We are furnishing meals, and beds, and physical culture, and educational features, and the hive is busy by day and by night—but the honest truth is that few are being saved. Where is the worker that does not sigh over wasted effort—so little fruit. Statistics only mock us when we look at the opposite side. Of course, if God is the Father of all, and therefore all are his children—and being born again, adopted into the family of God, etc., being but vague theological terms which an enlightened generation is fast discarding; why, there need be no all be in heaven by and by, and all be in heaven by and by, and "good shall be the final goal of ill."—Rev. W. H. Geisweit.

DEAR RECORDER:
Will you please change my Recorder address from Chefoo to Talaifu, Shantung China. We are all fairly well. Sister Crawford, in her 74th year, is busy every day going among the women, as she can get or make opportunity. China seems fairly quiet now, but Russia is rapidly laying her claws upon her.

G. F. BOERCK.

THE BASIS OF MISSIONS.

W. H. SMITH.

Basis—"The foundation of anything; that on which a thing rests; the ground-work or first principles; that which supports." Hence, by "basis of missions" I mean the foundation of missions; that on which missions rest; the ground-work or first principles of missions; that which supports missions. The word "missions" is derived from the Latin word "mittere," and means, the act of sending; the state of being sent; a being sent or delegated by authority, with certain powers for transacting business; commission. A mission is that with which a messenger, or agent is charged; errand or duty on which one is sent. A missionary is a person appointed by authority to perform any service.

The Greek "Apostolos" (Apostle) means, one sent forth. Hence missions with us, means the sending forth of our brethren to evangelize the world.

I. The bed-rock of missions is the express command of our Lord Jesus Christ, as expressed in Mat. 28:19-20; Mark 16:15.

II. Next to the express command of Jesus Christ lies the great Bible truth. The gospel, the power of God unto salvation. Rom. 1:16; I Cor. 1:21; II Thess. 2:13-15; II. Tim. 1:8-11.

III. The fact that salvation obtained only through Jesus Christ should stir us all up to our duty on missions, see Acts 4:12; Mat. 1:21; Acts 10:43; I. Tim. 2:5-6.

IV. The great need that all the world has for salvation (see Rom. 5:12; Rom. 3:9-23; Rom. 8:7, 8; Gal. 5:15-21; Eph. 2:1-3) coupled with the debt of gratitude we owe to God for having called us out of darkness into light should arouse us at once to a redoubling of our energies in spreading abroad the gospel of light. The early churches were missionary bodies. This is clearly true of the church at Thessalonica. "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." Thess. 1:8. The book of Acts is an epitome of missions. See Acts 13:1-4; Acts 16:6-10; Acts 10:43; Acts 16:5; Acts 1:8.

The Philadelphia Association, the first association organized in America, organized in 1707, has been from the first engaged earnestly in efforts for the education of its ministry and the spread of the gospel in the world. Through it hundreds of churches have been gathered. That part of this old association located in Pennsylvania, gave last year for State Missions, \$4,617.87; for Home Missions, \$7,521.46; for Foreign Missions, \$11,358.56; for Bible and Publication work, \$2,000.25; Education, \$2,536.21; Sunday School expenses, \$20,774.10; miscellaneous, \$21,631.49, and a grand total of all contributions of \$377,318.57.

The Charleston Association, organized in 1751, the third association in America, was from the first a missionary body. The minutes for 1755 contain the following: "The Association, taking into consideration the destitute condition of many places in the interior settlements in this and neighboring provinces recommend to the churches to make contributions for the support of a missionary to itinerate in those parts." See Benedict, p. 707. Orchard, vol. 1, p. 195, speaking of the Baptists of about 1183, the darkest period of the Christian

era, says: "By the assiduous and unceasing efforts of the elders and teachers to instruct and qualify every member of the community, to inform the ignorant of the way of salvation; and by their system of local itinerancy, while others took more extensive journeys. These united efforts of the whole body were attended with incalculable good, and such organized exertions promised fair to evangelize the world."

Following the bloody path of persecution, even in the darkest days of Pagan and Pagan oppression, when he who dared to preach the gospel of Christ, read or keep a copy, or even a part of a copy of the Holy Bible, was subject to exorbitant fines, imprisonment and death by the severest torture that possibly could be invented; missionaries traversed the entire continent of Europe, including Papal Italy, as teachers, peddling on trinkets or articles of dress, as a means of getting access to the people. See Jones' History, p. 340.

Brethren, let us all study this great question anew, from the Bible and History and gather and impart all the light possible. The true light is the great need of our people. Let all the light be turned on, and great will be the results. So far our mission work has accomplished much, and yet we have only been making child's play of missions. If there could be any method adopted that would enlighten all our people, the clarion notes of the glorious gospel would in a very short time be heard all over the world. If our people could only be aroused to that degree of zeal, energy and persistency so characteristic of our fathers during the dark and bloody centuries of bitterest persecution, only a few years would intervene before every creature would hear the gospel.

Club Springs, Tenn.

FROM BRAZIL.

DEAR RECORDER:
Sunday, August 30th, I had the unspeakable privilege of baptizing five happy converts—two men and three women—saved from sin and from the horrors of idolatry. September 6th I baptized three others. Many witnessed the ordinance and afterward gave close attention to the preaching of the gospel. I think our people at home do not generally know that the idolatry and superstition down here are thoroughly pagan, as repugnant to the reason and senses as those of China or India. The outlook on this field grows week by week more hopeful and brighter. The great need is more missionaries.

J. E. HAMILTON.
Caixa Postal n. 361, Para, Brazil, Sep. 9, 1903.

DEAR RECORDER:
The hopes of the little band here in Savannah, Mo., are soon to be realized. We expect to dedicate our beautiful little church the 18th of October. It has been a hard struggle, but the Lord has been with us and blessed us in putting it into the hearts of so many to help us. We still lack about two thousand dollars, but we are working and praying and believe we will get it. Bro. Hartley, our pastor, has done grandly; he is all any church could ask; I haven't words to express our love and gratitude to him, and his noble wife for their untiring efforts.

LOIS E. BENNETT,
Savannah, Mo.

Subscribe for the Recorder.

fall of the odor of wood
Its people are whole-
It is good to know them.

By Kenyon West. Clo.
Lothrop Publishing Co.,

is a delightfully written
of Revolutionary times, in
historical sketches and pen
of people and places are
a winning love story being
with all the other ele-
most charmingly. It is
and full of action. The
of the story is located about
old Chew House, in German
It is an unusually good
of the times and will be
with interest.

Washington Jones. By
McEnery Stuart. 12mo.
Illustrated.

George Washington Jones, "ten
old, little, black, sensitive,"
himself one Christmas morn-
absolutely without family or
and, almost without a
ed. In his loneliness, the little
reminds the story of his grand-
father, now dead, who in the days
of the war had been given for
Christmas gift to the "loveliest
woman in all the world," and of
recollection is born a deter-
mination to give himself away to
a young lady who would make
her page, for then he would
at last find time for'd just live
along with the quality." He
this plan into execution and
effect it had upon his whole
life, and the lives of several
persons as well, is the story
George Washington Jones, and
is told with the indescribable
tenderness and delicacy of touch
characterizes Mrs. Stuart's
main literature.

The author's skill in unfolding
story; her nimble dexterity in
drawing the characters she
describes; the humor—and pathos
and witchery that distinguish her
sketches from those of other ex-
cellents of the negro character,
has never been more in evidence
than in the story of the little
boy, whom with admirable
tenderness she keeps in the cen-
ter of the stage. Her audience,
which is sure to be a large one, is
fully sure to be infectionally en-
thusiastic; and yet, without the
aid of the author's name in the
opening world, the story would
win, for it is one of the best
and prettiest ever written. Pub-
lished by Henry Altemus Com-
pany.

School History of the United
States. By Philip Alexander
Bruce, late Corresponding Sec-
retary of the Virginia Histori-
cal Society. 12mo. pp. 414. New
York. Cincinnati, Chicago:
American Book Company.

Unbiased histories of the Civil
War have been few up to this
time. Now comes Philip Alexan-
der Bruce, a Virginian, and a
writer on historical subjects, with
his School History of the United
States that meets the require-
ments of Southern schools better
than any text-book we have seen.
Bruce's scholarship and ex-
perience as a writer have render-
ed him specially fitted for this
task. His attractive style, the
emphasis laid upon the great
events, the omission of insignif-
icant details, the temperate point
of view, the topical treatment, the
careful analyses, the attention
paid to social and economic con-
ditions, all combine to produce
a narrative which is clear, inter-
esting and concise.

The point of view of this work
distinctly questions that have

divided the people of the South-
ern and Northern States. Never-
theless, the author has aimed to
present this side in a temperate
and moderate spirit—the only
spirit, indeed, which is becoming
in a history of our reunited coun-
try. The great contest between
North and South, because of its
interesting nature, is told at much
greater proportionate length than
any other four years of our na-
tional annals, however crowded
with military events.

In the narration of the events
of early colonial history, the col-
onies are grouped according to
their economic and social charac-
ter as well as according to their
local situation. Thus, the ac-
count of Virginia has been fol-
lowed by an account of the other
Southern colonies in which the
general condition differed but lit-
tle. For the same reason the New
England colonies have next been
treated in a separate group, al-
though if the chronological meth-
od were observed, Massachusetts
would come immediately after
Virginia.

The Lee Readers. By Edna Henry
Lee. 12mo., with illustrations.
First Book, pp. 128, 25 cts. Sec-
ond Book, pp. 176, 30 cts. Third
Book, pp. 240, 40 cts. Fourth
Book, pp. 352, 50 cts. Fifth
Book, pp. 416, 60 cts. New
York and Cincinnati: American
Book Company.

This is a good series of readers,
well printed in clear type and well
bound. In the first reader, the
author begins with very simple
sentences, but advances much too
fast in the introduction of the
more difficult. The other four
readers contain much that is in-
teresting and profitable; we would
that the fifth, the closing volume,
should present more that is of
solid historic or scientific value.
There is too much of extracts
from novels. But altogether the
series is very good.

POWER OF THE BIBLE.

[Extract from an address of
Dr. R. A. Torrey.]

