

History of Mt. Vernon Baptist Church, Woodford County, Ky.

BY MALCOLM THOMPSON.

In June, 1820, Taber Brantham and David Harris each gave one-half acre of land on which the church is built for the benefit of the Baptist Society. Two years after, June 6th, 1822, the Baptist Church of Christ at Mt. Vernon, Woodford county, Ky., was constituted with eight members, as follows: Randolph Harris, Henry Caswell, Mary Caswell, Joseph Eddings, Nancy Eddings, Milly Eddings, Mary Moffett, Mary Conover. Attending elders at the constitution were, Revs. James Fishback and William Spencer. A church covenant and rules of decorum and discipline were adopted. James Fishback was chosen pastor, which place he filled until November, 1838. At the church meeting in August, 1822, Randolph Harris and Henry Wallace were chosen deacons and Henry Wallace church clerk. In October of same year an invitation from the church at Lexington, Ky., was received to unite in forming an Association, which, after due consideration, was declined, and the following year applied and was received into Elkhorn Baptist Association.

In May, 1823, the church resolved to form itself into a society for the promotion of the education of pious young men for the ministry, which was carried out in assisting two young men to obtain an education. November of same year a female Baptist Missionary Society was formed and many tracts distributed. In 1824 it was resolved to hold a communion service every three months. In February, 1824, James Chalken, one of the young men aided by the church in obtaining an education, was invited to preach once a month. In 1825 it was resolved that this church be and is hereby denominated the Church of Christ meeting at Mt. Vernon. About this time her relations with Elkhorn Baptist Association were severed and not renewed until 1840.

In the intervening time the church passed through many trying seasons, but God in his mercy brought goodness out of all and Old Mt. Vernon stands today a monument of his goodness and mercy, a light to help lead the way-faring man to God. About this time a motion was made in church meeting to elect elders and deacons, and to authorize the elders when without a pastor to fill the place of pastor in performing all his duties, which after a discussion lasting through several months was defeated.

We throw the mantle of charity over the intervening time between this and 1840, as the trials of the body composing the church during that time were so trying. November 1st, 1838, Rev. James Fishback resigned as pastor and the Rev. J. M. Frost was called and accepted. In January, 1840, call was renewed to Bro. Frost and declined.

In April, 1840, Bro. Baker was called. In August, 1840 church resolved to renew her connection with Elkhorn Baptist Association, and became again the Baptist Church at Mt. Vernon. Rev. Mason Owens was pastor during the year 1841. In 1841 the Rev. L. W. Seeley, who had been ordained at Mt. Vernon, was called to preach once a month, and the Rev. R. T. Dillard to preach the 5th Sunday. Rev. L. W. Seeley continued to serve as pastor till 1843. In December Revs. W. R. Combs and W. M. Pratt were each called to preach once a month, Combs as pastor. In 1845 Dr. D. R. Campbell was called as pastor, and during this year the house of worship, which we have torn down to replace with this beautiful temple to be dedicated to our Master, was erected. Membership at this time 294.

Dr. Campbell was succeeded in January, 1847, by the Rev. John M. Crawford, and he in 1847 by Rev. W. M. Pratt, who served until April, 1848, when Rev. L. E. Woodhull was called and served until January, 1850, when the Rev. Colonel Luther Lewis was called, accepted and filled the pastorate acceptably for the next 13 years. During Rev. Lewis' pastorate, Rev. Amos Stewart was ordained to the ministry, Rev. L. E. Woodhull preaching the sermon. Rev. G. F. Foggy was pastor

for the next two years, then the Rev. J. M. Lewis for five years, succeeded by the Rev. L. O. Dawson, during whose pastorate Midway church and Mt. Vernon began to support Bro. J. W. McCollum as our pastor in Japan, which we have continued to do until the present time, the last two years with the help of the Baptist church at Versailles, as Midway gave it up. Rev. J. S. Sowers was called and began his pastorate July 1st, 1893, and resigned December, 1900, and was followed by the Rev. O. O. Green, who is now pastor, through whose influence and earnest efforts we were led to build this beautiful temple, the corner stone of which we lay to-day. Membership 314. Pastor, Rev. O. O. Green; clerk and treasurer, C. S. Williams; deacons, W. T. Rigque, A. T. Harris, John W. Stout, Malcolm Thompson; Supt. S. S., Malcolm Thompson; treasurer S. S., H. B. Roberts; Sec. S. S., Palmer Harris.

