

# WESTERN RECORDER

Faith Hope and Love, these three.

79th YEAR.

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Dr. CADMAN, writing of his personal observations of some English preachers he has heard, says that Spurgeon dwelt on a few fundamental truths, the variety being in the representation, and adds that to hear him preach in his exalted moments "was one of the sacred moments of your soul, and in the strength of the virtue which went out from him, many weary journeys were made and many burdens faithfully borne."

Dr. F. L. PATTON, President of Princeton Theological Seminary, agrees with Lyman Beecher's words, "I consider that a man taken out of the ministry and made a professor, without a congregation to keep him up by revival work, would run down spiritually." Dr. Patton is spending his vacation in preaching in protracted meetings in Philadelphia.

The editor of the *Interior* says that the first Sunday School class he ever taught was composed of penitentiary convicts. And the first question which was asked him was "how he could reconcile the teachings of the Bible with the discoveries of modern science." Human nature, unregenerated, is the same everywhere and is ready to ask any question but the one needed, "What shall I do to be saved?"

ARCHBISHOP FOLEY, of New York, having declared that no more unbelievers will be permitted to sing in the choirs in the churches of his diocese, the *Congregationalist* says: "Why should they be retained, that is, if singing is anything more than a vocal exercise?"

The *Weekender* tells a story of a Burial thief living near Lake Baikal. He had lost his baby boy and the boy had 35 cents. He brought this money and asked that as a memorial of his boy it be spent in publishing the Burial Bible, saying he thought perhaps it would pay for the dot over the "P" in Saviour.

This current *Astorian* gives a letter written by Rankin to his friend, Prof. Norton. On the train with him in Italy was a family of rich people from the United States, a father and mother and two girls, aged 15 and 18. Rankin wrote: "I never before suspected the misery of wretches who had spent all their lives in trying to gratify themselves. It was a little man and his woman and daughter and I found out that they had no thought or feeling during the hours of travelling in the water, and that the world except what they saw would have had in a moment the same amount about as a man who has spent his life in trying to gratify himself. It was a little man and his woman and daughter and I found out that they had no thought or feeling during the hours of travelling in the water, and that the world except what they saw would have had in a moment the same amount about as a man who has spent his life in trying to gratify himself."

## Regeneration or Education First For Children?

BY A. L. VAIL.

This question underlies or intertwines much of current discussion. But so far as I have seen, it has never been distinctly raised in recent utterances of those who have dealt with the problems most naturally proposing it. Where these problems are touched by the Religious Education Association and kindred bodies, the assumption seems always, or nearly so, to be that in the child naturally is the basis for education in Christianity. If this which seems to be the assumption is really such in the minds of these educators, it necessarily involves the denial of human depravity and the need of regeneration in the young as the basis of Christian education; because it is impossible to educate any life until that life is begun. That many of the educators, including those bearing the Christian name, believe that children, and youth up to the "psychological moment," whenever that is, are naturally qualified for education in Christianity, without renewal of nature, is highly probable. This opinion flows logically from those views of the universal fatherhood of God and its concomitants very widely prevalent.

These last named views have permeated Baptist thinking, and we need not be surprised on finding that they have borne the same fruit among us as elsewhere. For instance, we come on this from a Baptist preacher, "Boys and girls, properly educated, ought to yield their hearts to Christ as easily as a flower opens when kissed by the sun." How easily does a flower open when kissed by the sun? Granted a certain stage reached in the natural growth of the flower, it opens to the sun spontaneously and inevitably, by virtue of its own inherent conditions, without any constitutional change or exterior assistance; it cannot be prevented from opening by any less resistance than that which kills it. Now does this writer mean to say that about the boys and girls who have reached a certain age, no matter what, with no aid toward the acceptance of Christ except "proper education," meaning instruction, as he seems to, and allowing to the instruction any limits he may choose? If so, he means to imply, or he does necessarily imply, that boys and girls to whom Christian instruction has been imparted, receive Christ and enter into life through the exercise of their own natural powers, without any divine intervention, any operation of the Holy Spirit, as we understand the Holy Spirit to operate in the new birth. I am afraid that he means that, and furthermore, that we are drifting into that view. It is a view involved in the fundamental conceptions of some other denominations, and is therefore not surprising among them; but it can have no place consistently among us until we abandon our historic ground and our rock of Scripture interpretation. We must stand inflexibly against the view seeming to be promulgated in the above extract, or fold our flag, abandon the spiritual heights on which our battles have been fought, and prepare to retreat to the low land of the marshes of mire and the sea of oblivion.

Practically considered, what harm has sin done to human nature? We believe that it has done a vital harm, that the Scriptures mean what they say in their statements that men are dead in sin and that by the power of God they are raised to newness of life, or these statements

stand variously and conspicuously in the New Testament. We do not find any intimation anywhere in the Bible that boys and girls are differently constituted from other and older human beings. If they are not, then boys and girls need essentially the same change in becoming Christians as men and women do. If a boy can be educated into becoming a Christian without regeneration by the power of God, then a man can so become a Christian. It is not a question of habits, the habits of the man may and will often put into his experience of the change a stress of difficulty which does not come to the boy. It is not a question of the apprehension of the bondage of sin, which may come to the man as not to the boy. It is not a question of one's understanding of theology, or even the plan of salvation, for the man in the intellectual apprehension of these things may have gone far beyond the boy. But it is the question of constitutional condition and the needs involved. And this constitutional condition does not relate to innocence or conscious violation of law, but to the infusion of sin into the nature and its essential and ultimate domination of the nature and the conduct. In these fundamental considerations all human beings appear before God essentially equal, and therefore require essentially the same processes in order to reach harmony with God.

Consistently with the foregoing, it is held that the experiences of youth in passing from death to life may, in the aggregate, as well as in details, differ distinctly from those of maturity, in the realization of consciousness and in the actual facts of certain classes; here is a free field for God to work as the great author of varieties; no two Christian experiences, without regard to natural age, are the same in this sense; it would be absurd to expect in boys and girls all the experiences that come to men and women in the transfer of supreme affection from self to God. But any line of demarcation between classes of Christian experiences on the basis of natural age will soon get itself entangled in the facts that do not agree with it. An old man may enter into the Christian life placidly; a boy may enter through a tempest of conviction tortuous and torturing. Wisdom will not lay down any hard and fast lines here; folly may, but God will soon tear them up when he gets to convicting sinners and comforting penitents. We are not concerned either about one's ability to fix the date of his own birth into the family of God; the divine operations are not confined to human consciousness nor do they depend for their validity on the human memory. One may become a Christian in maturity without clearly taking the experience into his consciousness; and one may consciously pass from death to life so early that the experience will be lost to memory along with many or all of the experiences of the same stage of life. Let God alone in this business, but don't leave God out. If you do, you will not have any Christians, education or no education.

Much is now being said about the grading of instruction in the Sunday School, and I am not a little of it, believe in most of it thoroughly; but who has ever proposed to grade a school on spiritual lines? Is not the plan always to base the gradation on natural lines? And is not this a part of the naturalism that is swamping our spiritual conceptions? We hear volumes in advocacy of the grading of Sunday School instruction on the lines of natural age and attainment, transferring

the public school grades into the Bible school, and such like. But is one qualified to understand spiritual things because he is fifteen or fifty years old, or knows more or less about arithmetic or grammar? What has that to do with it? The spiritual understanding has to do with it, and that should be the determining consideration. The other considerations should have place, it would be folly to totally ignore them; but it is immeasurably greater folly to ignore the spiritual gradation. There are boys and girls of ten years old who, because God lives in them in the fellowship of Christ, are better qualified to understand the Gospel of John or the book of Romans than men and women of forty or eighty years old, who have never known the fellowship of Christ, nor been taught by the Holy Spirit. God save us from pedagogical insanity, riding on a landslide of naturalism over a spiritual precipice under the misapprehension that we are leading, to the heights of religious education!

An eminent English evangelist, widely known in this country and justly very highly esteemed, who is catalogued with Baptists, and whom one hesitates to criticize, said in my hearing, that if a holy and an unholly man compete for the attention of a company of children, the children will always go to the holy man. This implies they go to him because they are holy and are drawn toward him by their own likeness to him. The saying is not true, never was and never will be true of children any more than of older people. Send two men to solicit the attention and response of a company of children, one man unholly, but of pleasing exterior and with a box of candy and a jumping jack, the other man holy, but of an unpleasing exterior, and with no candy or jumping jack or equivalent attractions, and if the children go to the holy man I will pay for the candy and jumping jack.

The conclusion of the matter is that human children, because they are human, need regeneration first and Christian instruction afterward; that there are no faculties in the unregenerate child through which he can be educated into a Christian; that all talk about imparting Christian character to one before he is born of God is at best but idle talk; that the great primary necessity for a human being of any age in his natural state, is the new life in Christ, which alone qualifies him to respond to the solicitations of the Gospel.

Philadelphia, Pa.

Some people seem to think that one might as well be out of the world as not to "keep up with the procession," but that depends upon how and where "the procession" is moving. Rush does not always comport with thoughtfulness, prudence, safety, rectitude. The haste of the multitude often involves peril and evil. A man has need to get his bearings and follow the right and safe path and then move forward as fast as conditions will allow. God at the Day of Judgment will not ask, Did you keep pace with your on-rushing age, but did you obey my law and do my will under the circumstances in which you were placed? Were you faithful and true to me in your lot and measure? Far better to be right with God and in touch with him than abreast of our "fast age."

Let our Lord's sweet hand square us, and hammer us, and strike off the knots of pride, self-love, and world-worship, and idleness that he may make us stones and pillars in his father's house. — Samuel Rutherford.

Toward Rome.

BY FANNY A. BOOT.

Paul reads the history of Paul's journey toward Rome, with Aristarchus and a company of prisoners under charge of Julius, one of the centurions of the Augustan cohort, and pays particular attention to the places at which they stopped, and what was transacted at those places, can but be deeply impressed with the feelings which possessed the Apostle's heart with regard to the spiritual well-being of his fellows.

His was a journey toward the "Eternal City" by compulsion, but filled with the love of Christ, he determined to make it a profitable one for the cause which he had espoused and for which he was a prisoner.

Though the Rome toward which Paul journeyed was not in its character the Rome of to-day, yet there are some lessons which Paul might with profit to such as have set their faces toward that sink of iniquity, teach them. Like the persecuted Christians, who fled from Jerusalem to save their lives at the first persecution of the Christian church, who preached the glorious Gospel of the Son of God as they went on their way, Paul let no opportunity escape of bearing testimony to the power of the Gospel of the crucified, buried, risen and ascended Christ. His, like theirs, was but a triumphal march through the countries through which he passed, which had its climax in the closing scenes of his earthly career.

Like Paul, the pilgrims of this day and age of the world who have turned toward Rome go bound, but, unlike him, the chain which binds them is worn by choice, while their journey is characterized by a willingness on their part to bow their necks to the assumptions of the Roman Pontiff, who blasphemously styles himself the vicar of God on earth. Though of the "household of faith and heirs according to the promise," they have little by little allowed themselves to be led captive by the intrigues of the "man of sin" and his votaries to that degree that they not only do not see harm in the multiplication of holy days and senseless observances, but they have come to adopt them and contend for them.

Easter, Holy Thursday and Good Friday were once held to be the "property" of the Roman Catholic church, for which they had, as far as the Protestant church was concerned, unless the Episcopal church was excepted, a monopoly. It is not so to-day, for one religious organization after another has entered the ranks of Rome's minions and the observance of these "Roman Days" are being adopted by them. It has become quite general in the North for Protestant churches to advertise special services on these days, especially that of "Easter." The writer was present at a mid-week service which took place on Friday evening in a Baptist church, when the pastor spoke of the subject for "Holy Thursday," which he said would be their subject for the evening. And thus we go on toward Rome.

Said a lady, "Why, the time was when little or no intercourse was carried on between Roman Catholic priests and Protestant ministers, but now it is not an infrequent thing for Catholic and Protestant ministers to associate with each other. And it looks," said she, "that the day was not far distant when there would be an interchange of pulpits between them." If any one thinks for a moment that this will be brought about through any change which may be wrought in the Roman Catholic church, they may as well abandon such a thought, for that will not be. The change must be entirely on the part of the Protestant world. The Roman Catholic church is to-day where she was centuries ago when Protestants were hailed before the inquisition and suffered death in the most cruel and senseless manner. We do not suffer these atrocities now simply because the Roman power has been broken, but the same spirit is in the Protestant church as when no power strong enough to hold her in check was lacking.

Paul's liberty, which he was permitted

to enjoy for a time, was after a little taken away from him and he was put to death. The fancied liberty of such as ape the Romanists in their observance of "Holy Days," if continued, will soon result in Paul's experience, as far as their Protestant ideas are concerned.

It is a strange fact that, with all of our professions of allegiance to the doctrines of God's Word, we are continually dropping in the wake of the "Mother of Harlots," and thus we plod on, tramping our manhood and womanhood in the dust, and go on toward Rome.

Determining to put a stop to secular music in church services, we are told that the present Pope, Pope Pius X., has forbidden anything like secular music in churches, or anything like a secular mode of rendering the music. The Gregorian and the Palestrina Chants will be preferred in future. This ordering, whether right or wrong, will come to be the custom, not only in the Roman Catholic churches, but in large numbers of Protestant churches, simply because it is so ordered by the Pope of Rome. It is a truth that we are a silly people and show a preference for the praises of men to the praise of God. It would seem, if what we have seen of Romanism in our own land, is not sufficient, what has been revealed to us through the recent war with Spain, as to the fruits of Popery where it was left in untrammelled license, should it. Said Mr. Sherman, a Roman Catholic priest, in reference to Porto Rico: "A Catholic country without any religion." But we are determined to go on with our eyes shut, and thus we go toward Rome. Better would it be for all who profess to be the followers of our Lord Jesus Christ, to heed the exhortation of Jude, who said: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

The Love of Christ.

BY F. S. HENSON, D.D.

The consensus of modern thought is to the effect that man is not so bad as is formerly supposed, that he is not deliberately wicked but simply unfortunately circumstanced, that he has in him all redemptive possibilities and only needs enlightenment, environment, and plenty of time for the process of evolution. And God, we are assured, is not so bad as the old theologians represented Him. He is no horrid Moloch, delighting in blood, but a tender-hearted Father who is only too glad to pardon and to reinstate repentant prodigals.

And yet in the face of all this I make bold to affirm that the great overmastering purpose of Christ's coming to earth was not to lead a life that would give inspiration, but to die an atoning death that would make possible salvation. I do, indeed, believe that there are in man redemptive possibilities. If there were not God Himself would not redeem him. Thank God he is not yet hopelessly lost like the devil and his angels. But if the Scriptures teach anything, they teach the unity of the human race, and therein science itself concurs. The Scriptures teach that there was a first human pair, and so does science, for, as man was not always here, even if the evolutionist be right, there must have been a first pair of creatures that deserved to be denominated human. And as they must have had names of some sort, I can see no earthly objection to calling this pair Adam and Eve.

The scriptures disclose that this first pair sinned against God. And as sin is here and must have had a beginning, I see no sort of objection to the kind of beginning set forth in Genesis, which is God's account of beginning. The scriptures declare that God threatened death as the penalty of sin, and that this death was not mere dissolution of the body, but something infinitely darker, deeper and dreadfuller.

Now, man can make a law and stick to it a quality, and that what the law has been violated he can never be forgiven. But God cannot. Shall not the judge of

all the earth do right? And shall He not keep the bond that has gone forth from His mouth? Let God be true and every man a liar."

Here, then, was the tremendous problem of the universe. How could God be just and justify the ungodly? How could He declare what He would do in the case of disobedience and then fail to do what He had declared? Man can play fast and loose with justice and truth, but not the righteous Governor of the universe.

It was not that there was lack of love in the great heart of the everlasting Father, but there was a difficulty in the inexorable principles of moral government, a difficulty high as heaven and deep as hell. That difficulty was met in the scheme of redemption. "God so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish, but have everlasting life." I pretend not to fathom the depths of the doctrine of the atonement. The angels desire to look into these things and are not able. We can only adoringly cry with Paul: "Oh, the depths!"

The Old Theology.

Call this, contemptuously, the old theology, if you please. We plead guilty to the indictment. It is old—as old as the first promise which told of the bruised and bleeding heel of the seed of woman; as old as Abel's Blood-stained altar; as old as the brazen serpent uplifted by the hand of Moses, and symbolic of Christ's uplifting on the cross. And if it be said that this old theology is out of date and cannot stand the focused light of the twentieth century, I answer that John had a vision of the closing age of human history and of the heaven, of light and glory lying beyond for the saints of God, and he tells us that, looking up, he saw in the midst of the throne, where all the light of all time and of all eternity and of all the universe is focused, "a lamb as it had been slain," the very Lamb that died on Calvary's sacrificial altar. And with that sight set forth in that light I dare to say before God and man that the great fact of the gospel is the death of Christ.

