

# WESTERN RECORDER

Faith, Hope and Love, these three

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## Building For God.

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

Sixteen years after the return of the Israelites from their captivity in Babylon, Haggai was sent to them with a message of warning and hope. The temple hill was still covered with debris. The people had spent their time in rebuilding their own fortunes. They were living in ceiled houses while the house of God lay waste. As a punishment for this criminal neglect God had stayed the dew of heaven, and sent the drought. He blew upon their wealth and it vanished; their fields were soon as waste as the temple. Thus we read between the lines of this prophecy that there is a saving which is losing. We may earn wages and put them into a bag with holes. God can bring it about that our gain shall be loss and our wealth shall become poverty.

Another principle which runs through this brief book is, what ought to be done can be done. The people felt that they were not able to build the house of God. It was all they could do to look after their families. To reproduce the temple on a small, cheap scale would be a national dishonor, and they were waiting for the return of financial prosperity, when it would be easy for them to do what ought to be done. Haggai comes upon the scene with a ringing exhortation, "Consider your ways," and this way of laying up money for yourselves while God's cause is suffering needs to be changed. If they are not rich as they used to be, the temple ought to be built. What ought to be done can be done, and what can be done must be done, God is on the side of what ought to be, and His power can make it possible. It is a good motto for any young man to adopt as he starts in life, I will undertake what ought to be done, believing that in the strength of God it can be done.

But the great moral lesson for us, which is the gist of the book, is that the important part of life is building for God. The people were bringing upon themselves financial, political and moral ruin by a selfish policy. If they would prosper they must put God first in their plans.

First of all, they must be temple builders. A temple, you know, is a house set apart for God's use. Every nook and corner of it is holy. God is expected to fill it with His glory, and each one of us should be a temple builder. The book which the early Christians seem to have read next to their Bible was the "Shepherd of Hermas." It was an allegory, the Bunyan's Pilgrim's Progress of the early centuries. In it were some things that ought to be remembered. The shepherd says, "Pray not longer against iniquities, pray for righteousness." In other words, do not spend life simply fighting evils, but build up the good. The way to banish the darkness is to let in the light. If you would get rid of devils, introduce angels. Do not empty the house and leave it, though swept and garished. If you do, evil will soon fill it again.

In another part of this "Shepherd of Hermas" a temple is building which stands in the midst of twelve mountains, some of them black, one of them very white. The stones from the white mountain of childhood are ready to be put into the temple, and the stones in the black mountain must be made like the white stones of childhood before they can be built into its walls. The four angels builders are truth, sincerity, patience and

love. These early Christians had a proper conception of life. With truth, sincerity, patience and love each one was building a temple for God.

Are you building a home? Build it for God. To build it for wife and children is a noble motive, better to be sure than spending money in the support of club life. But let us not be content with the good while we may seek the best. Wife and children will be better cared for and happier in the home that is built for God, for into that home nothing will enter that offends God, and, therefore, nothing that pollutes.

Are you building a business? Build it for God. Let Him be the proprietor, you His steward. If then you fail in business, it is easy to say, "Thy will be done," for it is God's business. If you succeed in business it will be easy to say, "Lord, take the profits and use them for Thy glory." The man who regards his business as his own is apt to blame God for failure, because he looks on God as an outsider, meddling with his affairs and bringing adversity. But the man who regards his business as belonging to God may even praise Him for failure, because he is certain that God somehow or other makes all things work together for good, and in building a business for God we will, of course, adopt only maxims, mottoes and methods that please Him.

Are you building a church? Build it for God. Personal and selfish ambition may have a large part in seeking a great membership or an organization that will be powerful in the community. I speak now of the spiritual structure, the building of God, more important than the building made of brick and stone. And I do not underestimate the importance of a material structure.

The need of Greater New York is a large building seating 4,000 or 5,000, plain enough to keep the poor from feeling ill at ease, and neat enough to make the rich feel at home. Well located, well ventilated and open all the time for spiritual, moral and philanthropic work. I would have three auditoriums, one seating 2,500 another 1,500 and another 1,000, and so constructed that all might be thrown into one great audience chamber for special meetings during the winter months. On top I would have an open-air auditorium, reached by elevators, where evening meetings might be held from the first of June to the first of October. Bright, breezy interesting services would attract thousands in hot weather from their doorsteps, and even from the parks. Such a building could be made the centre of a campaign for God twelve months in the year, and would bring large returns for time and eternity. Christians who regard themselves as stewards of wealth could not make a better investment. It ought to be built, and what ought to be done can be done. We therefore invite architects to give their thought to planning such a structure, and we may hope to see its walls rising before many months have passed.

Have you any part in building this nation? Build it for God. Our forefathers came here to found a nation for God's glory. The devil did what he could through slavery to prevent it, but slavery is now a thing of the past. The arch-devil is doing what he can through the liquor traffic to prevent it. It has been truly said that there is not room enough on this continent for a prosperous nation and a prosperous liquor traffic, and I fear that the curse of God is resting upon His

church because of the indifference of His people to this burning issue. Some of us are wearied with saving drunkards who must daily run the gauntlet of rows of saloons supported by the votes of Christian men. A city, a state, or a nation sustained by the price of iniquity cannot be built for God. Before we can build a nation for God this iniquity, which has so much to do with law making and law breaking, must be demolished. With all our hearts we welcome the "Prohibition Union of Christian Men," who have adopted the motto, "In the name of Jesus Christ as King the liquor traffic must die."

Build character for God. Make it our square with a spiritual side, a moral side, a mental side and a physical side. On the spiritual side let the "plumb-line square it with Jesus Christ. Let it be your ambition to be as spiritual as the Master. On the moral side be satisfied with nothing less than the standard set by the life of Christ Himself. On the mental side let the thoughts of God rule, and on the physical side strive to make the body as clean as you believe was the body of the Lord Jesus Christ. Build the whole life for God.

"Whatever may be the possibilities or probabilities, there is no difference of view among the scientists as to the matter of fact that the evolution of man is not yet scientifically established. If anybody can show otherwise let him bring out his proofs and he will be famous. It is still true, as was written by Claus in his Zoology about twenty years ago, that the view of man's evolution is only a deduction from the theory as applied elsewhere. This year the subject was discussed in Washington at the zoological section of the American Association by eminent specialists who believe that man has been evolved, but who do not pretend that they have proved their case or even that they know the line of man's probable descent. My present showing, man's evolution would probably consist in the production of a single pair of ancestors. If Adam and Eve and paradise were not historical, our scientific friends would insist upon them as prehistoric realities; in fact, this is what Bible repudiators have already done." Dr. George Macloskie.

The quality of gracious judgment is certainly the finest flavor of the Christian character. We know all the extenuating circumstances in regard to our own wrong conduct, and so we deal gently with ourselves when others condemn us. We do not know these circumstances in regard to others, the lack of advantage in childhood, the evil influences to which they have been subject. Why not be gracious and charitable, and insist that if they had been blessed with our opportunities, they would have been much better than we are? What a comfort is such a disposition to him who has it; what an inspiration and help to others! And how Christlike it is; for Christ herein left an example, that we should follow in his steps.—Examiner.

"Cast thy burden upon the Lord, and he will sustain thee."—burden and all. "There is the greatest burden that thou hast! All other burdens are but slight, but this is a crushing burden. But when we come to the Lord with our burden, he just lifts up his child, burden and all, and bears him all the way home."—Charles A. Fox.

When Robert J. Burdette was ordaining to the ministry by a council calling himself Baptists he stated honestly and that he did not agree with them as to the "final disposition of wicked dead." Yet that council rebuked him to the church as standing a factory examination! (Is there any other to do justice to such conduct?) next?

MACARTHUR asks: "Are we willing that it is more Baptist to gaze at the house of God on entering than a few moments in silent prayer, kneeling or with bowed head?" Why, we not only admit it but insist on it. For our Lord was very strong in denunciation of private prayer in church. And persons who have eyes must see something when they take their

is right to pray at all times. Nehemiah was he handed the cup to the king. But he did not kneel nor bow his head to let man see he was praying. The king did their private praying in secret, the disciples were to enter their rooms and shut the doors in order that they should not know nor see their private devotions.

The second suburb of London in which religious census was taken was Willesden. The morning was a wet one. There were five Baptist churches. In four of these there were more men than women, and more children than women. At Willesden in the church with the largest congregation there were 117 men, and 117 women. We continue to give these reports hoping the presence of the children and numbers will help to rouse the conscience of parents in this country and make them cease considering the day school will do as a substitute for church.

When Mr. Newbury, a scholar of no standing was nearly 90 years old he said: "As a result of a careful examination of the entire Scriptures in the original, noticing and marking every variation of tense and preposition, and the absence of words, the impression left on my mind is this—not the difficulty of following the entire inspiration of the Bible, but the impossibility of doubting

is saying that liberty of speech is a right, the Examiner adds: "Liberty of speech or refusing to hear is an sacred right as liberty of speech, and a minister who preaches new and strange views has no right to force them upon a reluctant peo-

QUESTIONS ANSWERED.

By Sam.

When a church wished to hold a protracted meeting, the pastor suggested that the church invite a Presbyterian, a Methodist and a Baptist preacher to come and take time about in preaching. The majority of the church agreed, and the minority who were opposed did not speak out and say so at the time. The brother says the Methodist preacher was a sanctificationist, but he did not come. He asks me what I think of this proceeding. Well, I feel inclined to scold all around, but to use the hardest words to the cowardly minority. We need to pray to God to give our saints more of that spirit which led Paul to withstand Peter to the face when he was to be blamed.

I do not doubt that the minority was composed of the most godly men and women, who are most jealous for God and the Baptist faith of any in the church. So much the more shame to them that they kept silent and did not even vote against the proposition: They knew that their opposition would have stopped it, yet they kept still, and by their acquiescence were just as responsible as those who voted for it. Whether the thing voted for is good or bad, the minority who think it is wrong and yet keep silence, and will not vote against it, are recreant to their consciences, their church, and, above all, their God.

Had I been a member of the church, I should have opposed the pastor's motion, even if it had been three Baptists whom he wished to have alternate in that way. It is better when possible to have one man do the preaching. To have three alternate regularly is not to my notion. I should have suggested that the pastor and the Baptist brother carry on the meeting. Evidently the church is not a Landmark church, and was therefore willing the Presbyterian should be asked to preach. The Presbyterians and Baptists are exactly alike in doctrine. Take our Philadelphia Confession and their Westminster one and you will see the teachings are the same, except, of course, in regard to the ordinances and church government. Some Presbyterians in the North are now preaching that the children of Christians do not need conversion, that they are born regenerated. If this Baptist church is in the North, I take it for granted the pastor knew that the Presbyterian in question held no such heresy. But the Methodist sanctificationist stands on an entirely different footing. It is a sin against God to give the advocate of this awful and insidious heresy any platform on which to undermine the faith of the elect and lead sinners astray. It will not do to say that he would not have preached his errors. They all do, and do it at all times. They are almost insane as are the Christian Scientists, in not being able to speak without more or less plainly teaching their views. And they show a jesuitical ability in being able to insinuate their holiness heresy. Some even disclaim "perfection," and try to deceive the saints in that way. They are free to preach, of course, in this country, but they should never be allowed to preach in a Baptist church.

The brother says there would have been trouble in the church if the Methodist had come. There ought to have been strong opposition when he was invited to come, instead of trouble afterwards. Surely at the time, he invited him the Baptist pastor did not know his sanctification ideas.

Let me add a little kindly scolding addressed to the consciences of the minority who were opposed but who said nothing and did not vote. In all such cases, if any wrong thing is done the acquiescing minority are guiltier than the majority. For the majority vote for what they believe to be right; the minority violate

their consciences and fail in their duty to God by agreeing to what they believe to be wrong. God can forgive those who honestly did what they thought would please Him. Those who from cowardice or indifference acquiesce in what they know to be wrong and thus make themselves parties to it, stand on a very different footing before the great God. I hope minorities will remember this.

"A certain church when without a pastor passed a rule for their future government to this effect: 'Resolved, that in future we will not accept any supplies our pastor wants to send, and that if the pastor fails to fill his appointment his salary for that month shall be withheld.' What do you think of it? Is it right?" I imagine a story lies back of this resolution. Evidently the church had been exasperated beyond endurance by some previous pastor, and this resolution is the expression of righteous indignation. I confess to a strong sympathy with the church, but yet I must say they ought not to have adopted the resolution, and they ought to rescind it before they call a pastor. For a self-respecting man would not accept a call to that church with such a resolution facing him unless he had the strongest conviction that God had called him to work just there.

The latter part of the resolution is inexcusable. It puts the minister on the firing line, and that in its worst form. It is unjust also in the highest degree, unless the church calls by the month and pays by the month. Churches call by the year at least; the minister does a greater amount of work some months than he does in others. Therefore there is no way of determining what his salary for the month is. There is a peevishness about the thing of which the stingiest "down Easter" ought to be ashamed, and which is inconceivable in a church of Southerners. No matter how greatly and justly the church had been exasperated, that part of the resolution is no inexcusable I know the brethren were ashamed of it when they had cooled down.

They might have passed a resolution courteously requesting any pastor not to send any supply unless he had consulted the deacons as to the acceptability of the supply. But it would have been better to have passed no resolution at all. The object in view could be accomplished without the resolution. Before calling any man as pastor let the deacons or the pulpit committee tell him privately and frankly how they have been treated, and say that if he accepts the call the church will expect that he will be present at his appointment unless unavoidably detained by sickness. If he wishes to be absent for any other reason, he ought to ask the deacons at least, and probably the church. As he only preaches once a month, if he does not go he takes a vacation for one-twelfth of his time. No pastor who preaches every Sunday would think of taking a month's vacation without consulting the church.

If the deacons or committee will frankly lay their past troubles before the one whom they wish to call, and tell him what the wishes of the church are in regard to being consulted about any absence except from sickness and in regard to the supplying the pulpit, he will agree to conform to their wishes. If he should refuse, the church could look for some other pastor.

Life must be lived on the installment plan, an hour at a time. God promises no grace for to-morrow, but supplies help only for to-day. The habit which some people have of living life in future tenses involves them in a host of difficulties and discouragements. It has been justly remarked that if men were called to face the work of a whole life at any moment the strongest man would fail; but because the work is divided into fragments the weakest man, if he has courage, is able to carry the load. The true way of living is to take one day at a time, and to live that day with God.—N. Y. Observer.

Subscribe for the Recorder.

Brought Out and Brought In.

By Rev. Theodore L. Cuyler, D.D.

Many historical passages and personal incidents in the Bible illustrate great spiritual truths. For example, the narrative of the restoration of blind Bartimeus illustrates the process of conversion. The awakened sinner feels his need—prays for mercy—flings away his "garment" of sin—comes to Jesus—and the Holy Spirit it does the regenerating work. There is a line in the sixth chapter of Deuteronomy which describes the exodus of the children of Israel from Egypt into Canaan by the Divine guidance: "He brought us out from thence, that He might bring us in." That illustrates the out-bringing and the in-bringing of every genuine Christian.

First, there is a deliverance from the slavery and condemnation of sin by the redeeming work of Jesus Christ. How constantly that expression occurs in the Pentateuch, "out of the land of Egypt, out of the house of bondage." The eighth chapter of Paul's epistle to the Romans is the believer's magnificent song of deliverance. There is therefore and thenceforth no condemnation to them who are in Christ Jesus. He brought them out from darkness into light, out from death into life. No one can sing this "new song" unless Christ has accepted him, pardoned him, and made him free from the law of sin and death. John Wesley said that his first joyful sense of deliverance came when he realized the perfect security of every soul that is sheltered in the Saviour. I once visited the little room in London where this glorious light poured into Wesley's soul; it was the birthplace of Methodism.

Does this in-bringing imply a perfect freedom from temptation or the possibility of any lapse into sin? No indeed. The children of Israel had long marches, and severe discipline, ere the first foot stepped into the promised land. Every converted soul must go into battle-harness, fighting every furlong of the road to heaven. I suspect that the first moment of absolute sinless perfection any of us will experience will be after the gates of the "Father's House" have shut us in. Perfect assurance never means perfect holiness. It means that Jesus Christ promises never to desert us. Is not that enough?

Conversion does not only bring a person out of an old position; it brings him or her into new practices. Conduct is the test of conversion. Old sins are renounced; old habits sloughed off; there is another hand at the helm as well as other colors at "the peak." When sharp Mr. A— begins to do business on the square; when stingy Mr. B— begins to send coal to the poor and gladly drops his "greenbacks" into the missionary plate; when churlish Mr. C— begins to treat his poor relations kindly; when gay young D— refuses to go to the theater, preferring to escort his good mother to the prayer-meeting; when godless Mr. E— sets up a family altar, there must be a new departure. There has been a bringing out of old ways, and a bringing into new practices; and if this continues, then Jesus Christ has been at work on those hearts. Conversion begins with first steps, sometimes very small steps; but if it is genuine, it does not stop there.

Vital and vigorous religion depends on a coming clear out of the old sinful ways, and coming thoroughly and decidedly and fearlessly into the life of honest conformity to Christ. The secret of the feebleness and fruitlessness of thousands of church members is that they have never entirely broken with their former selves and their former sins. The soil of Egypt still sticks to their shoes, and the spirit of Egypt still lingers in their hearts. No man can serve two masters. "Come out and be ye separate" is Christ's clear command to every one who enrolls in His church. The Bible draws distinct lines; and no one can stand on both sides of the dividing line. On one side walks the Master, on the other drifts the worldling; and Christians need never expect

to draw their frivolous, fashion-loving, unconverted neighbors over to Christ's side of the line by compromising. The moment that we walk one mile with worldlings they will compel us to "walk with them *thence*." Egypt and Canaan lie in opposite directions. When Moses wanted to win Hobab he did not offer to stay with him; he said, "come, go with us, and we will do thee good." That is the only way to win souls to Jesus.

Finally, what a new and cheerful aspect this passage from the dear old Book gives to dying. It is a bringing out of a bringing in, that's all. It is an escape from the toils, the trials and the tears from the head winds and the hard climb the sins and the sorrows of this old world into the rewards and the rest of the Father's House eternal in the heavens. Jesus died to bring us out of the prison-house of sin into the palace of His everlasting glory.

"Out of earth's weariness, trial and sorrow,  
Out of its cares and its fears for the morrow,  
Out of its restless, unsatisfied yearning,  
Out of the fever of human heart burning,  
Out of the pain of night-watching and moved,  
Into the sleep that God gives His beloved  
Into the dawn of a glad resurrection,  
Into the house of unbroken affection,  
Into the joy of Christ—thus confessing  
Death in disguise is His Angel of blessing!"  
—Am. Messenger.

"Lest each man abide in that calling wherein he was called." Do not let us misjudge the thought of the Apostle. He did not mean to teach that when a man becomes a Christian, he is bound to accept his situation in life, and never as to improve his temporal lot or disentangle himself from an unfortunate or servile position. The followers of our Lord at liberty "to use the world as not abusing it," and to acquire fame and fortune and to vary their occupations as their interests may demand. In the verse following the text Saint Paul writes: "Woe thou called being a bondswoman? Do not for it: but if thou cannot become free, use it rather." The slave, therefore, under no compulsion to accept his chain and remain content. If he could obtain his emancipation he was not forbidden to do so; only he was not to conclude it was impossible to live his religion in bondage. Freedom is undoubtedly better and to be preferred. "Use it rather but remember in whatever state you may find you it is not necessary that you should abandon that state for the sake of revealing the Christian spirit, or of fulfilling the Christian obligations. They may be manifest and operative in a condition, and the really spiritual minded disciple will carry them into secular surroundings and limitations, believing that in these they will find the natural and God-given domain.