Friendly Hints to Inquirers.

BY REV. THEODORE L. CUYLER, D.D.

At this time of religious interest, there are a great many who are asking that question which is as old as human sin, "What must I do to be saved?" To those who honestly desire to be saved from a sinful heart and life into life worth living, I venture a few frank and friendly hints. No two personal experiences are exactly alike; yet as certain kinds of food and drink are suited to about everybody, so there are certain spiritual prescriptions that meet about every case.

1. You say that you are "feeling deeply." About what? If you feel deeply what an enormously wicked thing sin is, and that you are a sinner, then thank God for it. But do not be content with mere feeling. Tears never washed away guilt or saved a soul. The world of woe may contain myriads who are weeping over lost opportunities and wasted lives. Your Bible does not say, "Weep and be saved;" it says, "Believe on the Lord Jesus Christ and be saved." An ounce of practical faith is worth a ton of mere emotion. To "feel deeply" is well, as far as it goes, if followed by action; but feeling involves one great danger. To sorrow over your sins, and then to stick to your sins, is a grievous wrong to the Holy Spirit, and an equal wrong to yourself—it hardens the heart most terribly. The most difficult persons to reach are those who have sorrowed and sighed and made good resolutions a hundred times, and yet have never repented of sin or lifted a finger to obey Jesus Christ.

2. The first message with which Christ began his earthly ministry was *Repent*. When the Apostle Peter was dealing with hundreds of awakened souls at Jerusalem, he condensed his directions into this short, sharp sentence, "Repent ye, therefore, and be converted, that your sins may be blotted out." Genuine repentance means a vast deal more than grief over sins or even hatred of them; it means to turn from your sins and abandon your sins with a full purpose of obedience to Jesus Christ. It signifies both a change of heart toward sin and a change of conduct. The way for a tippler to repent is to break his bottle; for a profane man to repent is to stop swearing; for a dishonest man to repent is to make restitution to those whom he has cheated. I knew of a certain person who was pungently convicted in a revival meeting, and espying a man there whom he had wronged, he called the man out into the vestibule and humbly asked his pardon for the wrong. That was the first step toward a sound conversion. I emphasize the duty of thorough repentance, because in these days there is not enough made of it. Cheap surface work makes cheap Christians; deep subsoil repentance makes strong, healthy Christians who will stand such and such a test.

3. Another vital point is unconditional submission to God. Don't attempt to bargain with God. Saul of Tarsus yielded everything when he cried out from the ground, "Lord, what wilt thou have me

to do?" An intelligent woman, who had been in sore distress for many weeks, said to her pastor, "I have done quarreling with God. I am resolved to submit to him and serve him, and to do all the good I can while I live, and then go to hell as I deserve." Her pastor smiled and quietly replied: "You will find it hard work to get to hell in that way." The honest-hearted woman soon found that her willing submission of heart to God and her patient readiness to obey him and do her duty, was bringing her a calm and abiding peace. To know Christ's will and to do it in Christ's strength, is the very core of true religion. Do not try to bargain for the ready pay of "joy" and "happiness." When the festering rifle-ball is extracted, the wounded soldier finds comfort—but not before. When the sin gets out of your heart, and Christ gets in, you will obtain real comfort. Paul was not continually begging to be "happy, happy, happy," like some thin, watery Christians now-a-days. He bore sharp sufferings cheerfully, and to do Christ's will and to save souls was his joy and crown. Don't try to go to heaven before your time. If I can first get to be holy, i. e., healthy in heart, I have no fear but that my Master will give me the full joy of salvation.