The great motive of the gospel is the love of Christ, by which I mean not our love to Christ, but Christ's love to us. Blink at it as much as you may, the love of God is not indigenous in the soul of man. There is an awfulness in His holiness from which sinful human nature instinctively recoils. And there is a dreadfulness in His almightiness as it bears down upon us in His providence that stirs all the serpent's venom in us. He not only distils the dewdrops and pelts the earth with hailstones. He not only sends the sweet south wind, but the vengeful cyclone. Not only sunbeams but thunderbolts, not only the glow of health, but the pallor of disease and the appalling shades of death. And men forget the dewdrops and the sycophants and the sunbeams, and the throbs and thrills of joyous life, and think only of the hailstones and thunderbolts and cyclones, and the breaking heartstrings by the bedside of the dying and the coffin of the dead. And so naturally enough, and yet insolently enough, they shake their party hats in the face of the Almighty and ask: "Why hast thou dealt with me thus?"—Baptist Commonwealth.

Persistency of faith and effort often brings the much-coveted blessing. We knew a devoted pastor who was deeply concerned for souls, especially for the moral men who waited upon his ministry, but who renounced year after year proof against his preaching. He began a series of meetings. A week passed, but without encouragement. He tried another week, but there were no conversions. Faint heart said, "Give up," but Paul cried, "Hold on." The third week brought the fruit, and when the meetings closed, the entire congregation had been deeply moved and stirred, those who had long regarded themselves in their professions were humbled and purified, and the church revived, making the greatest increase in its membership in its history.—

Happiness, Transient or Permanent.

Man naturally seeks enjoyment. He looks for it usually in the things of time and sense. The ideal of a happy existence varies, but it is generally earth-bound. All who try to realize it in the world sooner or later come to grief. Earthly life is full of disappointments, and distractions, and cares. The object upon which time and efforts are centered does not measure up to expectations. Plans for personal enrichment and safety miscarry, or do not materialize in the manner and to the degree anticipated. Men as well as things turn out differently from what they promised.

The attractions which appeared so fair and luring at first prove delusions and snares. Solomon tested life on every side, and in the end found it "vanity and vexation of spirit." Each generation repeats the experiment, and comes substantially to the same conclusion. The world cannot satisfy the human soul.

One great reason why the earth-seeker fails of substantial and enduring happiness is because he looks for it in the wrong place and in the wrong way. His is not the true philosophy of life. He views conditions and relations from a materialistic or temporary standpoint. He pursues the fleeting pleasure—chases after the bauble—forgets or overlooks the real and abiding. He leaves out of his thoughts, purposes and pursuits of the divine. God has claims as well as the world. He is in and through it. He has an over-ruling as well as a gracious end in its government. He works for the good of those who recognize his hand and follow in line with his orderings. His is it to put enduring joy into the heart. He transforms the nature and affords inward peace and satisfaction, come what may. Those who live apart from him are happy only as the present and future bear the rosy hue of outward prosperity. When reverses arise, they are cast down and dispirited. They cannot rise above the seeming misfortune. God's gladness is not in their hearts. Faith in his guidance and aid animates them not. They have no heavenly bank upon which to draw. They are in no position to appropriate promise and grace. Theirs are not Christ-centered souls. They cannot fall back upon Christian experience and celestial treasure.

On the other hand, those that accept a heavenly Father who loves, befriends, overrules, helps and blesses them, a Saviour who lives for their spiritual and eternal welfare and a Holy Spirit who renews and sanctifies their natures, and that love and delight in God's truth, and ordinance, and service, can get comfort and delight out of every passing occurrence and feel assured that all things work for their good, here and hereafter. All who "rejoice in the Lord always," have the guarantee of a blessed as well as a pure life. They have learned the true secret of existence. They possess the all-mastering power of circumstance and allotment. Theirs is the divine relationship that transmutes, uplifts, enables and gladdens under all situations.—Presbyterian.

Last year the papers reported a number of one of the church assemblies as having said there was needed a society to prevent the organization of any more societies. Perhaps he is not far wrong. But better far would be a return to unity on the part of the individual, and a thorough understanding of the fact that the individual, not a committee, is the unit of power, and that a committee of three ciphers without any unit does not equal a thousand. In these modern days we are so dominated by committees and societies that we sometimes almost doubt our individuality. It is a matter of great importance, as he can easily imagine of a committee and how whether he is really alive; but to those not so afflicted, it is too tedious and uninteresting a method.—Fanny Hering.



NEGRO WORK.

BY J. BANTON, FIELD SECY.

It might have been expected, in view of the enlarged work among the Negroes, that the discussion here called forth would have been a more substantial one. As it is always true with people of free and independent thought, the discussion has been marked by some differences of opinion. Never mind that; let us always have free discussion, and let every brother speak freely and speak his mind fully. If any one should speak or write without a full knowledge of the facts and should therefore advocate wrong views, he will come to right views as he gets the light.

The Board has called the Commission to meet with it, and for aught I know, the Commission or the Board, or both, may wish to make some publication. At this time it seems proper that I should say another word to the brethren. Some questions have been raised that ought to be answered frankly and in the most brotherly way.

Let all the brethren, especially those who speak or write concerning the work, keep distinctly in mind this one fact, that this work is not a new work. Ever since the organization of the Convention in 1845, it has emphasized the need and importance of work among the Negroes; ever since the Fortress Monroe Conference we have been doing a work among them, in co-operation with other brethren; and since the Hot Springs Convention, four years ago, we have been co-operating with the National Baptist Convention on essentially the same plan as at present, the only difference being that we now propose to do a larger work. Let it be borne in mind that even if it could be said truly that we are "entangled," it is certainly not a sudden matter. The work is not new. It is an easy matter in a Convention of so many and important interests as the Southern Baptist Convention for brethren, especially those to whom one department of work is committed, to overlook the details, or even some important features of another department. But if some of the brethren have done this with reference to the work among the Negroes, even if they have overlooked the existence of so important a body as the National Baptist Convention, that does not alter the fact that for years our Convention has been co-operating with the Negroes and with the National Convention. The work that we are now doing is not a new work; it is only an enlargement of a work already in existence. The volume of it is yet painfully small and ought to be enlarged every year as rapidly as possible.

Another thing that ought to be kept in mind is, that this work is not simply the work of the Home Board. The Home Board is a body of good, wise Christian men, and their judgment is entitled to full respect from all their brethren. It has happened that, without any special merit on his part, the writer has been somewhat closely associated with all three of the Boards of the Convention. He is now connected with the Home Board. Having been so connected for a great while, he has seen the Home Board and its officers without any impropriety. He is free to say that the Home Board and its officers would not differ by comparison with either of the other Boards, composed as they are of learned and beloved brethren. Observe this fact with the guarantee of loyalty to our

No Appetite

Means loss of vitality, vigor or tone, and is often a precursor of prostrating sickness. This is why it is serious. The best thing you can do is to take the great, alterative and tonic Hood's Sarsaparilla

Hood's Sarsaparilla Which has cured thousands.

servants and you have a convincing argument that this work be entitled to consideration from every member of the Convention, even if it were only the work of the Home Board. But it is more than that; it is the work of the Convention, endorsed by the Convention year after year. Every feature of the present work in its enlarged form was heartily and unanimously approved at Nashville. It seems hardly proper to speak of this work as the work of the Home Board or to speak of the "attitude at present held by the Home Mission Board towards Negro evangelization." Just as well speak of the attitude held by the Foreign Board towards evangelization in Italy or Mexico or Argentina or Africa. The writer, to whose hands this work has been in some special sense committed, must beg to be allowed to present it and plead for it as a regular part of the Convention's work, entitled just as much to consideration and support from the members of the Convention as any other phase of the Convention's work. The merits of the work may be a question in the minds of some; whether the Convention's actions have been wise and right is a matter to be determined in the mind of every one for himself; but as to the Convention's attitude towards the work, there is no question. The Board and its officers are simply the servants of the Convention to do its will and bidding.

OHIO RIVER ASSOCIATION.

The twenty-second annual session of this body of Baptists was held with Deer Creek church August 24th to 26th, and proved one of its most interesting and profitable sessions. The body is composed of ministers and messengers from thirty-seven churches in Crittenden and Livingston counties and a few on borders of adjoining counties. There were about 80 present out of a full representation of 130.

The introductory sermon was preached by Elder M. E. Miller, of Fredonia, from the text "We walk by faith and not by sight." Elder Miller was at his best and the sermon was felt throughout the meeting. He emphasized "Faith" as opposed to "Sight" and "Reason" unaided by "Revelation" and as strong as in its object.

The officers were re-elected—Elders W. E. Gibbs, moderator, and R. A. LaRue, clerk and treasurer. The Association lost no time in organizing, but proceeded at once with its regular order of business. About one day was given to hearing and discussing the reports on missions. The reports show a slight advance in contributions to missions and benevolence, and the same advance in the increase. There were 231 baptisms last year, making a total membership of 3,510. One new church—Ohio Valley—was received into membership.

The visiting brethren added greatly to the interest of the meeting. Elder D. M. Green, the vet-

eran minister from Calvert City, was welcomed by his many friends especially the older ones who have known and loved him so long for his work's sake. He is nearing 90, and yet maintains the vigor and zeal of youth. Also Elder I. M. Wise, of Owensboro College, Prof. W. H. Harrison, of Bethel College, Russellville, and W. S. Coakley, of Georgetown College, assisted. Elders H. O. McGill, in the interest of the Warren Record, H. E. Cleaton, for the Baptist Argus, T. E. Richey, for the Baptist Flag, and J. S. Miller, for the Foreign Mission Journal, were also in attendance.

Among the former officers of the Association who were present were Elder J. S. Miller, who served as clerk for twenty years—from the beginning of the Association until two years ago when R. A. LaRue was elected—and Geo. McGrew who served as moderator for the last fifteen years up to the time of Brother Gibbs' election two years ago. Bro. J. S. Henry has served as treasurer of the mission fund for the last twenty years and was re-appointed this year.

The great day of the feast proved to be Friday, when orphans' home and ministers' aid were being considered. A hand-shaking and collection could not be resisted. About sixty dollars was raised and a spiritual feast enjoyed by all present.

Blooming Grove church, Livingston county, was elected as place of next meeting, and Elder J. S. Henry to preach the introductory sermon. Elder E. M. Miller was elected messenger to the Southern Baptist Convention in Kansas City.

Deer Creek church and vicinity are royal hosts and gracefully met every demand of their many guests. R. A. L.

THE DOCTOR'S WIFE

Agrees With Him About Food.

A trained nurse says: "In the practice of my profession I have found so many points in favor of Grape-Nuts food that I unhesitatingly recommend it to all my patients."

"It is delicate and pleasing to the palate (an essential in food for the sick) and can be adapted to all ages, being softened with milk or cream for babies or the aged when deficiency of teeth renders mastication impossible. For fever patients or those on liquid diet I find Grape-Nuts and albumen water very nourishing and refreshing. This recipe is my own idea and is made as follows: Soak a teaspoonful of Grape-Nuts in a glass of water for an hour, strain and serve with the beaten white of an egg and a spoonful of fruit juice for flavoring. This affords a great deal of nourishment that even the weakest stomach can assimilate without any distress."

"My husband is a physician and he uses Grape-Nuts himself and orders it many times for his patients."

"Personally I regard a dish of Grape-Nuts with fresh or stewed fruit as the ideal breakfast for any one—well or sick." Name given by Postum Co., Battle Creek, Mich.

"In any case if stomach trouble, indigestion or constipation is a 10 days' trial of Grape-Nuts will work wonders toward nourishing and rebuilding, and in this way curing the trouble. There's a reason and trial prove."

THE CONTENT OF EVANGELISTIC PREACHING.

If it can at all be said that the man who preaches God's messages needs God's help more in one sermon than in another, then surely he needs it most in an "evangelistic sermon." When he preaches to Christians, he has the advantage of a certain pre-germination of their favorable inclination toward the truth which he brings to them. But speaking to the unchristian, the pre-germination is of exceeding difficulty; to be effective he must carry his truth past an array of innumerable obstacles ranging from the stupidity of spiritual ignorance to the fury of wounded sin. There is no need to prove the Calvinistic dogma of human impotence to the man who, sick with bafflement, turns away from trying with every ounce of his own personal might to persuade men of their religious obligations. Even the hammer of the gospel will not break the sinner's heart unless another hand covers the preacher's hand on the haft.

"In the night in which he was betrayed," Jesus promised the Comforter's coming and described his mission. As it relates to men not serving Christ, that mission is summarized in the verse which tells us that the Comforter "will convict the world in respect of sin and of righteousness and of judgment." The evangelism of the Holy Spirit, therefore, is an age-long endeavor to convince mankind that sin, righteousness and judgment have to do with every man's life, duty and destiny. When the church adopts the same effort, it is working with the Holy Spirit. When a preacher sets faithfully before unspiritual men that trilogy of mighty themes, he may have the infinite inspiration of knowing that he is seconding the strivings of God. What he pronounces, the Spirit enforces. And that is to work not impotently but triumphantly; that makes evangelistic success.

Then, preach sin. The times are oblivious of sin. It is not that men do not weep as men once did for their faults; that is an indifferent matter. But it is that they do not believe they have serious fault; they are not condemned by their own consciences nor by any sense of the disapproval of God. They have no conception of rigid moral standards anywhere; human laws are made but never enforced to the letter, and they grow to count on such indulgent laxness in the moral government of the universe. Men are making God "altogether such a one" as themselves. As in Paul's day, the despised "goodness of God" detours from repentance. The evangelistic pulpit must therefore say in thunders and repeat it till the world hears, that God's forbearance is not indulgence; that fools alone rely on him to abate his laws and condone transgressions; that every defect from his standards of right great or small, is sin—an accounted debt, only to be forgiven on the terms which his mercy has prescribed and which he gave his only begotten Son to provide.

Preach righteousness. Men of to-day do not believe it possible to be righteous, and if they believed it possible, they would not think it worth while. Even Christians harbor essentially a conviction that it is more comfortable, and perhaps more profitable, not to be too distinctly good, and for either comfort or profit they are wickily ready to abandon their spiritual aspirations. Before a world so falling and fishing, the evan-

gelistic preacher ought to pray prevailing for the power to exhibit in word and life "the beauty of holiness." To such an age, righteousness in its grandeur, as also in its stern demands, its adamantine permanence, its hope and its destiny, ought to be declared with a prophetic tongue. The Spirit, Christ said, uses his accomplished and triumphant Messiahship as the demonstration whereby to convince mankind of righteousness, and so the preacher, too, can hope only by upholding the perfect Christ to make men believe in the possibility and nobility of the clean and upright life.

Finally, preach judgment. Here men have their choice—sin or righteousness—but they must remember the judgment. They make their choice "as they shall answer to God." The modern distaste for speculation on the future has left men dull in their apprehension of the future's most certain and awful event—the judgment. Let the evangelistic pulpit restore this lost note of preaching, not with speculations and attempted word-pictures, but just by tremendous insistence on the one outstanding certainty: "Each one of us shall give account of himself."

In the church where sin, righteousness and judgment are preached—clear, clean, unmixed—there will come revival and the redemption of sinners.—Interior.

SOUTH CUMBERLAND RIVER ASSOCIATION.

This body met with Zion church, Wayne county, Ky., Sept. 7, and all the churches were represented save two. The sermon was preached by Bro. Jacob Mayfield to a large and enthusiastic audience from the subject Sending. Bro. Mayfield is one of the best preachers in the Association. He was elected moderator of the meeting and presided in his usual way.

Bro. Bow came the second day, and was given the time to preach and present the claims of his work, and I do not think I ever saw a people gladder to see our secretary than the people of South Cumberland Association. This was his first visit to this Association since he became secretary.

The Association was divided; the Wayne county churches were lettered off to organize a Wayne County Association, and the Pulaski churches doing the same, leaving only the churches in Russell and a few in Adair to compose the old Association. There are some good churches here, if they were cultivated more to see the will of the Father. Some of them have made no progress for 20 years. Most of the churches reported something for missions, but not what could have been done had they tried.

The writer represented the claims of the little church at Russell Springs, and the brethren promised me more than I expected from them, and if they pay up we can see the way to completion out of debt. We thank the secretary for the strong speech which he made for us.

I was entertained by Deacon John Spurrer and Pastor McFarland while in Monticello. They both know how to treat a stranger. Pastor McFarland has a strong faith in the young man. His wife is greatly beloved by the church.

Bro. J. J. Cooper, probably the oldest preacher in the Association, was present and represented the grand old Disciples.

J. L. AUSTIN.

IN AND FROM MISSOURI.

St. Louis, a big town—700,000—has some big fools within her limits. All towns have more or less of these unfortunates. This special fool has signed a statement to the effect that on the 7th day succeeding the national election, if Roosevelt isn't elected, he will end his earthly existence by leaping from the middle span of Eads bridge. Yet he says he is sound in body and mind.

Bales Chapel, Kansas City, has succeeded in inducing Rev. H. H. Hulten, of Shelbyville, Ind., to relinquish the pastorate there and remove to Kansas City and proclaim the "unsearchable riches of Christ." He is said to be a very successful minister.

Pattee Park church, St. Joe, has been fortunate in securing W. M. Anderson, who will begin work October 1st. He comes from Oklahoma, as I understand.