"The great truth is the power
of the word of God. There are
men who tell us that the Bible
will not do for our day of pro-
gress and culture and general
scientific knowledge. Won't it?
We have preached nothing what-
ever that is not within the covers
of the old Book. Our constant
appeal has been to the Bible. We
have stood, as the honored Chair-
man of the evening has said, upon
the absolute integrity, absolute
inerrancy, absolute divine author-
ity and origin of the Bible from
the first chapter of Genesis to the
last chapter of Revelation, and
God has set the stamp of His ap-
proval upon our position. Is it
a power to-day? Millions have
come to listen in these eighteen
months, tens of thousands have
for the first time acknowledged
Jesus Christ as their Saviour,
hundreds of thousands literally
have stepped out of it into the
deeper experience of the peace,
the joy, the power there is in
Jesus Christ. I want to ask you
a question: What else is there
that we could have preached that
would have produced the same
amazing result? I want to ask
you another question: Where is
the man who for the last one hun-
dred years, yes, for all the cen-
turies of the world's history, who
has preached anything else, who
can show such amazing results?
You who are thinking we need
something better than the Bible,
or that we need a new Bible, ex-
purgated, revised and many-col-

ored, look at the facts of eighteen
months of daily preaching of the
word of God, with thousands to
listen and thirty thousand people
to bow their knee in allegiance to
a Christ they have never known
before. Does it not prove that
the Word of God is what the
twentieth century needs; what the
Japanese need, the Chinese need,
the Australians need, and what
fits their case just as it fits the
case of Chicago?

"Some gentlemen are telling us,
even in the church to-day, the
professing church at least, that
the old-fashioned doctrine of sal-
vation by a substitutionary sacri-
fice will not do for this day of
advanced thinking. Some one is
constantly coming forward with
new fangled theory of the atone-
ment beside that given in the
Bible, that 'That He who knew no
sin was made sin in our place,
that we might be made the right-
eousness of God in Him.' Now
anybody that knows anything
about the history of the church
knows that these exploited theo-
ries are not new, but have been
exploited literally for centuries,
and they never in all history have
shown their power to bring a sin-
ner's guilty conscience peace. But
is the old doctrine played out?
I affirm to you to-night that our
preaching to the unsaved has cen-
tered and been built upon one
fundamental truth, that of the
vicarious atonement of the cross
of Calvary. The doctrine of atone-
ment is as old as Paul, yea as old
as Jesus, yea as old as the 53d of
Isaiah and the 12th chapter of
Exodus, as old as Isaiah and
Moses. Has it done the work of
God? Yes. The Chinaman have
listened to the Gospel, spoken
first by my lips and then repeated
through an interpreter, and he has
been saved. The Japanese has re-
ceived it; the philosophic Hindoo
has received it; the colonist of the
South Seas has received it; Eng-
lishmen, Scotchmen, Irishmen
have received it. The one old doc-
trine of salvation by Christ's
atoning blood has proved its pow-
er 35,000 miles around the earth.
Will anything else do it? Well,
if it will, why don't you use it?"

CHRISTIAN ENDEAVOR.

The main business of the Chris-
tian is to save souls. A side oc-
cupation may be his ordinary oc-
cupation, his daily task in work
room or counting-house, in busy
professional life or in active busi-
ness affairs, but he should see to it
that this calling is secondary to
his higher one as a child of God,
as a follower of the dear Master.
Like Peter we must fish for souls;
like Paul we must endeavor by all
means to save souls.

It is Paul's passion for souls
that we ought to study, and the
way in which that passion can be
transferred to ourselves. We may
be said to have a passion for those
things in which we are most deep-
ly interested. If all our thoughts
are wrapped up in making money,
in winning fame, in conquering
heights hitherto unscalped, in se-
curing a measure of that ephemer-
al thing called "success," we
may properly decide that we have
a "passion" in that certain direc-
tion. So, if we love our Lord,
whose command to "teach all na-
tions," is still ringing in our ears,
if the advancement of his King-
dom is first in all our plans and
presses heavily upon our hearts,
then we may be assured that we
have a passion for souls.

But alas! it is too true that with
many the work of saving others is
made incidental to other things.

NEW FALL GOODS

OUR FALL STOCK IS NOW IN AND WE
ARE OFFERING SOME EXCEPTIONAL VAL-
UES THAT SHOULD NOT BE OVERLOOKED.

The Newest Dress Goods

At Popular Prices Are Here.

- Zabojnes in all solid colorings and mixtures suit-
able for Coat Suits, 38 inches wide, at per yard **50c**
- Maxillia Crepe in solid shades, suitable for street
wear; new shades of brown, navy blue, gray and
champagne, 45 inches wide, at per yard **75c**
- Beautiful line of Bright Plaid Serge, suitable for
waists or children's dresses, 38 inches wide, at per yd. **75c**
- Pannah Crash Suiting, heavy weight, in castor, royal
blue, tobacco and reseda, 52 inches wide, at per yard **85c**

Pretty New Waists for Ladies.

- White Oxford Cloth, tucked and button trimmed,
tab stock, tucked back; \$1.25 value. Price **98c**
- White Mercerized Stripe Oxford Cloth, tucks, box plaits
and button trimmed, tab stock; \$1.98 value.
Price **\$1.48**
- White Faced Bedford Cord, stitched, box plaits, tucks and
button trimmed, tucked back, fancy stock; \$2.25
value. Price **\$1.98**
- White Pure Linon Cloth, double stole and cape effect, neatly
stitched, tucked back, double tab stock, tucked trim-
med sleeves; \$3.48 value. Price **\$2.48**

Fall Coats for Little Girls.

- All wool Cloth, double-breasted front, box back, metal but-
tons, velvet collar in red, blue and castor; \$3.98
value. Price **\$2.98**
- Misses' Wool Cheviot and Covert Cloth, collarless and
stitched, stole effect, satin piping, trimmed, fancy
band cuffs, black and tan; \$6.50 value. **\$4.48**
- All wool Coverj and Ladies' Cloth in red, royal and castor,
double-breasted front, velvet collar, turn-over cuff,
also Peter Thompson styles; \$4.98 value. Price **\$3.98**

\$16.89 For the Demorest Sewing Machine
Complete with all the Latest Attachments and
guaranteed for 10 years.

Please Mention Western Recorder When Answering This Advertisement

J. Bacon and Sons,

Market Street, bet. Third and Fourth, Louisville.

If the salvation of the world de-
pended upon the efforts put forth
by the great mass of professing
Christians, but little would be ac-
complished.

Paul's passion for souls came
because he loved his Master.
Therefore, he preached Christ and
him crucified. We may seek to
uplift and regenerate men by
changing their environment, by
educating them, by teaching them
morality, by interesting and amu-
sing them. Even professing Chris-
tians adopt these plans, some-
times, but they are always fail-
ures. Christ and him crucified,
is the only power that will really
uplift the fallen and make of him
a new man. We must hold up the
Cross before the perishing—no
other sight will re-verify those
glazing eyes. We are only "Chris-
tian" Endeavorers so long as we
are endeavoring to lead others to
Christ. If our Society, or we as
individuals, fail in this, we have
failed in all.

But why should we so eagerly
hasten after others? "Therefore,"
a real battle with evil to be
fought they are missing.—D. W.
Whittle.

Many church members turn up
in Sunday clothing at popular
conventions and for all dress-
parade occasions, but when there is
a real battle with evil to be
fought they are missing.—D. W.
Whittle.

Editorial

A GREAT deal is said about "broad views" and in condemnation of narrowness. Men profess to be "broad" with a peculiar unctious, and they sneer at the "narrow" man with a peculiar leer. This is all very loose talk and it does harm. Some men are so afraid of being called "narrow" that they will have no decided convictions. The less a man believes the "broader" he claims to be.

Now there are two respects in which we ought to be broad and one in which we ought to be narrow. The trouble is people are narrow where they ought to be broad and broad where they ought to be narrow.

1st. We ought to be broad in our sympathies. Nothing human should be foreign to us. Wherever there is need we can reach and relieve, our sympathies should go forth. The African bowing down before his fetich should awaken our sympathy and lead us to send him the gospel. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." And we should so love the world as to give ourselves for its salvation. "Wherever man is found" our sympathy should go. Zeal for foreign missions is a fine test for the breadth of a man's sympathies. Not long since a man claimed in the presence of the writer, to be very "broad," and yet on being asked for a contribution to foreign missions, he refused. He was not so broad as he thought. Yet, we should be broad in our sympathies.

2nd. We ought to be broad in our horizon, so that our conclusions will be intelligent and not the result of ignorance. We should be able to see truths in their relations to each other. We should be able to see the bearings of truth in different directions. The man with a narrow horizon can see nothing, except along the line of his prejudices. Let us strive to learn truth. There is more truth in the universe of God than we will ever get believed, do we our best. Let us be alert and active in our search for truth. Yes, we ought to be broad in our horizon.

3rd. But in our belief we should be narrow, because truth is narrow. A man with a broad belief has a wrong belief. To be right we must be narrow. All truth is narrow. Take a few illustrations:

1st. Mathematical truth. Two and two make four; just that, no more and no less. That is very narrow. The man with "broad views" of mathematics would say, "I am not so bigotted as to insist that two and two make just exactly four; no more and no less; I'm broad, and believe that two and two make 4 or 5 or 8 or 10 or 15 or anything, so the man is sincere in believing it." No, 2 and 2 make just 4, and do not make 3, or 5, or 9, or 11, or 20 or anything else but just four. Thus mathematical truth is narrow.

2nd. Scientific truth. Water freezes under proper conditions exactly at 32 degrees. It does not freeze at 27 or 33 or 37 or 45 or 106 or anything else than 32. Your man with "broad views" of science would say: "I'm so narrow minded as to insist that water

freezes at 32, while all who think differently are wrong. I agree that water freezes at 22 or 29 or 35 or 52 or 87 or anything else." Thus scientific truth is narrow.

3rd. Geographic truth. There is but one right direction from where you are, gentle reader, to Washington, D. C.; while there are thousands of wrong directions. If you point in the right direction you must point one particular way, while every other way is wrong. So here again truth is narrow, while error is broad.

4th. Historic truth. Any given event took place in just one way, while there are a thousand ways it did not take place. It is the business of the jury by listening to testimony to find out just in what way an event in question did take place; for there is but one correct way. A man with "broad views" would say: "I cannot bear the idea that this event took place in one particular way and no other. I'm 'broad,' and I admit it took place in a multitude of ways."

And so with all truth. It is narrow, while error is broad. There are a thousand lies for every truth, and he whose belief is right must be narrow in that belief. Yet, we should remember that it does not follow that a man's belief is right because it is narrow. It is just as narrow to say two and two make just five, as to say they make just four; and just as narrow to say water freezes at exactly 39 as to say it freezes at 32 and so on. So while we must be narrow if we be right, we can be narrow and still be wrong. We need to be right and then we will be narrow.

It seems to us that it needs to be widely emphasized that men should be broad in their sympathies and broad in their horizon and narrow in their belief.

Dr. TAYLOR is to arrive in Georgetown Thursday of this week and to be formally inaugurated Friday, at 7:30 p. m. Dr. Arthur Yager, of the Faculty, Dr. J. A. Lewis, President of the Board of Trustees, and Dr. E. Y. Mullins, of the Seminary, will speak. President Taylor will respond. The inauguration will be followed by a reception in Rucker Hall. It will be a brilliant and an interesting occasion and one specially creditable to Georgetown.