This exhortation was unquestionably prompted by an erroneous concept which had agitated the Corinthian church and which has re-appeared many times and has not yet been entirely obliterated. Among the members of this ancient communion were persons who, having converted wives or husbands, were inclined to put them away. They seem to feel that it was a kind of contamination for them to remain in this relationship, and that if they did so it would impair their spirituality and compromise their Christian standing. And other other relations were apparently similarly disturbed, and were disposed to regard their worldly relations and their vocations so that they might fully the religious life. It is against this apprehension of the genius of Christianity the Apostle protests, and the wisdom of his thought, comprehended in his argument and the text, is that we can be God in any calling, and in our vocation it is in our vocation and in our work we are to find the field for the exercise of our religion.—Geo. C. Lorimer.

EARTH with her thousand voices  
God.—Coleridge.



**Sunday-School Lesson**

SUNDAY, OCT. 18.

**DAVID'S CONFESSION.**

Psa. 51:1-17.

Motto Text—Create in me a clean heart, O God.—Psa. 51:10.

"Have mercy upon me, O God, according to thy lovingkindness."—This is an inspired prayer of a penitent man. Hence it shows what is true repentance, and should be carefully studied by all who have sinned against God.

The thing to be noted first in that this penitent makes no excuses, attempts no justification, nor palliation of his sins. There can be no true repentance in a heart which persists in arguing the question with God and trying to find some little excuse, or to throw the blame at least partially on some one else, or on circumstances. Still less does true repentance find fault with God or his law.

David pleads for mercy according to God's lovingkindness, and not for his own deeds. He had only guilt to bring, no merit.

"According unto the multitude of thy tender mercies blot out my transgressions."—Our sins are a multitude beyond our reckoning, but God's tender mercies are infinite. And he blots out our transgressions with the blood of his Son so that, in looking upon us, He sees only that blood—the most precious thing in his universe.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin."—It was his guilt which David thought of, not the punishment of his sin. He loathed his sinful heart, he thirsted for purity and for pardon. He could not wash himself—God must do it. His depravity was total and so great, he must be thoroughly washed. It is a sign of true repentance when a sinner cries out against the villainy of his heart, and not against the evil consequences of his sin.

"For I acknowledge my transgressions."—Frank acknowledgment of all our transgressions we shrink from even in our prayers. But such confession must be made. "My sin is ever before me."—How often do we try to forget our sin to stifle conscience and drown the remembrance of guilt in business or pleasure. It seems by our actions that we think if we can only forget, God will forget. But the way to win his forgiveness is to repent and believe.

"Against thee, thee only have I sinned."—God is much greater than his creatures, and the obligations to which men are under to him are infinite so that their guilt towards their fellow creatures seem as naught in comparison. All sin is against God. It is an injustice to our neighbor and an injury to ourselves. But, as sin, it is against Him. True penitence puts God first.

"That thou mightest be justified when thou speakest and be clear when thou judgest."—As it is God against whom he has sinned, God is just in the severest condemnation he may speak. And God is just and pure and holy in his judging. This is true penitence which condemns the sinner and justifies God. Every mother

**All Stuffed Up**

That's the condition of many sufferers from catarrh, especially in the morning. Great difficulty is experienced in clearing the head and throat.

No wonder catarrh causes headache, impairs the taste, smell and hearing, pollutes the breath, deranges the stomach and affects the appetite.

To cure catarrh, treatment must be constitutional—alterative and tonic.

"I was afflicted with catarrh. I took medicines of different kinds, giving each a fair trial; but gradually grew worse until I could hardly hear, taste or smell. I then concluded to try Hood's Sarsaparilla, and after taking five bottles I was cured and have had any return of the disease since."—KNOX'S FORGESS, Lebanon, Kan.

**Hood's Sarsaparilla**

Cures catarrh—it soothes and strengthens the mucous membrane and builds up the whole system.

should have her child memorize that grand old hymn of Watts, which is a paraphrase of this Psalm, and has been the means of the conversion of more souls than any other uninspired words. "Show pity, Lord, O Lord, forgive." The soul is not far from the kingdom which can say,

"Lord, should thy judgments grow severe, I am condemned, but thou art clear."

It is the guilt of his sin against God which fills David's heart, not the fear of the consequences, not the disgrace he had brought upon himself, not the injury he had wrought upon others.

"Behold, I was shapen in iniquity."—He was born with a depraved nature. He says this not to excuse himself but to make his confession complete. That was not the only sin of which he had been guilty. His nature was sinful, and, unless God would change that, he would go on sinning.

"Behold, thou desirest truth in the inward parts."—Sincerity and holiness. No outward observances would satisfy God's just requirements. Morality in life is good and greatly to be desired. But it is not all. And even that cannot be relied on. It will give way before the stress of temptation. In the heart and affections there must be sincerity and holiness, else the best seeming man is but a whitened sepulchre.

"Purge me with hyssop, and I shall be clean."—Hyssop was used by the priests in pronouncing ceremonially clean one who was freed from leprosy. David wishes to be purged from the leprosy of sin. He would have the atoning blood sprinkled upon his soul. "Wash me and I shall be whiter than snow."—Snow soon becomes impure. But God gives a purity which remains. What clear insight David shows in the power of the blood to purge away sin! Faith in the blood of the atonement to wash the vilest sinner clean is the most needed of all things to-day.

"Make me to hear joy and gladness."—Nothing can give joy to the penitent sinner but the forgiveness of his sins. "That the bones thou has broken may rejoice."—Only God could have given to David the true repentance which he felt. "The bones as constituting the strength and framework of the body; the crushing of the bones being a very strong figure, denoting the most complete prostration mental and bodily."—Perronne.

"Hide thy face from my sins and blot all mine iniquities."—David said in the third verse that his sin was ever before his eyes, and he asks God not to see it. It is when we remember and repent that God forgives and for-

gets. "Create in me a clean heart, O God."—A prayer that should be on every lip, back of which are all the great doctrines of the Gospel. The old heart is desperately wicked, depraved through and through. There must be a new heart, and God alone can create it. "Renew a right spirit within me."—A steadfast spirit, one firm in the faith and not to be led into sin by temptation.

"Cast me not away from thy presence."—As the Judge shall say at last, "Depart from me, ye workers of iniquity."—David felt that he deserved to be banished to hell, as he surely did. His first sin was awful, but his cowardly and treacherous murder of his brave and faithful soldier, Uriah, is unparalleled in guilt except by the treachery of Judas. "Take not thy Holy Spirit from me."—Then would he have been given over to sin to grow worse and worse. When Christians sin and grieve the Spirit, they need to pray God to take not away the Spirit. David was a child of God who had backslidden terribly. His awful fall shows the need of fear and trembling and constant prayer lest we also fall.

"Restore unto me the joy of thy salvation."—He had deprived himself of the joy of salvation. No man is so unhappy as the Christian who is living in known sin. "Uphold me with thy free Spirit."—He could not save himself from the bondage of sin. "Then will I teach transgressors thy way; and sinners shall be converted unto thee."—When the saints have repented from their backslidings and are walking

**ORIGIN**

Of a Famous Human Food.

The story of great discoveries or inventions is always of interest. An active brain worker who found himself hampered by lack of bodily strength and vigor and could not carry out the plans and enterprises he knew how to conduct was led to study various foods and their effects upon the human system. In other words before he could carry out his plans he had to find a food that would carry him along and renew his physical and mental strength. He knew that a food that was a brain and nerve builder, (rather than a mere fat maker), was universally needed. He knew that meat with the average man does not accomplish the desired results. He knew that the soft gray substance in brain and nerve centres is made from Albumen and Phosphate of Potash obtained from food. Then he started to solve the problem.

Careful and extensive experiments evolved Grape-Nuts, the now famous food. Grape-Nuts contain the brain and nerve building food elements in condition for easy digestion. The result of eating Grape-Nuts daily is easily seen in a marked sturdiness and activity of the brain and nervous system, making it a pleasure for one to carry on the daily duties without fatigue or exhaustion. The food is in no sense a stimulant but is simply food which renews and replaces the daily waste of brain and nerves.

Its flavor is charming and being fully and thoroughly cooked at the factory it is served instantly with cream.

The signature of the brain worker spoken of, C. W. Post, is to be seen on each genuine package of Grape-Nuts.

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

with God will sinners be truly converted.

"Deliver me from bloodguiltiness, O God, thou God of my salvation."—Only God could free David from the guilt of Uriah's murder. And God would deliver him for his Saviour's sake. David could have made no stronger plea than this. "And my tongue shall sing aloud of thy righteousness."—He would praise the righteousness, the justice of God, who would bear his iniquity. It is a delightful thought that God's justice is pledged for the salvation of those whose sins the Christ has borne on the tree.

"O Lord, open thou my lips; and my mouth shall show forth thy praise."—Open the lips shut in shame and guilt, by pardoning his sin. It is a great sin that Christians do not praise God more. Our prayers have too little praise of Him for what He is. "For thou desirest not sacrifice; else would I give it. Thou delectest not in burnt offering."—These would not bring forgiveness of his sin. These were not to be neglected by the faithful Israelite, but there was something far greater—a broken and contrite heart.

**FROM ALABAMA.**

A few days ago a resolution was introduced in the Senate of Alabama electing Dr. J. L. M. Curry as one of the State's representatives in the Hall of Fame at Washington. It was sent to the lower house and met with a ready concurrence. Report says that an editorial in a Georgia newspaper, claiming that Dr. Curry was a Georgian, caused at least the beginning of a reaction culminating in a reconsideration of the resolution by the Senate and withdrawal of the recommendation. This was sent to the House, which firmly refused to accede to the Senate's last action, and so the matter stands now. Dr. Curry was born in Georgia, but removed to Alabama with his father when he was thirteen years old. He graduated at the State University of Georgia, it is true, but went thither as an Alabama student. His law course was completed at Harvard College. He represented Alabama several years in the State Legislature; went as a delegate to the 35th and 36th Congress from Alabama; entered the service of the Mexican war and the Civil War from Alabama; was sent as a delegate by Alabama to the Southern Convention of Secession, held in Montgomery; was a member of the Confederate Congress from Alabama; was ordained a preacher in Alabama, and was President of Howard College, and President of the Alabama State Convention, so that he was a pretty good Alabamian.

He left Alabama when made President of Richmond College, Va., and later located at Richmond and Washington as agent of the Peabody Fund, and Minister to Spain. He was, however, in the habit of making annual pilgrimages to Alabama, and several times addressed the State Legislature on the subject of education.

It is a matter of sincere regret to his friends and admirers that this hitch has occurred in being placed among the immortals, and I hope the House will hold to its position till the Senate shall come over to that body.

We Alabamians, where Dr. J. Taylor is well known, rejoice that Georgetown has been so fortunate as to get him as President.

He will be sure to have an able and brilliant administration of the affairs of that time-honored institution.

We had a fine meeting of Convention at Troy in July, and reports showed an increase of our work along all lines.

There are several fine vacancies in the State, among them Besoke and Troy. Pastors, Bess and Campbell having respectively resigned these places.

Howard College has opened new dormitory, secured through the indefatigable labor of the good and popular President, P. Montague, is crowded, more students having matriculated than years before. Dr. Montague's health has been poor, but he much improved.

I begin a meeting next Monday with Rev. J. L. Graves of Selma, aiding me.

M. B. WATSON, Eufaula, Ala., Sep. 28.

**PROGRAMME**

The following is the program of the Centennial Celebration North Bend Association of Baptists and Bellevue church, Gray Ky., Oct. 7, 1901:

**Morning.**  
Historical Sketch of Bellevue Baptist church—Rev. T. L. I. Address, The Baptist Opportunity—Rev. E. N. Dickson, D.D.

**Afternoon.**  
Historical sketch of North Bend Association of Baptists—Rev. F. Swindler, D.D.

Address, The Reflex Influence of Missions—Rev. W. H. Fe D.D.

Paper, The Missionary Character and Work of North Bend Association—Rev. Jas. A. Kirk D.D.

Reminiscences—Five minutes.

Grant is a village on the river thirty miles below Cincinnati, more generally known as Bellevue. Those desiring to attend this meeting of the Association can take the Cincinnati leaving Louisville at 5 p. m., 6th. Those coming from Cincinnati can take the 8 a. m. train, Aurora, Ind., and conveyance be arranged from that point.

E. B. ATWOOD, Pastor.

We had a pleasant visit of the Rev. H. C. Risner, visiting Roanoke, Ala., where he most valiant and valuable service, he has been doing special religious work, for which he has great demand. The hearty unanimous call of the Baltimore church, Baltimore, however, secured him, and he will work there in a very short time. Bro. Risner is a preacher of great power, and are sure to come to pass with labors. We cordially commend him to the Baltimore saints.

**OHIO VALLEY ASSOCIATION**

This body will convene on October 20th, with Grace church, six miles from Beson, the nearest railroad station. If messengers and visitors by train will notify Bro. Harris, Henderson, Ky., to arrange for conveyances at a cost of about fifty cents per person.

A. T. CINNAMON, Secy.

**A FINE KIDNEY REMEDY.**  
Mr. A. R. Hitchcock, East Cape (The Clothes) says, if you suffer from kidney and bladder troubles, write him he will direct you to the best home care he can. He will charge whatever for the favor.

IDENT J. J. TAYLOR'S INAUGURAL.

CHAIRMAN:—Could I stand removed by the incidents of the hour and the thoughts which inspire, I should be charged with indifference too stolid to receive gracious influences or feel grave responsibilities. Georgetown discovered me. Back in the 80's, when Dr. Skillman showed his face to the West, the Georgetown church discovered me as a preacher; and one day the pastor of the College faculty, even then admiring pupils accorded the highest place in the pantheon, appeared at my door in Lexington with an invitation to the Georgetown pastorate. At that time the Upper-South church held a certain claim of prior discovery, which would not have been so readily abandoned; and the Georgetown church, which presented many and varied attractions, was reluctant to pass. Later when that fiery leader and prophetic seer, Edward M. Dudley, put down his pen and passed to his rest, I was invited to take up his work and bear a part in the scholastic progress of Kentucky Baptists. Circumstances which need not be dwelt here, rendered it inadvisable for me to accept the honor and responsibilities so generously proposed. I have heard that the two decorations somewhat cooled the ardor of the suitor, but did not utterly extinguish the flame. I have heard also of a gentleman in another State who vainly wooed a maiden six several times, but became in the seventh, and happily possessed her ever afterward. His four proposals short, Georgetown has conquered, and we shall strive together to make the "afterward" a course of broken harmony and untarnished happiness. At any rate, the two calls gave Georgetown a double place in my affections. It was later one impressed me with the idea of a possible destiny. It moved my thoughts specifically toward educational matters, and awakened my interest in the problem that perpetually confront the Christian teacher. This ripened consideration of the theme inclined me to regard with favor the action of Sept. 4. A voice of the trustees, supplemented by the appeal of friends and patrons of the school in different parts of the State, seemed operative. I am here to be a genuine citizen of Georgetown and true Kentuckian. Other members of my household, like Haman in the king's capital, are "native here and to the manner born," and the best part of it is an educated chiefly in Georgetown. My first work after leaving the Seminary was in Elk Horn Association, where I found a fellowship which has strengthened in the passing years. So my coming has some elements of a welcome, with its gracious welcome and its fatted calf. Since I wandered from the Blue Ridge, I have not departed from the faith or lived riotously. I have kept somewhat in touch with Kentucky Baptists; have known their difficulties, witnessed their successes, watched their progress, and hailed their conquests. I do not ignore or belittle the fact that in this State and throughout the South Baptists differ in some respects which are supposed to solve great interests. In these things I judge no man, and expect to be judged of none. For years I have cultivated the habit of distinguishing between men and

things, between persons and opinions; and so I count among my warmest friends men whose views on certain questions I quite eschew, while they are cordially eschew my own. Baptists have always recognized the inalienable right of every man to think for himself, and to submit his views for acceptance or rejection on their merits as tested by the truth; and their sober judgment will never long deny their brethren the right so cheerfully accorded to the rest of the world. They may differ, but they will surely attain the high and sacred art of differing without rancor and without the sacrifice of mutual esteem. Apart, however, from the domain of ecclesiastical history, uninvolved by lexicographers and exegetes, far above the realm of partisan strife and personal ambition, there is one question on which we are all agreed. It is a question which challenges the ardent interest of every Baptist in Kentucky, as it evokes the sympathy of Baptists in other states; a question which mightily affects the progress of our own denomination, and directly touches the vast problem of Christian education as the bulwark of the truth and the safeguard of our civil and religious liberties. It is the question of realizing the dream of our fathers, and making Georgetown College the bright particular star in the galaxy of Christian institutions of learning by giving her ample endowment, larger patronage and stronger influence in shaping the character and destiny of our people. In the triumphant solution of this problem lies my conception of the work before us. It is a task worthy of our highest endeavors; and its accomplishment will demand our combined wisdom and united energies, and also an equitable division of labor. The financial problem is an important one. Guided by a loyal Board of Trustees, the Baptists of Kentucky will never allow the current effort to increase the endowment to fail. While I shall most cordially enter into the plans of the brethren in this matter, I do not propose to measure myself or to be measured by my efforts as a money-getter. My chief work lies in a different domain. In a recent editorial the *Evening Post* of New York, denounces the tendency in American colleges to make the president a mere financial agent, who supplements the qualities of the promoter with the practices of the sycophant. It utters an earnest warning against the danger of moral deterioration, and suggests that already there is a coterie of commercialized presidents "who adopt the vocabulary of culture without grasping any of its informing ideas." And yet great schools must have great endowment, as well as great facilities and great scholarship. Whatever I am as a polemic, as an expositor, even as a preacher, at the call of these trustees I am only the president of this institution; and for its sake and theirs, I magnify mine office. For me there shall be but one supreme aim: Forgetting the things that are behind, dropping conflicting interests and divisive themes, and reaching forth unto those things which are before; I shall press toward the mark for the prize of the highest and best things in Christian education. As a local institution, as the institution of a party or a faction, as a provincial affair, this college can live—can live a poor dwarfed and disordered life, eking out a

miserable existence to feed a fossilized president and his brother bones in a lifeless faculty. With no higher aim than that it would fail of the purpose for which it was founded, would utterly disappoint and humiliate the men who have urged me to undertake the work, and would justify all the honest fears that brethren have expressed. But in its sympathies the true institution of learning is neither local nor provincial, nor sectional; it is as broad as the truth which it seeks to establish and impart. It knows no factionalism, and belongs to no clique. And Georgetown College is now and aspires forever to remain a faithful exponent of the truth. As such it belongs to the whole brotherhood. Back in the 30's it was a source of sharp discord between Baptists and rival claimants, and its very existence was put in peril. Bacon and Farnsworth seemed to despair of success, and retired from the conflict. Under the guidance of Rockwood Giddings, noble woman! the Baptists won a famous victory; and out of the paucity and poverty of those early days they subscribed for endowment the magnificent sum of \$80,000! Probably they knew the historical fact, mentioned by Mearns, that in the establishment of her schools at Cambridge and Oxford, England, first found defense against the vandal hordes of the North, and so desired to provide in Georgetown a fortress against the hordes of ignorance and error, which forever swarm over the earth. Certainly they believed that it was worth while to have here a seat of learning permeated by the teachings of Christ, where their children could receive the higher culture without endangering the foundations of their faith. In that conviction they rallied to Giddings with heroic giving, and snatched the infant institution from imminent peril and started it on its honorable career. By the boldness and fidelity and joyful sacrifice of our fathers the clamor of rivals for the property was forever hushed. But today there are rivals who struggle for that which is better than material wealth. They contend for the patronage and prestige and power which rightly belong to Georgetown College. They are not hostile, but they are awfully in earnest. They press their claims, not before courts of law, but before the higher court of public opinion. They base their plea, not upon any sentimental association with the past, but upon their ability to meet the demands of the present and prepare their pupils for the emergencies of the future. They live in Hopkinsville and Russellville, and Louisville, and Shelbyville, and Danville, and Lexington, and Millersburg, and Winchester, and Richmond, and in various other cities of Kentucky and of adjacent states. They are sustained by the treasury of the state or by the loyal love of the great denominations which they represent; and by every honorable method known to modern progress they are seeking to win our heritage. In this generous rivalry the race is to the swift and the battle to the strong. It is not enough for Georgetown College to be an old and honored institution fragrant with sacred memories and rich in noble names; she must maintain her place in the affections of the people by maintaining her place in the front rank of institutions which dispense the broadest culture. She must meet her generous rivals in the open

ARE YOUR KIDNEYS WEAK? Thousands Have Kidney Trouble and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of the "Western Recorder" May Have a Sample Bottle Sent Absolutely Free by Mail.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs. The kidneys filter and purify the blood that is their work. Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail of its duty. If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone. Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles, make your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away. The cure for these troubles is Dr. Kilmer's Swamp-Root, the world famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science. If there is any doubt in your mind as to your condition, take from your urine on rising about four o'clock, place it in a glass of water and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick dust settling, or if small particles float about in it, your kidneys are in need of immediate attention. Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles. If you are already convinced that Swamp-Root is what you need you can purchase the EDITORIAL NOTE—You may have a sample bottle of Swamp-Root sent absolutely free by mail, also a book telling about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville Western Recorder.