Another announcement is to the effect that First church, Palmyra, has captured Rev. C. A. Buchanan, who was formerly at East Sedalia, more recently of Fayette. Somebody has said, "He is a singular number;" "He has genius and it finds expression." He loves the Lord and preaches the old Gospel.

First church, Oklahoma City, while reluctantly accepting resignation of Rev. W. M. Anderson, extends a cordial welcome as a sister church to John W. T. Givens, from Salem church in Kentucky, to Washington Ave., same city.

All our colleges and schools are advertising, and will open during this month, and are anticipating quite a liberal response to their appeals. They are all good and worthy of patronage, and especially Baptist support. Too many Baptists either do not send their children to school or college, or let them go to those institutions that are distinctly not Baptist places of learning.

Salt River Association, composed of the churches of Pike and Halla counties, 30 in number, met with Spencerburg church, Aug. 31. About 150 baptisms reported. Churches all have pastors. Only two have full time preaching—Louisiana and Bowling Green. Mission Board will aim to have a missionary in field all the time, at salary of about \$800. Good deal of the territory embraced by the Association—missionary ground.

Rev. W. T. Amis, pastor Hot Springs, Ark., visited Louisiana Sunday, Sept. 4th, in the interest of his new church house enterprise, and preached two able sermons. He is a cultured Christian gentleman and an able minister of the Gospel.

I would very much have liked to have attended the Bracken and Union Associations this summer. I was eight years missionary in the Bracken Association, between 1870 and 1880, and did some of the best work of my life. God bless the Baptists of Kentucky, Missouri and the world over.

J. N. BASSAN.

Louisiana, Mo., Sept. 6.

ELKHORN ASSOCIATION.

Met with Elkhorn church 6th last, and continued two days. The church is located midway between Lexington and Versailles. Pastor Archibald and his deacons made elaborate arrangements for the entertainment of messengers and visitors.

The association was organized by the election of officers who have rendered faithful service for years. Deacon J. R. Howard was chosen moderator and Deacon Malcolm Thompson clerk. There was not a dissenting vote against Pastor O. O. Green, of Mount Vernon church, preached the introductory sermon to the satisfaction of a large congregation. His theme was "The power of God and the wisdom of God."

The reading of the letters was listened to with unusual interest, because, as a general rule, they were short and the reports of the number of conversions and collections for missions were encouraging; in fact, more so than any other Association the writer has attended this year.

Bro. Hines, the new pastor of Upper Street church, Lexington, was present, and made a fine impression, and the same is true of Pastor W. A. Simmons, who has just accepted the care of our church in Paris, Ky. Bro. Simmons had served as pastor in Kentucky before he went to Missouri, and we learned to love him then. Pastor W. D. Nowlin, D.D., of Owensboro, was present, and his many friends in the Blue Grass were glad to greet him. Pastor Hill, the new pastor at Stamping Ground, was present and friends were glad to welcome him to Elkhorn Association. Pastor Shouse, of Berea, was a visitor, but he was also at home among his friends.

Pastor J. E. Martin, of Erlanger, was present on important business, of course all were pleased to see him. President Burns, of Oneida Institute, was present and made a good speech on education. Pastor Elsey, of Fifth St. church, Lexington, was present, and congratulated upon his church becoming self-supporting, and no longer dependent on the Mission Board.

The churches were well represented by messengers and pastors.

In company with Deacon Cox, of High Bridge, and Bro. T. J. Stephenson, I enjoyed the bountiful hospitality of Elder John Freeman and family. Glad to see that Bro. Freeman is enjoying better health, and may the Lord spare his life for many years.

H.

WHAT'S THE USE

To Keep a "Coffee Compulsion."

A lady says: "Postum has helped my complexion so much that my friends say I am growing young again. My complexion used to be coffee colored, muddy and yellow but it is now clear and rosy as when I was a girl. I was induced to try Postum by a friend who had suffered just as I had suffered from terrible indigestion, palpitation of the heart and sinking spells."

"After I had used Postum a week I was so much better that I was afraid it would not last. But now two years have passed and I am a well woman. I owe it all to leaving off coffee and drinking Postum in its place."

"I had drunk coffee all my life. I suspected that it was the cause of my trouble, but it was not until I actually quit coffee and started on Postum that I became certain; then all my troubles ceased and I am now well and strong again." Name furnished by Postum Co., Battle Creek, Mich.

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

**THE CHILDREN ENJOY**

Life out of doors and out of the games which they play and the enjoyment which they receive and the efforts which they make, comes the greater part of that healthful development which is so essential to their happiness when grown. When a laxative is needed the remedy which is given to them to cleanse and sweeten and strengthen the internal organs on which it acts, should be such as physicians would sanction, because its component parts are known to be wholesome and the remedy itself free from every objectionable quality. The one remedy which physicians and parents, well-informed, approve and recommend and which the little ones enjoy, because of its pleasant flavor, its gentle action and its beneficial effects, is Syrup of Figs and for the same reason it is the only laxative which should be used by fathers and mothers.

Syrup of Figs is the only remedy which acts gently, pleasantly and naturally without griping, irritating, or nauseating and which cleanses the system effectually, without producing that constipated habit which results from the use of the old-time cathartics and modern imitations, and against which the children should be so carefully guarded. If you would have them grow to manhood and womanhood, strong, healthy and happy, do not give them medicines, when medicines are not needed, and when nature needs assistance in the way of a laxative, give them only the simple, pleasant and gentle Syrup of Figs.

Its quality is due not only to the excellence of the combination of the laxative principles of plants with pleasant aromatic syrups and juices, but also to our original method of manufacture and as you value the health of the little ones, do not accept any of the substitutes which unscrupulous dealers sometimes offer to increase their profits. Please to remember, the full name of the Company CALIFORNIA FIG SYRUP CO. is printed on the front of every package. In order to get its beneficial effects it is always necessary to buy the genuine only. For sale by all reliable druggists.

AN IDEAL REPORT ON TEMPERANCE.

The report of the Committee on Temperance to the Ohio River Association was adopted unanimously and enthusiastically, and is such an ideal one that I feel constrained to give it to the general public. The committee consisted of two brothers, J. C. and G. D. Kinsolving, who offered the following ringing words:

"The subject of temperance is one of vital interest and the suppression of the liquor traffic is one of the greatest questions before the world to-day.

"The Christian world is aroused at last and temperance measures are pressing to the front in every civilized land.

"To-day there are 60 counties (in Kentucky) under local option law, and at least twenty-seven counties where liquor can be sold only at one point. Many other counties have precincts under prohibition, so that to-day nine-tenths of the entire state is under the protection of local option.

"Some fights have been made to re-establish the saloon in dry territory, but the whiskey people have failed utterly on this line. This shows the appreciation of the change in communities by the banishment of the saloon.

"We plead with every Christian voter to support only such men for office whose personal preferences, characteristics and records constitute an irreversible guarantee that their official services will promote temperance reform."

Just a few remarks may not be

misplaced here. Notice the opening sentence of this report. Temperance is denoted a vital—a live

subject, one of momentous importance, and the suppression of the saloon one of the greatest questions before the world. Is not this true? Really, is there any other question equal in magnitude? Let the reader reflect deliberately one moment, let him call to mind the hundreds of thousands of deaths, the oceans of widows' tears, the unutterable wails of orphan children, the indescribable degradation and shame, the vast uncounted loss of money and property, and, infinitely worse than all, the fearful and eternal woes of the damned, all as the annual fruit of the saloon, and then let him answer, before God, if there be any other question—yea, I will add, if there be any combination of questions—equal in magnitude to this.

But the question comes up, What are you going to do about it? Everybody knows, even saloon men themselves will admit, that the professing Christian men of the country, hold the balance of power, and could, if they would, unilaterally vote the saloon out of existence. Taken as a whole, then, they are responsible for the saloon's existence. This is plain. Each individual, then, is personally responsible. Whatever others may do, will avail nothing at the bar of God as an excuse to each individual for failing to do his duty.

T. E. RICHY.

Princeton, Ky.

DEAR RECORDER— I am at Bay View with my little family, enjoying a much needed vacation. Bay View is a sort of suburb of Potosky, connected by suburban trains.

The pastor of the Baptist church is Bro. R. N. McNeemer, a Kentucky boy from Owensboro. He came here three years ago, and found a little band of Baptists numbering fifteen or twenty. With his strong personality and administrative ability he threw himself into the work and he has seen his church increase to a membership of nearly one hundred and fifty. Besides this encouraging growth in numbers and influence, the church has received from the late Capt. D. G. Parr, of Louisville, property valued at \$20,000. After two years this gift becomes available for the erection of a new building. With such increased facilities the Baptists of this beautiful little city confront the future with a glorious outlook.

I had the pleasure of occupying their pulpit on a recent Sunday. They are an attentive, sympathetic, spiritual, progressive body. I have heard that Pastor McNeemer is the most popular man in Potosky, but it must not be thought that he has secured this popularity through any compromise of the truth. He is a Gospel preacher, true to the great doctrines of our denomination, and I do not know when I have met a man of deeper spirituality.

We shall turn our faces homeward near the close of September.

J. F. WILLIAMS.

Potosky, Mich., Sept. 9.

NOT AS I WILL.

Blindfolded and alone I stand  
With unknown thresholds on each  
side;  
The darkness deepens as I grope.  
Afraid to fear, afraid to hope;  
Yet this one thing I learn to  
know;  
Each day more surely as I go,  
That doors are opened, ways are  
made,  
Barriers are lifted, or are laid,  
By some great law unseen and  
still  
Unfathomed purpose to fulfil,  
"Not as I will."  
Blindfolded and alone I wait,  
Less seems too bitter, gain too  
late;  
Too heavy burdens in the load,  
And too few helpers on the road;  
And joy is weak and grief is  
strong,  
Kid years and days so long, so  
long;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That I am glad the good and ill  
By changeless laws are ordered  
still,  
"Not as I will."  
"Not as I will!"—the sound grows  
sweet  
Each time my lips the words re-  
peat.  
"Not as I will!"—the darkness  
feels  
More safe than light when this  
thought steals  
Like whispered voice to calm and  
bless  
All saddest and all loneliness.  
"Not as I will," because the One  
Who loved us first and best has  
gone  
Before us on the road, and still  
For us must all his love fulfil—  
"Not as I will."  
—Mrs. Helen Hunt Jackson.

Our Pulpit.

HUMAN FREE-WILL.

BY J. DENOVAN.

A few weeks ago I heard a preacher in a Baptist meeting house solemnly assuring his unconverted auditors that God Almighty could not—was not able to save them without the consent of their own free-will and the co-operation of their free agency. At this statement I sat still in speechless amazement and sorrow.  
If the word free-will means anything it must mean our will operating in perfect harmony with our desires—our natural preferences and wishes. Of all the assertions of Holy Writ what is plainer or stronger than these: "Ye will not come unto me that ye might have life." "No man cometh unto me except the Father, who hath sent me, draw him." "The natural mind is enmity against God; it is not subject to the law of God, neither indeed can be. So then they that are in the flesh (in their natural and unregenerate state) cannot please God." "If any man have not the Spirit of Christ he is none of His."  
Now, what is the very first step out of the flesh nature? I answer, Birth. And how much has a babe's self-will and free-agency to do with his birth? Absolutely nothing. Now, what has been the experience of every one who has ever received Christ by faith? "To as many as received Him, to them gave He power or right to become the sons of God, even to as many as believe in His name;

which were born not of blood (not of any disposition belonging to human nature), nor of the will of the flesh, nor of the will of man, but of God." Language more emphatic than this cannot be uttered or even imagined, to declare that our own natural human free-will never had and never can have any share in making a sinner a believer or a child of God.  
In this world of nature where we now are, our willing and acting invariably come after our birth, and indeed take their direction from the nature we receive at birth. In the spiritual world our willing and acting result from our spiritual birth. "Except a man be born again he cannot (even) see the kingdom of God,"—he is blind—totally blind to virtues of the spirit-world. "The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned."  
Nothing is more ruinously absurd than the idea of such a totally blind soul judging of things spiritual and acting savingly according to his own judgment.  
The fundamental and disastrous error of our first parents, even in their innocence, was their acting according to their own desires and judgment and will in place of blindly accepting the will of God. And ever since that fatal and disgraceful hour human ruin has run in the same groove—self-will, self-will, i. e., free-agency. Even in things religious no course can be more ruinously erroneous than an unregenerate soul's acting according to its own will. For what is that will-act but the expression of its own miserable selfishness? In horror at the agonies of damnation and in selfish desire for the joys and honors of heaven, a man, by the strong exercise of his natural will-power reforms his habits and is welcomed into the church as a child of God. This is what very many preachers and evangelists aim at accomplishing. But all this is not necessarily genuine conversion. It is only the triumph of self-will by the agency of self-will.  
True conversion begins with bitter conviction—a deep consciousness of the dismal and damnable quality of ten thousand sins arraigned before the tribunal of Divine Law. True spiritual conviction consists of self-condemnation, self-despair, self-abandonment. In such a condition, far from the will asserting itself, it passively accepts the sovereign will of God. This passive acceptance of God's absolute Law and absolute Will is the first stage of true conversion. And when this poor perishing soul sees the Christ-sacrifice of Calvary, he sees what? The frown, the curse and the wrath of God exacting the full legal penalty of his sin from his Saviour—substitute—he beholds Jesus Christ purchasing with His heart's blood his ransom, and thus buying back his life—i. e., redeeming him.  
Can anybody imagine such a soul talking about his will as a factor in his salvation? It is 1800 years since the atonement of Christ was "finished" for him. What could his poor willing do in such a work done nineteen long centuries before he was born? No, no. Ourselves at the cross, the converted sinner sees that he was bought with a price—that he is, body and soul, faculties, wishes and will, God's property. Like Paul he cries, I am "the bond-slave of Jesus Christ." This is the free-agency.

All that Jesus Christ, as the Saviour of sinners, declares and demands is on the basis of Divine right and authority, and this basis rests upon the rock-bed of supernatural miraculous demonstration. Therefore, the belief and acceptance of Christ's gospel, assertions, commands and promises cannot be regarded as a deliberate and positive effort of our will, but rather absolute, passive submission to divine authority miraculously demonstrated—unquestioning compliance with all the requirements of "God manifest in the flesh"—perfect child-like confidence in and reliance upon the infinite value of His legal righteousness and the infinite sin-atoning value of His sacrificial agonies. The proper condition of a convicted sinner (and there can be no conversion without conviction) is this: He is sure that he is lost and utterly helpless morally, mentally and physically, and that he has no right to divine mercy or help. He is deeply conscious that he lies under the frown and curse of God's righteous, holy and immutable Law.  
In this condition of despair and hopeless helplessness the Gospel of Grace comes to him, telling him what? If he only will let God do it He will make him His child and wash away all his sins in the blood of Jesus? No, I repeat. No. The Gospel tells him that his nature has been already changed from natural callousness to spiritual sensitiveness, that his spiritual eyes have been opened to see sin (for the first time) as awfully abominable and damnable; the Gospel tells him that on the cross, nearly two thousand years ago, Jesus Christ hung, His own substitute-sacrifice. This amazing good news he accepts, not by an act of will, but by an act of simple faith. He believes, because he cannot help believing God's testimony. And the immediate result is peace—"peace with God through our Lord Jesus Christ." All this is the work of the Holy Ghost, making the poor soul "dead in trespasses and sins"—"spiritually minded, which is life and peace." When we see and know truth, we believe it, not by an act of will but by necessity. Salvation brings to us—freedom from ourselves, and above all other of our qualities, freedom from our own will.  
"If the Son shall make you free," thus, "ye shall be free indeed." He is the governing, willing Head of that Body of which you are one of the passive and obedient members, for "As the (human) body is one, and hath many members, and all the members of that body, being many, are still one body, so also is The Christ." These are "the free-born sons of the living God," because they are integral parts of the Divine Son.  
This state of absolute subordination and passivity is what we pray for in that prayer taught His disciples by our Lord. "Father, thy kingdom come; Thy will be done on earth as it is done in heaven." In heaven free-will and free agency are absolutely unknown. There the supreme Divine Will is Law and Action.  
Where is creature's Free-will to be seen in all its glory? Deliberately I answer, in hell. There there is no state, no Holy Spirit, no sensitive conscience; but all are regulated and prompted by Self-will and Free-agency unrestrained. Angelic free-will and human free-will are the compound first-blest of the Pharisee unquenchable.