4. You may inquire, "Where does faith come in? Must I not believe on the Lord Jesus Christ if I would be saved?" Yes, very true. But saying faith is vastly more than an opinion or a devout purpose. It is an act; it is the act of yielding your heart up to the atoning Saviour, the act of joining your poor weak soul to him as your Redeemer and your Lord. When Christ was on earth he did not say much about "believing," but he did demand prompt obedience; "Follow me!" Whoever would not take up his cross and follow his new Master, could not be his disciple. Begin, then, my friend, to do the first thing that Jesus bids you do. The Holy Spirit, working on your conscience, bids you do a certain thing to please Christ—do it. At whatever point the Spirit presses you, yield! Obey Jesus Christ! When you honestly take any step, either in abandoning a sin or in doing a duty, and do this simply to please Christ—the conversion has begun. That is the first movement. You have changed masters. To be willing to trust on Christ and to go with Christ, even for a single step, is the beginning of a Christian life. As to rapture and ecstasies, you will have enough of them when you get to heaven. The smile of conscience and the smile of Christ will be enough. Any loving, unselfish deed you can do to please your Saviour is a step into the new life.

5. I have not said anything in these plain, simple counsels, about prayer. If you are honestly striving to quit sin and to follow Jesus, you will instinctively pray. Real prayer is sincerely asking for what you really want. Unless you do what Jesus commands you, years of prayer will not save your soul. Remember, also, my friend, that you will make no headway without the help of the Holy Spirit. He alone can regenerate your heart. He may be striving with you for the last time, and if you drive him away you are lost! Quench not the Holy Spirit. Every delay is at a terrible risk. Perhaps the loving Saviour in the still small pleading voice of his Spirit may be giving a last knock at the door of your heart.

Finally, the whole great question of your salvation must be settled between you and your Saviour. Skepticism—if that is your trouble—can only be conquered by trying Jesus Christ for yourself. Go to him with your Bible and on your knees surrender yourself to him. One honest hour with Christ is the "inquiry meeting" you need most. No preaching, no talking can save you—Jesus can. "Whatsoever he saith unto you, do it."—Presbyterian.

The true Christian studies the happy art of making the most of every one with whom he is thrown in contact—of recognizing in each soul and of eliciting from it that feature of heart and mind in which stands the relationship of that particular soul to God. It is this true self of our neighbor which we are required to love.—Edward M. Goulburn.

Robert J. Burdette.

Robert J. Burdette recently celebrated his sixtieth birthday. A reporter found him in his home in Sunny Crest, Pasadena, California, dressed in overalls, with a broad brim, dilapidated hat, and a well-worn hose in his left hand. He explained how it felt to be sixty years old in the following interview, which we know his many friends in our vicinity will read with relish:

"A great many old people say they feel just as young at 60 as they did at 20. Is it that way with you?"

"Not by forty happy years, my boy. No man, and fewer women, can be as young at 60 as at 20. When I enter a room now, I instinctively select the chair I want to sit in. I pick out the one that is the easiest to get out of. For it takes me longer to get up than it did at 20. I do not love the kindhearted, stupid people who insist on my sitting down in a cavernous easy chair, with a backward inclination, and a foot rest, which I cannot reach. For then is there a life-and-death struggle when I would emerge. I find myself agreeing with the Arab philosophy, 'It is easier to walk than to run, to stand still than to walk, to sit down than to stand, to lie down than to sit up, to sleep than to wake.'"

"But you are still very vigorous."

"Oh, I do my daily stunt. But I don't rush at my work with a war whoop, as I used to do. I have a stroke of paralysis every day, right after my noontime dinner. It lasts about an hour and is incurable. I break and lose more spectacles every week than I used to break in five years, when I didn't wear any. I can hear a great deal better than ever I did in my younger days. For I can't hear a thing with my left ear, and I use that, oh, very, very often, to rest the one I can hear with. So though I don't hear so much, I hear a great deal better. Much better."

"Is there as much fun in the world as there used to be?"

"More, a great deal more. Because there are more people in it. And people are the funniest things this side of the grave. Monkeys tire me, but people amuse me. Yes, there is more fun in the world than there used to be. And more sorrow and trouble, and care, and heart-ache. And more goodness, and love, and gentleness, and kindness. And the laughter and sweetness and gentleness has multiplied far more rapidly than the trouble."

"Wouldn't you like to be young again?"