We have had our attention called to a point in Mr. Rockefeller's offer that we had overlooked, viz.: that the money is to be subscribed so as to be paid before Jan. 1st, 1907. So we have till Dec. 31st next to get the \$75,000 subscribed, and till Dec. 31st, 1906—three years later—to get it paid.

Here is Dr. Taylor's letter of acceptance, which is his announcement of policy. It is in reply to the letter of notification sent him by the writer, as chairman of the committee:

"Rev. T. T. Eaton, D.D., LL.D., Louisville, Ky.—

My DEAR BROTHER:—Your favor of the 4th notifying me of the action of the Trustees in electing me to the Georgetown Presidency, has been received and earnestly considered. While I deeply appreciate the confidence which the call implies, I am profoundly conscious of the responsibilities which it involves. At this time probably no subject makes a stronger demand upon the consideration and beneficence of progressive Baptists than does

that of education. In the progress and power of Kentucky Baptists, Georgetown College must continue to hold an important place. With her noble history, her gratifying equipment, her loyal sons and daughters, her heritage of affection in Trustees, patrons and friends, and her scholarly and devoted Faculty, the old school is capable of accomplishing yet greater things for the promotion of true learning and the glory of our God.

"The call of the Trustees, the endorsement of thoughtful men in many parts of the state, the kindly assurances from brethren whose views were not quite met in my election and the opportunities which the position offers, have impressed me. It seems that the Baptists of Kentucky are anxious to press on toward the realization of their larger plans for Christian education. In this view of the case, their call is imperative. Humbly trusting in God and confidently relying on the loyalty of the brotherhood, I lay down the work of the pastorate, which has brought me many joys, and accept the Presidency of Georgetown College. To begin at the pleasure of the Committee.

Sincerely yours,
J. J. TAYLOR,
Norfolk, Va., Sept. 14, 1903.

Dr. Taylor begins his important work under favorable auspices and with bright promise. He will be the means of bringing the denomination into closer sympathy with the College and to a hearty support of it. We see no reason why all the friends of the College and all the friends of education should not rally as one man, and put forth their full strength for this noble and venerable institution of learning.

Our neighbor, the *Christian Companion*, is in a frame of mind at us, and uses some unparliamentary and unevangelical language about us. The *Companion* claimed that the Disciple preachers of the editor's acquaintance, "from the Atlantic to the Pacific, and from the Lakes to the Gulf," advocated "that immersion is necessary to salvation." Whereupon we offered a chromo for a statement to that effect from either Dr. E. L. Powell, of Louisville, or Dr. B. B. Tyler, of Denver. The editor failed to get any such statement from either of them, but because they disclaimed all responsibility for what we said (and nobody intimated they were responsible), the *Companion* claimed we had failed to make good our offer. Whereupon we renewed the offer, insisting that it had never been met; and, to be specific, offered a very handsome chromo for a duly signed statement from either of these gentlemen, as follows: "I believe that no man is saved without being immersed." Now the *Companion* says that neither of these preachers would sign such a statement, and neither the editor nor any of the Disciples believe it.

So, putting the two things together—all the Disciple preachers between the oceans and "from the Lakes to the Gulf" believe "that immersion is necessary to salvation," and yet none of them believe "that no man is saved without being immersed." Here is richness. According to our neighbor, men are saved without what is "necessary to salvation." Here are the two statements of the

Companion in parallel columns:

"We do not conceal but openly preach the fact that immersion is necessary to salvation. As far as we know and we have mixed with them from the Atlantic to the Pacific and from the Lakes to the Gulf do not conceal anything they believe the Bible teaches. (Italics ours.)—*Christian Companion*, June 24, 1903.

"The Recorder says: 'to be specific—we will give a very handsome chromo for the signature of either Dr. E. L. Powell or Dr. B. B. Tyler to the statement: "I believe that no man is saved without being immersed." The Recorder knew before making the statement that there was not a man in the Christian Church who would subscribe to it. It further knew that the *C. C. Companion* never made such a statement. It further knew that the editor of the *Companion* never believed such a statement, and further that it was a misrepresentation of those who call themselves "Christians only." (Italics in ours.)—*Christian Companion*, Sept. 23d, 1903.

The "statement" of the *Companion* was: "We do not conceal but openly preach the fact that immersion is necessary to salvation." Now we offer the chromo for the signature of either Dr. E. L. Powell or Dr. B. B. Tyler to the following: "I do not conceal but openly preach the fact that immersion is necessary to salvation." If immersion be "necessary to salvation," how any one can be saved without it, is incomprehensible. Now, then, Bro. *Companion*, let us hear from you. The chromo is ready.

We have received a copy of the 52nd annual report of the President and Board of Directors of the Nashville-Chattanooga & St. Louis Railway. It is in all respects a model report. It gives the facts clearly, succinctly and conveniently. It is easy to find out whatever one wishes to know. All who have to make out reports embodying figures would do well to study this report. President John W. Thomas and his conditors thoroughly understand their business.

This great railroad system has 1,195.86 miles on its main line and 323.62 on its side lines, making a total of 1,519.48 miles of road. While lying mostly in Tennessee, it extends into Kentucky (Hickman and Paducah), into Alabama (Gadsden), and into Georgia (Atlanta). It is the great Tennessee railroad system with headquarters in Nashville.

The net earnings of the system for the fiscal year were \$2,610,766.46. The amount of capital involved is \$31,232,115.54, of which \$16,021,000.00 is funded debt. We note that the item for taxes is \$210,645.87, and the item for "law expenses" is \$41,396.32. We congratulate the management on the fine showing and also the people in the regions through which this great railway passes.

"This preaching of universalism, whether expressly or by implication, does seem to be a little out of place in a Baptist pulpit, in view of what the Bible, our only rule of faith, teaches on the subject. And yet we hear there are pastors who do preach it—some of them quite openly. If Paul were here to-day, would he not say, as he said of certain wrong-headed disputants of his time, 'whose mouths must be stopped'?"—*The Examiner*.

We wait to hear what those Northern churches will do about their pastors' preaching universalism. As a rule, the Baptist laymen in the North are sound, but they are not pronounced enough. They are often too willing to sit quietly under unson teaching. The pastor who preaches universalism in a Baptist pulpit lacks a good deal more than soundness of doctrine.

Editorial Varieties

The *Biblical Recorder* last week had an article from the Rev. J. W. Morgan, in which he advises young Baptists everywhere in the South to attend a Northern theological seminary, and he specifically commends *Crozer*. He does not, however, advise all young Southern preachers to go North, but he says some of them should come to Louisville. Question—Is not the *Biblical Recorder* an enemy of our Southern Baptist Theological Seminary? Is it consistent with friendship for a institution to publish articles advising young men to go elsewhere?

That famous preacher and writer, the Rev. F. B. Meyer, of London, declares the degree of doctor of divinity on grounds that he did not have the ability the title!!!!!!

The Southern Baptist Theological Seminary opens its new session Tuesday day of this week at 10 a. m. Dr. C. Dargan will deliver the opening lecture at 7:30 p. m. A large attendance is expected.

Dr. R. J. Campbell, of London, died in Chicago last past summer. On turning home he reported that the greatest need of the windy city was the Baptists lead all other practical denominations in church attendance in London, England. The Congregationalists come next, Methodists next, and Presbyterians next.

"Man-like it is to fall in sin, Fiend-like it is to dwell therein, Saint-like it is for sin to grieve, Christ-like it is all sin to leave."

The editor congratulates his churches, the First church in Petersburg, Va., on securing Dr. W. C. Taylor as pastor, and he congratulates Dr. Taylor on securing such a charge.

It is a frequent occurrence for churches pray for rain in times of drought. In England, however, the Bishop of Exeter has directed his clergy to pray for fair weather. This is reasonable what is usual.

"The editor of the *WESTERN RECORDER* arises to correct a statement that he has 'passed sixty.' He announces that he is 57 years of age. Many people will be surprised to learn that Dr. Eaton is still a young man. He is by no means laid on the shelf. The *Companion* wishes for him many more years of activity and usefulness and happiness.—*Baptist Courier*. Thanks, and we turn the compliment.

In three months there have been 3,000 summonses issued in Great Britain, under the infamous Education Act, against the best and most law-abiding citizens. We are glad to see that it is bringing sharply to the front the question of disestablishing the church. That is the solution of the trouble, and the only right solution.

Ku-Chao-hsi has been appointed member of the Wai-wu-pu, which he deals with the foreign relations of China. The London *Times* complains of the address and unfitness of the man, but the Chinese delight in the appointment on the ground that he can write Chinese characters beautifully. If appointments in this country depended on ability to make our written characters beautifully, many of our states would go down before that test.

Last week the editor greatly enjoyed a visit to Salem Association which was held at Otter Creek church in Vine Grove. The officers were re-elected and a address was thrown over the meeting by the editor, the Moderator, Bro. D. S. Roberts, Sr., on the morning of the second day. The chair was filled, however, by Bro. Bryant, Bro. F. Duvall being detained, they laid the editor to preach the annual sermon, which he did with pleasure. The meeting was spirited and interesting. All the usual subjects of the Methodist Union were given the receiving attention. The *WESTERN RECORDER* was specially well. Not only was it strong and unanimously endorsed by the Association, but no other paper save the mission and Sunday School papers of *Opple's Friends*, was endorsed or commended. The editor greatly enjoyed shaking hands with the members of Old Guard, many of whom were present. "In ten years more I'll belong to the Old Guard," said a good sister, and seven years more I'll be one of them, said a good brother. Such expressions came from various sources. A large number of the subjects were given. The hospitality of the good people of the neighborhood was of the highest quality of the Kentucky article.

Family Circle.

Serves for the Year in and Out.

AFTER THE WRIDDING.

BY HUGH F. OLIVER.

O, hear and hark the first Evangel, In Paradise to man made known— Yes, hymn it now, some choiring angel! He should not, would not, be alone.

As lilies pure, as sweet as peaches, To aight and touch a glad-fairing thing, The last of love she keeps and teaches, The woman with the wedding ring!

By all the charms the Lord hath lent her To win the love and give the joy, Oh, she will be what Maker meant her, A husband's gold without alloy!

HOW POLLY CURED THE CAT.

Did I ever tell you how our cat Sizer was cured of his habit of catching birds? No! Well, I must tell you, for I think it was the most effective object lesson Sizer ever had. He was a great pet, and had learned to do some pretty tricks, but had one propensity which was as wicked as could be—no bird was safe if Sizer could reach it.

He had eaten two of mother's canaries, and his neighbors had threatened to kill him if he came into their houses. At last, however, Sizer met his equal. Aunt Clara wrote to mother that she would spend the summer with us, and would bring her big parrot. Mother was perfectly willing to have Polly come, and we children were wild with delight.