"He is a freeman whom the truth makes free,  
And all are slaves beside."  
sings the poet. Yes; and who is the truth? "I am the way and the truth," answers Jesus Christ. And what more does He say? "If the Son shall make you free, ye shall be free indeed." And what kind of freedom is this? "Ye are my friends if ye do whatsoever I command you." "He that followeth me shall not walk in darkness, but shall have the light of life." "I am the way. No man cometh unto the Father but by me." Where now is human free-will? "It is God that worketh in us both to will and to do."  
May the good Lord graciously deliver us from the satanic tyranny of our own Free-will; and as to our Free-agency, may the good Lord "work in us both to will and to do of His own good pleasure." Amen.—Canadian Baptist.  
A WAY TO THE SUCCESSFUL CHURCH.  
BY REV. E. T. TOMLINSON, PH.D.  
The unconscious cry of the present is for simplicity. Organization, complexity, elaborateness have produced their natural reaction, and the response to the preacher of simplicity is strong-est when life is most diverse. No hall in the gayest city in the world is sufficiently large to contain the crowds than hang upon the words of Charles Wagner. The rush countryward in the summer months is more than a fad—it is born of a desire to be nearer to nature's heart. The church itself suffers to-day from its own diversity of gifts and purposes, though the condition is by no means a new one. Even Paul was fearful lest the Corinthian Christians should be drawn away from the simplicity that is in Christ.  
In the educational world the same truth is still more clearly manifest. A convention of college presidents has recently been held to discuss the bow and the whither of modern divergent courses and ends. Even the children are not permitted to escape. They have lessons in nature study, patriotism, music, manual training, color, sewing, cooking, effects of alcohol on the human system, gymnastics, clean streets, the birds of the air and beasts of the field, but somehow they do not learn to spell, and the virtues of attention and concentration have not marvelously increased. At one time the degree of A.B. stood for something definite and clearly defined, but to-day its mantle is larger than that of charity, and covers a multitude of -isms and odors from horseshoeing to medicine. It is not claimed that any one of these things is evil, but it is nevertheless apparent that "snap" courses and "six short, easy lessons" are not unknown.  
Amidst the babel of three hundred and fifty sects it is slight cause for surprise that some men keep outside all churches and feel their need of a guide or interpreter as does a stranger in a strange city. The church has provided entertainment, but has found that it could not compete with the playhouse. It has fed the hungry, but the restaurant does the same thing in a cheaper and better way. It has elaborated its musical programmes, but the opera and the concert hall have not suffered. It has "organized" until it has mistaken activity for work, and capacity for increase.  
To-day it is more than a ques-

tion in the minds of many if the multiplication has not really been division and the addition in the end proved to be subtraction. There has been a confusion between the duty of people as Christians and their duties as church members. Feeding the hungry is a Christian duty, but is it, in its essence, a part of the duty of the church? "Wholesome entertainment as a primitive means of grace is a Christian duty, but is it a part of the direct purpose for which the church, as a church, exists? To vote as he prays is certainly the duty of a Christian man, but is the church's power increased if it adds to its committees one whose duty is to see to it that Caesar receives his proper consideration? The congested cities, the crowded lives of men to-day, present an opportunity to the church of Christ almost as never before, but it is the simple message and the message of simplicity. The distinction between the artificial and the natural, the temporary and the eternal, the essential and the desirable, had never greater need to be drawn. But elaborate service, stately ritual, multiplied organizations and activities can never give what they do not have.  
The Kingdom of God is first, and there is no second. "Other things" may be desirable, but they can only supplement and never supplant that which is ordained of God as foremost. Guilds, societies, organizations—harmless, perhaps useful, in themselves—if in any way they detract from the essential object for which the church stands, may be a hindrance and not a help.  
The purpose for which the church was established was to minister to the spiritual needs of mankind. It is the channel of the water of life. It may inspire the work of the hospital, the restaurant, the hall of entertainment, but it cannot compete. For these things men turn to the proper places. "These many things we do"—the cry of many an active church—may accomplish less than the "one thing I do" of the concentrated church in the words of Paul.  
To-day the energies of men are scattered, their lives restless, their hearts hungry. The message of the church is directly at life for life, vital, single, sublime, or should be. Its efficiency is not increased by its multiplied activities. Organizations, methods, entertainments may draw, but they cannot fill. The Apostle Paul was an excellent organizer; he might have been a great reformer, and doubt less his energy would have brought to pass many things for the betterment of the tenement districts of Corinth. But he chose to know only one thing. What was it?  
The church of Christ deals with principles; Christian men carry details into life. The church is for the spiritual; Christian men for physical. The object of the church is not to divide inheritances, but to provide aims. It is not to confuse means with an end, for itself is but a means to an end.  
The church of Christ is to teach men how to live by showing what life itself is. It does not exist primarily to fill men's pockets or to make them rich. It is to give the Gentiles until they themselves had learned the way of life. And to-day it is more than a question if the church is scattering its energies but not by the lack of

concentration on its one message. Popularity and filling the pews may be desirable, but they are not essential; but even as a means of "drawing," is not the return to the simplicity of purpose and aim well worthy of a trial? "The life which is life indeed" is what men hunger for, as the fact that fifty-five suicides were reported in one of our cities in a single month testifies. As a man would go to a drugstore for drugs, or to a hardware store for nails, even so for knowledge of the way of life—these are the principles in which the church deals. For other things men turn elsewhere. Why may not the church try again the method of its founder?—Watchman.

**LOVE TO GOD AND MEN THE TRUE MOTIVE FOR MISSIONS.**

While self-preservation is a strong incentive to mission work, it should never for one moment be regarded as a motive. History shows that the prosperity of the denomination, the church and the individual member largely depends upon missionary activity. One does not have to go far away to see an actual demonstration of this. The anti-mission Baptists in 1840 were about as strong numerically and financially as the missionaries, and there are many recorded instances where they were much stronger, but have dwindled to almost nothing while the missionaries have grown continuously. The new-born child of God is, as a rule, enthusiastically interested in the salvation of others, so much so that he makes an earnest effort to get them saved. During the time that he is thus enthused his constant theme is religion, his delight is in leading souls to Christ. But when his ardor is cooled and his zeal has subsided, he loses his interest and pleasure in such things and often degenerates into a chronic kicker against those who are making an honest effort to do that in which he once delighted.

As it is with the individual, so it is with the church and the denomination. Neither can long live and prosper without real missionary activity. It is a fixed law of self-preservation. Propagation means life and prosperity, while apathy and indifference means death and annihilation. But self-preservation is not the motive that should actuate us; indeed, active missionaries have never been actuated by self-preservation as a motive.

Love to God and men has been the one ruling motive in the lives of all true missionaries. God's love shed abroad in their hearts has awakened in them a consciousness of His great love for them, so powerfully demonstrated in his inestimable gift for them. Gratitude for what he has done moves their hearts to strive to imitate Him in giving. They count not their lives dear unto themselves. They count all things but loss for the excellency of the glory of God. To imitate him is their chief delight.

"We love him because he first loved us" and "The love of Christ constraineth us" are ever-present texts with missionaries. "If God so loved us," they reason, "we ought to love him so as to lovingly obey His commands. If His love prompted Him to give His beloved Son to die for us, we ought to love him as to give our time, talent and means in doing His will. All we have and are we owe to Him. We are not our own,

having been bought with the greatest price in the universe.

Love to our fellow-creatures links itself with love to God in moving the missionary onward. Such a love evidently had much to do with Carey and Judson and Livingstone and all the mighty hosts who have left all to break the bread of life to the perishing of earth, and such love is the motive power in all who are actively engaged in mission work at home and abroad. True love begets active sympathy for those who are destitute or afflicted. It is the ground of compassion. Such love moved our compassionate Saviour to leave the riches and glories of heaven to suffer and die that we poor fallen creatures might be rich through his poverty. Love to God and men is the true motive that prompts to every truly benevolent act. It warms the heart, quickens the perception, enlivens hope and overcomes seemingly insurmountable difficulties. It empties out self for others.

"Oh! for such love let rocks and hills Their lasting silence break; And all harmonious human tongues Their Saviour's praises speak."  
W. H. SMITH.  
Club Springs, Tenn.

**LITERARY.**

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

(Continued from 3rd page.)

*Connectives of English Speech.* James C. Fernald, Editor of the Students' Standard Dictionary. \$1.50. Funk & Wagnalls, 44-60 E. 23d St., New York.

Perhaps there is no more general or more serious fault of style than the wrong use of connectives. To get one's prepositions, conjunctions, relatives, adverbs, &c., right is to have a clear and forcible style. Here we have the case stated, the needed explanations given, and the principles clearly set forth, with examples and illustrations. All who write and all who speak in public will find valuable help and solid comfort in this volume. Of course, on some points there is room for differences of opinion, for authorities differ, but the practical value of the book is not impaired thereby. For example, we do not agree with the author as to the use of *besides* (pp. 69 and 77). The quotations from eminent authors form a feature of special value in the volume. It will prove really helpful to all who would write and speak clearly.

...  
*Adam and Eve. History or Myth.* L. T. Townsend, D.D. \$1.00. Chapple Publishing Co., Boston.

A book of surpassing interest. It is a masterly and scholarly defense of the orthodox position in regard to Adam and Eve. Quotations from the most eminent men of science abound; their views are weighed in the balance, and the view held by evangelical Christians is shown to be the only view that can stand the tests. No concession is made to the destructives and the reader clearly sees that there is no occasion for making any concession to them. The author has done his work most cleverly and most satisfactorily.

*Seeing Darkly.* J. Sparhawk Jones, D.D. 75c. Presbyterian Board of Publication, Philadelphia.

"Seeing Darkly" is the subject of the first of a series of eight bright, strong and suggestive sermons. The other topics are—Habab, The Unprofitable Servant, A New Year Sermon, Paul Abroad, The Value of the Soul, A Thanksgiving Sermon and The Coming Temple. All these sermons are stimulating and instructive.

**DEAR REORDERER:**

Many months have passed since I last wrote you of our work here, not because I did not think of you, but because, like so many places where God's servants are quietly working away, I felt there was nothing to report. My church gave me August in which to rest, and I noticed that in the fifteen months that I had been with them up to Aug. 1st, we had added 195 names to our roll. I supplied the pulpit for Dr. J. D. Jordan during August, and enjoyed being with his brethren. Bro. Jordan is much beloved by his people and has done a great work in Savannah. He is proud of his people, and justly so. I shall never forget their kindnesses to me.

It is a joy to see how glad my people were to welcome me back and how ready they are to follow me in undertaking great things for God. The work is prosperous here, and this pastor's heart is glad.

The REORDER is always full of good things, and we hunger for its visits each week. God's blessings upon you and the great work you are doing. Fraternally,  
SAM H. CAMPBELL,  
Dothan, Ala., Sept. 3.

The day closed with heavy showers. The plants in my garden were beaten down before the pelting storm, and I saw one flower, that I had admired for its beauty and loved for its fragrance, exposed to the pitiless storm. The flower fell, shut up its petals, drooped its head, and I saw that all its glory was gone. "I must wait till next year," I said, "before I see that beautiful thing again."

But the night passed and morning came; the sun shone again, and the morning brought strength to the flower. The light looked at it, and the flower looked at the light. There was contact and communion, and power passed into the flower. It held up its head, opened its petals, regained its glory, and seemed fairer than before.

I wonder how it took place—this feeble thing coming into contact with the strong thing, and gaining strength!

By devout communion and contact a soul gains strength from Christ. I cannot tell how it is, that I should be able to receive into my being a power to do and to bear by this communion; but I know that it is a fact. Is there a peril from riches or from trial which you are afraid will endanger your Christian consistency? Seek this communion, and you will receive strength and be able to conquer the peril—Selected.

Do not despise any opportunity because it seems small. The way to make an opportunity grow is to take hold of it and use it.—Bacon.

Look upon each new day which comes as an opening into a higher world and a better life. When an opportunity of doing good comes, think that God sends it. Be faithful in small things, because they are divine duties.—James Freeman Clarke.

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By Robert N. Barrett, Th. D.

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**Baptist Book Concern,**

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Editorial

DR. LORIMER DEAD!!!

The death of Dr. George Claude Lorimer removes a bright and a shining light from our denomination. He went abroad this summer, as he has been doing for years, and becoming ill, it was decided that he submit to a surgical operation. For this he went to Berlin. Returning to England, his church in New York (Madison Avenue) telegraphed extending his vacation that he might recuperate. He then went to Aix Les Bains, in the hope of recovery, and died there.

Dr. Lorimer's history is of thrilling interest. Born in Edinburgh, Scotland, he came to this country when 18 years of age, and in his training followed his taste and became an actor. He came to Louisville to play in one of the theatres, along with a young man named Strickland. Dr. T. C. Teasdale was helping Dr. W. W. Everitt in a protracted meeting in Walnut St. church. Two ladies went around distributing tracts and extending invitations. They went to one of the boarding houses and found young Lorimer and young Strickland, gave them tracts and cordially invited them to attend the meeting. They went, became interested, were converted, baptized, and they both became preachers. Lorimer was sent to Georgetown College, began preaching at Harrodsburg, married Miss Belle Burford, became pastor at Paducah and then took the pastorate of Walnut St. church, Louisville. His success was signal. The church grew rapidly in strength and numbers, and under his ministry it was decided to organize Broadway church, though this was consummated under Dr. Spaulding's pastorate.

From Louisville, Dr. Lorimer went to Albany, N. Y., and afterward to the First church in Chicago. When the Michigan Avenue church of Chicago was about to go down, Dr. Lorimer threw himself into the breach, took charge of that church, whose name was changed to Immanuel, and it soon became one of the strongest churches in Chicago. Thence he went to Tremont Temple, Boston, where his labors were greatly blessed, and last to Madison Avenue church, New York, in whose pastorate he died, in the vigor of his mature manhood.

He was a pulpit orator of wonderful gifts and power. There was a peculiar charm about his person and a singular attractiveness in his preaching. He was an omnivorous reader and had a most retentive memory. He had a brilliant and a strong intellect, and his mind took a vigorous grasp of whatever subject he studied. His books show his abilities, though his printed pages did not grip the reader as his spoken words did his hearer. Among his books we mention his Baptist History; *Isms Old and New*; *The Great Conflict*; *Jesus, the World's Saviour*; *Standards in Social Life*; *Christianity and the Social State*; *Christianity and the Nineteenth Century*; *Messages of To-day to the People of To-morrow*; and *Master of the Universe*. The last was his one work of fiction.

He was in great demand for sermons, lectures and addresses on both sides of the ocean. This summer, as was his wont, he went abroad to supply a pulpit in Lon-

don. His last public address was on Faithfulness, and was delivered in London. He went to Aix Les Bains, where he passed away, being only 66 years of age. Truly "a prince and a great man has fallen in Israel." Probably no man among us was more widely known or more enthusiastically admired. Probably no single death could have made a wider gap in our ranks. We tender our condolence to the bereaved.

"THE WESTERN RECORDER looks askance at the Pan-Baptist Conference which is to be, because the Baptist Argus, which has lately adopted it and seems to be caring for it, says editorially that one of the main questions which it discusses the "Pan" "to discuss, and discuss until it is settled." It is how to form a "compact and conquering organization (of Baptists) without impairing the freedom of the individual." As the "Pan-Baptist Conference" was first exploited in the *Religious Herald*, we feel some sort of sponsorship for it. It was certainly never in our mind that any serious changes in our denominational polity should be proposed or discussed at such a gathering. Of all Baptist bodies, past, present and prospective, the "Pan" would seem to be least suited for a project of this kind. — *Religious Herald*. Yea, verily. And if the *Argus*'s "Pan" is to be used as an occasion for the exploitation of plans and projects for further organizing the denomination, it will fail of its first purpose, and had better not be held. It has come to us by underground wire that the editor of the *Argus* is suffering from an attack of union mania, and that he is now picturing to himself the union of the Baptists and the Campbellites on the basis of a new creed recently prepared and put forth in the *Argus* by Dr. Dawes, of Louisville. Let us not take the *Argus* too seriously. — *Christian Index*.

Dr. Dawes presented a paper last spring to the Louisville Baptist Ministers' Conference on the "Original Baptist Creed." In this paper it was urged that the great Commission (Matt 28:19, 20) was the original creed, and that it was an adequate creed, covering all the essential points. We saw no reason why those two verses of Scripture should be selected, in preference to many others, as embodying an authoritative creed. Dr. Dawes presented an interesting and thoughtful paper, which was published by the *Argus*, but he said nothing about uniting Baptists and Disciples. That part seems to be an addition.

Dr. W. D. Nowlin is a true watchman on the walls of Zion. It is said that he preaches to more people every Sunday than any other man in Kentucky, if not than any other man in the South. He is, under God, doing a great work in Owensboro. At the recent Chautauqua there, a Methodist bishop said (as reported) to listening thousands: "I don't care who is God. I may make a mistake as to the divinity of Jesus Christ, but if I live up to the best light I have, I will stand unabashed at the Judgment bar and defy God to cast me out. I will say to God, 'I lived up to the best light you shed on my little world, and I dare you to cast me out.' We feel like asking the bishop, 'If God, after all that defiance, shall cast you out, just what do you propose to do about it?'"

Dr. Nowlin took up this blas-

phemous language and disowned it, as it deserved, in his pulpit. Some Methodists said to Dr. Nowlin that the bishop "did not mean" what he said. Dr. N. very well replied: "Then why did he say it?" People are responsible for what they say, and if at any time they say what they do not mean, they should promptly retract the language with ample apology, and should make the retraction as public as was the utterance. Dr. Nowlin has rendered in this, as in other cases, good service to the cause of truth.