"Indeed I would, my boy. And I'm going to be. When I get to be about ten or fifteen or twenty years older. But I don't want to be young again in this world. Because then I would grow old again. It is a sign of weakness, to want to be younger in this life. A man ought to be ashamed to have such a feeling. One of our boys, Robert, once wrote to me on one of my birthdays: 'A man's years are his retainers, and the more birthdays he has the stronger and greater is his following.'"

We need to guard sins of omission in our home-life. We should make sure that no one in our household can ever say to us: "I was hungry-hearted and you gave me no bread. I was thirsty for affection and you gave me no drink. I was a stranger at your door and you took me not into love's warmth and shelter. I was sick of the world's emptiness, vanity and sorrow, and you visited me not. I was in prison in my narrow environment and you did not come to me with the companionship that I craved. Living by my side all these years, you did not do love's duty to me."—Dr. J. R. Miller.

The great forces of life have had small beginnings, and of all of God's creatures, none are so weak, so helpless, as man when born into life; and yet mankind, with age and culture, change the face of nature and may command—control all forces and utilize all resources. Man, at birth so helpless, makes a small beginning, give him time, education, culture, discipline and experience, and he becomes one of the most formidable forces on this earth.

Sunday-School Lessons

SUNDAY, OCT. 3.

THE WIDOW'S OIL INCREASED.

2 Kings 4:1-7.

Motto Text—"Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed."—Ps. 37:2.

"Now there cried a certain woman of the wives of the sons of the prophets."—The place where this miracle was worked is not told us, but it was probably in Gilgal, Bethel or Jericho, the three places in which schools of the prophets are known to have been. These schools where young men went to study the law of God had been in the land since the days of Samuel. This woman's husband had been one of these young men, and after he had left the school he had evidently been known to Elisha and had probably worked under his direction.

Elisha had succeeded Elijah as the great prophet of Israel. A man of the cities and the courts, a friend of noblemen and kings, while Elijah was a man of the wilderness. But Elisha was as stern as Elijah when the occasion demanded. It was he who condemned to death the young men who cried in derision of him, "Go up, thou bald head." And it was Elisha who refused to speak to Jehoram, his king. To Elisha naturally the widow went for aid. "Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord."—Served and worshipped God, and had no part in the idolatry which was prevalent in the nation. She makes her husband's obedience to God her plea for help, and most wisely. God's promises to the orphans of his sons stand firm. A godly life is the greatest heritage a man can leave to his children, because it secures for them the promises of God. They cannot inherit his godliness; the child of the greatest saint is born as totally depraved as the child of the vilest of men. But the father's godly life secures for the children the promises of God to the orphans of his people.

"The creditor is come to take unto him my two sons to be bondmen."—The father had died in debt, but for what the debt was incurred we are not told. According to Josephus, this woman was the widow of Obadiah and the debt was incurred in buying provisions to feed the hundred prophets which he hid from the wrath of Ahab. But there is nothing in the Bible on that point, so that the tradition may or may not be true. It was allowed by both Greek and Roman law that a debtor might pledge himself or his children for a debt. The law of Moses allowed this but set limits to it. Lev. 25:39-41.

"What shall I do for thee?"—He was ready to help, and this question shows the woman his willingness. "What hast thou in the house?"—As a basis for his help. Her answer shows how great was her poverty, yet she had not gone to the prophets till it was necessary to keep her sons from being bondmen to the creditor.

"Thine handmaid hath not anything in the house save a gill of oil."—Olive oil was a great necessity of life even to the poorest.

Rheumatism

Does not let go of you when you apply lotions or liniments. It simply becomes its hold for a while. Why? Because to get rid of it you must correct the acid condition of the blood on which it depends. Hood's Serravallo has cured thousands.

The lamps burned it, all their food was cooked in it, and with it. It was used for anointing and for medicine. It was indispensable to the existence of the people. This olive oil was so abundant that Solomon sent to Hiram king of Tyre 200,000 gallons a year all the time the temple was building.

"Go, borrow thee vessels abroad of all thy neighbors, even empty vessels, borrow not a few."—He thus tested the woman's faith and obedience. The neighbors would laugh at so poor a woman for borrowing so many vessels. The number she would borrow would show the measure of her faith, for Elisha went on to tell what she must do.