(Swamp-Root is pleasant to take.)

regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root. Dr. Kilmer's Swamp-Root, and the address Binghamton, N. Y., on every bottle. If you are already convinced that Swamp-Root is what you need you can purchase the EDITORIAL NOTE—You may have a sample bottle of Swamp-Root sent absolutely free by mail, also a book telling about Swamp-Root, and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville Western Recorder.

field, and must offer discerning patrons a system of intellectual and moral and physical training, which reaches the highest standards known to these progressive times. In this important work Georgetown College needs and invites the practical co-operation of every Baptist in Kentucky. She belongs to all; her honor is their honor; her success their success. A loyal North Carolinian recently expounded the secret of Baptist educational success in that great state; he said it lay in the unanimity with which rich and poor alike talked of the work, and gave to its support. The Baptists of Kentucky can do for Georgetown College anything that ought to be done. In view of the great work in which we are engaged, there seems to float down from the sacred past, a silent message from Malcomb, an d Reynolds, and Crawford, and Campbell, and Manly, and Dudley, and Thomas, and Farnham, and Reuben Garrett, and others who have loved and served this old school—a message to their sons and successors, "Spare not; lengthen thy cords and strengthen thy stakes," and "let no man take thy crown?"

BAY'S FORK ASSOCIATION.

Bay's Fork Association met on the 9th of September with the Baysport church. The body was called together by former Moderator I. B. Carter; introductory sermon by J. S. Meadow. Then N. Skaggs was selected Moderator, J. R. Carter, assistant, Bro. Tracy, clerk, and Bro. Wheatley, treasurer. The general routine of business was carried out. The mission question had its time in way of discussion by Bro. Bary and others. The reports were not altogether satisfactory in mission work. This body has always been a little anti-missionary, and has lost some of their best churches. We hope to hear greater things of this body of saints. The visiting brethren were: Bro. Bays, Bro. Page, Bro. Smith, representing the Reformer; the Moderator of Warren Association, Bro. Patten; Bro. Vick, Second church, Bowling Green; J. S. Thompson and the writer from Simpson Association. Preaching by Smith, Page, Thompson Tour and the writer. The entertainment was all that could be asked of a Kentucky church. The writer spent twenty-five years of his life with this association. S. H. Pott.

As God glorifies Christ in heaven, so the Spirit glorifies him on earth in the hearts of believers, John Mason. We must keep our eyes on the stars, but we must also remember that our feet are on the ground.—Theo. Roosevelt.

As God glorifies Christ in heaven, so the Spirit glorifies him on earth in the hearts of believers, John Mason.

FRUITION.

We scatter seeds with careless hand  
And dream we ne'er shall see  
Them more,  
But for a thousand years  
Their fruit appears,  
In weeds that mar the land  
Or helpful store.

The deeds we do, the words we say,  
Into still air they seem to fleet;  
We count them ever past,  
But they shall last  
To the dread judgment day,  
And we shall meet.

I charge thee by the years gone by,  
For the love's sake of brethren dear,  
Keep thou the one true way,  
In work and play,  
Lest in that world their cry  
Of woe thou hear.

—Keble.

**Our Pulpit.**

**"IF THERE BE NO RESURRECTION"**

BY C. H. SPURGEON.

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable."—1 Corinthians 15:12-19.

Our religion is not based upon opinions, but upon facts. We hear persons sometimes saying, "These are your views, and these are ours." Whatever your views may be, is a small matter; what are the facts of the case? We must, after all, if we want a firm foundation, come down to matters of fact. Now, the great facts of the gospel are that God was incarnate in Christ Jesus, that he lived here a life of holiness and love, that he died upon the cross for our sins, that he was buried in the tomb of Joseph, that the third day he rose again from the dead, that after a while he ascended to his Father's throne where he now sitteth, and that he shall come by-and-by, to be our Judge, and in that day the dead in Christ shall rise by virtue of their union with him.

Now, very soon, within the Church of God, there rose up persons who began to dispute about the fundamental and cardinal principles of the faith, and it is so even now. When those outside the church deny that Christ is the Son of God, deny his atoning sacrifice, and deny his resurrection, we are not at all astonished; they are unbelievers, and they are acting out their own profession. But when men, inside the Church of God, call themselves Christians, and yet deny the resurrection of the dead, then is our soul stirred within us: for it is a most solemn and serious evil to doubt those holy truths. They know

not what they do, they cannot see all the result of their unbelief; if they could, one would think that they would start back with horror, and replace the truth, and let it stand where it ought to stand, where God has put it.

Beloved friends, let us never tamper with the truth of God. I find it as much as I can do to enjoy the comfort of the truth, and to learn the spiritual lessons of God's Word, without setting up to be a critic upon it; and I find it immeasurably more profitable to my own soul believingly to adore, than unbelievingly to invent objections, or even industriously to try to meet them. The meeting of objections is an endless work. When you have killed one regiment of them, there is another regiment coming on; and when you have put to the sword whole legions of doubts, doubts still swarm upon you like the frogs of Egypt. It is a poor business, it answers no practical end; it is better far firmly to believe what you profess to believe, and to follow out to all the blessed consequences every one of the truths which, in your own heart and soul, you have received of the Lord.

One of the truths most surely believed among us is that there will be a resurrection of all who sleep in Christ. There will be a resurrection of the ungodly as well as of the godly. Our Lord Jesus said to the Jews: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Paul declared before Felix the doctrine of the "resurrection of the dead, both of the just and unjust" but his argument with the Corinthians specially referred to believers, who will rise from the dead, and stand with Christ in the day of his appearing, quickened with the life that quickened him, and raised up to share the glory which the Father has given to him.

Paul's argument begins here, and this will be our first head, if there be no resurrection, Christ is not risen.

If the resurrection of the dead is impossible, Christ cannot have risen from the dead. Now, the apostles bore witness that Christ had risen. They had met him, they had been with him, they had seen him eat a piece of a broiled fish and of a honeycomb on one occasion. They had seen him perform acts which could not be performed by a spirit, but which needed that he should be flesh and bones. Indeed, he said, "A spirit hath not flesh and bones, as ye see me have." One of them put his finger into the print of the nails, and was invited to thrust his hand into Christ's side. He was known by two of them in the breaking of bread, a familiar token by which they recognized him better than by anything else. They heard him speak; they knew the tones of his voice; they were not deceived. On one occasion, five hundred of them saw him at once; or, if there was any possibility of a mistake when they were

all together, they were not deceived when they saw him one by one, and entered into very close personal communion with him, each one after a different sort. "Now," says Paul, "if there be no resurrection of the dead, if that is impossible, then, of course, Christ did not rise; and yet we all assure you that we saw him, and that we were with him, and you have to believe that we are all liars, and that the Christian religion is a lie, or else you must believe that there is a resurrection of the dead."

"But," says one, "Christ might rise, and yet not his people." Not so, according to our faith and firm belief, Christ is one with his people. When Adam sinned, the whole human race fell in him, for they were one with him; in Adam all died. Even those that have not sinned after the similitude of Adam's transgression have, nevertheless, died. Even upon infants the death-sentence has taken effect, because they were one with Adam. There is no separating Adam from his posterity. Now, Christ is the second Adam, and he has a posterity. All believers are one with him, and none can separate them from him. If they did not live, then he did not live; and if he did not rise, then they will not rise. But whatever happened unto him must also happen unto them. They are so welded together, the Head and the members, that there is no dividing them. If he had slept an eternal sleep, then every righteous soul would have done the same, too. If he rose again, they must rise again, for he has taken them unto himself to be part and parcel of his very being. He died that they might live. Because he lives they shall live also, and in his eternal life they must for ever be partakers.

This is Paul's first argument, then, for the resurrection of the righteous, that, inasmuch as Christ rose, they must rise, for they are identified with him.

Once more, Paul's argument is that, if there be no resurrection, faith becomes delusion. And we have to give up the apostles and all their teaching, if Christ did not rise from the dead, so we must conclude that their hearers believed a lie: "your faith is also vain." Beloved, I speak to you who have believed in the Lord Jesus Christ, and who are resting in him with great comfort and peace of mind, ye, who have experienced a great change of heart, and a great change in your lives through faith in Christ. Now, if he did not rise from the dead, you are believing a lie. Take this home to yourselves: if he did not literally rise from the dead on the third day, this faith of yours, that gives you comfort, this faith which has renewed you in heart and life, this faith which you believe is leading you home to heaven, must be abandoned as a sheer delusion; your faith is fixed on a falsehood. Oh, dreadful inference! But the inference is clearly true if Christ is not risen; you are risking your soul on a falsehood if Christ did not rise from the dead. This is a solemn statement. I said last Sabbath, and I repeat it—

"Upon a life I did not live,  
Upon a death I did not die,  
I risk my whole eternity."

It is so. If Jesus Christ did not die for me, and did not rise again for me, I am lost; I have not a ray of comfort from any other direction; I have no dependence on anything else but Jesus crucified

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and risen; and if that sheet-anchor fails, everything falls with it, in my case; and so it must in yours. Now I am going to advance a little further. Paul says next that, if there be no resurrection, they remained in their sins: "If Christ be not raised, your faith is vain; ye are yet in your sins." Ah! can ye bear that thought, my beloved in Christ, that ye are yet in your sins? I think that the bare suggestion takes hold upon you, terrifies you, and chills your blood. A little while ago you were in your sins, dead in them, covered with them as with a crimson robe, you were condemned, lost. But now, you believe that Christ has brought you out of your sins, and washed you and made you white in his precious blood; ay, and has so changed you that sin shall not have dominion over you, for now you are by grace a child of God. Well, but, if Christ did not rise again, you are yet in your sins.

Observe that; for then there is no atonement made; at least, no satisfactory atonement. If the atonement of Christ for sin had been unsatisfactory, he would have remained in the grave. He went there on our behalf, a hostage for us; if what he did upon the tree had not satisfied the justice of God, then he never would have come out of the grave again. Think for a minute what our position would be, if I stood here to preach only a dead and buried Christ! He died nearly nineteen hundred years ago; but suppose he had never been heard of since. If he had not risen from the dead, could you have confidence in him? You would say, "How do we know that his sacrifice was accepted?" We sing right truly—

"If Jesus ne'er had paid the debt,  
He ne'er had been at freedom set."  
The Surety would have been under bonds unless he had discharged all his liability; but he has done so, and he has risen from the dead—

"And now both the Surety and sinner are free."

Understand clearly what I am saying. The Lord Jesus Christ, the Son of God took upon himself the sum total of the guilt of all his people. "The Lord hath made to meet upon him the iniquity of us all." He died, and by his death obtained the full discharge of all our obligations. But his rising again was, so to speak, the receipt in full, the token that he had discharged the whole of the dread liabilities which he had taken upon himself; and now, since Christ is risen, you who believe in him are not in your sins. But, if he had not risen, then it would have been true, "Ye are yet in your sins."

It would have been true, also, in another sense. The life by which true believers live is the resurrection-life of him who said, "Because I live, ye shall live also." But if Christ is not risen, there is no life for those who are in him. If he were still slumbering in the

grave, where would have been the life that now makes us joyful and makes us aspire after better things? There would have been no life for you if there had not first been life for him. "No is Christ risen from the dead, and in him you rise into newness of life; but, if he did not rise, ye are still dead, still under sin, still without the divine life, still without the life immortal, an eternal that is to be your life heaven throughout eternity.

So, you see, once more, the consequences that follow: "If Christ be not raised, your faith is vain; ye are yet in your sins."

Once more, if there be no resurrection, our source of joy is gone. If Jesus did not rise from the dead, we, who believe that he did, are of all men the most miserable: "If in this life only we have hope in Christ," and we certainly have no hope of any other life, apart from Christ, "we are of all men most miserable."

What does Paul mean? The Christian men are more miserable than others, if they are mistaken. No, he does not mean that; even the mistake, if it be a mistake, gives them joy; the error, if it be an error, yields them a present confidence and peace. By supposing that they are sure that they are under an error, that they have made a mistake, their confidence is gone, and they are of all men the most miserable.

Believers have given up some joys; they have sedulous given them up; they find no comfort in them. There are a few sad things in which worldly find a kind of joy, all of which a Christian loathes. Well, if ye have given up the brown bread and cannot eat the white, the are you starved indeed. If ye consider the mirth of the worldling to be no better than the lust of swine, and there be no love for us, in the fact that Christ rose from the dead, then we are hungry indeed.

And, more than that, we have now learned superior things. We have learned to love holiness, we seek after it. We have learned to love communion with God and it has become our heaven; we talk with our Father and our Father with us. We now look after things which are spiritual; and we try to handle the things that are carnal as they should be handled as things to be used, but not abused. Now, if, after having learned these superior joys, they turn out to be nothing, and they must turn out to be nothing if Jesus did not rise from the dead, then we are indeed of all men the most miserable.

You will wonder why I have been so long in bringing out these points, and what I am driving at. Well, what I am driving at is this: After all, everything hinges upon a fact, an ancient fact, and that fact is not a fact, it is all up to us. If Jesus Christ did not rise from the dead, then his gospel all exploded. What I want you to notice is this, that there must be a basis of fact in our religion.

things must be facts, or else we can give us consolation. Our eternal hopes do not depend upon our moral condition; observe, these men in Corinth had not been better or worse if Christ had not risen from the dead. Their character was the same. It had been fash if it is true, by a belief that he did rise from the dead; but whether he did or did not, they were just the same men, so that hope did not depend upon a good moral condition. The Bible does not say, "If you are not in such and such a condition," but, "If Christ is not raised, your faith is vain; ye are yet in your sins." So, my friends, the reason of your being here will be that Christ died for you, and that he rose again; it is the result of what you are, not of what he did. The hinge of all is not in you: it is in him, you are to place your reliance upon what you are, or hope in, but wholly and entirely upon a great fact which transpired nearly nineteen hundred years ago. If he did not rise from the dead, you are in your sins; if he did rise from the dead, you are one with him, you are not in your sins; they are all away, and you are "accepted of the Beloved."

Now I go a step further. The hope you have does not rest upon your spiritual life. You must be born again; you must have a new heart and a new spirit, or else you cannot be held of Christ, and he is not yours; but still, your ultimate hope is not in what you are spiritually, but in what he is. When sickness comes over your soul, you say, "I am afraid I am not converted," still believe in him who rose from the dead; and when, after you have had a sight of yourself, you are drifting away to dark despair, still cling to him who loved you, and gave himself for you, and rose again from the dead for you. If thou believest that Christ is risen from the dead, and if this be the foundation of thy hope of heaven, that hope stands just as sure, whether thou art bright or whether thou art dull, whether thou canst sing or whether thou art forced to sigh, whether thou canst run or whether thou art a broken-legged cripple, only able to lie at Jesus' feet, to be died for thee, and rose again for thee, there is the groundwork of thy confidence, and I pray thee to it. Do you see how Paul insists upon this? "If Christ is not raised, your faith is vain; ye are yet in your sins." The inference is that, if Christ be raised, and you have faith in him, your faith is not vain, and you are not in your sins, you are saved. Your hands can do, but there, on the cross, in what he did, and on yonder throne, in him who has risen again for your justification.

The hardest thing in the world seems to be to keep people to this path, for I have noticed that much of the modern-thought doctrine is nothing but old self-righteousness tricked out again. It is nothing men stilled to trust in themselves, to trust in their moral character, to trust in their spiritual aspirations, or something of that sort. I stand here to-night to tell you that the basis of your hope is not even your own faith, or your own good works; it is what Christ has done for all, for "ye are complete in him," and you can never be complete in any other way.

Here, again, I would have you notice that Paul does not say that your being forgiven and saved depends upon your sincerity and your earnestness. You must be sincere and earnest; Christ is not yours if you are not; but still, you may be very sincere, and very earnest and yet be wrong all the while; and the more sincere and earnest you are in a wrong way, the further you will go astray. The self-righteous man may be very sincere as he goes about to establish a righteousness of his own; but the more he does it, the more he ruins himself. But here is the mark for you to aim at, not at your sincerity, though there must be that; but if Christ was raised, and that is where you are resting your hopes, then you are not in your sins, but you are accepted in Christ, and justified in him.

This is where I stand, and I pray every believer to keep here. There are many new discoveries made in science; we are pleased to hear it. I hope that we shall be able to travel more quickly, and pay less for it. I hope that we shall have better light, and that it will not be so expensive. The more true science, the better; but when science comes in to tell me that it has discovered anything about the way to heaven, then I have a deaf ear to it. "If Christ be not risen, then is our preaching vain, and your faith is also vain; ye are yet in your sins." But if Christ be risen, then I know where I am. If it be really so, that he is God in human flesh; if he took my sin, and bore the consequences of it, and made a clear sweep of it from before the judgment-seat of the Most High; and if his rising again is God's testimony that the work is done, and that Christ, who stood as Substitute for me, is accepted for me, oh, hallelujah, hallelujah! What more do I need, but to praise and bless the name of him who has saved me with an effectual salvation? Now will I work for him. Now will I spend and be spent in his service. Now will I hate every false way, and every sin, and seek after purity and holiness; but not, in any sense, as the groundwork of my confidence. My one hope for time and eternity is Jesus, only Jesus; Jesus crucified and risen from the dead.

I do not know any passage of Scripture which, more thoroughly than this one, throws the stress where the stress must be, not on man, but on Christ alone: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." O, dear hearer, if thou wouldst be saved, thy salvation does not lie with thyself, but with him who left his Father's bosom, and came down to earth a babe at Bethlehem, and hung upon a woman's breast; upon him who lived here, for thirty-three years, a life of suffering and of toil, and who then took all the sin of his people upon himself, carried it up to the tree, and there bore all the consequences of it in his own body—

"Bore all that Almighty God could bear, With strength-enough, but none to spare."