Dr. CAMPBELL MORGAN is supplying the pulpit of the Fifth Avenue Presbyterian church in New York City for August. On the first Sunday in the month before the services began he was sitting in the study with the door into the church open. He watched the great congregation come in which filled every seat in the building, galleries and all, and packed the aisles with men and women. Turning to a gentleman who was with him in the study he said: "I do not think the citizens of New York have awakened to the fact that this is the greatest summer resort in the world."

The friend expressing surprise at the statement, Dr. Morgan told him to stand by his side after the sermon was over and he would learn the truth of his remark. The first who came up to speak to the preacher was an elderly couple living in Ohio, followed by a lady from Denver, a couple from New Mexico, another from Montana and several from California. More than fifty had passed before one came who lived in the city, and not one in twenty of the many who came up lived in New York City. Dr. Morgan was right. There is no so-called summer resort which begins to equal New York City.

THERE has recently been a fresh outbreak of lynching Negroes. While this sort of lawlessness is mainly in the South, because the occasion for it is found there, yet it is by no means confined to the South. Indeed, in proportion to the number of Negroes, there are more lynchings in the North than in the South. The main excuse given for lynching in the case of a nameless crime (which is usually the crime involved) is that only thus can justice be meted out without the ordeal of going over the details of the crime in open court, an ordeal from which every noble instinct asserts the victim of the crime should be spared. In the state of public sentiment, there can be no doubt that the criminal in every such case could be duly convicted and punished, but there would be the trial with its horrible and harrowing details.

But lynching is not a remedy for any sort of crime. If our laws do not provide adequate means for the proper punishment of crime, the remedy is to amend the laws as to provide such means. We do not believe this lynching evil will be remedied effectually until something is done equivalent to a suggestion we made some time ago, viz., establish a civil court analogous to the military drumhead court martial and let this court have full jurisdiction in such cases. There could fall and swift justice be meted out according to law, and the harrowing details referred to could be avoided.

Governor LOUGHEANS, of Connecticut, has declared: "I want it distinctly understood that no

man can drink intoxicating liquor in public and remain a member of my staff." What is good for a governor's staff is good for everybody.

The Hon. Geo. W. Carroll of Dallas, Texas, has recently told how he became a prohibitionist. He had a lot of men in his employ, and he found their drinking gave them and him a great deal of trouble. He, therefore, would not allow any of his employees to drink intoxicating liquors. The improvement was so marked that he concluded what was good for his employees was good for every body. At first there was an outcry against him that he was interfering with the men's "personal liberty," but he was firm, and the result proved his wisdom.

The question of saloons or no saloons is to be settled very soon in Elizabethtown and in Lagrange. Elizabethtown has been "wet" all along, but the temperance people are aroused and are seeking to get rid of the saloons. This effort was greatly stimulated by the saloon keeper's knocking Mrs. Carrie Nation down with a chair. It is not in accord with the idea of Kentucky manhood for a man to knock a woman down with a chair, no matter what she says. This performance aroused many who did not sympathize with Mrs. Nation's methods and determined them to drive saloons out of Elizabethtown. We understand the saloon keeper in question is very sorry he allowed his temper to get the best of him and lead him to strike Mrs. Nation. We move that he be forgiven if his act shall result in ridding the town of saloons. The fact that the saloon business leads a man to strike a woman thus, of itself proves that the saloon should be abolished. That saloon keeper would not have done such an act had he been in any other business.

In Lagrange they have had no saloons for some time, and the liquor men are trying to get possession. We call upon the friends of righteousness in Lagrange to rally and to keep their town clean.

SOME of the papers have been advocating opening the World's Fair on Sunday, and it has been reported that this would be done. A Philadelphia paper, seconded by some yellow journals elsewhere, claimed that the officials of the Fair had "discovered" a loophole whereby they might open on Sunday from 2 p. m. to a reasonable hour in the night."

Dr. Edward Thomson, Secretary of the International Sunday Rest Congress, whose office is near the Administration Building, writes us an emphatic denial of the above report. He says "the World's Fair officials have never entertained the idea of Sunday opening." He continues: "These rumors are without foundation. As they are intended to injure the Fair in the minds of all religious and law-abiding people, we hope our subscribers will contradict this report immediately and thoroughly."

By chicanery the Chicago World's Fair was opened on Sundays, and the cause of truth and righteousness thereby injured. The suit to compel closing was subject to the "law's delay," and so, under various pleas, was delayed till the Fair closed; but the decision when it came was against the openers. Let this be remembered. Even if the officials at St. Louis were false to their obligations to the extent of desiring the Fair opened on Sundays, there stands that decision in their way.

Editorial Varieties

The "Texas Baptist Memorial Sanitarium" is to be established in Dallas. They do things in Texas.

An Irishman once publicly declared that he had never put his name to an anonymous letter—never.

The salaries of the Roman Catholic priests of the Pittsburgh diocese have been increased 25 per cent.

Moderator W. E. Powers says that the best prayer for a good corn crop is made from the end of a hoe handle.

The wife of Field Marshal Oyama, the commander in chief of the Japanese army, is a graduate of Vassar College.

Experiments are in progress with a view of dispersing fog with electricity. If success is achieved it will be a great help to navigation and will prevent many disasters.

Mr. A. R. Colquhoun says: "There is no place in modern America for anything small or modest. Mr. C. is an Englishman. Suppose he comes over and settle in America and see?"

At the Long Run Association last week several churches reported "back door revivals." Walnut St., Twenty-second and Walnut, East and Third Avenue, particularly. They put on retired lists the names of those members whose addresses are unknown and did not count them.

Dr. J. B. Gambrell strongly favors denominational control of Baptist institutions. He says: "How many of our Baptist schools have failed—more than half. Yet denominational control has brought us our greatest success and all our safety." Note the words "all our safety."

We are glad that with the approval of Pius X. Padre Genochis' edition of the Gospels is to be freely circulated in Italy. Pius IX. forbade the general circulation of Roman Catholic versions in Rome and Italy. Which of these two Popes is to be regarded as infallible? In many cases the Popes have contradicted each other.

There are still two names on the pension list of the Revolution. Though that war has been over 121 years, the pension list has not disappeared. Of course the soldiers are all dead, but some of the widows remain. If a soldier had come out of that war at the age of 21, and when he was 80 had married a girl 18, his widow, if living, would now be 80 years old.

At the recent meeting of the "Barren River Association of United Baptists" a vote was taken as to whether they would letter off their churches to missionary associations and dissolve. The vote stood 5 for and 8 against. The Moderator announced that he was going to the Missionary Baptists. One church called for its. The information comes from F. M. Stone, Esq., through the kindness of Deacon Wm. H. Newman.

No harm ever yet came to a man or to the cause he advocated from his being a gentleman. In judging of others, however, who do not act as gentlemen, we should bear in mind that in all probability they do not know how. Roughs and toughs will be sure to express their approval or disapproval in rough and tough fashion. And nothing is rougher or tougher than going around repeating slanders behind the backs of the ones slandered.

The marriage of Miss June Dudley daughter of Dr. and Mrs. Richard M. Dudley, and Mr. R. Emmett Harvey, son of Dr. and Mrs. W. P. Harvey, is announced for Oct. 12th in Georgetown. Mr. Harvey is connected with the *Denver Daily Post*, and he has made a great reputation as a newspaper man. It is not long since a complimentary banquet was given to him in the Brown Palace Hotel, Denver, in recognition of his services.

Sir Oliver Lodge favors a religion that makes no reference to sin. He would eliminate the ideas of sin and punishment from Christianity. This is the "higher" form of to-day is not worrying about his sins at all, but just about their punishment." Dr. McGuffey says that this is simply a revival of the paganism of old. The pagans did not worry about their sins, but held by the hand of God they were not like other men who were sinners.

### How to Cure Catarrh

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A box containing enough of the remedy to last one month, will be mailed, postage paid, to any address for \$1.00. If you do not care to order a large box of the remedy before testing it, a free sample will be mailed upon request. Address Dr. Blosser Company, 115 Walnut St., Atlanta, Ga.

Van Buren St.—Pastor Hall's themes were "Christian peace" and "Progressive righteousness."

Preston St.—Pastor Wood spoke on "Paul's trust."

East Mead—Pastor Greathouse's subjects were "Personal revival" and "Knock." Six received by letter.

Marydale—Pastor William spoke on "The friendship of Jesus."

Highland Park—Pastor Gunn preached on "Playing the fool." His summer work in Georgia resulted in over 100 additions.

Hope Mission—Pastor Bruce reported a good week. One man professed faith and was received at McFerran church.

Ormsby Ave.—Bro. Muirhead spoke on "Where art thou?"

#### THE STATE.

Pastor Hunt has been aided in a meeting in Sonora by Bro. G. W. Clark. Six professions at last reports.

Pastor Green is being helped at Salvia in a meeting by Bro. H. F. Searcy.

Pastor Griffith, at Christiansburg, is aided in a meeting by Bro. E. T. Smith, with good prospects.

Pastor C. A. Earl, of Latonia church, refused to accept the call of the Church in Texas. The Latonia saints came him up with great reluctance, and in their resolutions expressing their love for him and their gratitude for his faithful work, they congratulated the Church on having secured such a pastor.

Bro. F. J. Yager reports a meeting in the Antioch church which continued 15 days and closed with 31 additions to the fellowship of the church, 18 by experience and baptism.

Brothers R. Spillman, Geo. Smith and W. J. Grubb, the committee of the First church of Dayton, send the resolutions passed by the church on the resignation of Pastor W. B. Hall. The church appreciates greatly his work, and the prosperity which has been granted them during his pastorate. Bro. Hall has been called to Texas—the Texans have a way of coveting our best men. But when we heard last that he had not decided, and we hope some Kentucky church will call him so loudly he will not hear the voice from Texas.

Pastor L. C. Kelly writes from Sharpshurg: "Please change my paper from Flemingsburg to this office. I have resigned at Flemingsburg, to take effect second Sunday in October, and have accepted the church here. The outlook is good. We will begin a meeting here on the 12th, and are praying for a great revival."

Pastor W. W. Williams writes from Leitchfield: "Last Sunday I closed my first year as pastor here. We are thanking God for the progress we have made. We have increased in missions and in additions. The work at Caveville also gives us cause for thankfulness. We are building a new church there. Had hoped to have completed it in time for the Association, which meets here on Sept. 28, but find we cannot. Hope to see you there. I closed a very good meeting at Millwood last week."

Bro. W. H. Robinson, clerk, writes: "West Union Association meets this year with Friendship church, Lone Oak, Ky., Oct. 12, 13 and 14. Those wishing to come by rail will come to Paducah. There will be arrangements to meet all who give notice of when they will be here."

In a note from Bro. T. T. Martin, we are pleased to learn of his continued success in the evangelistic field. He has engagement to hold a meeting with Bro. Gill of East church, Louisville, beginning Nov. 13th. This will be the eighth series of meetings conducted by Bro. Martin in Louisville. It is proof that Louisville churches covet the best gift.

Pastor Ryland Knight writes from Ashland: "I have returned here to take effect the middle of October, to go to the Calvary church, Richmond, Va."

Pastor J. B. Hunt writes: "I have recently returned from assisting Pastor E. B. Howell in a series of meetings with the church at Hazard, Breathedridge county. The church was graciously revived and 14 souls added to their ranks. This is the third meeting I have held with this church. They are a noble people, and their pastor is a bright, wise, congenial, commanding young man. May the Lord bless both church and pastor."

Pastor C. T. Brookshire writes: "We had just closed a grand meeting at Pleasant Valley church, Newport. The church had for years tolerated alien immersion, consequently all manner of "isms," down to the heterodoxical holiness craze, all of which is unscriptural. The first addition we had was on alien baptism. The attending minister, Bro. E. H. Brookshire, presented the Gospel with such clearness and force that the chain of relation between the church and various "isms" was made so clear that none could err therein, and the one that I mentioned above, that was received on her baptism was convinced and demanded baptism. Many others from that same church were gloriously converted, and submitted to the ordinance of baptism. We had 31 additions in all, 29 for baptism, 1 by restoration and 1 came under the watch care of the church. The writer accepted this pastorate Aug. 6. We are still expecting great things of the Lord. Brethren, pray for us."

Pastor Theo. V. McNeal writes from Providence. "Friday marked the closing of one of the best meetings in the history of our church. Bro. M. E. Staley, of Morganfield, preached for us and completely won the hearts of pastor and people. He is an earnest, consecrated man of God and preaches the Gospel with power. His style is pure, simple and forcible, and his sermons produced a wonderful effect upon the people of Providence. We had excellent congregations at every service. The Holy Spirit greatly revived and blessed our church, and we are moving on with new life and vigor. Twelve were received by baptism, and 3 by letter. God be praised for His great goodness and mercy and love. To Him be all the glory and honor."

Pastor J. J. Wilcox writes: "We have held two meetings in the last four weeks, and had the assistance of Bro. J. Ben Sims. The first was at New Salem church, Hardin county. There we labored ten days. There was no visible results more than the church was revived. The second was at Spring Creek church, Meade county. The meeting resulted in 11 additions, 9 by experience and baptism and 2 by letter; the church was much revived. We were here 11 days, and Bro. Sims did most of the preaching. It came to us as a stranger, but we soon learned to love him. His preaching was plain Gospel truth, and he endeared himself very much to the people at both churches."

#### OTHER STATES.

Pastor W. T. Cantrell writes from Mingo, I. T.: "We have just closed a gracious meeting at Terral, I. T. Several additions to the church. Please change my paper from Mingo, I. T., to Bradley, I. T. I am well pleased with the paper. It is one of our strongest Baptist papers."

Bro. J. F. Heacock writes: "I have just closed a good meeting with Vernon church in Andrew county, Mo., in which the church was greatly encouraged and strengthened. Many brethren of the church never taken any part publicly, are now praying and testifying in public. Six were baptized, 2 were restored and 3 received by letter. The collection for district missions was increased more than four-fold."

W. B. Holcomb is pastor at Magee, Miss. He is assisted by J. R. Hobbs, of Mt. Sterling, Ky., in a meeting beginning Aug. 30 and closing a week later. Thirty-four accessions. Of these most were grown men and women, prominent as merchants, bookkeepers and doctors. The town was greatly stirred and the church will locate pastor for half time, building a house.

Pastor A. D. Carpenter closed a five years' pastorate at Beth Eden church, Denver, Colo., on Sept. 11th. After a brief vacation spent in Oregon, he will enter upon his new duties, to which he has been called, as evangelist for the Baptist Convention of Western Washington.

Pastor V. L. Stommel writes: "Have just closed a very delightful meeting at the Healing Springs church, Va. We had large crowds at both the morning and evening services. Meeting closed last Sunday night having had 18 conversions. Bro. Cook, who is pastor of this church, is a graduate of Berea college, Virginia, and is doing fine and lasting work in his church and community. He expects to attend the Summer in the near future. It was a great pleasure to be back in my old state and mingle with many of my friends, but the greatest delight was in preaching the Gospel in revival meetings and souls converted. I am ever on my feet in the afternoon, and on my feet who so kindly gave me a vacation of five weeks."

### THE CONVENTION'S PERIODICALS

PRICE LIST PER QUARTER	
The Convention Teacher	60 12
Bible Class Quarterly	2
Advanced Quarterly	2
Intermediate Quarterly	2
Primary Quarterly	2
Lesson Leaf	1
Children's Leaf	1
Kind Words (weekly)	18
Youth's Kind Words (semi-monthly)	6
Baptist Boys and Girls (large 4-page weekly)	6
Childs' Own	75
Bible Lesson Cards	24
R. V. P. U. Quarterly (for Young people's meetings) in order of 10, each	6
B. Y. P. U. SUPPLIES	
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#### SPECIALS FOR THIS WEEK.

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Pastor J. W. Ruse, of Rocky Hook church, N. C., baptized 69 into the fellowship of said church as the result of a meeting in which he was assisted by Pastor C. W. Duke, of Elizabeth City, N. C.

Bro. John H. Eager spent the last week in visiting various points in Eastern North Carolina, representing the Seminary. He has succeeded in putting the claims of the Seminary before this section as never before.

Pastor E. E. Hall writes: "The Olive Branch church of Turtle Creek W. Va. was organized in 1824, and has always been a prosperous and charitable church. Bro. W. B. Hicks and C. M. Roberts have just closed a 16 days' meeting held at this church, which resulted in 23 conversions and about 30 restored to the fellowship of the church; 37 were baptized by Bro. Roberts and 3 await baptism. Our church is a power in the world for good."

Last week we had a pleasant visit from the Rev. A. E. Brown, the Superintender of Mountain Missions and Schools for the Home Mission Board. He is giving special attention to school work. Ten thousand dollars have been voted by the Home Board to this mountain work. Bro. Brown has not sufficiently matured his plans to give details. He is giving his present attention chiefly to studying the conditions of the field.

The cash receipts of the Home Board from May 1st to Aug. 15th were \$5,033.30. Of this Georgia furnished only \$92.30 and Texas only \$27.35. Of course these states will be heard from later, but all of us should remember that the expenses are continuous, and now our field of the Convention year is gone. South Carolina leads the list in contributions to the Home Board. (Home Field for September) with \$1,513.42; Kentucky follows with \$1,056.92.