We had never had an opportunity of knowing her parrot—neither had Sizer! One day mother was busy preparing Aunt Clara's room, and John and I were helping her. Suddenly mother dropped down on the nearest chair, saying, "Oh, dear! I have forgotten Sizer!"

In a minute she was able to explain that in her joy that Aunt Clara was coming she had forgotten Sizer's cage. "What if anything should happen to the parrot!"

It was thought we could give Sizer away. It is easy to give a cat away, but he will not always stay given. So we presented him to the man who brought vegetables from the farm four miles from the city, and mother felt relieved.

At last Aunt Clara came with trunks and boxes, and a big cage containing her pet. Polly was a handsome bird, green and gold, with a few beautiful red feathers, a wise, solemn expression and an accomplished tongue.

She was very tired after her journey, and began to say, "Polly's sleepy! Good night, Polly! Hello, boys!" and stretched her legs and neck to get rested.

We young people felt as if we could listen to her all night; but Aunt Clara said she would be cross if she was kept awake too long, and John carried her cage to Aunt Clara's room.

In the morning we heard cries and squeaks that started us at first, but very soon a jolly

"Ho, ho, boys! Good day, Polly! Good day!" assured us that Miss Polly was the author of the strange sounds. Aunt Clara said at breakfast that she had put Polly's cage on the porch up stairs so that her playship might enjoy the fresh air. She was so very noisy, she added, because she could see a big gray cat on the fence. We all knew that Sizer was four miles from the fence, and only laughed at Polly's vehemence.

After breakfast John was allowed to bring the cage down to the dining-room, and there it stayed during the entire visit. The cage door stood open, and Polly walked out or in at her own sweet will. When John set the cage down Aunt Clara opened the door, and Polly came out, with slow and stately step, saying, in an indignant tone, "Polly wants her breakfast! Polly wants a bath! Hello, boys!" Her reckless words were so ill-suited to her dignified appearance that one could not help laughing, which seemed to entertain Polly very much.

That "something" was Sizer! He had come home again, and we were filled with alarm. Aunt Clara looked on quietly and said, "You need not be afraid. Polly is a match for any cat I ever saw." So we thought it would be fun to see an encounter between bird and cat, for we knew Sizer to be no coward. He only looked at the bird, this time, and sprang out of the window while Polly screamed after him. "Good-bye, Sizer! Polly wants a bath!"

This final remark, which was such a favorite with Polly, seemed to be merely a reflection, as she generally said it in a very low tone, and busied herself in recovering her perch or her food. For two or three days Sizer did not come into the room, and even mother began to lose her fears for Polly's safety. Then he began to sit quietly near a window or open door, so that he could run if danger menaced, and looked at the parrot with longing eyes.

His conversational powers had abashed him, but he finally thought, "She's only a bird, after all, and to long for a meal of his own providing. The cat is easily foreseen. One day we heard the greatest commotion in the dining-room. Father ran in with his glasses in one hand and newspaper in the other; mother came, dismay on every feature; we children ran to the scene, of course, and in a minute Aunt Clara came.

Such a sight as we beheld! We all stood transfixed for an instant, and then burst into laughter. Polly had evidently been dozing on the broad window sill when Sizer had made an attack. When we saw them Polly was holding Sizer with her strong claws, and had his ear in her sharp, cutting bill. Sizer was fairly howling, and trying his best to use his claws on Polly.

The parrot made some inarticulate noise all the time, and then they rolled on to the floor. There was a mixture of feathers and fur for a second, and Sizer dashed madly past us, and we could hear him "spit" as he fled the scene. He began to smooth his ruffled plumage, and was evidently none the worse for the conflict. She was still very angry, and screamed after Sizer, "Poor pussy! Poor pussy! Polly's mad! Polly's mad! Hello, boys!"

She would hardly allow Aunt Clara to soothe her, and was quarrelsome for two days thereafter. No one dared say, "Poor pussy," in Polly's hearing. It is needless to say Sizer was cured. He returned to the house after a few days, with a much injured ear, but nothing could induce him to enter the dining-room, and the sound of Polly's voice seemed to terrify him. From that day on, Sizer seemed to recall the encounter, and as far as he was concerned a caged bird could hang in safety.—Our Dumb Animals.

FROM HUT TO PALACE.

FANNIE MIDDLETON HUNTER.

I seemed to live in a mansion grand Where an angel choir composed my band Such beautiful flowers I never had seen With fragrance so sweet and leaves so green.

Instruments all that ever were told Viols and organs and harps of gold, Angel faces then smiling on me, Where'er I look new beauties I see.

Who leads this choir? I humbly ask. The answer comes, This is David's task: What! the great king playing thus for me. Astonished I hear—why not for thee.

Since thou art redeemed by Christ the one Who taught us to pray "Thy will be done."

Who laid down his life that we might live, And receive the grace He only can give.

The new song then I began to sing, And there came to me a heavenly thing; Jesus, my Saviour, stood at my side, Whispering—"Forever with me abide."

Then I knew this mansion was mine, And dwelling here I ever would shine, A bright star to His glory above, Washed in His blood and crowned by His love.

This poem was caused by the dream of a poor woman who toiled for daily bread. She was always cheerful, kind and good that every one wondered at her cheerfulness. Through her hard trials—she washed and ironed, cooked and scrubbed, planted and reaped, but never complained and was ever ready to cheer an acquaintance or a stranger. Her motto was "Ever Ready."—You may entertain angels unaware in strangers and what deep knowledge this woman possessed; how did she know so many things? Ask her, "What did you eat and what did you drink every day?" God has been so good to me. He gave me the opportunity of learning to read and write and the most gracious gift of thinking and understanding."

She could discuss any topic and her answers were always from the one blessed book. What a wonderful library was this one book, with all the little words of God. My dear little woman, do you know that to-day we are crying against woman's working. "For men must work and women weep." Solomon said, "A virtuous woman worketh willingly with her hands and she shall buy lands. An Ruth was the best of women with David Christ. And it was by her good works in the field that she got her price. Woman should not be as a heathen, a slave and a burden bearer, for the plane, the level and the square were for man alone. So my book has ever shown, it is man's work to build the house, for was not your father a carpenter in his childhood. He bore burdens of rocks and timbers upon His Divine shoulders, but in later years He bore the sins of the world. A preacher Divine, with no place to lay His head—Mother earth was offended His softest bed. No ground suit made up His dress. No money or houses did He possess. My dear woman tell me one of your prettiest and most comforting dreams. This is the dream: It was about my mansion in the sky. I dreamed I saw two magnificent houses upon

IS YOUR STOMACH ON A STRIKE? There is Nothing to Prevent You Employing a Substitute to Do Its Work.

There is such a thing as forbearance ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit and when that limit is reached, the stomach must be reckoned with as sure as fate. The best way and really the only effective way to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and remain in health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it just as one set or shift of workmen relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of a sound stomach do. In fact, when dissolved in the stomach, they are digestive fluids for they contain exactly the same constituents and elements as the gastric juice and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restaged and renewed by Nature and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

Wisconsin man says: "I suffered the pangs of dyspepsia for 10 years. I tried every known remedy with indifferent results until I was told of the remarkable cures of Stuart's Dyspepsia Tablets. I bought a box, began taking them and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever since, and I have an appetite like a harvest hand and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50c a box. The druggist never fails to have them in stock because the demand for them is so great and so pronounced that he cannot afford to be without them. People who could not get them of one druggist would go to another and would get in the habit of buying other drugs there as well as their Stuart's Dyspepsia Tablets.

a beautiful hill, and as I looked I saw another house not completed, and I asked what was the meaning. The answer came two have already taken possession of your hill, your neighbors shall be of your very own, and I remembered two of my beloved ones that had been redeemed and had passed over the river, and I saw their beloved faces and their beaming hands and I looked around and lo! such a dark deep stream was between me and my beloved ones. I could not fathom the depth of His dreadful chasm. Then the voice came "be ye not afraid, I will be with you to the end," and such a radiant being reached out a hand and the dark gulf became "only a little brook after all," and on the other side such rich beauty I had never dreamed could come to such as I, and a voice said, "This thing, enjoy the gift of a loving Father and glorified Brother."

For it is written the "first shall be last and the last first." You had the last on earth, you shall be first in heaven, and those were faithful over small things I will make more the depth of His things. "But what have I done?" I cried, "to inherit the Kingdom of Heaven?" A cup of cold water given in my name shall be remembered; was thou not kind to the little children and followed your King, Brother and Saviour in example to anger them not but to take them in your arms and hush them, and train them in the ways of virtue, truth, patience, and long suffering, and you gave a soft answer to the wrathful. So little and so few thorns to endure to enter into such an inheritance mine and mine forever where thieves cannot enter nor sorrow nor tears come thence, and then be taught to hear beautiful music and my mansion was filled with glorious strains of music, and oh! how I had longed to be a musician, and with rapturous glory I touched the beautiful instrument and inspiration came and I joined this heavenly throng. For is not God able to raise up men out of stones and can He not give inspiration to the humblest fisherman? King David, the sweet singer of God smiled as I passed from majors to minors in heavenly melody. As I passed from the house I found such beautiful flowers in the grounds. I found violets, geraniums, and all the dear wild flowers of my old earth home, but such plants of my old earth home, but such plants to bear beautiful music and flowers were among the new plants; and I longed to know the names and characters of each. A wise man—what troubles you of my sister? and then he began to tell all about the plants and beautiful fishes in the pretty little lakes, and I said such wisdom was the gift of Solomon, and he said, "I am glad to hear of it, I said, do you come to inform a lowly working woman and he said, "There is rejoicing among the angels when one sinner repents, then there is rejoicing among the redeemed when one weary, wounded soldier comes again to God." For Christ said, "Whoever takes up His cross and follows me will have his Brother. You are an heir to the throne of God; you are a joint heir with Christ the Divine Son; you are a child of the King; you are marked a Christian, and I greet you as sister and heir of glory."

Looking around I began to recognize many I had known from my blessed Father, the Father, Joseph and Daniel and then came the Marys and Martha, Lois, Eunice, Ruth, and so many to bid me welcome. And then comes another group! oh, yes, they are friends I've longed to see—Bunyan, Luther, Raphael, Beethoven, and coming on behind came William, and Crosby, P. P. Bliss and Spurgeon and my dear friend and brother Dwight Moody, and last came a beautiful woman clothed in white, and she took me in her arms and blessed me and said, "my beloved child, in you I am well pleased though you never knew me in the flesh, thou hast followed my footsteps and hast kept my sayings from your early youth." This was my grandmother, an intelligent Godly woman I had revered and loved from history alone. Then I awoke and thanked God for the beautiful vision, and I am striving harder to obtain this beautiful home, but then there are so many others I want to go to a mansion for the King.

Beloved ones in the earthly home, prepare to meet a just God and to inherit the Kingdom of His blessed promise.