Jesus Christ bore that which has made God's pardon an act of justice, and vindicated his forgiveness of sin so that none can say that he is unjust when he passes by transgression. Christ did all that; and then, dying, was laid in the tomb, but the third day his Father raised him from the dead

in token that he spoke the truth when he said on the cross, "It is finished." The debt is paid now; then, O sinner, leave thy prison, for thy debt is paid! Art thou shut up in despair on account of thy debt of sin? It is all discharged if thou hast believed in him who was raised from the dead. He has taken all thy sin, and thou art free. That handwriting of ordinances that was against thee is nailed to his cross. Go thy way, and sing, "The Lord is risen indeed," and be as happy as all the birds in the air, till thou art, by and by, as happy as the angels in heaven, through Jesus Christ our Lord! Amen!

THE CERTAINTY OF JUDGMENT.

One of the greatest faults and defects of human nature is the habit of deferring the performance of duty because no visible penalty seems about to be visited, or of persisting in wrongdoing because there is no visible judgment to interfere. Men go on in a wrong course, and are satisfied to do so if the skies still seem clear above them.

But God's judgment is sure, although it may delay. It is sure to come, although it may not be seen coming just now. God will not forget. God will not overlook. What he has said, that will he do. What he has threatened, that will he perform. Judgment may be in the future, but it is only a question of time when the future will become the present, and the judgment break swift and terrible above the guilty head.

One reason assigned by some for the terrible prevalence of lynchings by unlawful mobs is the uncertainty as to whether the courts will execute justice. It is not simply the long delay and the expense entailed by long trials, but the uncertainty whether justice will be done in the long run. So the mob justifies itself in an illegal and a dangerous process. Men permit themselves to argue in the same way as to sin against God. They see that judgment is long deferred. They see that sinners are allowed to go on for a long time in sinful courses, and, often, to prosper. But they do not remember that God is one whose Word was never broken. They forget that he may be depended on both in his promises of good and in his threatenings of judgment. In this he differs from earthly governments. There may be corruption, injustice, partiality or forgetfulness here, but there is the most exact justice and the surest judgment to be meted out by Almighty God.

God is not visiting judgment immediately upon the commission of each sin, and we know two reasons for this. One is that he is giving time and space for repentance, and for the acceptance of pardon on the basis of Christ's atoning sufferings. If we sincerely repent of our sin, and determine by God's grace no more to engage in it, but to begin a new life of earnest endeavor for holiness, we receive his pardon, and are delivered from the first penalty which is due for sin. The world should be grateful to God for thus granting time for repentance and salvation instead of sending swift justice after each transgression.

But another reason why judgment is not immediately inflicted for each passing transgression is that God wishes us to know that there is a future state of existence. The righteous do not in this life receive all that Christ has

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provided for them, but they look forward to the city which hath ought to give what they can to foundations whose maker and builder is God. The unrighteous and disobedient do not receive full punishment here, but, unless they repent and believe and enter a new life, they will receive punishment in the eternal world.

The uncertainty of punishment may lead some to set their hearts on doing wickedly, and cause them to be unguarded and reckless. But God, in his grace, makes it absolutely certain that he will punish sin. We should appreciate his goodness in speaking to us so clearly, and his goodness should lead us to repentance.—Herald and Presbyter.

DEAR RECORDER: Some of the ladies belonging to the churches in Sulphur Fork Association met during the recent meeting of the Association held at Sulphur, to organize a Woman's Missionary Union of the Sulphur Fork Association. There are only four or five Ladies' Missionary Societies in the churches of the Association, some of the brethren being opposed to Soci-

A SISTER.

**Editorial**

PRESIDENT TAYLOR'S inauguration at Georgetown Friday night was a brilliant and an interesting occasion, particularly creditable to the college faculty, the Executive Committee and the people of Georgetown.

There was a large attendance including many from outside the community. Some 75 from Lexington were present, and there were persons from Dayton, Carlisle, Shelbyville, Winchester, Danville, Louisville, Hopkinsville and other places. It was a large and a representative assembly, who listened to the exercises and who frequently broke out into applause. There were four addresses, respectively, by Dr. Arthur Yager, chairman of the Faculty; Dr. J. A. Lewis, President of the Board of Trustees; Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, and Dr. J. J. Taylor, President of Georgetown College. The addresses were admirable in every way, able, timely, appropriate and in fine spirit. Since in this and subsequent issues of the Recorder these speeches are to appear, we need not discuss them here. Everything was hearty and happy.

The inauguration exercises were followed by an elegant reception to President and Mrs. Taylor in Rucker Hall, across the street. It was a brilliant and a joyous throng that crowded this capacious building. The students were pleasantly and emphatically in evidence.

When Dr. Taylor reached Georgetown the day before, he thought to escape the boys, and so got off the train away from the regular depot. But the students were equal to the occasion, and they captured him, seated him in a carriage which they drew in triumph through the streets, ringing the air with the college yell. They marched in this triumphal procession through the street after street and finally deposited Dr. Taylor at Dr. Yager's, where he and Mrs. T. are being entertained till the Presidential mansion is made ready.

Dr. Taylor begins his work under favorable conditions. He will give special attention to the work of raising the endowment, falling readily into the plans of the Committee of Co-operation, yet he does not come as the financial agent of the College and does not wish to be so regarded.

The Committee have arranged a good part of their plans and the campaign has been inaugurated. A number of brethren will visit the churches and make the appeals for this endowment, and we bespeak for them the hearty co-operation of the brothers and sisters everywhere, and also most generous responses. The money must be subscribed before the 1st of next January, but it may be paid at any time before January 1st, 1907. The proposition is to make the amounts payable in four equal installments—January 1st, 1904, January 1st, 1905, January 1st, 1906, and July 1st, 1906. Of course if persons prefer other dates, they can have their choice, so only they come within the period. We need large gifts and moderate gifts and small gifts. We need gifts of \$10,000, \$5,000, \$2,500, \$1,000, \$250, \$100, \$50,

\$25, &c. Since the time is short we need heroic giving. Let no one, however great his or her burden, ask to be excused "this time," for it is just at "this time" when we must have every one's help.

Brethren and sisters, if you are ever going to do anything for Christian education in Kentucky, now is your opportunity. If ever you are going to make a really handsome contribution to anything, now is the time. If ever you propose to go to the limit of your giving power, this is the occasion. How much, dear reader, could you give if you did your best? What is the best giving of which you are capable? How much could you contribute if you put forth the best giving there is in you? Think and pray over this matter and answer to God and to the representative of the College.

Our neighbor, the *Christian Observer* breaks its long silence in regard to that \$1,000 offer for a single passage in the Greek of either the classic or the New Testament period where *baptizo* means either sprinkle or pour. But it begins with trying to show that the Greek church does not practice immersion. The effort is not a vigorous one, however.

Our neighbor gives parts of a letter from Dr. Kalopathekes, written in March, 1891, in which he speaks of the practice of the Presbyterians in Greece. He says: "The most usual form is the following: The child is dipped three times (in the name of the Father, of the Son and of the Holy Ghost) in the baptistery, up to the neck; and then water is taken up with the right hand and poured over the head of the child."

Here Dr. Kalopathekes is describing the process when pouring is the method. The writer was in Athens in May, 1896, and took to Dr. Kalopathekes a letter of introduction from Dr. W. C. Wilkinson. Dr. K. talked freely about religious matters in Greece, and referred to this very letter to the editor of the *Christian Observer*. He went on to say that he gave the parties their choice as to the act for baptism, adding that they usually preferred immersion, since that was the practice of the Greek Church around them. Asked how affusion (sprinkling and pouring) was administered, he said the candidate was put in the water up to the neck and the administrator dashed a handful of water over the head of the candidate. That, then, is the sort of "sprinkling and pouring" the Presbyterians observe in Greece!! The Greek Church itself practices immersion exclusively, as Greek priests told the writer over and over again, in Alexandria, in Cairo, in Joppa, in Jerusalem, in Damascus, in Beirut, in Constantinople and in Athens. And the writer himself heard these priests laugh at the idea that *baptizo* means anything but immerse.

Quoting from an account the editor got twenty-five years ago from a Greek about their administration of baptism, anointing the infant with oil or dipping it three times, making the sign of the cross, &c., &c., the *Observer* naively asks: "As we consider this account, we have simply to ask the *Recorder* whether it recognizes this administration of baptism as a pure and uncontaminated observance of baptism as practiced by the apostles. Let the *Recorder* answer yes or no."

We unhesitatingly answer no. And we will presently ask the *Observer* a question to be answered yes or no.

**THE \$1,000 OFFER.**

In regard to the \$1,000 offer the *Observer* says: "Over and over we asked for the name of the party who made the offer, and we were refused. We asked for a pledge, signed by some responsible man, that the money would be forthcoming, and it has not been furnished. We asked for an agreement as to who should be arbiter, to decide whether the reward should be paid, and we have never learned who would be satisfactory. Every attempt we have made to find a local habitation for that offer has demonstrated that its existence is but shadowy. In response to it we printed years ago a citation from an early Greek author which fairly met the demand of the *Recorder*, but the *Recorder* would not submit to any tribunal the question whether the reward had been fairly earned. To us, that offer is a myth, only a myth."

Our neighbor has a short memory. When the offer was announced some fifteen years ago we stated that it was made by a brother who did not wish his name mentioned, but that the *WESTERN RECORDER* reached for him. We have over and over again repeated this, and also that in case a passage was presented it be referred to specially agreed upon professors of Greek for translation into English. As for the alleged passage cited by the *Observer* we have never seen it. When some time ago our neighbor claimed to have such a passage, we over and over and over again begged in vain that it be produced. We repeat our entreaty that it be produced.

We remember that not long after the offer was made a Presbyterian preacher in Virginia sent the *Observer* a quotation from Origen, wherein the drenching of the altar by Elijah is compared to a baptism. This preacher accompanied the passage with a translation and yet in his own translation he did not dare to render *baptizo* either sprinkle or pour. We sent the passage in Greek to several Presbyterian professors of Greek, asking of each that he translate it into English. Not one of them translated *baptizo* in this passage, either sprinkle or pour. Besides Origen lived centuries too late to come within the scope of the offer, which was for a passage in the Greek of either the classic or the New Testament period where *baptizo* means sprinkle or pour.

And now, Bro. *Observer*, since we have squarely answered your question, will you not squarely answer ours? Can you furnish us with such a passage? Answer, yes or no. If you can, then let us have it. And if we cannot agree on the meaning, let us refer the passage to select professors of Greek, whom we will agree upon, simply asking them to translate it into English, and letting their rendering settle the matter. If you cannot, then frankly say so.

The Southern Baptist Theological Seminary had a fine opening last Thursday. President Mullins reports 187 enrolled the first day as against 168 enrolled the first day last year. This is an increase of 19 for the first day, and the indications are that the increase for the year will be much larger than that, though last year the number went to 550.

Dr. Bargar, just back from his sojourn abroad, delivered the opening lecture Thursday night. His theme was "Preaching as a factor in civilization." Civilization

he defined as human progress toward better conditions and he considered it both as a process and as an achievement. Preaching, standing as it does for the doctrines, worship and efficiency of Christianity, has ever been in the front rank of the forces of civilization.

Dr. Bargar gave a survey of the history of preaching, dividing it into the Originative (A. D. 1 to 100), Patriotic (A. D. 100 to 600), Decadent (A. D. 600 to 1100), Catholic (A. D. 1100 to 1400), Reformative (A. D. 1400 to 1600) and Modern (A. D. 1600 to 1900). These periods were severally discussed with clearness of insight and wealth of learning. The darkest period was from A. D. 600 to 1100, and then began a marked revival of which the Crusaders were a leading feature. The latter part of this period cannot rightly be called a part of the "Dark Ages." Preaching advanced greatly under the reformers, who were preachers. In the modern period (A. D. 1600 to 1900) preaching reached its highest point alike in France, Germany and England, as well as in America. Missionary preaching has marked the 19th as it has marked no other century since the 1st. Special acknowledgment was made of the value of the services of the pioneer preachers of this country.

Dr. Bargar insisted that the average of preaching has not been lowered in this generation, and that the power of preaching has not been lessened. Its mighty past and its living present guarantee its future. The message is still needed and good preaching will abide. He closed with an eloquent and tender appeal to the students to be "preachers of the Word of God."

Dr. Bargar has completed in manuscript his book on the history of preaching. It will be a most valuable addition to our literature, and we will await its publication with special interest.

Dr. J. Wm. Jones was present at the opening and made an interesting speech.

The writer had a pleasant visit to the Severn Valley Association last week. The Hon. F. G. Corley, the popular county court clerk, kindly conveyed him to and from the place of meeting. Moderator S. H. Bland and clerk Louis A. Forrest were unanimously elected. Pastor W. H. Brengle, of Elizabethtown, preached the annual sermon on missions, and it was a vigorous and stimulating discourse. All the usual objects received attention. Drs. Bow and Young were present and were as eloquent as ever on missions and temperance respectively. The hospitality of the saints of Mt. Zion church and of the neighborhood was magnificent, and the meeting was every way helpful. This is a new body, lately separated from the Salem Association, and it is vigorous and effective.

The Rev. H. C. Risner paid us a pleasant visit last week. He has accepted the unanimous call to Baltimore where he has a fine field and where we expect him to do a noble work under God. Bro. Risner has taken rank among the strongest preachers of the land. Things come to pass where he labors.

The North Bend Association this week celebrates its Centennial at Bellevue. The addresses are by Drs. E. N. Dicken, B. F. Swindler, W. H. Felix, J. A. Kirtley and

the Rev. T. L. Utz. A memorable occasion, with a brilliant programme.

**Editorial Varieties**

We were glad to see Chaplain V. Leavitt of the U. S. prison in Kansas who favored us with a pleasant call. He is here attending the National Synod Congress. Many of the notables are in attendance.

Dr. George Cooper has resigned the pastoral care of the First church in Richmond, Va., after a service of twenty years. What he will do has not transpired, but we would regret to bid him from the Southern Baptist congregation, where he has long been a prominent figure.

We have spoken of the committee of the Long Run Association to be publishing the minutes of the body for 100 years. Dr. W. G. McMillan, chairman, and all the committee, desire that all who have copies of the minutes of any year, will send them to him at 500 W. Broadway, Louisville. If they wish them returned say so, and they will be done. They will be kept in the fire proof Library building. We hope no one will overlook this request.

Our Home Mission Board has issued a most pamphlet containing a statement of the facts in regard to the Calcutta situation. We have not yet had time to read it through, but we are confident that it covers the case, and that it is a full statement, omitting nothing important and setting down nothing in an unfriendly spirit. If any item of importance has been omitted, we can trust the critics of the Board to supply the lack.

Quoting from the *Religious News* what we quoted last week leaving out the relation between the Seminary and the *Baptist Argus*, the *Word and Way* says: "It seems to us that there has been too ground for the notion that obtained widely, that the *Argus* has been and the Seminary organ. Of course the is no organic or crossed relation, but all intents and purposes has and *Argus* played the part of an organ of the Seminary." We refer this quote to the members of the Faculty.

We most profoundly sympathize in our loved and honored brother, Dr. B. Calaniss, on the death of his beloved companion who went home on September 29th. She was suddenly prostrated by the hand of sympathetic heart, but death. She had been for many years true helpmeet for Dr. Calaniss, and they were a couple whose intelligent affection for each other was always beautiful. She was a woman of gifts and graces, and she was glorious ready when the message came. All the hand will sympathize heartily to our honored brother in this his bereavement, as well as to the bereaved family.

John Temple Graves is reported saying at Chantagay: "The stands to-day as the most potent link between the women of the South and such a carnival of crime as we enliven the world and precipitate annihilation of the negro race." This man is entitled in his opinion to that is Mr. Graves, yet it is an unfortunate allusion to come from a national platform as that at Chantagay. The remedy for the evil in question is, crimes, analogous to the drum court martial in the army. Such court could get quickly and effectively and thus suppress the crime. Official legal processes are, as a rule, too slow and accompanied by such painful tortures in such cases, that the sense of outraged justice is liable to break into lawlessness.

The Kentucky Baptist Historical Society was duly organized at its North Bend Friday night. Dr. W. J. McMillan is president and Pastor R. P. Johnson is secretary and treasurer. Dr. Donald made an address on Baptistism and Dr. McMillan on our serving our history. The first library building of the Seminary is the depository. It is proposed to have a meeting with a programme each in connection with the meeting of the General Association, while between meetings the affairs will be in the hands of the executive committee. One member of this committee, the Hon. B. Procter, lives outside of town. Let us be together early. We need to pay more attention to our history. All parties who have books, pamphlets or old letters, of historic value are asked to send them to Dr. McMillan, 500 Broadway, Louisville.

# AMONG THE Churches.

## LOUISVILLE.

St. (Third and St. Catherine) pastor's topics were "The Ark and Our Passover." Three by letter. Meeting begins Oct. 10.

Pastor Jones' themes were "The Master" and "Some Lessons." Three received by letter.

St.—Pastor Weaver's subject "The Blessings of the Holy Spirit." He spoke at night on temperance.

Pastor Gill preached on "Peter and the Old Home." One joined by letter.

Memorial.—Bro. F. W. Taylor on "All things new" and on "Orphan's sake" and on "Seeking Salvation." Meeting continues. Four received by baptism, one by relation, six and one baptism. In all there are 17 additions in the meeting.

Second and Walnut.—Bro. Moore discussed "Close the Prison." Bro. S. J. Harrows told work of the Prison Congress.

Pastor Foster preached at 10:00 on "Wanted an Emblem of Holy Spirit." 169 in Sunday School anniversary next Sun. Bro. N. W. Harris was licensed to preach.

Mad.—Pastor Leonard spoke on "The Ark" and Bro. W. D. Bell on "The Ark."

St.—Pastor Jenkins' topics "Relationship to God" and "Profitable Mission Contributions in the Home." One joined by letter.

Pastor Janzen's themes were "Self-Investigation" and "Faith." One joined by letter.

Pastor Daves preached on "Self-Responsibility" and on "Incompleteness."

St.—Pastor Tralle spoke on "The Righteous" and "The Transgressor." 311 in Sunday School.

Pastor Taylor's themes "The Humiliation of Christ" and "The Signs." Bro. E. F. Wright telling in a meeting.

Ave.—Pastor Longrier on "Church's Proclamation" and "Reference and Support." One by letter.

St.—Pastor Clarke spoke to the workers should do and be. E. Y. Mullins on "Paul's Prayer" and "Objections." It was pastor's seven anniversary. During the year there were 234 additions.

Ave.—Pastor Allen's themes "Prayer of God" and "The Mission of God."

Sixth and Market.—Pastor topics were "The Comforter" and "Faith as an Investment." One by letter.

St.—Pastor Grand—Pastor A. J. spoke on "The Church Finding Its Home." He has just accepted charge.

Mission.—Pastor Bruce reported work. Three professions Saturday, under the preaching of Evan. F. W. Taylor.

Union Ave. (New Albany)—Pastor spoke on "Word of God." Mission on "Seeking Christ."

St.—Pastor Hall spoke on "Prayer" and on "The Mission of God."

Valley.—Pastor Bennett spoke "Window of Faithfulness."

Bro. J. S. Comper spoke "The Soldier of Christ." One by letter.