Bro. Seth M. Connelison, of Bransford, Ky., wants to correspond with those who have purchased new pews and want to sell at a bargain their old pews. E.

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#### DEAR RECORDER—

Please let me add a postscript to my report of the Ohio County Association. In the first place, why did "they" get my name signed Okey?

I failed to state in the report that we had nearly 200 members added to our churches by experience and baptism. But what I wanted to report especially is that our District Board has engaged Eld. P. E. Herndon, of Cave Spring, Ky., to give his full time to our mission work to the end of this year. We look for great things from his work. His first meeting will be at Dundee. I go Monday to assist Bro. J. W. Campbell in a meeting at Stuart's Creek. E. W. Gammill.

Beaver Dam, Ky.

Subscribe for the Recorder.

### AMONG THE Churches.

#### LOUISVILLE.

Walnut St.—Bro. W. P. Harvey and Pastor Eaton spoke on Dr. Lorimer—"The shell be called great in the kingdom of heaven." Pastor Eaton's night theme was "God." One baptized. Evangelist M. F. Ham begins Oct. 2nd.

Broadway—Pastor Jones preached on Dr. Lorimer—"a prince and a great man hath fallen"—and on "Some vacation impressions." Two received by letter.

Chestnut St.—Pastor Weaver's topics were "The one sacrifice" and "Haman, or pride and selfishness."

East.—Pastor Gill's themes were "The all of Pentecost" and "The disabling power of sin." Evangelist T. T. Martin is to aid in a meeting the middle of November.

McFerran Memorial—Pastor Hamilton's topics were "Discovering the will of God," and "An old-time revival." One received for baptism. Beginning Sept. 25th, there will be a week's meeting in behalf of the Sunday School.

Twenty-second and Walnut.—Pastor Crey's subjects were "Cost of consecration" and "Constraining love." Bro. Massey is to aid in a meeting in October.

Pastor Foster spoke on "The twelve apostles." At night there was a people's meeting with reports of work.

Franklin St.—Pastor Jenkins' subjects were "The Holy Spirit's work" and "Looking to Christ." One joined by letter and one baptized. Bro. Charles L. Graham licensed to preach. Bro. Hamilton will aid in meeting next month.

German—Pastor Janzen preached on "The great commission of the Old Testament" and "The test of Christianity."

Highland—Pastor Dawes' themes were "A prayer and doxology" and "The preacher at your funeral." Three joined by letter.

Lynn St.—Pastor Watts spoke on "World evangelization" and on "The devil's opposition to the Christian's incentive to foreign missions." One joined by letter.

Parkland—Bro. C. W. Chadwick's topic was "Christ's mission our mission." Pastor Taylor preached in Henderson.

Portland Avenue—Pastor Longier preached on "Fear and faith" and on "The unifying power of the Gospel."

Southeast St.—Pastor Clark preached on "Jesus" and "The fountain of sin." One received for baptism.

Third Ave.—Pastor Allen's topics were "Delighting in God's will" and "God in the heart."

Twenty-sixth and Market—Bro. W. C. Wood preached on "The straight way" and Pastor Reed on "Rewards for service." Inebians in Sunday School. Pastor Reed is sorely bereaved in the death of his mother.

Henderson—Pastor Alford preached on "The resurrection" and "The resurrection." Four baptized.

Thirty-sixth and Grand—Pastor Heilig spoke on "Christian fellowship."

Oakland—Pastor Walker spoke on "The resurrection" and "The resurrection." One baptized.



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Little Ones.

THE SOAP-BOX GARDEN. BY ROSALIND RICHARDS.

The children sat in a row on the fence, dangling their feet. They were trying hard to think of something to give to Johnny Henderson who had had a bad fall when they were all playing in the barn. The doctor said that poor Johnny would have to lie still nearly all summer, and the children did not see how he was possibly going to bear it.

"We ought to buy him something very nice indeed," said Nan, "for it was our barn he fell out of."

"What is the use of saying that," said Bobby dolefully. "You know perfectly well we have only got nine cents left from our allowances, for we have counted it at least six times this morning. I wish we had never bought that garden squirt. It cost a great deal more than it has ever squirted."

"We might give him the guinea pigs," suggested Barbara. "They do not smell so very much, and we could feed them for him every day."

"I don't think Mrs. Henderson is the kind of a person to take at all to guinea-pigs," objected Bobby; "even mother says they are untidy."

"I have been thinking of a thing," said Brother slowly from his end of the fence. "I have been thinking of it all the morning. He said that what he minds most is that he can't have any garden while we are having ours. Why can't we make him a little garden for him to have beside his bed?"

The children jumped down excitedly. "O," said Nan, "but I don't think Mrs. Henderson would like gardens on the floor."

"How stupid you can sometimes be, Nan?" said Bobby. "It will be perfectly splendid. He doesn't mean on the floor, do you, Brother? He means in a box, and here is a wooden soap box in the barn."

"And Mother promised us geranium slips?"

"He can plant apple seeds and have an orchard!"

"And he can use the squirt!" There was never a more delightful garden. Mother let them paint it themselves, from a pot of dark green paint they found out in the barn. They filled it with fine, rich earth, sifted and crumbled with their own fingers, and then came the planting, which Papa helped them with, showing them how to draw straight little furrows for the seed, and whittling white stakes to mark the ends of the rows.

"Of course nothing will probably show for weeks," the children explained to Johnny, lying hot and restless on his sofa, "and perhaps nothing ever will come up at all, because of its being only in a box, but if they do grow, it will be so exciting!"

They did not have to wait long. The houses are close to gether, and on the fifth morning the bell which Bobby had rigged with a string from his window to Johnny's rang excitedly.

Johnny was sitting up, flushed with pleasure, the languid look all gone.

"Look!" he said, "here in the corner! Something green is showing!"

"It's the radishes!" shrieked Nan, "it actually is! See their darling little green shoots poking up, with the seed-husks still on their heads! And just beyond the ground is cracked to show where more will come!"

"Perhaps the lettuce will show tomorrow," said Barbara, in an awe-struck whisper. "It's here in the next row, and then comes the beans. O John, and perhaps you can have them for supper when you are grown up—I mean when they are! And Brother thought of it all himself," she added generously.

The next day the radishes were fairly up, sunning their red stems in a brave little row. Four days later the lettuce, and then the fat, yellow-green noses of four hyacinths, for this was a very mixed-up kind of garden. The children were absorbed in watching, and very nearly drowned the poor soap box at first in their zeal for watering it. There were the radish and lettuce seeds which they had bought with their own money, beans from the kitchen, some corn, the hyacinths which Mother gave, two geranium slips, and orange and lemon seeds, which actually sprouted and sent up the shoots of four tiny trees!

Long after everything was accounted for, a curious dark shoot showed in the middle of the bed. The children looked and wondered.

"Perhaps it is a lily, and got here by mistake," suggested Nan; "perhaps a water lily!" "Don't be foolish," said Bobby, "perhaps Cook or somebody has put in an onion."

"I know what it is," said Brother slowly, "it is my date palm. Nan said that I was swallowing my date stones, but instead I only sucked and sucked them, and I planted them here in the middle, and now one has come up. I thought it would."

"O-o-o-o-o-oh!" said Barbara in a long sigh of rapture, "and when it is big enough we can have an oasis of our very own, at least of John's, and sit there when we are playing camel and eat dates."

Everybody laughed, and just then Mother came over with a covered basket.

"I have brought some of our honey, John," she said, "because I do believe the bees made part of it from your hyacinths. Here are fresh rolls, too, and I thought you could all have a little feast together. But what I really came over to say was that Papa is so pleased with the way you have kept your gardens that he is going to let you have the corner of the big garden, where the strawberry bed is, all to yourselves. It is right next your raspberry bed, John, and your mother says you may have part of that for your own as soon as you are well. You can take down the fence, so that it will be all one garden, and if you will raise strawberries and raspberries for me, I don't see why you can't earn money enough to build the summer house you were talking about, and for all the lilies and roses you want besides!"

The Congregationalist.

Knicker: "Lucky fellow Jones." Bocker: "Yes. He dreamed he spent a day in Japan, and now the publishers are bringing out his profusely illustrated study of the country."

"I see that the enemy broke into the Scotch line to-day," said the Duke of Wellington to the commander of a Highland regiment.

"Aye, sir," was the response; "but they didn't break out again."

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PADUCAH.

I am glad to report Baptist affairs are moving on well in our city. I have just returned from a very pleasant vacation spent in St. Louis, Cincinnati and Russell Springs, Ky. While away, my good people went into my study and refitted it in beautiful style, and then they gave me such a warm welcome that I must be a better preacher and pastor to be worthy of such noble saints. It cheers the heart of a pastor to be thus welcomed home. This church has done the best work this year in her history. One hundred and seventeen persons have been received into fellowship since January. There have been but few Sundays this year without additions to the church. Then our people have a larger spirit of missions than ever before. We pay the salary of Bro. W. H. Tipton, who sails in a few days for Canton, China. Our congregations have grown large in numbers and spiritual power. Many of our people take great interest in soul-winning. Our prayer-meetings are meetings of spiritual strength and development. There is much unity and Christian fellowship; divisions and jealousness seem to be merged into laboring for the salvation of souls and building up the kingdom of our Master. We are full of hope as we start into the autumn work, and we are praying and expecting greater things and larger blessings than ever before. The Lord seems to be moving the hearts of the people for blessed results. It is a great joy to feel the spiritual force of the brethren and sisters in their labors of love. While I was away they were greatly blessed with fine preaching. President P. T. Hale charmed the people with two great sermons and Dr. J. S. Cheek showed that he has but few equals as a preacher; then our Bro. McNielly stirred the hearts of our people as he always does. There was no lag in the work while I was away, so we start into the work expecting great things from the Lord on whom we lean and whose servant we are.

G. W. PERRYMAN, Paducah, Ky., Sept. 4, 1904.

THE WORLD'S FAIR.

The verdict has been reached by the people, and it is unanimous. The Louisiana Purchase Exposition is declared to be the greatest, grandest World's Fair the world has ever known. Those who visit it are heard to quote the words of the Queen of Sheba of old, "the half has never been told."

And with the exclamation of praise and delight are mingled words of sorrow and regret. Regret that this beautiful Dream City is but a dream, and like a dream must vanish. In a few short months these magnificent palaces, stately state buildings, novel and entertaining pike creations, foreign edifices, villages, etc., all must go. It will be but a memory. The visions of a dream that linger long and pleasantly in the mind.

Of all the buildings erected both in and outside of the World's Fair Grounds because of the Exposition, but two will remain as monuments of the most magnificent effort of modern times. These two are the great Art Palace on Art Hill behind the beautiful Cascades and Terrace of States, and the Hotel Epworth at 6000 Washington Avenue, on the north side of the grounds.

The Art Palace will be presented to the city of St. Louis as a permanent Art Museum in Forest Park. Here will be gathered together a magnificent collection of painting and statuary that will be the greatest in the West.

Hotel Epworth after the Fair will be located in the most beautiful residence district in St. Louis. It has all the conveniences of a first-class modern town-town hotel, and is within only a four minutes' walk of the World's Fair Grounds.

The building was planned and built as a World's Fair hotel, and its location for that purpose is ideal. It overlooks the Exposition grounds and Forest Park. It has a magnificent roof garden of 21,000 square feet, which is a delightful place to gather in the cool of the evening to view the magnificent illumination and pyrotechnic display in the World's Fair Grounds.

The Epworth contains over five hundred rooms, all being outside exposure. There is not one dark inside room in the whole building, so well is it planned.

One of the features of the house is the large Convention Hall on the first floor. Many conventions have been and will be held therein. Among them being the National Eclectic Medical Association; N. P. A.; Order of Hoo Hoo; N. A. A.; N. D. A.; C. G. A.; F. M. C.; N. B. D.; N. N. G. A.; and many others.

Services are held in the Convention Hall every Sunday for the convenience of guests. Clergyman of prominence all over the country who are guests of the hotel, officiate, and many inspiring sermons have been heard by large congregations, representing nearly every State in the Union. Meetings are sometimes held on the Roof Garden and in the parlors.

The dining room seats over 500 people at one time. It is a cool and pleasant room on the first floor. The service is a la carte.

The character of the hotel and its guests make it an ideal World's Fair home for ladies without escort.

DEAR RECORDER—

The many friends of the Southwestern Baptist University, at Jackson, Tenn., are gratified at the evidences of prosperity and advancement in that splendid institution. Several thousand dollars have been expended upon the grounds and buildings, and in thoroughly equipping the laboratory for biological and other studies. Elegant porcelain-lined bathtubs have been placed in the dormitories, new furniture has been added, and new paper and paint have made things almost new. The authorities look for the greatest opening on September 7th in their history.

Very sincerely yours, P. T. HALE.

DEAR RECORDER—

Having come to Dawson for my health, I find that the Baptists have no church house and the membership is very weak and Christianity in general is at a very low ebb. I find that the waters here have a great healing power, and for the God-given wealth that underlies the soil, in water and coal, it seems that the Christian people should be awakened to their duty as Christians and work for the Master with greater zeal.

Yours respectfully, Max S. O. THOMPSON, Dawson Springs, Ky.

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PRAYER IN EARNEST.

A true story.

Years ago I took in my home a domestic—an African true to the letter, a dejected, hungry girl. I gave her of all the best I had to eat, clothed her in nice warm clothes. She seemed to appreciate all I did for her. I tried to teach her the plan of salvation, to trust her Saviour, but her ideas were confused. I did not succeed very well. You see by that I am a missionary, and believe in the words of the song, "There are heathens at your door." I think it every woman's duty to study the welfare of her servant's soul as much as to give five dollars to foreign missions. If she does not she loses a golden opportunity. But I am leaving my subject.

One cold winter day I wanted to go visiting, and she proposed to keep the house, which she did to perfection, with one exception. I had a pint bottle of old whiskey and rock candy in my wardrobe. No doubt she had tasted it, or wanted to before, but appetite overcame her that day and she drank it all. When I went to put my wraps away I saw what had happened. I was at a loss to know what to do. I didn't want to turn her out in the cold; I could not tolerate such a habit. I studied a moment, and the thought came to me to awake her on the subject of doing right. I went to the kitchen; not finding her there, went on and found her busy milking the cow. With a look of horror depicted on my face, my whole frame trembling, I wrung my hands and cried, "Georgia, Georgia, some one has drank my bed bug poison! Some one will die before midnight." To my astonishment she upset her bucket, fell on her knees, and such a prayer you never heard uttered by an ignorant girl. I witnessed it with tears and a headache. A sense of guilt overcame me for the fib I told, and I must say I prayed too, but I believe that prayer was the means of that ignorant girl's peace with God. I never caught her in anything like it afterwards, and she manifested perfect trust in Jesus ever after, believing He saved her life. I never revealed the truth to her, having repented sorely when I saw her so much in earnest. I felt no further confession was needed. That proved to me that there are ways and means even where we least expect.

MARGARET D.

OWEN ASSOCIATION.

This body convened last week with Caney Fork church, Owen county. The writer had the pleasure of meeting with the brethren the second day of their Association. Bro. G. W. O'Bannon was moderator, and F. M. Goddard, clerk. Found Pastor N. L. Thompson, popular as pastor and preacher, and that he and his deacons had made ample arrangements for one of the most successful meetings held by Owen Association. Found Bro. J. W. Waldrop on hand attending, as has been his custom for many years, to the interest of the WESTERN ASSOCIATION. On the trip from Elkhorra Association to Owen Association I had as companions Bro. Geo. E. Cox, Secretary, Ministers' Aid, and Dr. Young, the great temperance agitator and orator and representative of the Interdenominational Temperance Alliance. You see I had no time to get lonesome. H.

LONG RUN ASSOCIATION.

This body had a delightful session last week with Pleasant Grove church, Bullitt county. Pastor Martin and his people, and, indeed, the whole community, did handsomely. Bro. W. E. Powers, J. Henry Burnett and I. T. Woodson, Sr., were unanimously elected Moderator, Clerk and Treasurer respectively. The annual sermon was by Dr. W. W. Hamilton on witnessing for Christ—earnest, impressive and spiritual.

Walnut Street, 22nd and Walnut Sts., East and Third Avenue, reported what has been called "back door revivals." Many names of members whose whereabouts are not known were put on retired lists, and not reported. Walnut St. put on the retired list over 600 names. Of course these persons were not excluded, and whenever they turn up they will be properly recognized.

There were not the usual number of visiting brethren present, probably owing to the difficulty of reaching the place of meeting. President Taylor of Georgetown College, was there, and made a ringing speech for denominational education. A fine opening of the new session is expected.

Moderator Powers, by special vote of the body, preached in the tent. He spoke of the "better country," tenderly and joyously, and he made us feel that Heaven was not far away.

The number of baptisms reported for the year was 480 and the number of members, 11,616.