USING THE MOMENTS. As goldsmiths sweep up the very dust of their shops, that no filings of the precious metal may be lost, so does the Christian man, when filled with the Spirit, use his brief intervals. It is wonderful what may be done in odd minutes. Little spaces of time may be made to yield a great harvest of usefulness, and a rich revenue of glory to God! May we be filled with the Spirit in that respect!—Selected.

our love to men.—"In Forest." The love we have to God is realized in

NEVER BE ABOVE YOUR BUSINESS.

"Frank," said the head clerk to a young man in a large carpet establishment, "take this roll of carpet over to Mr. Craft's and see whether the pattern will suit. You may just as well take a rule and measure the room while you are there."

"All right," said Frank, putting on his coat and hat. But when he noticed the size of the roll—a sample one containing about five yards—he exclaimed, "You surely don't expect me to carry that suit roll, do you?"

"It's only a sample, and Mr. Craft is in a hurry for it," replied the clerk. "But what are the boys for? I think you might send one of them over with it. If there is anything I detect, I'll carting bundles around town."

The proprietor, who happened to overhear part of the conversation, told the clerk privately to let the young man go and take his measurements, and to send the carpet after him. Frank arrived at the house and was busy at his work when a man came to the door with a roll of carpet under his arm, and was shown into the room where he was looking up. Frank was surprised to recognize his employer with the roll of carpet in his arms.

"Here is your carpet, young man. I hope I have not kept you waiting for it. If you have any other orders, I'll take them now," he said, as he set down the roll. The young man was so astonished he hardly knew what to say, and stood staring in amazement at his employer, who left the house with a polite bow.

"Well, did you get the carpet this afternoon?" asked the clerk, laying his hand on the young man's shoulder when the latter returned.

"Yes," said Frank, looking up from his desk. "But, do you know, I can't understand why Mr. Green brought it around. I was never more surprised in my life."

"Well, Mr. Green told me to ask you to step into his office when you returned."

"My boy," said his employer, as he entered the office, "I overheard your conversation this afternoon, and what I did was for your benefit. A man should never be above his business—that is, he should give personal attention to the smallest detail. He should be prepared to perform any duty that comes legitimately, and to obey orders from his superior. You should consider as part of a business too unimportant for you to give it attention. Fetch and carry for yourself rather than miss a single point or risk the loss of a customer. Never be above your business.—Ex.

If your lamp-chimneys break, say MACBETH to your grocer—loud! He Knows.

You need to know how to manage your lamps to have comfort with them at all cost. Better read my Index; I send it free.

MACBETH, Pittsburgh.

CANCER is permanently cured by our new Germicidal Tonic. Most eyes in old and neglected cases. Write for free booklet.

Bells 100 Bells in McShane's Any home—Chicago, Pa. 10c.

LYNN'S CHURCH

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BELLS

100 Bells in McShane's

Little Ones.

BETTY'S WAYS WERE MENDED.

MARY B. PUGH.

...tutter, tutter, tutter, tutter. "I went mamma's machine. The jolly baby boy sang the song he had heard so often, and Betty pouted and muttered under her breath that she wished she did not have a machine as loud as thunder, and she read her new story book, when mamma asked her why she did not go elsewhere she said, "It's not nice at else-where." Then mother said, "It would not be nice if everybody pouted like you

...thertheless it did not im-... Betty continued acting so everybody excepting the... Betty said she would have a plaster on her face if it did not straighten it and Betty went away and said she was going to do it, but mamma called her and laughingly told her to get on tight or it might come

... Betty was in earnest. She found a bottle of glue and she cut some holes for in the cloth and smeared glue on it, stuck it on her face and let it dry.

... that unfortunate little lass got to put a mouth, and what her feeling when she found could not answer?

... she flew down the steps and her little friend at the front door, who, horror-stricken at her appearance, fled.

... was sometime before mamma could get it off, but when at last she did succeed her face was raw and sore she could not go for several days. But it was a little girl that met papa at the door that night in spite of her own face.

MOMMY'S MOTHER'S BONNET.

I want you to put jes' as many buttons on as you ken for twenty cents right there in the front, so it'll stick up an' look kind o' shifty. It was a thin, siskin-like little boy that spoke. The girl behind the counter looked at him, but there were tears in her eyes as the grimy fingers unbuttoned the ungainly newspaper button and took out a rusty black bonnet, which had seen a good deal of service.

"It's fur my mother," he confessed, "an' it's a surprise. Do you think you ken git it done fur me by the time I take my papers in to the office and git back?" "Yes," said the girl; "only hurry too much. What is your name?"

"An' answered the boy; "an' my name's An' there's the twenty cents. I'd wait fur it a couple of days if I had to."

... passed out, whistling cheerfully. The clerk opened her shopping bag, and taking out a bottle of shoe polish, she began applying it vigorously to the faded

... you really going to try to get that old thing?" inquired the clerk. "and take your shoes, too? Catch me! Why do you give him the violets for him go? Twenty cents' worth."

"Indeed, I am going to fix it up for the poor little fellow," was the earnest reply. "Just think, Mary: I suppose he's saved up twenty cents for weeks! I'm so glad I happened to get this blacking this morning. You can't tell the bonnet when I get through with it; see if you can?"

She hummed a happy little song as she went, putting on coat after coat, deftly turning the straw up here and down there. "Mrs. Brown," she said, as the proprietor of the store entered, "will you give me thirty-five cents' worth of violets at wholesale? A poor little boy has brought me his mother's bonnet to trim, and I want to add a few violets to what he has ordered, and make it just as pretty as I can."

"Indeed, I will," the proprietor answered; "and good measure at that." And so it came about that the poor black bonnet was transformed into a beautiful "shiny" one, with bunches of violets peeping out here and there from the ribbons so cunningly arranged that the worn, faded parts could hardly be discerned.

"Oh, you don't mean it; you don't mean that's my mother's bonnet, and all for twenty cents?" exclaimed Jen, coming back just as the finishing touch was being given. "Oh, what lots o' violets! How did you git it so shiny? Oh, she'll be jest tickled to death!"

It was a wonderful happy little boy who gazed from the bonnet into the clerk's face.

As the door closed behind him, one who had been a silent spectator of it all went up to the young girl, and, laying her hand on her shoulder, said: "This has been a lesson to me, my dear—a lesson that I can never forget. Out of the abundance with which the Lord has blessed me I begrudged to the poor and needy within my gate. Please God, it shall never happen again!"

In her simple way, the girl pondered upon the woman's words, and wondered what her life had been, and what it would be. Ah, who can say? As the circles of a pool, into which a pebble has been cast, widen and widen until the ripples reach beyond our sight, so the influence of a noble, generous act, though one the world might call a small one, goes on and on through all eternity.—Our Boys and Girls.

HOW MARJORIE FOUND FAIRYLAND.

BY CELIA MARGARET WATERS.

"I know it's just stories," said Marjorie firmly to herself as she closed her book, "but I wish things like that did happen. I wish a funny fairy godmother would take me away to a beautiful palace, or a mysterious white bird would fly before me to an enchanted forest, or something."

She had been reading in the meadow and leaned back against the oak tree to think about it. Just then the sunny east wind snatched up her hat and sent it careering through the air at a great rate. At first she did not move, but as the hat sailed on and on a sudden hope took possession of her. Suppose the wind was carrying her hat to fairyland. In that case all that was necessary was to follow it.

It really did seem as if the hat was bewitched. It would settle to the ground and lie until she almost reached it, and then it was up away again. Across the field, across the road, down the lane,

it went, and at last it whisked suddenly over the high fence that shut in the little cottage that she had often seen. With a beating heart she climbed up and looked over. There was no one in sight but a little lame girl sitting in her chair under the big elm tree. "Please, may I come and get my hat?"

"Oh, yes!" said the lame girl, smiling brightly. "I would get it for you if I could."

But Marjorie did not see the bright smile nor the wistful look that followed her. She got her hat quickly and went out. She felt cross and disappointed because no adventure had been found by following the runaway hat. She went straight home and told her mother about it.

"Of course, I didn't expect to get to fairyland," she concluded, "but I thought something might happen besides just common every-day things."

"Still, you might have got to fairyland if you had known how, and better yet, you might have taken some one with you," said her mother.

"What do you mean?" cried Marjorie.

"That little lame girl—her name is Laura Randall—has just moved here. She doesn't know any one; her parents are poor, and she has few books or games. If a girl of her own age would visit her, think how perfectly happy she might be made by a little attention and sharing of treasures."

"I see, mamma," said Marjorie, and a half-hour later she was ready to start on a visit to Laura. Now Marjorie never did things by halves, and she had her brother's little wagon piled full of things out of which to construct her fairyland. She went down the lane to the cottage, looked over the fence again, and said:

"May I come in, please?"

And again the little lame girl smiled, and Marjorie drew her little wagon in through the gate.

"I've come to stay with you this afternoon, if I may. We will read my story-books and have some fun and after awhile we will have a little picnic. My brother Harold is coming to help us eat. He's good at eating up everything that's left; and, besides, he's a jolly boy, he's just as much fun as a girl."

With this introduction Marjorie began unpacking her wares.

"We'll play I'm peddler," she said, "and you're a lady. Please, madam, may I come in and show my goods?"

"Yes," said Laura, "if you're a nice, polite peddler, and take off your hat, and scrape your shoes at the door."

Laura bought all of the books at fabulous prices, and seemed so eager to read them that Marjorie declared she would leave them there until every one had been read through. Then they made a comical scrapbook cutting out all the pictures of people and animals, fitting new heads and bodies together, and what funny effects were produced!

Harold was on hand to take his share in the picnic, and as the sun was setting, he and Marjorie said good-bye, with many promises to come again.

"I had a beautiful time to-day," said Marjorie to her mother.

"Yes," said her mother, "the way to fairyland is very easy. You just enter the little gate of kindness and go straight on."—Sunday School Times.

There is no duty we so much underrate as the duty of being happy.—R. L. Stevenson.

DRY GOODS BY MAIL.

With the opening of the Fall Season we present to our patrons a line of goods exclusive with us, and at prices that no other house in Louisville can duplicate. No matter what you may want in the Dry Goods line, write and let us submit prices and samples—we know you will be interested to that point which will make you a regular customer.

Our new Fall Silks and Colored Dress Goods are now in and comprises the largest and most select line ever brought to the city. Our new Men's and Boys' Clothing Department is now open with an up-to-date stock, and, like other departments in our store, will be a leader in its line. A cordial invitation is extended to all to visit this department.

Black Goods.

Fall opening of the largest and most select line of all the new and popular weaves brought out for fall and winter wear. A complete line of Lapin's, Priestley's and other well known makes displayed.

- 75c For 50-inch Cheviot, our regular 85c quality.
- \$1.00 For 44-inch Twine Etamine, worth \$1.25.
- \$1.25 For 50-inch Home-spun, very stylish.
- \$1.50 For 52-inch Twine Etamine, worth \$1.75.
- \$1.75 For 46-inch Knub Homespun, very swell.
- \$1.85 For 56-inch Zebeline, excellent value.