Bro. F. Thompson reported his work on the mountains. He is encouraging efforts to reach the people in the Bible.

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## SEMINARY NOTES.

New York Hall is alive again with scores of the old students and many new ones whom we welcome to join our large but happy family.

All of our professors are in their places after a pleasant vacation. Let not the idle theologian presume that they have forgotten the use of red ink while on their trips abroad.

On the opening day, the Seminary enrolled 167 students, about 100 being new matriculates, all the way from Washington to Florida, and from Massachusetts to California. Up to Monday of this week 203 had matriculated.

Dr. Dargan's opening address was a masterful discourse upon the subject, "Preaching a factor in civilization."

Dr. J. Wm. Jones was present on Oct. 1st and made a brief but impressive address at the opening exercises. He was the second student to enroll his name in the beginning session forty four years ago.

Our visitors during the past week who dined with us and paid the usual fare were Drs. Dargan, Robertson and Eager of the faculty, Drs. Eaton and Hamilton, pastors in the city, Bro. Bruce of Hope Rescue Mission, Rev. J. H. Snow, of Knoxville, and Evangelist Taylor, who is holding a meeting with McFerran church. All these brethren made great speeches and will be welcomed again.

Bro. H. Pressley Smith still makes his announcements with his usual smile.

By a new arrangement our mail this session is to be delivered through our room doors.

Chaplain Lock of the Ohio Reformatory, Mansfield, O., who is attending the Prison Congress in the city, spoke some earnest words to the students on Monday evening after supper.

Bro. J. Clyde Turner, North Carolina, was appointed chairman of the Mess-Hall, which position he fills with becoming dignity.

We were glad to see the familiar faces of former students circulating among us for a few hours. Brethren O. L. Powers, S. J. Cannon, J. L. Hart, H. V. Harwin, J. D. Ray and others.

Librarian Forbes gave us a most sensible and practical chat about the use of the library on Saturday last.

Supplies for last Sunday: B. B. Hall, Van Buren 100; St. Andrew 100; Winchester, Bro. Moore, Twenty-second and Walnut, and Dr. Mullins, Southgate.

The Lord is blessing us with increased zeal and activity in all lines of our work.

Pastor Robert H. Tandy writes: "Our church at Salvia has just closed a meeting of twelve days, in which the pastor was very ably assisted by Bro. W. M. Wood, of Harrodsburg. There was splendid interest from the beginning, and the services were attended by large enthusiastic crowds. Bro. Wood soon won the hearts of all our people by his strong sermons, so remarkable for their clear outline and fearless denunciation of sin. Twenty-three were added to the fellowship of the church, and the Christian people were greatly benefited."

Pastor Don Q. Smith writes from Bowling Green, Ky., of his recent appointment Saturday and Sunday. During the associational year which has just closed, this church gave \$94.20 for State, Home and Foreign Missions and the Orphan's Home. I think the church will about double this amount the ensuing year. We begin our meeting with Pleasant Valley church (Ky.) tonight. Bro. R. B. Davis, of Tennessee, will be with us. The Liberty Baptist subscribers are enjoying the Revue."

Bro. T. E. Riecy writes: "Last Sunday I occupied Pastor P. E. Gatlin's Madisonville pulpit while he was helping Pastor R. W. Morehead in a meeting at Edyville. This is one of the best churches in western Kentucky, and they think they have one of the best pastors. Bro. Gatlin, aided by his consecrated fellowworkers, is accomplishing a great work for the Master. God be praised for such a noble band. I was glad to meet Bro. T. N. Conner, who had just returned from Ripley, Tenn., where he had aided the pastor in a successful meeting."

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## THE STATE.

Our Paris church has secured a pastor, and one worth waiting for. Bro. O. Green has accepted the call and will enter upon his work there without delay.

Pastor Johnson, at Lagrange, has been aided in a good meeting by Bro. J. H. Snow, of Tennessee.

Pastor Loving, at Glasgow, has a good meeting in progress with Bro. R. B. Bailey aiding him.

Pastor Childs, at Poplar Ridge, was aided in a meeting by Bro. A. P. Foster, with nine additions.

Pastor Benson, at Croppers, was aided in a meeting by Bro. H. E. Tralle, with nineteen additions.

Pastor E. N. Maddox has been aided by Bro. Layton Maddox, of Texas, in a meeting, with fifteen additions, thirteen for baptism. This is the fifth meeting these two brethren have held together and all of them were most successful. Bro. Layton Maddox is taking a course at the Seminary, and is doing evangelistic work at intervals and most effectively.

Bro. E. H. Maddox has just taken charge of our Sugar Grove church, where Davis County Association meets this week. We congratulate both church and pastor.

The new church edifice at Saunders is a model. It was dedicated Sunday by Bro. W. P. Harvey, who followed his stirring sermon with a collection. Bro. G. M. Vallandigham, now of Iowa, led in the dedicatory prayer. He is a native of Owen county, and the people gave him a hearty welcome. The building cost \$3,000, and the committee deserve great credit for their wisdom, taste and general management.

Pastor H. D. Allen writes: "Our church has been greatly revived by series of meetings in which we had the help of Bro. B. F. Hagan, of Hodgessville, Ky. We had eight additions. Bro. Hagan greatly endeared himself to our people by his earnest gospel preaching."

He will rest a week with his mother's family and then proceed to Texas, where he is engaged to conduct three meetings with a prospect of others. Returning home Monday I met with Bro. P. T. Hale, of Owensboro, en route to Water Valley, Miss., to help in a meeting. He reported five accessions to Third church, Owensboro, last Sunday. The church now numbers about 1,000 members in harmonious fellowship, and, of course, as a result enjoying healthy growth."

Pastor J. R. Harrington, of Beech Grove, preached one week; result, additions 8 by experience and baptism, 3 restored and two by letter. The church is greatly revived.

Pastor J. W. Campbell writes from Texas: "We closed a meeting with Mill Creek church the 24th, which resulted in six additions. We had the assistance of Bro. S. J. Cannon, of Springfield, Ky., who endeared himself very much to the people by his earnest preaching."

Pastor S. M. Woodward writes from Tangleton: "Brother Holmes has just closed a meeting with Two Lick church of 12 days' continuance. Although a very short time unusually large crowds were in attendance. The church revived and 15 added to our number. Bro. N. K. Poole, of Alexandria, did the preaching, and did it acceptably. He greatly endeared himself in the hearts of the people. Our church is on the upgrade. Sunday School flourishing. A R. V. P. U. has been organized and promises to be a great success. To God be all the praise."

Pastor H. C. McGill writes from Howell, Ky.: "Our meeting here resulted in 13 additions; 9 by baptism, 3 by letter and one restored, and six backsliders reclaimed. The church is greatly revived in the Lord's work. Bro. M. E. Staley, of Morganfield, did the preaching. He is eloquent, logical and a power for the Lord."

Pastor J. E. Johnson writes from Lagrange: "We have just closed a very precious meeting here with our church. Bro. J. H. Snow, pastor of the Centennial church, Knoxville, Tenn., did the preaching and it was well done indeed. As a result of our meeting the Spiritual life of our church is much strengthened and all of our forces are ready for a good year's work. Last night I had the glorious privilege of burying 15 happy souls with Christ in baptism, among them my own son and daughter. Two others stand approved for baptism. Up to date 18 have been added to the church and others will follow. "Bless the Lord, O my soul, and all that is within me bless His holy name."

Pastor J. Wesley Dickens has been helped in a meeting at Dover, Shelby county, by Bro. J. S. Gatlin, whose preaching is most highly praised. There were six additions. This is a noble church and Pastor Dickens is doing most valuable work there.

OTHER STATES.

The accident of the organization of a church, dedication of the building and the ordination of its pastor was sent us from California. The account was very long. It glorified the pastor, and was accompanied with extracts from secular papers praising him. He glorified the members, leaving about what workers and organizers they were and how much they would bring to pass. And not one word, not one solitary word about God to whom, and not to the pastor and the "workers," the building was supposed to be dedicated. God's name even did not appear once—not once! And that report was the official one, so to say, published in a little church paper.

Pastor J. S. Johnson writes from Anna, Ill.: "You will please change my paper from Anna, Ill., to Pierce City, Mo. I have resigned here and go to Pierce City, Mo."

Pastor D. M. Pressley writes from Cartersville, Ga.: "Please change my address for the Revue from Cartersville, Ga., to Macon, Ga. I have accepted call to East Macon Baptist church and will begin work there first Sunday in October."

Pastor J. U. H. Wharton writes from Ruston, La.: "I am going to Little Rock, Ark., where I am to take charge of Immanuel Baptist church first Sunday in October."

Pastor H. W. Virgin writes from Nevada, Mo.: "Just a week ago today the First church closed a meeting in which the pastor was assisted by Pastor R. A. Daves, of Ipuigville. Bro. Daves made a splendid impression upon the community and this little city of ten thousand people is very much the better off for his coming. Thirty-four were added to the church by baptism and

## What Sulphur Does For the Human Body in Health and Disease.

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

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

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

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

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

Few people are aware of the value of this form of sulphur in restoring and maintaining healthy and healthy organs act directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

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

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

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason taboed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

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The meeting at Rose Hill, Texas, in which Bro. B. Grimes did the preaching, resulted in 20 additions to the church.

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letter and we confidently expect others to come. We are grateful that it was our good fortune to secure the good services of our Brother Daves. Our work at Nevada is prospering. During eight months' work here seventy-six have been added to the church."

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Bro. Earle D. Sims writes: "Last Sunday night I closed a gracious revival at Howell Memorial church, Nashville. Where I assisted Bro. J. M. Phillips, D. D. In all there were 23 additions to the church. I am now in a meeting at Dickson, Tenn. God bless you."

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A meeting with the Taylor's church, Greenville county, S. C., closed with 20 received for baptism and several by letter and restoration.

The new meeting house of the old historic Fairfield church, Fairfield county, S. C., has been set apart to the worship of God. In the long ago its house of worship was located close to the Furman Institute and in their student days, Bro. J. C. Furman, J. H. De Votie, W. A. McIntosh, H. W. Mahoney and Gold Naylor worshipped in it. Bro. J. E. Freeman is now pastor.

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EVER GIVE Your Thinker a Thought?

Funny things happen in this world and now and then some of them make one an interested observer, for instance, several years ago a man pursued a systematic course of investigation to discover what kind of elements the body would take up from the vegetable kingdom out of which to make gray matter in the brain and nerve centers through out the body and also to find out what food so that it would be easily digested and allow Nature to make use of these elements. So far the proposition was all right. Question—How to bring all this about?

It took over two years' work to solve the problem successfully. After it was solved the food was given to many people and the result watched carefully.

When all results were proven beyond doubt the food was put on the market under the name of Grape-Nuts. Then followed public announcement in the newspapers and magazines that this food was in existence and that it would perform its intended work.

People all over the world realized the need of such a food and began purchasing it liberally. It attracted so much attention that a long list of imitators sprung up all over the country. They larded the real article with rye, malt, oats, and perhaps hay—they are not sure—gave it a fantastic name and told the public it was a "Brain food."

Then, from these imitators, came the various, unwholesome, and unpalatable offerings of poisons, knitting needles, and pianos to induce people to gorge themselves with the various and sundry things.

Fortunately the most of these imitation foods are harmless and decently clean so that no real harm is done except that people do not get the money to secure a food for special service have a right to expect an equitable return for that money.

Investigation proves that in practical cases where imitations are put upon the market, the men who place them are unskilled and have no scientific basis of food-making. If they did have, they would produce original articles. The very fact that they make imitations is prima facie evidence that they have no professional ability to originate valuable articles themselves, and must get under the covers of other originator.

Up to the present time no prepared food has appeared, to the knowledge of the writer, that is made upon the solid, fundamental, scientific basis of Grape-Nuts.

In this celebrated food the right parts of the wheat and barley are selected, they pass through various and sundry mechanical processes (absolutely no chemical treatment). In these processes the starchy elements are slowly transformed into a sugar now known as Post Sugar. In this form it is ready for immediate assimilation and has no effect on the blood without taxing the digestive organs. By the blood, the elements which Nature uses for building the soft gray matter in the brain and nerve centres are carried to the respective parts and there made use of, while other elements move to the muscles and tissues and there deposited and held in readiness for use when energy and warmth are demanded. Remember that simply raising the arm requires the expenditure and giving off of warmth and energy. Now then we must have the elements that supply the muscles and energy deposited in these tissues and muscles else we cannot release them and make use of them. These are the missions of Grape-Nuts, and the person who desires to make use of the proper re-builder of brain and nerve centres, and keep them in first-class working order, and also make use of a supply of warmth and energy, can absolutely rely upon securing this service if they feed regularly on Grape-Nuts.

These are incontrovertible facts demonstrated by actual use by hundreds of thousands of men and women. There is a reason and a profound one for the use of Grape-Nuts. The food is already cooked at the factory and can be served instantly with rich cream. It is delicious and can be made into a great variety of toothsome dishes after the recipes found in the receipt book enclosed in the boxes.

Attention is also invited to another very small but "meaty" little book in each package under the title "The Road to Wellville." Grape-Nuts Food is made at the Pure Food factory of the Postum Cereal Co., Ltd., and sold all over the world.

Everything related to our happiness depends upon our point of view. We may lift up our eyes, to the hills even when walking in the valley of the shadow.—Charles Newcomb.

Family Circle, Stories for the Young and Old.

"JESUS SAVES."

BY NANNIE DYE CLARKE. The following was inspired by the sermon preached at the Baptist church here, Sunday morning, August 16, by Rev. R. L. Baker, of Morehead.

In vision I see a mountain so high That its summit towers far in the air, And the form of a man in outline bold, My eye of faith sees there.

And as nearer I gaze on this image of God, Lo! his face bathed in tears do I see, And the words of a song from his passionate heart On the breeze is wafted to me.

And the words of that song that the singer pours forth, From among the aerial waves, Are (and I wish every sinner could hear the sweet voice)

"Jesus saves, Jesus saves, Jesus saves."

A ship in a storm has wildly been tossed, And the captain for help madly craves, Till he hears, above the roar and din of the sea, "Jesus saves, Jesus saves, Jesus saves."

Ah! no peed has he now for earth-given aid, As he smellyingly sinks 'neath the waves!

For that song from afar brings hope to his heart—

"Jesus saves, Jesus saves, Jesus saves."

In a far heathen land, where the soldiers of God have sought, Heave sought of His great love to tell, And the powers of Heaven seemed frightfully weak

As compared with the forces of Hell, When despair seized their hearts and they weep for the cause.

That has brought them over the waves, The heroes are made to hear the sweet voice—

"Jesus saves, Jesus saves, Jesus saves."

THE OLD TOWER.

The younger members of Mr. Webb's family rejoiced exceedingly when he bought Brook Farm.

"Just to think," exclaimed Della, "of our spending all the summer in the country instead of three or four weeks only as we used to do."

"There'll be a chance for you," laughed her brother teasingly; "the place overlooks the lake, you know; you can learn to row and swim."

Della reddened. An angry reply rose to her lips, but she repressed it. If her brother said that she was weak, he would tease her the more. But it was mean of him, she thought. "I can't help being so afraid of the water."

One morning in June after their installation in their country home, Della, Harry and their cousin Ralph, who had come to spend the month with them, set out to inspect the place. After visiting the barns, the flower garden, where were blooming many varieties of roses, with pink, sweet-williams and other old-fashioned flowers, and the orchards, they came to a little strip of woodland where they found an abundance of wild strawberries.

"I wish that we had a pail to gather some," said Della.

"Let's make cups of some of these large leaves; we'll fill them, and sit down under that clump of willows to eat them," suggested Harry.

His companions agreed, and they were soon at work picking the bright red fruit.

A little later, when they were comfortably seated under the willows eating strawberries, Ralph said: "I wonder what that high-stone structure over there is? Della and Harry looked in the direction in which he was pointing.

"Oh," said Harry, "that's the old tower."

"The old tower!" repeated Ralph. "It was built during the war times," explained Harry.

"I wish I knew lots of stories about it," said Della. "You have heard of our cousin, Captain Bell, haven't you? He was captured by the enemy once, but he escaped, and hid himself up in the top of that tower. He was there ever so long without a thing to eat.

"Have you ever been up it?" asked her cousin. "There must be some view from the little window at the top."

"Gracious, no!" exclaimed Della, with a shudder. "There's a winding stairway to the top. We looked up it once, but it's so dreadfully dark, and there are so many cob-webs and spiders!"

Harry laughed. "Della's so afraid of

the dark as she is of the water."

"You've not been up there yourself," Harry Webb, said Della, hotly. "And anyway a boy of fifteen years old and going to a military school is not supposed to be afraid of heights."

Harry laughed good humoredly, and Ralph said kindly: "Never mind, Della, you are not the only girl who is afraid of the dark."

"It's not so much the dark as the horrid spiders and things," said Della.

"Let's go up it," suggested Ralph to Harry. But Della remembered that her mother had bidden them to be at home promptly at one for luncheon. She reminded the boys of it.

"Then we'd better go at once," said Ralph, looking at his watch; "it is ten minutes of one now."

The days passed delightfully for the three young people. There were long rambles, and drives by the lakeside and along shady roads. For the boys there were boating and bathing. Della did not share in these pleasures.

"You don't know how much you miss," said her cousin. "Let me teach you how to row."

"I get a good deal more pleasure in sitting on the shore and watching you and Harry set out, and in looking for you to come back," returned Della. She could not overcome her fear of the water.

They had not yet explored the tower. Each time that it had been proposed to do so Della managed to postpone it. She could not muster sufficient courage to ascend that dark stairway, with its draperies of cobwebs and spiders, and to look out from the little window at the top of the tower without her, Harry would never cease to tease her about it.

One day at luncheon Mr. Webb announced that he had been called to the city on business.

"And I want you to go with me, my dear," he said, addressing his wife.

"I don't see how I can go," returned Mr. Webb. "This is the cook's afternoon and evening out. There will be no one in the house."

"Why," exclaimed Ralph, "why can't we take care of the house?"

"Why, of course we can," said Della. "Why about your supper?" asked the mother.

"I can manage it easily," said Della. "I should hope that you could," said her father; "anyway, your mother is going."

When Mr. Webb had gone, Ralph suggested that they spend the afternoon on the east veranda. They haven't opened the new magazines yet.

"And," added Harry, "have an early supper and go out on the water."

This plan was carried out. When they were starting for the lake Ralph said: "You'd do better go with us, Della. Try to overcome your fear of the water. You miss so much pleasure."

"Perhaps so," answered Della, "but I prefer to watch you two set out, and then look for you to return. I'll sit on the shore till you come back."

Ralph succeeded in getting comfortably on a rock with both feet on the lake. He was engaged in the story she was reading and she did not heed the passage of time, nor did she notice that the sky was becoming gradually darkened by clouds.

Heavy splashes of rain in her face made her look up. Then she saw the dark sky overhead, and exclaimed, "there is going to be a storm."

She looked out on the lake. There was no sign of her brother and cousin. "They ought to be back," she murmured. The rain began to fall faster and heavier.

"It'd better run up home," she called to the boys. "The house she lit the lamps in the hall and sitting room. "It won't be so lonesome with lights," she thought. But indeed it soon became so dark that a light was necessary. The rain increased in violence.

Della, on going to the window which overlooked the lake, could not see the faintest gleam of water—it was obscured by fog. How would the boys find their way back?