The next meeting will be with Pleasant Grove church, Jefferson county, and then the church will celebrate their centennial. Bro. Geo. C. Cates is to preach the sermon, with Bro. W. E. Foster, as alternate. Bro. W. E. Powers was appointed messenger to the Southern Baptist Convention.

DEAR RECORDER—

I desire, as one of Bethel College boys, to extend my heartfelt thanks to the brethren and sisters of Western Kentucky for their kindness rendered me while in their midst, through the WESTERN RECORDER, one of the best papers in the South.

I was appointed by the Board of the Blood River Association as their colporteur during my vacation. I spent the entire time, 74 days, in their service. Traveled in their territory 919 miles, visited 1,385 homes, found 81 homes without the Word of God; those of that number who would not buy I gave Testaments; sold \$188.99 worth of books and Bibles; held two meetings, or helped in them; assisted in the organization of a church in a very much needed part of the Association, it being five miles from any Baptist church. I indeed enjoyed the work very much.

The brethren who read the RECORDER, I believe, are doing the most for missions. O that all of us would arouse to a sense of duty and be true witnesses for Christ at home and abroad, as commanded in Acts 1:8!

E. L. HOWARD, Russellville, Ky., Sept. 9.

The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the agonies of doubt by doing Christ's bidding; the only cure for timidity is to plunge into some dreadful duty before the chill comes on.—Rutherford.

My name on a lamp-chimney says, "Pay double for me; I give double light and don't break."

MACBETH.

How to take care of lamp, including the getting of right shape chimneys, is in my Lites; sent free.

MACBETH, Pittsburgh.



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OPIUM

When we come to Christ he puts us to school, and the Holy Spirit is our teacher in all things that pertain to business.—R. J. Campbell.

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Many "modified" soaps are available but plain soap performs best. Glenn's Sulphur Soap is not only a fine toilet soap, but contains powerful germicides which is the best thing known for beautifying the skin—to make the complexion smooth and free from pimples.

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Insist on having the genuine.

Get a cake at all drug stores or mailed for 25c. by The Cassell N. Critchfield Co., 13 Fulton Street, New York.

**The Farm**

W. S. Tuttle bought of Simon Well 25 feeding cattle, weight 1,230 pounds at 4 cents.

J. E. Kern sold three horses to Ass Jewell, of Cincinnati, at an average of \$200.—Paris Kentuckian.

Roger Gannon bought of W. E. Tuttle 18 feeding cattle, weight 1,200 pounds at 4 1/2 cents, with \$1 per head off.

**THE CABBAGE LOUSE.**

The lice appear on the plants soon after they are set out in the spring and gain nourishment by sucking the juices from the plant through their slender beaks which are thrust into the tissues of the plant. The fact that they thus suck the sap instead of eating the leaves is important, for it at once precludes the use of a poison like paris green for the reason that it would only remain on the surface of the leaves while the louse would continue to suck the sap from within. The lice multiply very rapidly by giving birth to living young (instead of laying eggs as is the case with most insects), and soon, as a result of their attacks, the leaves begin to curl in such a manner that the lice are hidden, even though abundant. Later, the leaves wilt over and the plant dies.

Nearly all of the plant-lice are more apt to be destructive during cool, damp seasons, and the abundance of this pest this spring is no doubt due to the prolonged cool weather. When it gets dry and hot, they are apt to disappear. This same statement holds true with regard to the cotton-louse also.

Of course, you must have a pump to do this work. If our fruit-growers and market-gardeners are not willing to provide themselves with good efficient spraying-apparatus, they must expect to lose a great deal from the attacks of insects.

FRANKLIN SHERMAN, JR.,  
Entomologist of Department of Agriculture, Raleigh, N. C.

**SHEEP NOTES.**

Sheep have excellent digestion and hence they utilize food to the fullest degree.

If sheep are not kept constantly in good condition the quality of the wool is affected.

Frequent changes of pasture makes fat sheep. It will not pay to rear poor sheep for market.

Sheep should always be fat when marketed. Fat is produced cheaper than lean, hence there is more profit.

**TAINED BLOOD**

Columbus, Ohio, May 19, 1904.

Some four years ago I was suffering from impure blood and a general run-down condition of the system. I had no appetite, was losing flesh, and had gone through feeling that inside me was boiling. I began the use of S. S. S. after taking seven or eight bottles my blood was cleared of all eruptions and I looked ruddy, healthy glow that assured me my blood had been restored to its normal, healthy condition. My appetite restored, as I could eat anything put before me, and as I regained my strength I increased in weight, and that "tired feeling" which worried me so much disappeared, and I was once again my old self.

I heartily recommend S. S. S. as the best blood purifier and tonic made, and strongly advise its use to all those in need of such medicine. Victor S. Struening, Cor. Barham and Washington Aves.

**CANCER**

25 years experience in the treatment of cancer. S. S. S. is a scientific treatment and effective. It is a blood purifier and a general tonic. It is a cure for all cancers. It is a cure for all cancers. It is a cure for all cancers.

Kentucky is getting the lion's share of prizes in the fine stock show at the World's Fair, as was to have been expected.

James A. Patton, a big grain operator of Missouri, predicts \$2 wheat, basing his opinion upon a personal tour of the Northwest.

A New York man sold nineteen chickens for \$3,400 and they were shipped to Berlin to show the Old World what the United States has to crow about.

There is a scarcity of breeding ewes on the market this fall. Some of our farmers who made arrangements early, secured what they wanted but many have not been able to do so.

An eastern poultry food firm offered \$500 in prizes to the five nearest correct guesses on the number of feathers on a hen. The highest estimate received was 600,060,017, the lowest 0. The correct number was 8,120.

W. M. Robb shipped last week 134 ewes, which averaged 141 lbs. They were purchased by R. P. Taylor, Prewitt Bros. and W. D. Judy and cost 3 1/2 cents. They were shipped to New York and will be exported.

C. Alexander, Jr., of Hutchison, has 250 acres of hemp. S. G. Clay has 24 hands cutting his 60 acres of hemp. Hand work is receiving \$4 per acre; machine work, \$2 per acre. John Lutes, the well known stock trader of Stanford, while here, sold to E. B. Hutchcraft and others, 250 head of sheep at \$3.50 per head.—Paris Kentuckian.

The corn crop is made and while later rains would cause the ears to fill a little better at the ends and would help late corn, still the bulk of the crop is made, and in this section it is a record-breaker. The acreage is larger than usual as some wheat was plowed up last spring. We have heard of no sales so far, but unless the drought in the corn belt north of the Ohio River and the excess of rain in some parts of the West should have a tendency to put up prices, corn will not be high here this fall.—Winchester Democrat.

J. Simms Wilson bought of L. A. Soper, of Little Rock, 11,000 bushels of bluegrass seed, at 42c per bushel. F. M. Lockridge sold last week 13 head of 1,200-lb. feeders, to be taken from October 1st to 10th, at 4 1/2 cents per lb., plus a premium of \$1.00 per head.

O. H. Deane, of Wellington, Menefee county, sold last week 75 head of hogs, average 101 pounds, at 5 cents. It was an extra good lot. He also sold to Bert Over five sows and pigs at same price.—Mt. Sterling Advocate.

**REMEDIES.**

After the heads have been taken out of the cabbages, the remnants should be destroyed so that the lice cannot continue to live and multiply upon them. Vast numbers of the lice are thus produced after the crop for the year has been made, and they make provision for a large crop of lice for the next spring. It is of great importance, then, for the cabbage grower to clean up the remnants as soon as the crop is gathered.

The direct remedy to be applied when the louse is present and destructive is simple, though it is very difficult to make the application sufficiently thorough so as to reach them all, and two, or even three, applications may be necessary at intervals of five days or a week in order to check them effectually. We used an ordinary laundry lye soap, which we shaved into pieces in a kettle of water and dissolved over a fire. One and one-half pounds of the soap were thus dissolved in two gallons of water, when more water was added to make four gallons in all, which was then applied with a knapsack pump. In other words, the remedy is to use lye soap at the rate of one and one-half pounds to four gallons of water, and applied as a spray.

Owing to the fact that the lice are covered with a fine grayish powder, they have a strong tendency to shed water and there must be enough pressure on the pump to throw the spray with considerable force so that the lice shall be completely wet with the application.

The curled leaves offers another difficulty, for they prevent the ready entrance of the spray. We found it perfectly practicable (and best) to have a boy, bare-foot and with sleeves rolled up, to protect clothing, to go along and nimbly turn the leaves to and fro with the hands as they were being sprayed so that the treatment should reach them more thoroughly.

We made tests of other strengths of the soap and of kerosene emulsion, all of which were effective, but we decided upon this as being the most desirable from its simplicity and results.

When a man has improved his flock until he can sell his poorest sheep at remunerative prices he can then afford the best.

There are very few animals that are as dainty and choice about their food as sheep.

Under present conditions of sheep raising the farmer cannot afford to keep sheep for any one object.

If a sheep is not making a good growth, raising a lamb or two into market condition, it is not profitable to the owner.

With sheep a change of pasture will be found an advantage when the flocks can be put in a better place.

To make sheep raising profitably young, uniformly well-wooled sheep to grow heavy fleeces of merchantable wool are needed.

Sheep insist upon being kept constantly in a healthful condition to yield sound fleeces of valuable wool.

A short-legged, short-bodied sheep is often heavier and will produce more wool than one that looks to be twice as large.

A sheep should never be caught, held or lifted by the wool, but be caught by the hind legs above the hoof or by the neck.

At any time the time required to fatten sheep depends somewhat on their age and condition at commencement.

It is often the case that the wormy fruit in the orchard can be consumed to a good advantage by the sheep.

The sheep raiser who is not progressive cannot expect to attain perfection in his calling.—Farmers' Voice.

Prof. Carlyle believes that fully 80 per cent of the semi-arid lands of the West can never be used for anything but stock raising.

Considerable loss by rot in Colorado potatoes in storage on the divide has been reported.

Montana is the banner sheep state of the Union with \$5,000,000 worth of sheep owned within her borders.

Fertilizer goods sold in Rhode Island are found by the state experiment station this season to correspond more nearly with the guarantees than in any one of the past five years.

Where the Angora reveals in the dry cold of a severe winter the common short haired animal would freeze to death.

A new disease of raspberries, cane blight, has appeared within a few years in New York and is prevalent in Ohio, Wisconsin and Connecticut.

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**Items of Interest**  
News the World Over.

We have before spoken of the triumph of the mosquito in New York and suburbs, just when feeble men have been congratulating themselves that they have found a way to lessen his numbers. Now he has won a more formidable victory still in Texas. The section men and local agents of the Sabine & East Texas division of the Texas & New Orleans railroad had been driven away in confusion by the victorious mosquitoes. The general officers resolved to do battle and went on a special train to the scene of action only to beat a hasty retreat. The line has been shut down and the mosquitoes are monarchs of all they survey.

Not content with putting into concentration camps so many people in the island of Luzon, Gov. Wright has ordered the imprisoning of all the people, men, women and children, in three districts of the island of Samar. Yet the claim is loudly made that all is peaceful in Luzon and Samar, though the Moros are still fighting for their independence. Such reconcentration camps are worse when allowed unrehearsed by the people of a free republic than when established by Weyler, the general of a monarchy.

In India the government employs 38,000 hunters who give their time to destroying the savage wild beasts and the poisonous snakes in the forests and jungles. Yet in spite of this, 25,500 people were killed by the tigers and snakes chiefly in India last year. The most effective way, it seems, would be to drain the jungles and cut out the bushes in an open forest the dangerous animals would have no such advantage as they have now.

The submarine torpedo boat Porpoise was being prepared for a run near Brenton's Reef lightship, when she sank in 1,000 feet of water. After many difficulties she was at last raised leaking badly. The ways of modern warships in times of peace are interesting to those who neither have to go in them nor pay taxes for their building.

There has been a fight with the Filipinos in the island of Leyte, in which Capt. H. Barrett was killed. A superior force of Filipinos laid an ambush for Barrett's force. How many others were killed, no one knows, but the dispatch did not say. There has been renewed fighting also in the province of Misamis, but Col. Harbord has gone to the scene of action, and it is confidently believed he will soon stop the fighting.

A most interesting mound has been opened in Ross county, Ohio, and many relics of the mound builders were found. In one place were arrowheads, the discovery of which Mr. Mills, who opened the mound, thought at least 1,500 years old. A hole in the center of the room 10 feet deep was the cooking stove. Stones were heated red hot in it and food cooked on them. Mussels formed one course and 20,000 shells were found. Deer bones neatly chopped to five inches in length are thought to show they stewed their venison. Some of the corn, beans and hickory nuts provided for the feast were found in the room.

The registrar's report of births and deaths in England in 1902 has been published. There had been no further falling off in births, the rate being the same as in the previous year, but that is below the average of previous years. The death rate was 16.2 per 1,000, the lowest since 1877. London is shown to be the healthiest city in the world. The number of deaths from cancer was 57,875, an increase of 2,384 over the previous year. The rate both among men and women of deaths from this terrible disease was the highest on record.

The London Daily News has a dispatch from Berlin telling of a wonderful horse named Hans in that city. Prof. Meubius, one of Germany's great scientists, and Director of the Zoological Museum of Berlin, has written a lengthy article about him. He can do simple sums in arithmetic, giving the answer by stamping his front hoof on the ground, can count 100, and can spell words of one syllable and of two syllables. Some of the words must be added to five to make whole he answered them. Prof. Meubius lays special stress on the fact that the calculations of Hans are undeniably real mental work and not the result of mere training. We doubt, however, Hans ordinarily has a clever trainer who can make signs that the Professor did not see.

**DEATHS.**

For actual subscribers we insert an obituary notice of 100 words free. Single notices cost a word for all over 100 words invariably in advance. Count the words and you know at once. Money accompanies the notice, it will be brought down to 100 words.

**JONES.**

William Jones, a pilgrim here for 71 years, 10 months and 14 days, went to his reward Aug. 28, 1904. He united with the Drennon's Ridge Baptist church at the age of seventeen, in whose fold he died, rejoicing in the faith so dear to his loved ones gone before. He was a worthy member of the Masonic fraternity, and had many admirable traits of character. He leaves three sons and four daughters to mourn his loss. Children, you should not weep as those who have no hope, for your loss is his eternal gain.

**T. E. CANNERY.**

**MORTON.**

Eld. J. L. Morton was born in Prince Edward county, Va., Oct. 20, 1809. He was reared in the Presbyterian faith, but in his young manhood became convinced of the truth of Baptist principles and united with our people. He had never seen any person immersed till he was immersed himself. He grew up in the county where he was born. Attended college for two years at Athens, O., to which place he went on horseback, a distance of nearly 400 miles. While in college he began to prepare for the ministry.

He was licensed to preach by the Matthews Baptist church, Prince Edward county, Va., Feb. 11, 1838, and was ordained to the full work of the gospel ministry Nov. 8, 1839. The council was made up of persons appointed by the Appomattox Association. From that time on as long as he was able to preach, he was faithful in the work. He has been pastor of churches in Virginia, Tennessee, Kentucky and Illinois. During nearly all this period he has also been engaged in farming. In his pastoral work he baptized about 1,100 persons. A ministry of sixty-six years seems to younger men a long term of service, but with Bro. Morton even that length of time soon passed away. He was also engaged for a number of years as a teacher in the public school, eight years, if we mistake not.

Just two months before his death, Father Morton attended his regular church meeting at New Burnside—a meeting in which he always took great interest. He died at his home in New Burnside on Tuesday, Aug. 23, 1904, at the age of 94 years, 10 months and three days. The funeral service at the New Burnside Baptist church was largely attended. The exercises were conducted by Pastor L. L. Smoot, and the sermon was preached by the writer. He was buried with Masonic honors, having been an active Mason for fifty or sixty years.

There was no better man than Eld. J. L. Morton. He was true to his God, his church, his country and community, his family and himself. He has made a record which will tell through the years. He was one of those safe, cool-headed, conservative men who can always be relied on, and no doubt his smooth temper and amiable character had much to do with his long and useful and successful life. "God's finger touched him and he slept." W. P. THROCKMORTON.

Dr. Geo. C. Lorimer, in the Baptist Times and Freeman, has a strong plea for "faithfulness," as against current laxity.

**Ex-Chancery Clerk Cured of Cancer—Six Others Cured, Also—Strong Endorsement For the Combination Oil Cure.**

Williamsburg, Miss., June 8, 1904.  
Dr. D. M. EYE Co., Memphis, Tenn.  
MY DEAR SIR:—Thanks to you and your most wonderful treatment, I have been cured for more than a month. I had recommended your treatment to six others, who had cancers of from one to ten years standing, and all are cured, and are daily praising the name of Dr. D. M. EYE and his wonderful medicine. Oh, that the afflicted everywhere would try it and be convinced as I will if I live, in travel and tell it to every one who has cancer, were I able to do so, of my own accord. I will tell them what I have done for me and others of our country. I can hardly just articulate when so many need your medicine. Do you know, so many people look upon your advertisements as one of the many cheap nostrums that are about over the land? I can get you testimonials from all who have been cured here. I was cured of my cancer of the neck, and the time I took your treatment. In any way I can serve you, my benefactors, command.