"And when thou art come in."—That is when they had borrowed all the vessels they could borrow. "Thou shalt shut the door upon thee and upon thy sons."—The neighbors would be curious and might follow her to the house to see what she was going to do with all those empty vessels. But the miracle was to be worked with no other witnesses but the widow and her sons. The filled vessels would show there had been a miracle. "And shall pour out into all those vessels; and shall set aside that which is full."—The widow would pour a continual stream from her pot, and the sons took away one vessel as soon as it was full and put another in its place. The widow gave the prophet unquestioning obedience, doing exactly as he said. With the doors shut she poured out the oil into one vessel after another, her sons bringing them as fast as they were needed. As the last vessel was nearly full and they made no move to have another ready to fill its place, she said: "Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed."—When this last vessel was filled, the oil ceased its flow. According to her faith it had been done unto her. Every vessel she had brought was full, and if she had brought more, all would have been filled. There is no limit to God's giving but his children's power of receiving without injury to their humility and spirituality.

"Then she came and told the man of God."—Which was what she ought to have done. She might have presumed the oil was given her, but there was more than enough to pay the debt, and she felt Elisha should decide what she should do with it.

"And he said, Go, sell the oil, and pay the debt, and live thou and thy children of the rest."—God had blessed her above what she had asked. God always gives grandly, like a God. This miracle would be told through all the city, and would show the Baal-worshippers that the Lord Jehovah was God who cared for his faithful servants.

FOR SALE.—Analytic Gas Machine, good as new, and used but a short time. Will produce 25 lights, also heat range. Cheap. If you are interested, address Mrs. V. W. Garrett, 223 Elm Ave., City.

STOCKTON'S VALLEY AND FREEDOM ASSOCIATIONS.

Efforts are being made to consolidate these two Associations. At the recent sessions of these bodies a joint committee unanimously and heartily recommended the following:

We, the Committees from Stockton's Valley and Freedom Associations, in joint session at Albany, Ky., on the 13th day of September, 1904, make the following suggestions with reference to the consolidation of the two Associations:—

Inasmuch as Stockton's Valley Association, under the influence of her leaders, has changed in her practice, as well as the churches of Freedom Association, and as to-day they stand on the same platform of principles, we believe for many reasons they ought to unite and seek to establish in their bounds and throughout the world these principles of the Gospel.

We find that for thirty years the Stockton's Valley Association was not opposed to missions, and advocated the support of her ministers. In 1817 Luther Rice visited this association and was invited to a seat in the body. They then opened correspondence with the Baptist Board of Foreign Missions. In 1823 the circular letter was an earnest appeal to the churches to support their preachers. In 1835 the Association declared "unfellowship with the Baptist Convention and all other societies moved by money under the garb of religion." This action gave offense to several of the churches; to appease which the following item, known in subsequent discussions as the 6th article of the business of 1836, was recorded:

"6. The Association reconsiders and rescinds the 11th article in the minutes of last year declaring non-fellowship with the Baptist State Convention, &c., as having been untimely adopted," but immediately re-affirmed the act which they had rescinded. Under the influence of Daniel Parkes and Andrew Nuckles (who went over the Association preaching Hyper-Calvinism in the extreme form of the old two-seed doctrine), the Association became extreme on the subjects of missions and the support of the ministry, and in 1841 Renox Creek (now Salem) and Casey's Fork, which churches had requested the Association to rescind the 6th article of 1836, were summarily excluded from the Association. Immediately Jesse and John Savage withdrew from the Association. Next year Skaggs Creek sent a similar request and shared a like fate.

In 1843 the first item of business of the Association is, "Those parts of Skaggs Creek, Mill Creek, McFarland's Creek and Cumberland churches were dropped out of the Association for justifying the conduct of John and Jesse Savage, in abruptly withdrawing from the Association last year in violation of her rule."

We, your committee, believe that Stockton's Valley Association acted hastily and unwisely in dropping these churches. Freedom Association was formed of these churches and some others which sympathized with them.

Under the influence of the present ministry and the ministers of the last quarter century, Stockton's Valley Association began to-day the same ground and holds the same principles advocated by Freedom Association in her organization.

Now, inasmuch as these two Associations are agreed in doctrine,

have exactly the same constitution, occupy the same territory and employ the same ministers, we recommend that the churches composing these Associations unite in one body and co-operate in the work of giving the people a pure Gospel.