Della began to feel frightened. If only the house were nearer the lake, so that the lights might serve as a guide to them. But it was too far away for the rays from the window to pierce the fog. And there were no other houses nearer.

Ordinarily Della would have been quite nervous at being alone in the house after dark. But now her anxiety for the boys drove all other fear from her mind. "I wish I knew how to get home," she thought. "I wish I could see the way back."

Another thought came to her, but she shrank from it; she could not do it; it was impossible.

Another hour passed away, and there was no sign of the boys. No sound broke the stillness of the lake, for the

wind had lulled and the rain had almost ceased.

The fear that they would be lost became so unendurable that she turned herself to a desperate resolution; she would put a light in one of the tower windows herself!

There was a lantern hanging in the kitchen, kept for use about the farm. It was a large one, too, fortunately. Della lit it, and, after crossing the fields to the tower, stumbling and falling in the wet grass in her haste. She shrank before the thick darkness of the stairway, then boldly started up. She tripped many times in the ascent, but she pressed breathlessly on, till she found herself in the little room at the summit. She placed the lantern in one of the windows overlooking the lake, and began the descent of the stairway. But neither its darkness nor the spiders caused any fear in her mind now. It was entirely filled with the thought, "Will the boys see the light?"

"Well," said Ralph, "we were afraid we'd have to spend the night on the lake. As soon as we saw the light in the tower, it was easy enough getting in."

"Yes," said Harry, "we were all right as soon as we saw that. Who put it in? Is father home?"

"No," replied Della, "I put it in."

"Well," exclaimed her brother in amazement, "Why—"

"Yes," answered Della; "I was so afraid that you would be lost. I thought of the tower, and got up courage to go up with the lantern."

"Well, of all things!" began Harry. But he could not find words to express his surprise. He gave Della a great hug and kiss instead.

"You are a heroine!" exclaimed Ralph warmly. "I tell you not many girls would have done that."

"I faked back everything I ever said about your being a coward," said Harry.

"You're heroining!" said Della; "I'll never mind the dark again."

"And you'll let us teach you to row!" asked Ralph.

Della felt shaky and a little inclination to cry, now that everything was all right. She tried to laugh at her cousin's question.

"I don't know," she answered; "you see that would be so different."

"I see," said Ralph, gently. "You were not thinking of yourself when you went up in the tower."

Harry turned and looked toward the tower. The light streamed steadily from it.

"We'll leave it there," he said, "till morning. And I think after this we'll always put a light there whenever there is a fog or a storm."—Pittsburg vocate.

AN AWKWARD LADDIE.

Nearly a hundred years ago a stout, freckle-faced, awkward boy of eighteen years, dressed in a ragged waistcoat and short breeches, without stockings or shoes, rapped one evening at the door of a humble cottage in Northern England, and asked to see the village schoolmaster. When that person appeared the boy said very modestly, "I should like to attend your evening school, sir."

"And what do you wish to study?" asked the teacher, roughly.

"I want to learn to read and write, sir," answered the lad.

The schoolmaster glanced at the boy's homely face and rough clothes scornfully, and said, "Very well, you may attend; but an awkward, barelegged laddie like you would better be doing something else than learning his letters."

Then he closed the door in the lad's face.

The boy was the son of the fireman of a pumping-engine in a Northumberland colliery. His birthplace was a hovel with a clay floor, mud walls, and bare rafters. When he was five years old, he began to work for his living by landing coal in the daytime and carrying up the gates at night.

As the fog grew older he was set to picking stones from the coal, and after that to driving a horse which drew coal from the pit. He went half-fed and half-clothed.

When he called at the school-house, he was pugnacious of a pumping-engine, and, though he knew nothing of reading or writing, he had studied the engine up (it he had a complete knowledge of the machine. He was able to take it apart and make any ordinary repairs.

Not discouraged by the advice given him by the schoolmaster, he made appli-

cation and attended the evening school. At the end of about two years you're learned all this school could teach him, and he conceived the plan of constructing steam-engine. It took him a long time, but at the age of forty he had constructed several engines, and was regarded as a successful and energetic engineer, and was called upon to build long and difficult lines of railroad.

But his locomotives were too slow; he wanted them to run at a faster rate. He proposed to build one that would run at the rate of twelve miles an hour. Every body laughed at him. Some thought it was crazy. One gentleman, who considered him very wise, said to him:

"Supposing you invent an engine capable of running nine or ten miles an hour, and suppose, while it is making a run, it should stray upon the track. Will be that a very awkward circumstance?"

"I should think it might be a little awkward—for the cow," he answered.

Well, he succeeded in making his cow so convulsive, and at a trial which took place near Liverpool one hour, and an unprecedented speed of fourteen miles an hour. By making certain improvements, this same engine, the Rocket, was made to attain the speed of thirty miles an hour. People laughed longer, but admired it.

He was invited as a consulting engineer near to foreign countries, and was employed in upon him. Philosophers, and his friendship. His king offered him knighthood, but he preferred to remain plain George Stephenson.

When You Are All Bound Up and are suffering from indigestion, loss of appetite, foul breath, headache, constipation, catarrh of the stomach, biliousness and liver complaints you need a laxative, something that will move the bowels, and act gently and without being hurtful or cathartic. They are on the bowels and system and make disease worse. Use instead Vernal's Palmato Berry Wine. It tones, builds up, gives new strength and vigor, and acts on the bowels but to the benefit. Only one small cup a day in any case, from the lightest to the worst. That means cure, not simply relief only. Most obstinate cases yield gently and easily and the cure is permanent. Vernal Saw Palmato Berry Wine is not a patent medicine. A full explanation of their action. Write for a free sample bottle. Vernal Berry Co., 89 Seneca Bldg., Buffalo, N. Y. All leading druggists sell it.

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our new Germicide cure is the most effective in the world. It is a scientific cure. Write for free booklet. 1232 N. Illinois St., CHICAGO, ILL. Dr. W. C. BELL, Indianapolis, Ind.

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WIND BELL

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Little Ones.

will look down on me." "You're right enough about Miss Tompkins," said Anna, slowly, "but the girls won't laugh at you, if I tell them not to."

(Anna was the favored one in all the school. Boxes of good things were sent to her that were big enough to go around.)

"O, never mind," said Emily. "But I do mind. I'll speak to Miss Tompkins myself, and tell her that I hope she won't ask it of you."

"How good you are! Maybe I won't care so much for Angelina and the rest if I don't have to give them up. But, you see, she's big enough to make me feel that she's almost alive, and I—O, maybe it's all because I get so hungry for love that I'm foolish; but when I hear all you girls talking about home, and since mamma and little sister—"

Anna ran toward her little friend and threw her arms about her neck.

"O, Emily, dear, what a selfish creature I have been! Never giving you a bit of sympathy, but fretting at you because you seem so childish—when it's only because you haven't any one except Angelina to whom you dare to go with things that trouble you. Miss Wilson doesn't approve of Miss Tompkins about the dollie. She says that the most loving natures and the girls who make the least trouble are those who hold to their dollies as long as they can. And I'm sure it's so."

Just then came a knock at the door.

"A lady to see Miss Emily Huntington," said the trim maid. "Miss Tompkins says you may go into the reception room."

Emily went slowly down. She was sorry to leave Anna, just then, and she didn't dare to carry Angelina along for company. Emily was a shy child; and the lady whom the maid announced had grown into something very alarming by the time she reached the door of the reception room. But when she saw the graceful figure with outstretched hands, and had given a look into the smiling face, her fear fled away and she ran quickly forward.

"O, Auntie Emma! Auntie Emma!" she cried, as she buried her face in the soft bosom about the lady's neck and burst into tears.

"There, there, dearest! I've such lovely news to tell you. I'm going to stay in town all this week and see you every day, until the school closes. Then you are to go into the mountains with me for the summer. And this fall brother Frank—your papa, you know, dear—and I are going to make a home for each other and for you—you poor little mouse!

"Your letters nearly broke my heart. So I came back from Germany, just to be with you, dear. You shall never be lonely again, little girl, if I can help it."

"There, there, don't cry. O, and I forgot to tell you that your papa is equipping after us both on Friday, and he's going to take us driving and give us the loveliest times! There, there! sweetheart, run and bring Angelina down. I want to say, 'How do you do?' to her, too! She was a dear dollie to send her love to me in every one of your letters. There, there, little girl.—N. Y. Advocate,

"TRAIN UP A CAT" BY NATALIE RICE CLARKE.

The lady who was visiting the family spoke approvingly of the cat. He was large and tawny and

had exceptionally good manners, as well as a softly affectionate purr. She said that she supposed he had been taught a good many tricks. The hostess was just explaining that she liked him better without tricks when a crash like shivering china interrupted them. The four-year-old son of the visiting lady, who had scrambled away from his mother and was using the cloissonne teapot as a flatiron on the carpet, had thrown the teapot against the radiator, in a little mood of playfulness, and tiny shivers of it lay strewn upon the floor.

"O, I am so sorry," murmured the mortified mamma. "I really do not know what to do with Cameron; he grows so headstrong. I shall have to begin to train him soon; but I dread the struggle. One hates to discipline a mere baby and yet, he is four now, and really, I must do something!"

The cat stepped cautiously over to the wreck on the carpet. He put out his nose, sniffing delicately, and then he put out a careful paw to examine a fragment. His mistress spoke, in a low and firm tone, gentle, but with the downward inflection of rebuke—

"Sandra!" The cat drew back, looked up at her, and went quietly away to his cushion.

"How remarkable," said the visiting lady. "How long have you had him?"

The hostess looked at the cat, then she glanced, furtively, at the now sulking child.

"He is four months old," she said, gravely. Ex.

A WISE LAD. A Pittsburg teacher has a seven-year-old pupil whose mind is very fertile in invention.

Seeing an expression of pain on his face as he raised his hand, she asked, "What is it, Jamie?" "I have such a bad headache. I think I must go home," was the reply.

Putting her hand on his head, and finding it quite cool, she said, "I think it can't ache, much, Jamie. You would better not go now."

Jamie went back to his work, but soon his hand was raised again, and inquiry developed the fact that his tooth ached so severely that he felt he could not remain a moment longer.

The teacher looked at his teeth, and finding them in remarkably fine condition, once more assured him the pain was only imaginary, and returned to her class.

She had just become absorbed in the lesson when a wail from Jamie's seat caused her to go to him again, and with some impatience she said, "Well, Jamie, what can it be this time?"

With tears in his eyes, and raining down his cheeks, Jamie answered, "It's stomachache, and that's so far down you can't see it."—Woman's Home Companion.

Towne: I don't see why you should consider him your enemy just because he told the truth about you. A really true friend should do that.

Brown: Yes, but here's the difference: A true friend tells you the truth about you; an enemy tells it to every body else.—Philadelphia Times.

SEVERAL little girls were returning home from the park one afternoon, when they were overtaken by a goat that wanted the whole street. They of course ran for dear life, the foremost one shouting to her companions: "Run, run, girls! He will kick with his head!"

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 Lupin'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 Homespun, very stylish.
\$1.50 For 52-inch Twine Etamine, worth \$1.75.
\$1.75 For 46-inch Knub Homespun, very well.
\$1.85 For 56-inch Zebeline, excellent value.

Stewart Dry Goods Company.

DRY GOODS NOTIONS SHOES CARPETS UPHOLSTERY NEW YORK STORE IMPORTERS JOBBERS AND RETAILERS LOUISVILLE, KY. MALL ORDERS RECEIVE PROMPT ATTENTION. Please Mention This Paper When Writing.

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When answering ads. Mention The Western Recorder.

OKLAHOMA BAPTIST CONVENTION.

The General Convention of Indian Territory Baptists met, in Duncan, I. T., September 24, 1903, as I wrote you last week. It was a great meeting. Great enthusiasm prevailed from the beginning to the end. Great progress has been made during the past year, and all the brethren are greatly encouraged. Our brethren, living far away, both to the North and to the South of us, deserve the lasting gratitude of the people of the Indian Territory and Oklahoma. It is remarkable among all Christians and an inexplicable mystery to all philosophy, how our brethren in other sections, far removed from us, give money and send it away out here to make it possible for these people to have the gospel. This is a rich country, too; that is, rich in possibilities, but as yet a great many people are poor. In a few years what may the East expect from this wonderful West? No one can answer further than to say, if these churches are properly developed, in a few years thousands of dollars from this country being helped, will flow into our denominational treasuries.

CLOSING OUT AT DUNCAN.

A fine spirit of unity and love prevailed in the Duncan Convention to the end. The last sermon preached was by that prince among preachers, our Welsh brother, Dr. E. E. Chivers, of New York. What a preacher he is, and what a Godly man he is! He deals in great thoughts; he has good imagery; he is inventive homiletically and is fervent. But his clearness of perception, his accurate discrimination, his strength of statement, his lucidity and gracefulness and tremendous forcefulness of style, entitle him to high rank as a preacher. He is in the employ of the Home Mission Society, New York. I think our brethren selected the right man for this work, when their choice fell on Dr. Chivers. At the close of his sermon at the Baptist church Sunday night, an invitation was given to those desiring salvation to come forward. Many came and gave their hand. It was a great meeting.

Monday the Executive Board met at 7 a. m., and transacted much important business. It elected two general missionaries, Dr. A. G. Washburn and Rev. T. E. Cur. It laid out the year's work on the basis of \$5,000, the past year's work having been on the basis of \$3,500. A great advance is expected.

OKLAHOMA CONVENTION.

This meeting opened September 29, in the First Baptist church in Oklahoma City. This is a real city, though it is only fourteen years old. Something near 30,000 people are enough to make a real city. That is what one finds in Oklahoma City. Wonderful! This is a larger convention than that of the Indian Territory from which many of us have just come. Some 400 persons are in attendance here. But I notice that Oklahoma, though said to be much in advance of the Indian Territory in several particulars, does not seem to be up with the Indian Territory in mission work. The Oklahoma Board supports about as many missionaries as the Indian Territory Board, but it reported only about \$1,800 for its own mission work, while Secretary W. P. Blake reported for the Indian

Territory \$3,400! I do not understand this, as Oklahoma is larger in area than the Indian Territory and is more thickly settled and is in a much better condition socially and politically.

The Convention elected Rev. J. A. Scott, president. Bro. Scott is pastor in Oklahoma City, is general manager of the Oklahoma Baptist Orphans' Home, and is a very modest and quiet man. He makes a good president. Drs. Bairden, of Okmulga, proper of Des Moines; Chivers, of New York; Walne, of Dallas, Texas; Williamson, of Richmond; Gray, of Atlanta, and Miss Annie Armstrong, of Baltimore, were present, having come up from Duncan, I. T.

Good feeling prevailed. There was great enthusiasm. All thought the same thing. It was beautiful; it was great. The visiting brethren from abroad were warmly welcomed, and given right of way, much the same as at Duncan; but they did not speak so long. Chivers and Gray had 40 minutes between them.

I had to leave before the Convention closed.

J. S. MURROW.

Before I lay my pen down, I feel I must say something further about the veteran Indian missionary, the Rev. Dr. J. S. Murrow, of Atoka, I. T. He has been on the field here, 46 years, but he does not appear to be old and is active and full of life. His orphanage for full blood Indians is his last work and is monumental. This orphanage is to care for orphan Indian children and at the same time defend them against land sharks, who are after all the lands the Indians have. He has a building worth \$5,000 and about 2,000 acres of land, given by the Indians for the home. He owes some \$1,500 on the buildings. In connection with the Orphans' Home, he has a hospital.

B. R. WOMACK.

DOCTOR KNEW

Had Tried It Himself.

The doctor who has tried Postum Food Coffee knows that it is an easy, certain, and pleasant way out of the coffee habit and all of the ills following and he prescribes it for his patients as did a physician of Prospertown, N. J., one of his patients says: "During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head and then a blindness would come over my eyes so I would have to sit down. I would get so nervous I could hardly control my feelings.

"Finally I spoke to our family physician about it and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum Food Coffee in its place as he and his family had used Postum and found it a powerful rebuild and delicious food drink.

"I hesitated for a time, disliking the idea of having to give up my coffee but finally I got a package and found it to be all the Dr. said. Since drinking the Postum in place of coffee my dizziness, blindness and nervousness are all gone, my bowels are regular and I am again well and strong. That is an short statement of what Postum has done for me." Name given by Postum Co., Battle Creek, Mich.

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

FROM DR. GRAVES.

It gives me very great pleasure that Dr. J. J. Taylor accepts the presidency of Georgetown College. Under the circumstances it would have been a calamity to the college for him to have declined. When his name was first mentioned to me by one of the professors, I said, "Dr. Taylor is one of the grandest men in the country. In my opinion Georgetown can make no mistake in electing him." I wrote Dr. Taylor of my pleasure at his acceptance, adding that I thought he would draw to him a following which, for loyalty and enthusiasm, no recent president of the college had enjoyed.

A. C. GRAVES.

Lebanon, Ky.

[Dr. Graves was, until recently, a trustee of the college.]

GOOD NEWS.

DEAR RECORDER:

It is matter of pleasure to note the progress of the temperance agitation now going on under the Inter-denominational Committee of the state, while our work has not been as wide-spread as that in Tennessee under the Adams' law, yet it has been constant and far-reaching. Our enforcement act has been upheld by the courts and is rendering great service in breaking up illicit selling in many parts of the state. The pulpit is being used as never before as pressing the claims of Christian citizenship upon our people. We are demanding as a condition of our support that candidates for Lieutenant Governor and for the legislature be men known to be favorable to Temperance legislation. Then we have never had so many campaigns as during the last three months. In that time we have had part in twenty-one local option elections and have won nineteen and lost two, one of these was a precinct and the other a small town, in both of which there were saloons before. We have now a condition of things little suspected by the whiskey people themselves. There are in Kentucky one hundred and nineteen counties, sixty of these are now dry, thirty-one have saloons at but one place, fourteen have saloons at two places and three have saloons at three places and eleven have saloons at more than three places in the county, but every county in the state has much territory under local option. Thus it will be seen we have victory within our grasp if we only improve our opportunity and push our advantage. The Committee is anxious to enlarge and put more men in the field. Will the church give them the means? Let the preachers bring the matter before their congregations at once and take an offering for the work and send it at once to Prof. J. J. Rucker, so that we may see our way clear to enter the open door and rid the state of this gigantic evil in the near future. It would be worse than a calamity; it would be a crime to falter now.

G. W. YOUNG, Field Secretary.

The Louisville Baptist Young People's Association will have a rally at Twenty-sixth and Market on Friday night of this week. Drs. Mullins and Tralle will make addresses and there will be a solo by Mr. H. C. McCall, while the Walnut Street Male Quartette—John and Jake Coleman, L. M. Bender and E. A. Converse—will sing. A good time is expected.

CRUSHES OUT THE LIFE

The most loathsome and repulsive of all living things is the serpent, and the vilest and most degrading of all human diseases is Contagious Blood Poison. The serpent sinks its fangs into the flesh and almost instantly the poison passes through the entire body. Contagious Blood Poison, beginning through a sore, ulcer, soon contaminates every drop of blood and spreads through the whole system. Painful swellings appear in the groins, a red rash and copper colored spots break out on the body, the mouth and the face become ulcerated, and the hair and eye brows fall out; but these symptoms are mild compared to the wretchedness and suffering that come in the later stages of the disease when it attacks the bones and more vital parts of the body. It is then that Contagious Blood Poison is seen in all its hideousness. The deep eating abscesses and sickening ulcers and tumors of the whole system is corrupted and poisoned, and unless relief comes at this serpent disease tightens its coils and crushes out the life. The antidote for the awful virus is S. S. S. It is made of pure vegetable, and is composed entirely of vegetable ingredients. S. S. S. destroys every vestige of the poison, purifies the blood and removes all danger of transmitting the awful taint to others. Nothing else will do it. Strong mineral remedies, like mercury and potash, dry up the sores and drive in the disease, but do not cure permanently. Send for our home treatment book and write us if in need of our advice or special information. This will cost you nothing.