**R. MORWOOD, Ex-Chancery Clerk.**  
All cases of cancer and tumor cured by Dr. D. M. EYE Co. Write for free copy of testimonials and medicine. Write for free book to the Home Office, Dr. D. M. EYE Co., Drawer 500, Indianapolis, Ind.

**INDOCTRINATE YOUR PEOPLE**

**Baptist Library of Books that Strengthen Baptists in Their Faith.**

Newport, Ky., Feb. 22, 1904.  
Mr. Henry Burnett, Mgr. Baptist Book Concern Louisville.  
My Dear Bro.—The Doctrinal Library has become an important factor in our church life. It furnishes just the information for which so many yearn. In a quiet, unostentatious, yet positive way, it makes intelligent, loyal Baptists and prepares them for a wise defense of "the faith once for all delivered to the saints." It also works wonders among those not Baptists. An honest reader usually finds it imperative to change his church affiliation. From a blessed experience with the Doctrinal Library, I cheerfully commend it to others.  
Fraternally yours,  
C. M. THOMPSON.

Cincinnati, Feb. 15, 1904.  
Baptist Book Concern, Louisville, Ky.—  
Dear Bro. Burnett:—Yours of 12th inst. received. I have circulated at my own expense—placing the books where I thought they would do most good among our people—more than 200 copies—altogether of such books as the "Young Professor," "Baptist Why and Why Not," "Life of Yates," "Grace Truman," "Theodasia Earnest" and "Hiscox Star Book," besides a number of tracts. I believe this literature to have been most helpful in confirming our people in the faith and practice of the Baptists, and as well a stimulant to their missionary zeal and effort. While I have given the books away, I believe the Library plan a good one, and should be pushed. Many other books could be added aside from those named, and it will circulate such Library would be especially helpful on fields where the pastor has but little time for visiting among the membership, as is the case with me. Use any part of this letter you see fit if it will help along your "Library Idea."  
Yours fraternally,  
A. LOGAN VICKERS.

Louisville, Ky., Feb. 1904.  
The Baptist Book Concern, Louisville, Ky.:  
Dear Brethren:—I desire very much that my people be rooted and grounded in the truth. Nature hates a vacuum, and if we are not supplied with the true, the devil will surely furnish the false doctrines. I deem it my duty, therefore, to see to it that not only the truth be taught from the pulpit and by house to house visitation, but that the church or Sunday School purchase good, clean religious books, setting forth the great doctrines for which the Baptists stand. Your doctrinal books are being used with much satisfaction, and I heartily commend them to those who desire that their people "earnestly contend for the faith which was once delivered unto the saints."  
Very truly yours,  
GEO. W. CLARKE,  
Pastor Southgate St. Baptist Ch.

The Little Baptist (5,000 just issued)	90.75
Grace Truman, Mrs Ford	50
Theodasia Earnest, (2 volumes)	1.00
Behind the Scenes, Rev. F. M. Iams	.80
Before the Footlights, Rev. F. M. Iams	.60
Three Reasons, by Pendleton	.60
Allen Immersion, A. C. Dayton	.75
Faith of the Baptists, Dr. T. T. Eaton	.25
History of Anti-Missionism, B. H. Carroll, Jr.	1.00
Baptist History Vindicated, John T. Christian	1.00
Immersion (cloth) John T. Christian	1.00
Close Communion, John T. Christian	1.00
Baptist Why and Why Not	1.25
Why I Became a Baptist, Madison C. Peters	.50
Pendleton's Church manual	.40
Distinctive Principles of Baptists, J. M. Pendleton	1.25
Baptist Principles Brest	.25
The Baptist Principle, Wilkinson	1.00
Christian Doctrine, Pendleton	1.50
Short History of Baptists, Vedder	.30
Mabel Clemens, J. M. Salee	1.00
<b>Total</b>	<b>\$17.25</b>

**ALL IN GOOD CLOTH BINDING For \$10.00 Only.**

One or more of these sets should be in every church. You cannot calculate the good that will come from it. The plan has been used successfully in many places. The idea is to have the pastor to announce from time to time about the books, and let the brother or sister in charge of them hand them out to any who will agree to read them, and after they have been read to return them. Then let some one else take the same book, and so they will go the rounds and accomplish great good in firmly establishing Baptists and in enlightening those who are not Baptists. We make the very cheap price of \$10.00 for the set, in order that all of our churches may take hold of it. Take the matter up at once and order the set of twenty-two books for \$10. Regular price \$17.25. Express is additional. We are headquarters.

**Baptist Book Concern**  
642 Fourth Avenue . . . . . LOUISVILLE, KY.  
Colportage Headquarters

**BURNS' HAIR OINTMENT**

Prepared by  
J. C. Burns, Chicago, Ill.

It is a very good ointment for the feet, that makes the feet more comfortable than any other. It will improve the value of 10 cents worth of feet in 24, it is said to be more valuable than gold. It has been found in only one place in the world—Western Kentucky. It is the only one of its kind found in the Western Creek region in British Columbia.

The Japanese strategy in battle has been to follow down frontal attacks, and the terrible loss of life, to say the least, has been very great. The Japanese forces go round on their flanks. As the number of men Japan can put into the field is limited, it is the Russian strategy to fortify, kill as many as possible in the frontal attacks, and then move out with superiority before the Russian forces can get into their rear. General's careful studies of the lives of his men at Lieo Yang would have been repaid had he succeeded in surrounding Kuropatkin. But as he failed in this, it is probable his victory cost him too dear.

Mr. A. G. Hale, one of the most famous newspaper correspondents, has an interesting letter in the London Daily News telling of the deliberate way the Russians have gone to work to prepare for a long war. He saw hundreds of men at work straightening the curves which recently contractors had made in the Siberian railroad. And for hundreds of miles, far as the eye could reach on both sides of the railroad were fields of barley and rye for the bread of the soldiers next winter. Thus their food will not need to be brought from Europe, and the railroad can be used for other things.

Our esteemed friend and brother, Mr. H. W. Plank, has removed from Barboursville, Ky., to Lynchburg, Va., and gone into business there. We cordially commend him to Virginia and greatly regret losing him from Kentucky. He was prominent and active in denominational work in the mountains.

We had a pleasant call last week from Dr. Epifanio, of Texas, and also Pastor Green, of Salvia and Burgin.

**OUR NORMAL COURSE.**

As announced in two Annual Reports, the Sunday School Board of the Southern Baptist Convention has enlarged its Normal Course from time to time, and is now proposing still further enlargement with the intention of giving it greater prominence.

This Normal Course work is under the supervision of the Board's Field Secretaries, and is conducted partly by personal teaching, in institutes, and partly by correspondence. A letter will reach them as follows: Rev. B. W. Spilman, Kingston, N. C.; Prof. L. P. Leavell, Jackson, Miss.; Rev. R. M. Inlow, Kansas City, Mo. These men are experts and are doing a great work for Sunday School advancement throughout the territory of the Convention. The Normal Course may be taken either in classes or by individuals. There is no expense except the purchase of a few inexpensive books. The Board supports the work of its Field Secretaries from its business department, and does not ask for contributions for this purpose. Our effort is for more schools, larger schools, and better schools. The aim of the Normal Course is for the better equipment of our teachers. This is a great need, and will surely bring large returns in many ways. Write to one of the Field Secretaries, and either one of them will be glad to help you.

We have a beautiful diploma of efficiency that is given in different grades upon satisfactory examination. It requires earnest work, but will amply repay. It must always be remembered that heart-power and spiritual preparation is the first and most important need in teaching. Without this all else must fail or fall short.

J. M. Fawcett.

Nashville, Tenn.

**FEAR NOT.**

Fear is a paralyzing thing. We may be shaken by many storms that do not wreck us, but a storm of fear plays havoc with us. It makes the eye unsteady, the hand unskillful, the knees feeble and the very heart weak. That there is nothing to fear is a fact difficult to receive, but more easy of reception by the old than by the young. So many times we have been frightened by false alarms that it would be strange had the years taught us no lessons of quietness. Things are never so bad as fear has made them out to be; and what unnecessary pain we have given ourselves to bear every year of our lives.

But we grow less afraid as the years go by—at least those who have borne many sorrows. We found our sorrows all bearable when we looked steadily in their faces, and generally they wore a smile behind the frown. Some cares have become quite familiar to us; and we do not exactly hate them even yet. We have some blessings which nothing but sorrow could have brought us. We have seen certain truths which only sorrow could have illuminated. If we were asked, we should admit that we could rather have the trouble and the blessing together than go without them both. Therefore, let us take heart again and let those who have got ahead of others call back to them and say, "All is well!"

Fear arises largely from a sense of loneliness. It is the solitary soul who is alarmed at the shadows. No one is filled with fear who knows that he has Christ to keep him company. The companionship of the Saviour drives away fear, and therefore the one prayer for our New Year should be, "Leave me not, neither forsake me, O God of my salvation." A little child is afraid in the dark, but only when the mother is away. When mother's hand is laid on the child's little one smiles herself into the rest of absolute contentment. And this is what we want, and all we really want, in our dark nights. "Father, are you there?" The childlike heart hears the answer, "Fear not, for I am with thee. I will never leave thee, nor forsake thee." "Because thou hast made the Lord the Most High thy habitation, there shall no evil befall thee." What, then, shall be our New Year prayer? "I will trust and not be afraid!"

—Pastor's Assistant.

**THE CHATTANOOGA ADVERTISING.**

The Chattanooga Medicine Company, with laboratories and general offices at Chattanooga, Tenn., and branch houses at St. Louis, Mo., and San Francisco, Cal., has become one of the largest proprietary medicine concerns in the world. In the growth of this great business two factors have been dominant: The merit of its products—Wine of Cardui and Thomson's Blood-Purifier—has been widely recognized and the original advertising methods employed have yielded great success. The publicity for these medicines has been given in the most judicious and successful manner. The same method is advertised to-day. The following is a brief story of the origin of the Chattanooga Medicine Company. The following letter is a true account of the development of Wine of Cardui.

**HAIR INSURANCE**

I MAKE HAIR BEAUTIFUL.



No Two Combs Require the Same Treatment.

Free Examination A specialist studies your given you medicine. A microscopic examination of your hair will reveal the cause of the falling out. Send me fresh combings for analysis. I will tell you, free of charge, what will grow your hair and what treatment you need. You can have your hair insured. If your hair is falling out, it can be kept on; if not, I can make it healthy and beautiful. My hair 25 years old will preserve it and insure a youthful appearance.

**INSURE YOUR HAIR**

I Make Hair Well, Insuring It Against Falling Out! **Accumulative Benefits** Your hair is an individual treatment, gradually, gradually, gradually, step by step, and prevents baldness. As long as any life remains in the follicles of the hair, new hair can be grown. Your hair can be saved to increase old age. **Non-Experimenting** I have studied hair and 75 years in France and United States and have seen difficult cases where others have failed. I can cure baldness. My hair 25 years old will preserve it and insure a youthful appearance. Send fresh combings by return mail to-day, to

**MADAME M. HESSLER, Specialist for the Hair and Scalp**  
Marshall Field Bldg., Chicago, Ill.

**New Silken Arrivals**

Conspicuous in the display are the incomparable C. J. Bunnet & Co.'s Black Silks in all the popular weaves, such as Croisettes, Tricotines, etc., as well as the favorite Peau de Soie, Peau de Cygne and Lumineux; and their unfolding is both a promise as well as a prophecy of what you may expect during the great autumn season. They vary in weight, and so they vary in price; but all alike are distinguished for their elegance and beauty. We are sole agents and every yard is guaranteed. In Colored Silks for Suits, Whists, etc., our displays are unsurpassable both in material and design, and you may be confident that they represent the highest achievement of fashion for this season's wear. Plain and fancy weaves in navy, brown, pomegranate, myrtle, etc., at yard, \$1, 85c, 75c and 60c.

**SEND YOUR NAME FOR OUR FALL CATALOGUE;**

or if you will send ten of your neighbor's names and addresses we will present you with a dainty plain linen circular doyle, six inches in diameter. You will be more than pleased. Write to-day, enclosing the names, and secure one of these doylies absolutely free.

Samples cheerfully sent to any section of the United States. State color and quality. Address Dept. G.

**HELMAN STRAUS & SONS CO.**  
414-416-418-PARADE STREET-415-420-422  
LOUISVILLE, KY.

monials published during the past twenty years:

2068 Eastern Avenue, Cincinnati, O., May 30, 1902. I consider Wine of Cardui a most excellent woman's remedy. It is certainly a specific as a tonic and regulator. For eight years I suffered with female trouble. I had intense pain in the back and head, leaving me so weak that I was unable to stand at times. Medicine did not seem to help me, but after all remedies had failed me Wine of Cardui proved my one great, true friend. What a relief I experienced! It came only a few days after I started taking it. I used it faithfully for four months and gradually grew stronger and better. I am now regular to the day and for the past two years have enjoyed blessed good health. I certainly wish every sick and suffering woman could know of your blessed medicine, how much pain and suffering it would prevent, and what a difference it would make in thousands of homes where there is sickness and sorrow to-day if they had Wine of Cardui it would bring relief and joy instead.

MARGARET GIBBERTY.

Med to good bulls.....	5 00	5 00
Choice veal calves.....	5 00	5 75
Cow to good calves.....	5 00	5 00
Choice to fancy milch cows.....	34 00	35 00

**HOGS.**

Choice pack and butch.....	00	4100
Medium packers.....	6 00	5 10
Light chippers.....	5 00	5 00
Choice pigs.....	5 00	5 00
Light pigs.....	4 00	4 75
Roughs.....	4 00	5 10

**SHEEP AND LAMBS.**

Good to choice sheep.....	4 00	
Fair to good sheep.....	3 50	3 75
Common to medium.....	1 50	2 00
Wethers.....	1 50	2 00
Extra ship lambs.....	3 00	3 00
Good butcher lambs.....	3 00	3 75
Common tail-and lambs.....	3 00	3 25

**LEAN TURKES.**

Following is report for week and year ending Sept. 13, 1904:

Week	1,000	65,815
Year 1903	1,000	65,000
Year 1902	2,040	127,300
Year 1901	2,200	116,900

**COMPARISONS WITH PREVIOUS YEARS SALES.**

Total sales of new week to date, 1904, 76,811; 1903, 66,004; 1902, 117,125. Sales of new crop to date including September, 1904, 66,452; 1903, 75,100; 1902, 94,821.

**REJECTIONS.**

Rejections this week, 1904, 107; 1903, 100; 1902, 200. Percentage of rejection for entire sales, 1904, 13; 1903, 15; 1902, 18. Rejections Jan. 1 to Sept. 13, 1904, 16, 178; 1903, 16, 000; 1902, 20, 000.

**REMARKS.**

Receipts this week, 1904, 1,075; 1903, 775; 1902, 1,107. Receipts this week, 1904, 1,075; 1903, 775; 1902, 1,107.

**Items of Interest**

From the World Over.

Prof. C. W. Shields has died at Princeton, N. J., aged 80. He was a native of New Albany, Ind., graduated at Princeton when twenty, preached to some Presbyterian churches, but was appointed professor in Princeton in 1866. He signed a petition in 1892 to allow a liquor license to Princeton, Ind., an act frowned upon by the college students. This act stopped his religious indignation of the Presbyterians, that Mrs. Briggs Shields left the Presbyterians and joined the Episcopals.

There has been no fighting in the far East for a few days. Kuropatkin has retreated to Mukden, but as he had 50,000 men for a large army built at Harbin some time ago, the probability is he will retreat to that city. Meanwhile Russia seems to be working vigorously to the injury of the Japanese. The Japanese are doing their best to get the army, and the Russian is growing bold for his recall. Three hundred and fifty thousand more men have been ordered from Russia to reinforce Kuropatkin. If the war has any sense, or sense for anything except his own safety, these men will be from his veteran army and not raw recruits.

Elections have come off in three states, but in these states whose votes are known in advance and in whose cases, therefore, the outsiders take little interest. Vermont went Republican and Arkansas went Democratic by the usual majority. Maine went Republican but by a reduced majority. The Republican vote increases over that of the last election 15 per cent and the Democratic 31 per cent.

The police in New York have a problem on their hands in trying to suppress a secret society in that city known as the "Black Hand." It is an Italian affair, and its object is to kidnap Italians and Jewish Jews who meet. A number of the Black Hand went into the store of an Italian merchant who was on their black list, killed his son and attacked the father. Fortunately he was arrested, and then a mob of Italians attacked the police in an effort to release him. The lawlessness in the "active" of modern civilization is terrible.

Three own cousins of Heman Grady have been for years in the sunny laboratory of Wood county, O., all of them being noble minded. Lewis Grady, one of them, has died. The other day it was learned that the surviving brother and sister, Oregon and Mary Grady, were from the many years old heir to an estimated estate in Kansas.

The British government would their agreement by requiring the Bear prize to be the south of allegiance. The British government would their agreement by requiring the Bear prize to be the south of allegiance. The British government would their agreement by requiring the Bear prize to be the south of allegiance.

**NELSON'S BIBLES**

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