Stewart Dry Goods Company.

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HATS
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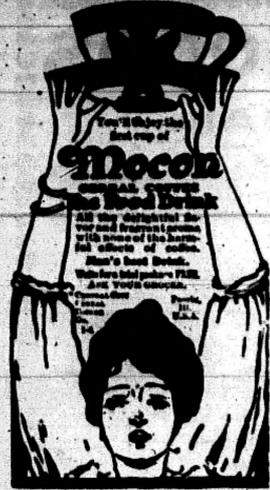
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Mountain and Seashore Resorts

ON THE LINES OF THE CHESAPEAKE & OHIO RAILWAY. Famed for its Magnificent Scenery.
The C. and O. reaches various Mountain and Seashore Resorts at which very reasonable accommodations can be had. Write for list of 300 HOMES for Summer Boarders. Folden and full information.
Through tickets to New York permit stopovers at the famous Virginia Hot Springs and white Sulphur Springs, also at Washington, Baltimore and Philadelphia (side trip can be made Philadelphia to Atlantic City.)
Full Particulars C. & O. Ticket Office, 257 4th Ave.

When answering ads mention The Western Recorder.



For Sale Cheap. PRINTING OUTFIT.

One Gordon Job Press, 8x12, with throw-off ink fountain. One large stone on excellent table. 100 lbs. 12 point body type, and over 50 lbs. 10 point body type.

SEPTEMBER NOTES.

September 1 was Board meeting. September 2 went to Ten Mile Association. The L. & N. train to Sparta. thence by buggy about 15 miles to Macedonia church.

miles from Burkeville, across two rivers. I did not count the hills nor try to estimate their height.

Returned to Burkeville on 15th and preached for the saints there at night. They have been pastorless since the death of Dr. J. W. Blackburn last March.

On 17th started for Russell Springs, 30 miles distant, another mission station, where Bro. J. L. Adkins preaches; reached the beautiful little village about night and was greeted with a good congregation, to whom I preached.

J. G. Bow Cor. Sec. Bow, Ky., Sept. 23.

DEAR RECORDER:

I run across a very rare relic the other day at Bro. Joseph Calendar's. It was the Fredericksburg Advertiser or Virginia Herald, published June 23, 1791, vol. 5, No. 212.

1. Lottery. 2. Acts of Congress levying duties on distilled spirits. 3. Foreign intelligence—trouble between Russia and Spain. 4. American intelligence, or a discussion of the acts of the war department.

The families of some of the parties named are still living in the neighborhood of the Forks of Elkhorn. One Mr. John Calendar advertised to "teach singing in all of its parts."

A WIFE.

Grant me, ye Gods, its all I wish. Each day to have one wholesome dish. Supply me humble board. A house convenient for me. And independence not profane.

Of pleasing mein with native grace, Without vermilion on her face, Or patches or what-not.

There were several other verses, but these are sufficient to show the kind of women in demand at that time. I was much interested in this old paper.

Georgetown, Ky.

ORDINATION

Of Bro. Eugene Salles, at Beville, Texas, Sept. 22.

On Monday evening, Elder R. J. Willingham preached a fine missionary sermon to our delighted people. Tuesday afternoon the candidate was examined in the presence of a large audience.

At the request of the candidate, the ordaining prayer was led by his father. After this a charge, beautiful and impressive, was delivered by Bro. Willingham to the candidate and then to the church.

There were present with us Elders W. H. Petty, I. N. Kimbrough, C. H. Appling, J. B. Brookshear, L. C. Thetford. These brethren all took some part in the meetings and added to their interest by their presence and prayers.

Eugene sails for China (D. V.) from San Francisco, Oct. 31st, stopping at Chinking to study the language and then on to Huanan, where he hopes to spend his life.

A BAPTIST of the North who has had trouble with the public speaking of women could not get more copies of Dr. Harvey's "Shall Women Preach" from the Book Concern because the last edition is exhausted, and he ordered accordingly.

Rheumatism "THE PAIN KING."

Those who have ever felt its keen, cutting pains, or witnessed the intense suffering of others, know that Rheumatism is torture, and that it is invariably called "The King of Pain."

All do not suffer alike. Some are suddenly seized with the most excruciating pains, and it seems every muscle and joint in the body was being laid asunder.

As acid, polluted condition of the blood is the cause of every form of variety of Rheumatism, Muscular, Articular, Acute, Chronic, Inflammatory and Sciatic, and the blood must be purged and purified before there can be any permanent relief.

THE SWIFT SPECIFIC CO., ATLANTA, GA.

GUARD HEALTH



Every woman should see that the physiological function is kept in a healthy condition. The way is to take an occasional dose of Wine of Cardui.

Every woman is subject to conditions which bring on female weakness. Wine of Cardui gives women strength for all the duties of life.

Wine of Cardui not only cures but guards the health. The organs quickly respond to the healing vegetable ingredients of which Wine of Cardui is composed.

CHICAGO, ILL., May 1, 1908.

Wine of Cardui and Theodor's Black-Draught is a sure cure for all female diseases. I recommend your medicine to all my friends everywhere I go.

WINE OF CARDUI

THE TONGUE.

"If any man among you seem to be religious, and brideth his tongue, but deceiveth his own heart, this man's religion is vain."

"Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

"Keep thy tongue from evil and thy lips from speaking guile."

"The tongue of the just is as choice silver; the heart of the wicked is little worth. The lips of the righteous feed many; but fools die for want of wisdom."

CANCER CURE

Dr. R. F. Roy's Ointment for cancers and tumors is the best cure. It is a sure cure for all cancers and tumors.

DISTRICT ASSOCIATIONS

- Laurel River—New Hope church, Oct. 2. South Concord—Chanda Creek church, Oct. 2. Davison County—Sugar Grove church, Oct. 6. North Concord—Big Brush Creek church, Oct. 6. White's Run—Carrollton, Oct. 6. Little Bethel—Hannay church, Oct. 7. Little River—Kuttawa, Oct. 7. North Bend—Ballou, Oct. 7. Union—Opalton, Oct. 7. West Kentucky—Bear church, Oct. 7. Hatterville—Fairview church, Oct. 7. Mt. Zion—Williamsburg, Oct. 7. Upper Cumberland—Elder's Park church, Oct. 7. West Union—Bannock church, Oct. 7. Ohio Valley—Greene Creek church, Oct. 7. Wood River—Pleasant Valley church, Oct. 7. Crittenden—Crittenden church, Oct. 7. Graves County—Oak Grove church, Oct. 7.

LEARN FROM MY BIBLE

LEMON, JULY 26TH.

BY THEODORE HARRIS.

Amelek. Utterly de-... that they have and spare... but slay both man and... infant and suckling, ox... camel and ass."—1st...

It is useless to dodge the ques-... This seems to be a cruel... and utterly inconsistent... the character of God.

Common answer is, God is... He gave life and has... to take away that which... Yes, God is sovereign;

can be the right to take away... I think not.

Why, has not the potter... over the vessel that he... Yes, so long as it remains... clay. But suppose the...

God has endowed that vessel... thought, with intellect, with... with aspiration, with ties... that fasten it to things...

I deny the potter's right... I deny the vessel. I deny... the right to cut the cable...

cut the bark adrift, Captain... owner though he be, if there... passenger aboard. I deny...

the potter's right to break the... he has made if thus he has... if the vessel has done...

to deserve it.

gave you a barren spot of... It had neither foliage... fruit, nor blade of grass, nor...

rock, you toiled, you... and now there is a garden... with fruits and flowers.

I now the right to take it... you simply because I gave...

gave you life. What was... He then worth to you?...

what would you do with it? Not... absolutely nothing. But you...

with school books and with... things, and, like the barren...

your mind is now a gar-... where the fruits and flowers...

thought and reason bloom and... and the perfumes of art...

knowledge fill your life with... Has God the right to...

from you the life he gave... from nothing you have...

so rich and full simply be-... he once gave it to you? I...

suppose he gave it to you... conditions — conditions...

what you have not kept? "Ah... is quite another thing.

suppose that when he gave... plot of ground he had said...

remained during the meeting. The visitors were distinguished and numerous, receiving a hearty welcome. Among the many Dr. Harvey, saying in a modest way, things about the dear old Lygon...

to avoid infection of a neigh-... borhood you drag the woman... seized with small pox from...

It may be hardship to the... woman and the family, but is... it cruelty? So with the man...

gluts his knife with blood. So... with the man now in jail in Cin-... cinnati, the stranger of three...

It may be a hardship to be... hanged, but if that is the only... way to stop the strangling of...

You stand upon a mountain... top and in the view take in the... range of forest, vale and lake.

So God, in his majestic power... must have always had humanity... in view from its beginning to...

And as always you would... sacrifice a finger or an arm to... save your life, so God, I think...

has always done, looking to... the welfare of mankind as a whole.

Thus the reasons for God's ac-... tion here are explained, and what... upon the surface seems a cruelty...

turns out to be no cruelty at all, only a necessity—indeed, a mercy. But we cannot always trace the...

plans of Providence so easily. Would it not be a wonder if we could?

You think it strange that God... should take that workman in his... prime and leave a widow and...

five children destitute? I think so, too. Perhaps one reason was to...

give you an opportunity to ex-... ercise your charity. You wondered...

why God took that child of yours, so beautiful, so full of promise? I have wondered that way, too.

One day two parents stood be-... side a rose bush, the proud pos-... sessors of two bursting buds. She...

said, we will cut these buds and... bloom them in a vase. He said,...

Oh, no; but let them stay. They... will bloom much better on the... bush. Nay, say, the other said,

Then I will cut but one and let... the other stay. Then shall we... see which one will do the best.

The bud was cut, and in its new... home it bloomed with every tint... and hue of beauty. Then they...

went to see the other. A worm... had eaten it and killed it. By... the withered bud they stood, sur-...

prised, until she said, "Is not this... the teaching of our father? Is...

it not this?—Before the corroding... cares of life, before the earth-... worm of sin had pierced his heart...

our Father took our boy to bloom... in heaven's vase?" Though in... sorrow still, in silence, the other...

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went to see the other. A worm... had eaten it and killed it. By... the withered bud they stood, sur-...

prised, until she said, "Is not this... the teaching of our father? Is...

it not this?—Before the corroding... cares of life, before the earth-... worm of sin had pierced his heart...

our Father took our boy to bloom... in heaven's vase?" Though in... sorrow still, in silence, the other...

DR. J. J. TAYLOR, President and Expert Accountant.



WEST AND MAIN STREETS. EXPERT ACCOUNTING DEPARTMENT (THREE E. THURSDAY) MANAGERS.