THE SWIFT SPECIFIC CO., ATLANTA, GA.

A FEW WORDS TO LIBERTY BAPTIST SUBSCRIBERS.

No man ever had truer friends than those who have so nobly stood by the Liberty Baptist, and I rejoice that such a large number of them are so heartily appreciating the Western Recorder, which renders them so much better service than the Liberty Baptist could possibly have done. I want to say to them all that I am fully as much interested in them and their welfare as ever and as ready to serve them in any reasonable way, and will as heartily appreciate their support to the Western Recorder as I have to the Liberty Baptist. Let us all join hands through the Recorder, which will do us all good. Should there be any who do not want to take and pay for the Recorder they will please write and tell us so, and the Recorder will be discontinued. Of course, those who are behind will send amount due when ordering a discontinuance. If we do not get notice to discontinue we shall consider them permanent subscribers to the Western Recorder. We have no sort of desire to force the paper on any one—we want all to be volunteers as they have been as subscribers to the Liberty Baptist, but we do want to get the list thoroughly corrected as soon as possible. Though constantly in the field, my address for several weeks will be Club Springs, Tenn., where all subscriptions and renewals should be directed. My relations with the Recorder have already been a great blessing to me, relieving me of a great amount of work and worry and responsibility so that I already feel several years younger. I must urge that all who possibly can continue to take and read the Recorder.

W. H. SMITH.

Club Springs, Tenn.

WISEMAN ASSOCIATION.

On Monday, Sept. 21st, left my home to go to Wiseman Association. Passed the first night with my two sisters at Appleblossom. Tuesday morning set out again. The day was one of great loveliness; the sky was blue and of a dazzling whiteness; the forest presented a picture that was enchanting, draped in green, yellow, red, purple and gold; a few birds chanted among the trees in plaintive notes, as if to bid adieu to summer. The fields groined beneath the weight of corn, which promised to repay the husband man for his toils. The road lay

through the hill country, of some of the elevations treated tags and other more pretentious buildings. Some springs forth little streamlets crossed our pathway.

About noon we arrived at Thomas Drury's, the home he had chosen during my sojourn that part of the country. I was made a welcome guest in a quiet farm house, abundant in all that which will make a visitor comfortable. Wednesday morning they gave me a seat in their carriage which conveyed to the Association.

At 11 a. m. service commenced by singing and prayer. The moderator called the body together and the usual preliminaries gone through with. Ed. M. S. Wilks was re-elected moderator and D. S. Reed, clerk. Introductory sermon was preached by W. M. S. Wilks. Most of churches composing the Association were represented. There were some visiting brethren from Associations, among the more were Elders W. H. Smith, Q. Smith, Tulman and Math.

On Thursday Bro. W. H. R. preached one of his doctrinal impressive sermons, which worth listening to. ( ) for a Gospel!

Friday we listened to the Mathews, whose discourse thought was excellent. Mr. Lord give every Baptist man the courage to preach the truth, and nothing but the truth.

The good people of the country had made ample provision for meeting; and all were well entertained. Each day dinner served on the ground, and was an abundance of every to eat. The Association journeyed on Friday afternoon meet next year at New Hope, Sumner county, Tenn. It was very harmonious session. "Behold how good and pleasant it is for brethren to dwell together in unity."—Ps. 133:1.

M. N. WOOD SECRETARY Westmoreland.

CANCER CURED BY ANGIO WITH OIL.

The Dr. D. M. Bye Co., of Indianapolis, have perfected a combination of oils which act specifically on cancer growths. All forms of cancer, sarcoma, internal and external, skin, genital, skin diseases, etc., are successfully treated. Don't trifle with it at once for free books, pamphlets and indispensable prescriptions. Dr. D. M. Bye Co., Druggists, Indianapolis, Ind.

PLAINS ASSOCIATION.

with a thankful heart that about the thirteenth anniversary of the Staked Plains Association. On Friday night of October 11th, this body met at the First church of Floydada...

the Baptist preachers of the Association were present in force, and one of them was engaged in a meeting...

the meeting was united and singular from the start, and on Sunday night, when this undying preacher addressed the people from Matt. 9:38, and led out his heart in an earnest appeal for missions...

Monday morning, Father Owen presided the Sunday School, of which Bro. J. T. Bell, of Texas, preached a stirring sermon from 2 Tim. 2:3, of which a collection was taken for associational missions...

Monday afternoon, Bro. Richard preached from Rom. 10:4, Sunday night our Corresponding Secretary, Bro. Henry E. Summers of Plainview, preached from Isa. 3:1, and we all went home well refreshed.

Monday reports came in and interesting discussions were held, foreign missions occupied a good part of the time. Sunday Schools were also talked of, and Bro. Henry E. Summers made a great appeal for the missions.

Always will remember this thing, not a negative vote cast, all of us frontier preachers new to our large fields with real strength and better qualified to face the foe.

Always welcome the Recorder to my Western home, and though it is always a week old when it gets here (as it is 125 miles to the railroad) and some two weeks before I see it, the news for me and also inspiring food to help me on in my travels.

J. L. PARRACK.

WHY MODIFY MILK? When feeding in the uncertain ways of a winter you can have always a supply of Borden's Eagle Brand Condensed Milk, a perfect cow's milk from herds of native breeds, the best of infant food? Use it for tea...

WILLIAMSBURG NOTES.

The sixteenth annual opening of the Williamsburg Institute, which occurred Sept. 7, was one of the most auspicious in its history. There are now more than two hundred and fifty students in attendance, and new ones are entering every week.

The erection of a new girls' hall together with extensive additions and improvements of the main building are contemplated, and it is to be hoped that in the very near future something tangible may result.

Pastor Hibbs recently spent ten days in evangelistic work at Wilton, Ky., where a Baptist church was organized with about twenty-five members. He reports the work as being very hopeful.

Rev. W. W. Hamilton, of Louisville, will conduct special meetings here sometime during the year. On several occasions during the past few months Bro. Blankenship, of the Seminary, preached very acceptably to us.

Mt. Zion Association will meet with us October 9.

F. D. PERKINS.

PROGRAMME.

The following is the programme of the Sunday School Convention of the Wiseman Association, to be held at Hillsdale, Macon county, Tenn., Oct. 24, 1903, at 10 a. m.:

Devotional exercises, led by Pastor Don Q. Smith.

Welcome address by Superintendent T. J. Thompson.

Response by some one to be selected.

Opening address by President C. D. High.

Afternoon.

Best way to get all the church members and others interested in the Sunday School—Henry Harper, J. J. Dyer.

The place and power of music in Sunday School—John M. Wilks and W. H. Hiff.

Benefits of teaching and being taught in Sunday School—T. J. Estes, W. C. Celdar.

There will be dinner on the ground, and all are cordially invited to attend.

COMMITTEE.

FROM OWENSBORO.

Yesterday was crowded with interest at the Third church. In the Sunday School it was rally and missionary day. Four hundred and forty-six were present, with happy faces, at the interesting and informing exercises. Over \$20 was received from the children for missions.

During the day five new members were received into the church, three by letter, one under watch-care and one for baptism.

Week before last I ran out in the country and aided Pastor J. T. Taylor for five days in a meeting at New Hope. The Lord greatly blessed the church. Twenty-two new members were received, of whom 18 were by baptism.

The little band was so strengthened that they decided to have their beloved pastor preach twice a month instead of once, and they doubled his salary. How many churches could do this if they only would!

I go to Water Valley, Miss., to aid Rev. W. Jas. Robinson in a meeting for a few days.

We are praying for a glorious campaign here this fall. Rev. Dr. W. B. Riley, of the First church, Minneapolis, comes next month to aid me in a meeting.

Early in November Pastor E. P. Jones, of the First church, will be assisted in a meeting by the eloquent and scholarly Dr. C. S. Gardner, of Richmond. Later Pastor H. E. Gabby will be aided by the popular Henderson bishop, whose growing fame reaches hitherto.

P. T. HALE.

Owensboro, Ky., Sept. 29.

DEAR RECORDER: We have recently held two good meetings at Garnettsville and Plum Creek (Waterford), in which the pastor was aided by Bro. Hart, of Brandenburg, Ky. At Garnettsville there were five additions and the church greatly revived. At Plum Creek seventeen were received into the church, 13 by baptism.

Bro. Hart greatly endeared himself to the members of these churches, but he will especially be remembered for his strong, clear, sweet Gospel sermons, and I am sure his faithful preaching will bear fruit for many days to come. The outlook at Garnettsville is very gratifying, and as I turn away to go to my new work at the Elk Creek church, I leave a dear, noble people with whom some man of God will find it most pleasant to labor.

At Plum Creek, Spencer county, the work is moving along nicely. Our report to the Association last month was far better than it has been for several years past. Plum Creek church, like so many others, owes more to God than she is paying Him, so we must bestir ourselves to greater service.

As stated above, I have recently accepted the care of Elk Creek church, and the outlook is very bright indeed. The congregations are large and the interest in the work is increasing from Sunday to Sunday.

These two churches, Elk Creek and Plum Creek, now form one of the best, most pleasant and attractive country fields in the state. It brings to the pastor many opportunities and solemn responsibilities, but to God we look for wisdom and grace, and pray that He may guide both pastor and people ever to His glory and praise.

EDWARD T. POULSON.

Louisville, Ky., Oct. 2.

DEAR RECORDER: Will you please announce through your paper that the following courses of reading by correspondence will be offered during the session of 1903-4, viz: A course in the Life of Christ, by Prof. A. T. Robertson, a course in the History of Christianity in Great Britain and Ireland, by Prof. W. J. McGlothlin, and a course in the History of Missions, by Prof. W. O. Carver. These courses have no connection with the work in the Seminary, but are solely intended to offer to pastors (those who have attended the Seminary as well as others) some assistance in a course of systematic reading in the subjects named. The plan of the work is as follows: Les-

In Our Cloak and Suit Department

We carry a complete line of Cloaks, Suits and Skirts, made from the most stylish effects in the latest weaves. These garments embody the latest creations in styles.

Direct From the Fashion Centres of Europe.

Brought to New York and modified to suit the fastidious taste of the American Lady. We show here two of our most popular styles for this season and especially designed for our out of town customers.



No. 1401. The embodiment of neatness and style made of all-wool blue or black Venetian cloth in the Louis XIV style; full blouse, satin-lined jacket with cape over shoulder trimmed in taffeta bands. Front and cuffs faced in good quality black braid, silk and buttons. Skirt is side plaited, finished with tabs and buttons. Size from 32 to 44. Price, \$12.50.

No. 1145. A well cut and neatly hanging walking skirt, making of all wool cloth with a fancy yoke of straps trimmed with neatly covered buttons. Price \$5.00.

The shirt waist shown on this figure is of white Madras, made with lace on front with large box plait and six side-plaits. French lark and large sleeves. Price \$1.25.

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NEW SALEM ASSOCIATION. This energetic body of old landmark Baptists has just closed a very fine session at Brush Creek, Tenn. Bro. J. F. McNabb preached the sermon. Bro. John T. Oakley was elected Moderator and Bro. John Bryant clerk.

LIBERTY BAPTIST CHURCH. The reading of church letters at Concord Association showed that Pastor W. E. Mitchell's church at Owenton lead all the churches in contributions to missions and in the number of additions by experience and baptism.

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California Points, \$36.00.  
Portland, Ore., Tacoma, Wash., Seattle, Wash., \$38.00.  
Spokane, Wash., \$35.50.  
Ogden, Utah, Helena, Mont., Butte, Mont., \$34.00.  
Billings, Mont., \$28.00.

One way tickets will be on sale from Sept. 15 to Nov. 30th at the above rates via the SOUTHERN RY. and correspondingly low rates will be made to other points in the West and Northwest.

Cheap one way settlers' tickets and round trip home-seekers' tickets will also be on sale Oct. 6th and 20th and Nov. 23rd and 17th. Oklahoma, Indian Territory, Texas, and to many other points in the West, also points in the Southwest.

For maps, folders and complete information call on any Agent of the Southern Ry. or address:

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G. B. Allen, A. G. P. A., St. Louis, Mo.

## NEW EDITIONS

Of Some Old Standbys.

**ALVIN IMMERSION** (Catechism and Pedagogical Immersion), by A. G. Dayton. New edition, just out; subject treatise ever published on the subject. Price, 75 cents; to preachers, 60 cents by mail.

**THREE REASONS Why I Became a Baptist**, by J. M. Pendleton. Clear and forceful presentation of Baptist views; just republished. Price, 60 cents, postpaid.

**BEHIND THE SCENES**, by F. M. Iona. Scenes from real life struggles in becoming a Baptist. Price, 60 cents by mail.

**BAPTIST BOOK CONCERN**, Louisville, Ky.

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Corner 11th Street and University Place  
NEW YORK CITY.

European Plan. Rooms \$15 per day and upwards. The best of Paris, good cooking, prompt and liberal service in Restaurant. Special attention to Ladies traveling alone. L. R. PETERSON.

# The Farm and Household

Nebraska corn crops have been damaged twenty-five per cent by frost this week.

James Whaley, a Bath county farmer living near Sharpsburg, sold over seven hundred dollars worth of pigs, the produce of three sows this year. That is the kind of stock raising that pays.—Winchester Democrat.

Sanders, Walter & Co., bought of S. B. Buntan 7 hogs, weight 1,306 pounds, at 5-1-4c. They also bought of Tom Divine 17 shoats, average weight 102 pounds at 4 1-4c.—Harrodsburg Herald.

At Shelby court horses sold at from \$50 to \$90; aged mules, \$70 to \$125; suckling mules, \$40 to \$85; cows, \$50 to \$90; cattle, 1,050 pounds, at \$31 per head; stock hogs, 5c; sheep, \$2.50 per head.

Sam. K. Hodgkin bought last week of W. T. Baldwin 16 1,050-pound cattle at \$3.40; of Mace Stevenson 8 1,100-pound at \$3.60; of Mrs. Hood Fox 2 1,200-pound at 3 3-4c and 3 1,100-pound at 3 1-2c; of S. J. Conkright one 1,100-pound at \$3.60.—Winchester Democrat.

Jos. Hall was the first to get \$5 for his export cattle in the county. He sold 72 head of 1,465-pounders to L. Joseph. Bruce Steele so far has received highest price, \$5.10. We had Frank Clay selling his for \$6.65, but he only received 4.65. Simon Weil bought in Fleming 60 head of the best export cattle in the county, for October delivery, of C. M. Fleming, at 5 cents.—Paris Kentuckian.

Possibly the largest litter of pigs ever born to one sow is that reported on the farm of Dick Rose, near Dukedom. The sow gave birth to seventeen pigs, the largest number on record in Kentucky. The pigs are all well formed and healthy. The average number of pigs at one birth is 10. Mr. Rose may take them to the World's Fair at St. Louis and exhibit them in the Kentucky building.—Fulton Daily Leader.

J. C. Gaitskill sold for eastern market 40 1,625 export cattle at \$4.85. Harve Prewitt bought at Carlisle 21 112-lb. feeders at 3 3-4c. They were beauties and pronounced the best bunch of feeders seen this year. L. L. Bridgford has purchased the following cattle this week: Of J. Gano Johnson, 20 1,425-lb. steers at \$4.70; of Walter Sharp, 100 1,400-lb. steers at \$4.60 and 50 at \$4.40; of B. R. Wright 50 1,425-lb. steers at \$4.70 and 24 at \$4.50.—Winchester Democrat.

John L. Soper sold W. H. Renick a lot of feeders at 4c and \$1 off on the head.—Paris Democrat.

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

M. O. Hughes, of Warren county, sold to Smith & Chambers of Shelbyville, two registered Polled Angus cows for \$550.

Forest Robertson, of Waddy, sold to Shelby Harbison & Co., of Lexington, a six-year-old mare by Chester Dare for \$500.

### RAISING DAIRY CALVES.

It is undoubtedly true that the dairyman, as a rule, has more trouble in raising calves than the beef producer. The reasons for this are not hard to discover. In the first place, the dairy cow is kept at hard work for the larger portion of the year. Many farmers allow their cows to go dry only for a very brief period, say three to five weeks. For about 325 days in each year the cow is expected to produce from three-fourths to a pound or more of butter and during the few days she is granted a vacation her vital energies are heavily taxed to supply food material for the rapidly growing fetus.

Often times the conditions in which she is kept and the manner of her feeding are too far removed from what nature has planned, as best for the perpetuation of her being and the production of healthy and vigorous offspring. Year after year of her life is spent with this constant drain upon her life forces. Under such circumstances it could not be expected of her that her young would be as strong and vigorous as they would if kept more in accord with the natural state.

The beef producing cow is not pushed in the way the dairy cow is pushed and as a result, her offspring are more vigorous to start out in the world and less subject to disease.

Again, after the calves are born, their treatment in their young days is often entirely different. We are speaking of the heifer calf. The beef calf is more likely to get whole milk for the first few weeks of their life, a milk that is not too rich in fat or from which the fat has been wholly taken. The dairyman has his eye on the butter fat, which he is anxious to turn into cash as soon as possible. So the dairy calf, in its young and weak days, has its diet suddenly changed from a food over rich in fat to one in which the latter element is almost entirely lacking. The ration becomes too narrow, it is given too cold or too warm, sometimes in a sour dish and the results are disastrous to a system that is not very strong by nature. It is in this way the multitudes of calves are killed every year and many of those that succeed in living become weak and puny animals, unfit to do the work they are designed to do.

If there is one thing the dairyman needs to be looking after constantly more than all other things, it is to see that his heifers are receiving a properly balanced, nourishing diet and plenty of it, and that they have all the opportunity possible for growth and development.

Their prospective capacity for profitable production depends so much on the care and feed of those early days, that neglect or improper feed should never be allowed in their case. A good dairy cow will produce several hundred dollars in milk and butter fat during her life, and it seems a piece of foolish economy to withhold from her early days a few dollars worth of food which, by properly developing her form, size and functions, will enable her to add to her total life production a much larger sum than the cost of extra feed. We have been told over and over to raise the heifers from our best cows; but it is equally important that the heifers we do rear shall be developed to their utmost capacity. We know that many cows are dwarfed by their

early treatment. Give the heifer a chance!—Exchange.

### HOUSEHOLD SUGGESTIONS.

There is nothing better for cleaning woolen garments, especially if grease-stained, than South American soap bark, which is sold in small packages at the druggists. Put a handful of the bark strips into a basin and cover with boiling water. Let it steep for ten minutes, when it will be ready for use. Scrub the garment with the soapy water and sponge off with clear water.

A variation of the popular tomato salad with mayonnaise dressing is effected by placing the whole tomatoes on squares of toast spread with anchovy paste. Stuffed tomatoes are very nice with anchovies. Use chopped cucumbers, green peppers, and boiled anchovies, cut in small pieces for the *farci*, and serve on blanched lettuce hearts with mayonnaise.

Grape jelly is proverbially hard to make because of its tendency to refuse to "jell." A correspondent of *Good Housekeeping* advises putting a little unripe fruit in with the other, say, one bunch of green grapes to every four bunches of ripe. This is said to insure firm jelly.