DR. J. J. TAYLOR. BY R. F. RILEY, D.D.

It is a matter of great gratification to the numerous friends of Dr. J. J. Taylor, of Norfolk, Va., that he has been chosen the president of Georgetown College.

Bright, attractive and fresh, as a preacher, a model gentleman, and a scholar of rare ability, he will adorn the position to which he has been elected. His closest friends regard him as a peerless preacher, and as a most piquant writer. Prompted by a commendable ambition, he never does his work by halves. Nothing but success awaits him in his new position.

I presume that this writer knows him as intimately as any other, and while we have not always agreed, yet our friendship has all along been unimpaired. If courage of conviction be a fault then Dr. Taylor has that. There is no difficulty in fixing him, and in understanding him. But who can fail to admire that type of man? He is certainly not unreasonable, for his native power would forbid that. Unreasonable is the gift of small mortals. Difference of opinion with him is abundantly atoned for by his marked candor, and ability of resource to sustain any position he may assume.

Dr. Taylor's high level of manliness will challenge the admiration and emulation of the noble young men who are so fortunate as to fall under his care. During my connection with Howard College, Alabama, he was one of the trustees of that institution, and the writer had occasion to learn somewhat of his ability as a scholar and a safe counsellor. Petty in nothing and eminent in all his characteristics, Dr. Taylor may be safely entrusted with any position to which he may be called by his brethren. That Georgetown College will take a new lease on life, and be abundantly prosperous under his administration is confidently believed by his brethren throughout the South.

Houston, Texas.

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"The cheerful man carries with him perpetually, in his presence and personality, an influence that acts upon others as summer warmth on the fields and forests. It wakes up and calls out the best that is in them. It makes them stronger, braver, and happier. Such a man makes a little spot of this world a lighter, brighter, warmer place for other people to live in. To meet him in the morning is to get inspiration which makes all the day's tasks and struggles easier. His hearty handshake puts a thrill of new vigor into your veins. After talking with him for a few minutes, you feel an exhilaration of spirits, a quickening of energy, a renewal of zest and interest in living, and are ready for any duty of service."

W. J. WALDRUP, Owenton, Ky.

Pastor William Henry Fitzgerald, of Meadow Home and Pleasant Grove churches, will be united in the bonds of matrimony to Miss Mary Newman, a young lady of rare graces and accomplishments of Morristown, Tenn. We extend congratulations.

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DEAR RECORDER:— Permit a few lines from a Southern boy in a Northern pasture. When I came on the field six months ago, I found a well organized, active church of 85 members, all of whom are common laborers, neither wealthy nor drawing large salaries, but energetic and liberal-hearted. The report to the Association showed almost seven hundred dollars contributed for the past year for home expenses, one hundred and ten dollars for missions, and about fifty dollars for other benevolent objects. Pardon me for commending the careful study of these figures. Many of the churches in my beloved native state, Kentucky, with their membership of two hundred, or more members, whose contributions for home expenses do not exceed five hundred or a thousand dollars, and for missionary and other benevolent objects, fifty, a hundred or two dollars.

Baptists in Southern Indiana are weak numerically and financially, but strong in faith and not afraid to give of their substance for the advancement of the Lord's kingdom. Many things are against us here. All the forms of error know to men are among us, it seems, and the influence of the large foreign element that is filling our land is strongly in evidence here. Men seem to think it makes no difference what you believe, or, as one has put it, "Anything is as good as anything else if not a little better," and so it is difficult to impress sound doctrine on the minds of the people.

The Recorder is a welcome visitor to my home and is of invaluable service to me in my defence of the truth. God bless the dear old Recorder.

D. H. HOWARTON, Boonville, Ind.

"Great hearts there are among men," says Hillis, of Plymouth pulpit; "they carry a volume of manhood; their presence is sunshine; their coming changes our climate; they oil the bearings of life; their shadows always fall behind them; they make right living easy. Blessed are the happiness-makers; they represent the best forces in civilization."—Success.

DANCER.
Treatment and Cure.
Dr. Charles Weber, of Cincinnati, O., has cured of Cancer and Tumors a many years, using no knife or scalpel. As an evidence of his success, the names of a few reliable cases have been cured by him.
Dr. Weber, Bank of Oxford, Or. has cured of cancer of several years standing left side of nose and eye.
Dr. Weber, Vice-Pres. and Treas. of the Foundry Co., Birmingham, Ala. cured of cancer on forehead.
Dr. Weber, County Treasurer, Harrisville, Mo. cured of cancer on left cheek.
Dr. Weber, 102 Fifth Street, Louisville, Ky. cured of a large cancerous growth of the neck, which amputation of the arm had cured.
Dr. Charles Weber, 17 Cincinnati St., will occur a cure on the subject.

Items of Interest
News from the World Over

We think it would be well for all the cities to follow the example of Atlanta in this thing. A city judge has ordered the police to provide themselves with guns, and to get any prisoner who swears at them when arrested. The profanity of some prisoners is vile, and the police have heretofore had no redress.

The hillside of Beni Hasan, Upper Egypt, already famous from its painted tombs and early architectural features provides fresh food for antiquarians. Antiquities recently unearthed are from a Necropolis 2,000 B. C., and remarkably illustrate the burial customs of that remote period. Upon opening the door of the burial chamber the excavators found wooden models of objects and scenes familiar from the wall paintings of the larger tombs. One model of a granary was especially good. Men stand knee deep in real grain filling baskets, while a scribe seated on the roof, pen in hand, keeps count.

It is interesting to note that this method is still employed by the rich cultivators of Egypt. Further on into the mysteries of the tomb representations of many occupations were found, also in models of wood. A man carries a large offering jar, a girl supports with one hand a basket poised on her head, and in the other holds the wings of two geese. In a group women are engaged in making and baking bread, one grinds, another kneads and a third is raising the fire of wood. A man carries red embers of wood. Still further afield musical instruments, such as a lyre, flutes and a drum, were found.

A series of drawings on wood made by George Cruikshank nearly fifty years ago to illustrate "The Pilgrim's Progress" will form the chief feature of a handsome edition of Bunyan's masterpiece to be issued soon. These drawings have never yet been published. Some of them were cut on wood under the artist's own direction and the others have been similarly prepared, each to be printed as a separate plate on Japanese paper. These drawings have been in the hands of a well known collector for thirty years. A man carries a Cruikshank and they are thoroughly characteristic of the artist's genius.

We are glad to have a good report of the eloquent speech which John T. Graves of Atlanta made which has been so denounced. The yellow press has declared that Graves praised lynch law. Here is his praise (!): "Lynching is a crime. No sane man will deny that proposition. It is snarling. It is riot. It is a stab at the law. It is deplorable. It is awful. It is appalling."

He added that lynching would stay so long as negro men assaulted white women, saying, "No clamor can change, no discussion can affect, no public opinion can overturn, no statute can destroy the fixed, firm and ineradicable determination that such criminals must be tried and punished by the last wild law which men reserve for their uttermost and their deadliest wrongs." But Mr. Graves did not justify this resolve; he deplored it. He only stated it as an incontrovertible fact which must be reckoned with.

The trouble is that the people will not agree to the right thing to stop lynching, they prefer to do nothing and then rail at the mob. Let the law's delays be stopped, and there will be no appeal in criminal cases. Let every man and daughter to shoot and kill their men with revolvers when they are left alone in their homes and when they go on the highways alone and assaults will soon cease. It is not necessary that the girls should be expert marksmen. If they only know how to manage a pistol and not to be afraid, they can hit a negro before he is quite near enough to touch them.

The mosquito is now a most influential factor on American society, never were they so feared and so numerous. At meetings of scientists, for discussing methods of exterminating this pest, the little becoming great by numbers, attacked the meeting, breaking it up, though the scientists split their blood in resisting. It is claimed that a parasite, the mosquito exists and if it is introduced into the arena of the mosquito its promising career will be cut off. This is rather a remote hope, however, as some way of exterminating the parasite must be invented. Another method is to produce a certain musical note—a note in tune with the one used by the female mosquito to attract the male. The note is played directly toward the source of the sound, having reached it he falls dead.

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

MCCARTY.
Mamie M. McCarty, daughter of Jas. W. and Elizabeth A. McCarty, departed this life July 20, 1903, aged 19 years, 4 months and 14 days. On June 15, 1902, she was baptized into the fellowship of Spoutville church, and a quiet, earnest Christian life was noted by all who knew her. She was sick for several months, but a patient, hopeful demeanor was ever present with her, and she talked of her departure with a calm and implicit faith. She requested that the hymn "Meet me there" be sung at her funeral, and that her loved ones meet her in heaven, saying that her Lord had called her. To Him who doeth all things well we bow, and commend the bereaved ones to His loving care, for they sorrow not even as others who have no hope.

E. S. JOHANN, Pastor.

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1 Our Bible—Canon Talbot	50	30
4 Gladstone and Other Addresses—Kerr Boyce Tupper	1 00	75
7 Divine Organ Bible—Torrey	50	36
1 The Working Church—Thwing	75	66
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On all days—stop-overs allowed month. Splendid train service. Ask for rates or write to D. J. MULLA, M. E. P. A., Cincinnati, Ohio.

A large heart with a little courage will do much with cheerfulness. A little noise, while hearts girded with the poor riches they possess, or are possessed by, can nearly part with anything till they are pulled from all.—Robert Lytton.

High Glass Tea Plates.

We have located most about... Our specimens and...
 Write for our list, for...
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 108, 110 W. Market Street,
 SEASIDE, N. C.

During his term of office he would be received by kings and emperors as an equal, as the French peasant President is received, and the temptation to make a display of himself at foreign courts would be too great.

Judge George S. Batscheller, of the International Tribunal of Egypt, to which position he was appointed by Gen. Grant, is very severe in regard to the reports against Turkey which have been published by the hysterical papers. He says: "This recent affair at Beirut has had columns upon columns of newspaper space, when, in truth, it was not worth a paragraph. It has been a cock and bull story from the beginning." If cool, long-headed Grant had been President, no American warships would have been sent to Beirut.

Sam Jones was lecturing and said: "Now, sisters, some of you will go away criticizing my speech, and say there is nothing in it. But I want you to remember that I have been paid as high as \$500 an hour for talking, and you could not get ten cents an hour."

The Baptist Courier again strongly commends Dr. J. J. Taylor, and says: "With Dr. Taylor's popular gifts and undaunted courage, we expect to see a great forward move in behalf of Georgetown." The Religious Herald tells of the "fine record" he has made at Norfolk. The South Carolina Baptist speaks strongly in his praise. Dr. P. T. Hale says: "We are glad to welcome this honored brother and beloved friend to Kentucky. Dr. Taylor is a man of consummate ability, a fine scholar and a great preacher. His superior would be hard to find."

W. R. Nunnely, Esq., one of our leading laymen, and Moderator of Bracken Association, writes: "I want to express my joy at hearing of Dr. J. J. Taylor's acceptance of the Presidency of Georgetown College. . . . I have been Moderator of Bracken Association about six years and a deacon in our church over 12 years, and believe 98-100ths of our Baptists feel as I do."

One of the finest physicians in the land, as well as one of the finest men in the denomination, who did not favor Dr. T.'s election, writes: "For myself, I shall certainly cordially and cheerfully cooperate with him in every way, along these lines, and sincerely hope his administration may be abundantly successful."

J. M. Stevenson, Esq., of Winchester, writes: "I am ready and willing to do anything in my power to assist Dr. Taylor, to support him, and to make his administration from the very start a signal success. His election meets the approval of the Baptists of this place, many of whom have expressed great gratification over his acceptance."

Dr. J. A. Booth writes: "I am highly gratified to learn of Dr. Taylor's acceptance of the Presidency of Georgetown College. . . . He shall have all the encouragement and support that I can command."

Dr. Preston Blake writes: "I am pleased to know that Dr. Taylor is coming. I believe he will make Georgetown College the best President she has ever had."

These are but samples of many letters that, unsolicited, we are receiving.

DEAR RECORDER:
 The Little River Association of Baptists will hold its next annual session at Kuttawa, Ky., on the I. C. R., October 7th, 8th and 9th, 1903. Those buying tickets from agents for this road had best ask for certificate of having paid full fare to Kuttawa, as we hope to get reduced rates for return tickets.
 R. W. MORSEHEAD,
 Princeton.

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To every purchaser of a pound of Bells Baking Powder, strictly pure according to this Food Law, we give beautiful Water Pitcher and six Glasses FREE. To the lady who buys only 1/2 a pound, we present a handsome decorated 56-PIECE TEA OR DINNER SET full size tableware. We also give Watches, Cloths, Silverware, Graniteware, Furniture, and hundreds of other valuable premiums, or large cash commissions, selling our groceries. Many other Tea, Coffee, Spices, Extracts, Perfumes & Soap, Flavors, by which you may earn handsome premiums.

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AN UNFORGETTABLE RE- N- DITION.

Some two years ago it was my privilege to spend a week at the home of the great scholar and man of God, Dr. Howard Osgood, of Rochester, N. Y. Within five minutes after I had entered his home, he said: "You are interested in the study of the Epistle to the Hebrews? Well," said he, "there are only two great questions in the Bible, and they are Sin and Grace." Then he went on to tell me how that when he was a young man, just graduated from college, he tried to manage the servants on his father's plantation in Louisiana; how he learned he was a great sinner and that Jesus is a great Saviour. As the great scholar told me these words he sat weeping as though his heart were a fountain of gratitude, filled with tears. This incident, the story of Christ saving a great soul and the grateful praise for the same was an everlasting benediction upon my own life.

H. C. RISNER.

TWO VIEWS.

What have you done to-day? I asked a ropemaker. "O sir, ten hours of hard work—just trying (to) my fingers sore, my lungs choked with dust, I did not come to the prayer-meeting last night. I was too tired; I went to sleep when I was trying to say my prayers. I sometimes think if it were not for Mary I would end it all—nothing but work, work, work. I am so tired, and I only make enough to keep body and soul together." This is one side. See the other. A ship with eleven hundred souls on board is being driven upon the shore—a land of crags, like giant teeth, stretching up sheer and sharp. One anchor after another is dropped, each checking the speed of the vessel's drift. The last anchor was down. Will it hold? Yes, the ship is saved! Go, tell the ropemaker not to think of the toil, and the dust, and the monotony, but of the eleven hundred men and women saved. These things are written in the Lamb's Book of Life—the ring of every hammer, the click of every needle, and the whir of every loom. They who truly wait upon the Lord shall hear his angels strengthening them, as they strengthened Christ, with songs of peace and good-will to men.—Rev. Dr. W. Burnsett Wright.

He hath riches sufficient who hath enough to be charitable.—Sir Thomas Brown.

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

THE MARKETS.

LIVE STOCK.		COMPARISONS WITH PREVIOUS YEARS' SALES.	
Report for week ending Sept. 24th.		Total sales of new crop to date, 1903, 92,455; 1902, 121,426; 1901, 143,823.	
CATTLE.		Sales of new crop to date, original in specification, 1903, 76,983; 1902, 90,800; 1901, 117,506.	
Choice to prime ship steers . . . 5 50a 4 75		REJECTINGS.	
Med. to good ship steers . . . 4 25a 4 50		Rejections this week, 1903, 261; 1902, 422; 1901, 443.	
Choice butcher steers . . . 3 75a 4 25		Percentage of rejections to annual sales, 1903, 33; 1902, 25; 1901, 23.	
Medium to good butchers . . . 3 50a 3 80		Rejections Jan. 1 to date, 1903, 15,829; 1902, 27,127; 1901, 25,027.	
Com. to medium butchers . . . 2 25a 3 00		RECEIPTS.	
Canners . . . 1 25a 1 75		Receipts this week, 1903, 531; 1902, 809; 1901, 1,491.	
Good choice feeders . . . 3 75a 4 00		Receipts Jan. 1 to date, 1903, 72,899; 1902, 102,449; 1901, 111,262.	
Common to med. feeders . . . 3 25a 3 80		BURLEY—1903 CROP.	
Good to extra stock steers . . . 3 25a 3 80		Trash . . . 83 50a 4 00 85 00a 4 00	
Com to med. stock steers . . . 2 75a 3 50		Trash, sound . . . 4 25a 4 75 6 50a 5 00	
Good to choice stock beef . . . 2 50a 2 75		Common lugs . . . 4 75a 5 25 6 50a 7 00	
Com to med stock heifers . . . 2 25a 2 50		Good lugs . . . 6 50a 8 00 10 00a 10 50	
Plain light mixed stockers . . . 1 75a 2 25		Com. lf, shrt . . . 8 25a 9 75 9 25a 10 00	
Good to choice hologna bulls . . . 2 50a 3 00		Com. leaf . . . 7 00a 8 00 7 50a 8 50	
Med to good bulls . . . 2 00a 2 50		Med. leaf . . . 8 50a 10 00 9 50a 10 50	
Choice veal calves . . . 5 25a 5 75		Good leaf . . . 10 00a 12 50 11 50a 13 00	
Com to med calves . . . 3 50a 4 50		Fine & Sel. . . 13 00a 16 75 15 00a 18 00	
Choice to fancy milch cows . . . 25 00a 40 00		DARK—1903 CROP.	
Med. to good milch cows . . . 20 00a 30 00		Good lugs . . . 4 50a 5 00	
Plain to com. milch cows . . . 15 00a 20 00		Common leaf (short) . . . 4 50a 5 00	
HOGS.		Common leaf . . . 4 75a 5 25	
Choice packing and butchers . . . 6 20		Medium leaf . . . 6 00a 7 00	
Medium packers . . . 6 20		Good leaf . . . 7 00a 8 00	
Choice light snippers . . . 6 05		Fine and selections . . . 8 50a 9 50	
Choice pigs . . . 5 50a 5 75			
Good pigs . . . 4 00a 5 00			
Roughs . . . 5 00a 5 40			
SHEEP AND LAMBS.			
Good to extra ship. sheep . . . 2 75a 3 00			
Fair to good medium . . . 1 90a 2 00			
Common to medium . . . 1 90a 2 00			
Bucks . . . 1 60a 2 25			
Extra shipping lambs . . . 4 75a 5 00			
Best butcher lambs . . . 4 00a 4 25			
Common tail-end lambs . . . 3 00a 3 75			
LEAF TOBACCO.			
Following is report of sales for week and year ending Sept. 25, 1903:			
Week.	Year.		
January 1 to date . . . 1,121	86,428	From Louisville via Southern Ry. Oct. 9th and 1902, account Southern Ry. Non Resident North Carolinians. With one good returning fifteen days from date of sale.	
Year 1902 . . . 5,190	122,190	For full particulars call at City 240	
Year 1901 . . . 5,126	124,375	at Office, 254 Fourth Ave. or address	
Year 1900 . . . 3,988	117,358	C. H. HUNGERFORD, D. P. A., 100	
		vils, Ky.	

Items of Interest

News the World Over.

The sober papers in the East, while not carrying the bloody vengeance of the Turks are laying the chief blame upon the Bulgarian revolutionaries, who, amidst, who, safe themselves across the border, are sending brigades into Macedonia to make disturbances. The New York Evening Post says: "These partisan leaders hope to provoke the Turkish soldiers to such intense outrage that Europe would, for very indignation, interfere. Meanwhile the Turks have been still further irritated by alarming but ineffectual attempts to blow up railroads and public buildings by dynamite." These men have deliberately destroyed villages of the people they pretend to love in order to lay the destruction on the Turks. The English Government said only the truth when the Prime Minister declared in Parliament that the chief guilt was upon the bandits and not on the Turks.

Mr. Joseph Skippy, of Northumberland, England, who has recently died, illustrated what a poor boy of energy and talent can do in the most disadvantageous circumstances. He was only seven years old when he was put to work in the coal mines, and he worked 10 hours a day. Yet he managed to find a little time for study and he improved every moment. He was trapper-boy, and wrote and ciphered on the trap-door when no one was passing through. While still young he made quite a name for himself as a poet.

Senator Cardaralli, one of the most famous Italian physicians who have been professor at the University of Naples for thirty years, is out in an article saying Leo XIII did not die of pleurisy, but of cancer of the pleura. He says the gathering of liquid mixed with blood in the pleura without the presence of fever or coughing about the disease was not pleurisy. Dr. Cardaralli says he promised not to publish his diagnosis till forty days after the pope's death.

On account of explosions and earthquake shocks the mine walked out from the Yrebois mine at Oms, Idaho, and the mine is closed. The trouble seems to be below the 1,800 foot level, where the men say some peculiar force keeps up a continual hurling of rocks from slope to drift, and many declared they would not return to work at any price. Some of the explosions are heard and felt in the town. Mining engineers say the explosions are caused by cracking rock, and that there is no danger.

Several cases of bubonic plague at Marseilles, France, originated in a cargo of rug brought there by a Canadian ship. The sanitary officials used sulphur in disinfecting the merchandise in the buildings where these suspected cases were, and the flames caught the buildings and only the walls were left standing. While the officials admit that "right" sanitarians made the situation more serious. Eighteen suspects, including four infants, are under surveillance and the vessel which brought the cargo of rugs has been isolated.

King Edward seems to be trying to rival his wandering Jew of a nephew, the German Emperor. Within a few months he has visited Portugal, France, Italy and Germany, and now he is off on a visit to the Emperor of Austria. Let us be thankful that either the Emperor or our Emperor will not be a President of the United States from leaving his country during his term of office. Otherwise we might have one come time as an Emperor and find of going and talking as Emperor William himself.