A pinch of salt added at the last moment to a pot of brewing tea or coffee is said to assist materially in bringing out the aroma. A pinch of salt added to a dish that has been made too sweet by mistake will take away the over-sweetness, as, conversely, a little sugar often subdues a salty taste.

A delicious dish of Brussels sprouts may be prepared by cooking in salted water in the usual way, taking care to freshen them before cooking by throwing them for a few minutes in strongly salted cold water. Drain the sprouts and place in a saucepan with a teaspoonful of butter, a red Chili pepper, and a dash of celery salt. Toss over the fire until they are slightly browned. A little kitchen bouquet and a very little sherry or madeira added just before serving adds greatly to the flavor.

Always put an unpeeled onion in the water in which corned beef has been placed to boil. The meat will be much more juicy and tender.

It is recommended that a little vinegar be added to the water in which stockings are rinsed after being washed. The stockings should then be dried wrong side out. Colored stockings will be found unfaded and black ones will retain their original lustre.—N. Y. Post.

Few things are more disconcerting to the thrifty housekeeper than a spill of ink on her snowy napery. If a fresh lemon is always kept in the house the ugly black stain can be entirely removed by cutting a quarter of lemon and squeezing the juice on the ink spot, which should then be rubbed over with yellow soap and rinsed in cold water. The properties of the lemon are so numerous that, like a bottle of sweet oil, no housekeeper should ever be without both these commodities. Apart from culinary uses, if a child wakes up with a tight little cough the juice of a lemon, mixed with honey and given in small quantities, is most soothing.

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STREMLY LOW RATES

Items of Interest

News the World Over.

Bishop C. H. Brent writes from Manilla...

to the Outlook of one example of the...

autocratic tyranny of Taft's Commission...

and their subservency to the Catholics.

An American school teacher was to give...

an address to the Evangelical Union on...

his work. Commissioner Moses sent...

him word that he should dare to speak...

to that Protestant body. But what do...

the Protestants in this country care for...

tyranny and subservency to Catholicism...

so long as their money making is not...

interfered with?

Many efforts have been made by the...

Zoological Gardens in this country to...

secure a live specimen of the snow leopard...

of the Himalayas. A pair were...

brought in Calcutta, but died before they...

would be shipped. Others are on the way...

on the way, but one has at last reached...

New York City. Besides this one there...

are only two others in captivity, one in...

London and one in Berlin. The snow...

leopard lives in snowy altitudes, 9,000...

feet above the sea. This one is a fine...

male, heavily furred from its ears to...

the tip of its tail. Its color is gray...

speckled with brown. It is the best...

temper of the spotted cat family.

The German papers are poking fun at...

the alliance between England and...

Japan, which was to protect China and...

and Korea from Russia. Russia has taken...

a firm hold on Manchuria, and is fast...

getting possession of Korea. Russia is...

secured by law rights which give her...

as "the London News admits" entire...

command of both banks of the Yalu River...

so giving her continuous access to the...

territory of Korea along a distance of...

about one thousand miles." When the...

"Anglo-Japanese Alliance" was announced...

with a great flourish of trumpets...

our comment was, "And Russia smile."

The British government has decided to...

fight the Mullah with automobiles. Six...

have been sent to Africa as an experi-

DEATHS.

VEECH. On April 26, 1903, Elder H. Veech, of...

Lettsfield, fell asleep. He was born in...

1846; was twice married and leaves one...

laughter and wife to mourn their loss.

He was in the ministry twenty-five...

years, as pastor of several different...

churches in Grayson and adjoining...

counties. He was a faithful pastor and...

enjoyed his work in the ministry as...

much as any one I ever knew; he loved...

to tell about the love of the God in...

whom he trusted. His loved ones wait...

in sorrow till the Lord shall call them...

to meet him on the other shore.

J. B. HUTCHINSON.

Tagner, Ky.

DUDDLEY. Thomas Parker Dudley, born Nov. 8th,

1834, at Waco, Ky., died at his home in...

Waco, Aug. 22nd, 1903, again the effects...

of injuries received in being thrown from...

his buggy by a frightened horse.

Mr. Dudley was a grandson of the old...

pioneer Baptist preacher, Ambrose...

Dudley, a great-nephew and namesake...

of Rev. Thos. P. Dudley, and the eldest...

and only remaining brother of the Rev.

R. M. Dudley, D.D. Sept. 23rd, 1858, he...

was married to Miss Mollie B. Gentry,

only daughter of the late Dr. J. B. Gen-

try, by whom he is survived. Of their...

nine children the following are living:

Richard M. James M., and William E.,

Chihuahua, Mexico, Ambrose F., New...

York, Thomas P., Chicago, Mrs. Sallie...

W. Wagers, Wagersville, Ky., and Mrs.

Mary S. Young, Waco, Ky.

He was baptized by Rev. S. L. Helm,

under whose preaching he was convert-

ed into the membership of the Waco...

Baptist church, June 24, 1859. In 1867...

he was ordained a deacon, renouncing...

such ill death. In gifts of time, labor...

and money to his church he was un-

excelled by no one. For the last twenty...

years he was in the internal revenue...

service, where he held the reputation of...

being one of the most capable and accu-

rate officers in the state. Prior to this...

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in the 76th year of his age. In early...

manhood he joined East Baptist church,

Louisville, and was director of the choir...

of that church. He was a consecrated...

Christian man, a much beloved spiri-

tual, known for the purity of his life...

and his charity. It was his wish that...

he had never refused to do to attend...

the poor. His love is deeply felt in...

the church of which he was a loyal member,

and in the community of which he was...

an influential citizen.

ONAS, ANNESSON, Pastor.

Bardonia, Ky.

Dr. A. S. Atkinson says many sensibi-

le things in regard to the "diet fads"

now abroad in the land. In an article...

in the New York Christian Advocate...

in addition to other wise suggestions he...

protests against going out in the morn-

ing without breakfast. He says the man...

or woman who does this "wastes phy-

siological energy and deteriorates nerve...

tissues

Items of Interest

News the World Over.

A band of Filipinos attacked the town of Talsan in the island of Luzon. They destroyed the constabulary and secured their rifles. Armed with these they attacked San Francisco Anasao in the district of Tiagan and were repulsed. They killed one man in the fight. Their own loss is not known.

The Congregationalist of Boston says that much indignation is expressed because President Roosevelt has appointed a former Mormon bishop to a high federal position in the state of Idaho. If the Mormon is guilty of polygamy and is the most competent man to be secured for the position, the President was right not to consider his religious views.

A detachment of the Twenty-eighth U. S. infantry embarked on boats had a sharp engagement on Toros Lake with the Moro "fanatics." O. L. Barnett, one of the regiment, was killed, the number of wounded is not given in telegram. One Filipino, single handed, attacked a boatload of soldiers and was killed. The Moros are fanatical and are fiercely brave, but fortunately are not armed with good weapons, what guns they have being of old patterns.

M. Zalinus, Greek Minister of Foreign Affairs, has announced the determination of Greece to refuse to pay the indemnities in Macedonia. He denounced the Bulgarians, saying that they were to blame, and that they were determined to have the Greek Christians in Macedonia destroyed. They kill the Greeks it seems, and then lay the murder to the door of the Turks. M. Zalinus expressed the belief that Turkey aided by Greece would soon repress the Bulgarian bandits who have invaded Macedonia.

When we saw in the London Daily News that a Nonconformist had been put in prison for refusing to pay the tax for the Education rate, we believed the prisoner was a Baptist, as the Baptists of England have been the strongest opposers of the infamous Bill. Now from the Canadian Baptist we learn the name of the one sent to prison. It was Pastor William H. Currier, of the North-curry Baptist church.

The result of the naval manœuvres on the coast of Maine was another proof of the untrustworthiness of the costly modern war vessels. No enemy attacked them, there was no collision nor accident from a blunder, yet one large battleship and three smaller ships were injured and had to go to the docks for repairs. Instead of trying to build more ships the nations of the world would do well to try to make safe ships out of those they already have.

A letter which Lord Salisbury wrote to Sir Henry Adams in 1874 has been published. It is one of the much vaunted epistles of the age: "I cannot put off my deep distrust of the changes which are succeeding each other so rapidly. The spirit that bred them is essentially a pagan spirit, discarding the supernatural and worshipping not God but man. It is creeping over Europe rapidly; and I cannot put off the conviction that it is dissolving every cement that holds society together."

Boris Sarafoff, the head of the band who imprisoned Miss Stone, is the leader of the Bulgarian brigades who are doing their worst to bring down Turkish vengeance upon their own people. His agent who has been extorting money from peaceable citizens by threats of murder or arson has been caught. It has been proved by foreigners that the revolutionary party in Bulgaria had led their murders to the Turks in order to excite Europe. Never criminals on earth deserved hanging as justly as do these men who are ruining their own countrymen in order to excite wrath against the Turks.

The Mormons were allowed to elect to the Senate of the United States Reed Smoot, an Apostle, who has never practiced polygamy. We see a protest against Smoot's retaining his seat has been sent by some Presbyterian ladies in New York City, in which they give up the charge of polygamy, having found no proof of that and claim that he ought to be excluded because he belongs to the Mormon church and that it is pledged to seek the destruction of the Government of the United States. They offer no proof and their finding and sending such "proof" would be difficult. Without proof, this plea can receive no attention, of course.

It is a diagram to have Smoot in the Senate. But as the Watchmen and the Recorder show, so far as we remember, warned the people, the admission of Utah meant Mormons in both houses of Congress. Then was the time for protests. To ask for Smoot's expulsion now is to ask the Senate to adopt such law, for he is not a polygamist, or cannot be proved to be, there is no legal means to get rid of him.

CHURCH NEWS.

(Continued from 9th page.)

church; 1 by restoration; 4 by letter and 14 by baptism.

Pastor J. T. Early, assisted by Eld. J. H. Wright held a week's meeting in the New Salem church, Tenn. It resulted in 15 professions of religion and 11 additions to the fellowship of the church.

A good meeting closed with the church at Rehoboth, Texas; 10 were added to the church, 9 by baptism and one by letter.

Pastor John W. Jennings, Blossom, Texas, held a meeting with his church resulting in 20 additions by experience and baptism and nine by letter.

A ten days' meeting with the church at Tarkington, Texas resulted in 29 additions to the membership. When the collections for missions was taken at the close of the meeting the church gave a car load of fine cattle.

The services of Dr. Edward Judson have been secured as Professor of Homiletics in the Divinity School of the University of Chicago. It is the best sign we have seen for a long time in connection with the University, that they should want a man like Dr. Judson. Now let them invite Dr. Howard Osgood to deliver a series of lectures on the Old Testament. They cannot say that Dr. Osgood is not a competent scholar, for no one can make him. Let them be "broad" enough to give the orthodox view of the Old Testament a hearing. This is something which, to our knowledge, the University of Chicago has not yet done. But now that Dr. Judson goes there, we hope there will be further progress along right lines.

GOSHEN ASSOCIATION.

This body met September 29th in its 87th annual session with the church at Garfield, in Breckinridge county, with a full attendance of messengers from all of its thirty-one churches.

The attendance was large from a distance though the local attendance was affected by the prevalence of scarlet fever and diphtheria in the community. This, however, did not affect the interest in the meeting.

The report from all the churches showed decided gains in contributions and membership, though none of them were what they might be. Owing to the wide territory embraced by this Association it was decided to form two Associations of the body, consequently twelve churches situated in the western border were granted letters to form the new organization.

The organization was perfected by the election of the former officers, viz.: H. B. White, Moderator, and W. V. Harrell as clerk. In the absence of the appointee to preach the sermon his place was ably supplied by Dr. W. P. Harvey, who delivered an able sermon on "The Baptists in History." We heard many favorable comments on the sermon. All the reports were ably discussed.

The visitors from Louisville were W. P. Harvey, D. D., of the Western Recorder; E. H. Cleaton of the Argus; C. S. Haganman of the Seminary.

Dr. G. W. Young made an able speech in the Temperance discussion, touching every heart. The people responded with a liberal collection to his cause amounting to over \$28. The collection for the Baptist Orphanage amounted to more than \$22. Other visitors were Jas. T. Lewis, of Irvington; E. B. English, of Gas City, Ind.; J. B. Moore, of North Carolina;

J. T. Wenschell, etc.

Excellent sermons were delivered by C. S. Haganman, J. R. Moore, J. F. Wenschell and J. L. Duncan. Much might be said in praise of the Garfield people and their generous hospitality. The Louisville visitors are indebted to Bro. A. A. Richardson and family for royal entertainment and many courtesies. D. B. CLAPP.

In a report of the Long Run Association last week in The Argus, the Broadway church (Dr. Carter Helm Jones, pastor), is said to have given \$2,117.19 to Foreign Missions, while Walnut Street, Dr. T. T. Eaton, pastor, only gave \$425.65.—The Baptist.

According to the figures given at this same meeting of the Long Run Association, the total contributions of Broadway church for the year were \$19,883.20, while the contributions of Walnut St. were \$24,725.39.

"Comparisons are odious," but when they are made at all they should be made fairly. Walnut Street last year had to raise so much for other objects, notably their new edifice, that their contributions for missions fell short. The next year they hope to make a better showing.

DEDICATION.

Sunday was a bright day with the Scottsville church and people; they dedicated their nice brick church which had cost them between four and five thousand dollars. They met on Saturday, and there was a debt of over two hundred dollars; their pastor and the brethren said it must be paid off, and before sundown it was paid. The church has made great sacrifices to build this house. The church and people met on Sunday morning and the following program was carried out: Appropriate songs by the choir, then prayer by Bro. Carter, of Clark, Ky., sermon by the pastor, Bro. MacQueen, of Sugar Grove, Tenn., then a short talk by Bro. Carter, then the dedication prayer by the writer, another song and a hand-shaking closed an interesting service. The writer preached for them at night to a large congregation. May the Lord prosper this church. N. H. POPE. Sept. 27, 1903.

NOTES FROM MISSOURI.

I enjoy the visits of the old Western Recorder very much. I believe it is the best Baptist paper on earth. May God bless its editor.

Our Master's cause is in fairly good condition in these parts. Some fine meetings are reported this season. Several of our churches have doubled their services. Some from one-fourth to one-half, and some from one-half to full time services.

The writer has enjoyed his three and one-half years' service in Oran church as well as he ever did anywhere. But it is my purpose to return to Kentucky this fall. I feel that I have good reasons in so doing. I have no work promised me over there—I will trust the Lord to that matter. Kentucky is my old home. W. M. RÖDOLPH.

"For woman! After her hard day's work, she has to stay up half the night with her babies." "What's the matter with her husband? Why doesn't he help her?" "Oh, he puts in all his time agitating for an eight-hour day for the workman.—Phila. Press.

The incarnation and the atonement—these are the pillars of our Christian confidence and hope. These are the eternal piers upon which rests the bridge of salvation. They have not given away, and they cannot be shaken. Jesus (Christ is very God and very man, and his atoning death is the procuring cause or ground of our forgiveness.—Dr. A. J. F. Behrends.

It is not necessary, before we are able to accomplish anything for the cause of God, to seek a large audience and wide influence. Some of Christ's most striking discourses were delivered to a single hearer—the young ruler, the Samaritan woman, Nicodemus. So with Christ's early followers, Andrew sought his brother; Peter preached to Cornelius; Philip to the Eunuch. "Individual work for individuals" should be the keynote of all Christian endeavor.

DISTRICT ASSOCIATIONS.

Place and time.—1903.

OCTOBER.

Enterprise—Fairview church, Johnson county, October 9. Mt. Zion—Williamsburg, October 9. Upper Cumberland—Slater's Fork, October 9. West Union—Randall church, Oct. 14. Ohio Valley—Grave Creek church, October 20. Blood River—Pleasant Valley church, October 21. Crittenden—Crittenden church, Oct. 28. Graves County—Oak Grove church, October 28. If changes are desirable, please write to the papers. J. K. NUNNELLY, Sec. Georgetown, Ky.

THE MARKETS.

LIVE STOCK.

Report for week ending Oct. 3. CATTLE. Choice to prime ship steers, 5.50 4 75. Med. to good ship steers, 4.25 4 50. Choice butcher steers, 3.75 4 25. Medium to good butchers, 3.50 3 60. Com. to medium butchers, 2.25 3 00. Canners, 1.25 1 75. Good choice feeders, 3.75 4 00. Common to med. feeders, 3.25 3 60. Good to extra stock steers, 3.25 3 60. Com. to med. stock steers, 2.75 3 00. Good to choice stock haff, 2.50 2 75. Com. to med. stock heifers, 2.25 2 50. Plain light mixed stockers, 1.75 2 25. Good to choice-hologna bulls, 2.50 3 00. Med. to good bulls, 2.00 2 50. Choice veal calves, 5.25 5 75. Com. to med calves, 3.50 4 50. Com. to fancy milch cows, 35 00 40 00. Med. to good milch cows, 25 00 30 00. Plain to com. milch cows, 18 00 20 00. HOGS. Choice packing and butchers, 6 20. Medium packers, 6 20. Choice light snippers, 6 05.

For 44 Years C. F. BARKER... Choice pigs... Good pigs... Roughs... SHEEP AND LAMBS... Good to extra ship sheep... Pair to good... Common to medium... Bucks... Extra shipping lambs... Best butcher lambs... Common tail-end lambs... LEAD TOBACCO... Following is report of sales for week ending Oct. 3, 1903. January 1 to date... Week... Year 1902... Year 1901... Year 1900... COMPARISONS WITH PREVIOUS YEARS' SALES... Total sales of new crop to date... 94,441; 1902, 123,527; 1901, 146,831. Sales of new crop to date original specimen: 1903, 78,794; 1902, 101,100; 1901, 119,300. REJECTIONS... Rejections this week: 1903, 227; 1902, 323; 1901, 454. Percentage of rejections to total sales: 1903, 23; 1902, 21; 1901, 23. Rejections Jan. 1 to date: 1903, 777; 1902, 27,450; 1901, 25,481. RECEIPTS... Receipts this week: 1903, 825; 1902, 1,046; 1901, 1,008. Receipts Jan. 1 to date: 1903, 214,713; 1902, 103,485; 1901, 112,270. BURLEY—1903 CROP... Med. Trash... 63 50 4 00 83 00 4 00. Trash, sound... 4 50 4 75 6 00 4 00. Common lugs... 4 75 5 25 5 00 4 00. Good lugs... 6 50 5 00 10 00 5 00. Com. leaf... 7 00 8 00 7 00 6 00. Med. leaf... 8 50 10 50 9 00 8 00. Good leaf... 10 50 12 50 11 00 10 00. Fine & Sel... 13 00 16 75 15 00 13 00. DARK—1903 CROP... Good lugs... 4 50 4 00. Common leaf (short)... 4 00 4 00. Common leaf... 4 75 4 00. Med. leaf... 6 00 6 00. Good leaf... 7 00 7 00. Fine and selections... 8 00 8 00.

W. H. McKnight, Sons & Co., 4th and Walnut. Lace Curtains, Muslin Curtains, Portieres and Draperies. Awnings, Vudor Porch Shades and Moodj Porch Mats. JAPAN AND CHINA MATTINGS FROM 50 UP TO THE FINEST. New Colors Hammocks VERY REASONABLE IN PRICE. Our Special Sale... Special Low Prices... This week on Dining Room & Side Boards, Extension and Chairs. Late shipments of summer furniture have arrived, and are now on hand. Do not fail to see these goods.