1. That the Association be known as the Stockton's Valley Association, retaining the constitution held in common by both bodies.

2. That we co-operate and correspond with the General Association of Kentucky and the Southern Baptist Convention, which have constitutions similar to our own.

3. We further recommend that a full and free discussion of all these matters be presented to our churches and they be asked to express their wills in the matter in their letters to the Associations next year.

4. We further desire to state the great underlying fundamental doctrine of the "Voluntary Principle" is to be respected in this Association and in all our churches: that whether or not churches or individuals shall see fit to represent in the General Association or Southern Baptist Convention shall always be left entirely to their volition.

5. We recommend the organization of Sunday Schools in all our churches, and in such districts parts of our bounds as may be deemed profitable.

6. We recommend, as we have frequently done, the free and generous support of our ministers.

7. We recommend the efforts of our people to foster and maintain our Baptist schools.

8. From the records we learn that some churches in both Associations have in the past been guilty of irregularities in receiving alien immersions, but for years nothing of the kind has been tolerated in either Association, and we recommend that in the future our churches refrain from such irregularity.

- J. G. BOW, Ch'n.,
- A. BERTHAM,
- W. M. KUYKENDALL,
- JAMES RICH,
- S. W. MULLINE,
- E. F. MULLINX,
- L. R. CHIRM,
- SMITH GRIDER,
- FINIS I. PAGE,
- J. LESLIE ADKINS,
- SCOTT W. DOWELL,
- E. B. YOUNG,
- J. W. CATSON,
- J. F. BRENNA,
- L. DALTON.

PROVIDENCE CHURCH.

Permit me to say through your columns that I feel to thank the Lord that our church was permitted to entertain the last session of our (the Simpson) Association, as I feel that it has been a benediction. I feel that our people had never been made to realize the great obligation resting upon them in contributing of their means for the spread of the Gospel as they feel it to-day. The talks of Bro. J. G. Bow, J. N. Frustridge, Bro. W. C. Pierce and others on the subject of missions so aroused our people as to cause them to undertake greater things for the Lord than ever before. A resolution was offered and adopted that the churches of Simpson Association endeavor to support a missionary in the northwestern portion of Kentucky. Our beloved pastor, Bro. W. C. Pierce, stated that he felt safe in saying that our church would pay ten dollars a month toward this work. Our church have also organized a Missionary Society with following prospects: The Lord be praised,

not only in revealing to the church in a measure her duty in regard to missions, but in directing her calls to such men as W. W. Payne, who served us faithfully for six successive years, Bro. J. H. Burnett for two years, and our present pastor, Bro. W. C. Pierce, who has only been with us since Jan. 1st, 1904; although he has been with us but a short time, he has endeared himself to our people by his Scriptural preaching, godly walk and earnest endeavors to promote the cause of the Master as to cause our church to plan to call him for one-half time for the year 1905. But at our last conference meeting the time set for calling our pastor a committee was sent from a sister church of which Bro. Pierce is pastor asking us to release our claim on him for one-half time in order that he might continue his pastorate with them. Our church, after prayerful consideration, decided to grant their request. While we believe that not only our church, but that any church can do more efficient work to employ their pastor for one-half time than she can to employ him for only one-fourth time. Now that the church has released her claim for one-half time, believing it to be for the best for the cause in general to continue for awhile with one-fourth time, let us not release our claim on our profession, but let us endeavor to vindicate our claim by a faithful performance of duty, ready and willing at all times to stand by our pastor in every good word and work, and to amend for the loss that we as a church feel that we have sustained in releasing our claim. Let each one in proportion as they raised their subscription in order that the church might secure the services of Bro. Pierce for one-half time, increase their contributions for missions; that we may do more than we have ever done in helping to send the gospel to those who are in heathen darkness, and I feel sure that the church will not have committed any grievous mistake, nor the cause in general suffer loss while we may feel that our church can not be developed to the extent that it might have been. Let us remember that the prosperity of a church does not depend solely upon her pastor that each member has individual duties which they should discharge; so let me insist that no pastor, let him be ever so faithful, can, without the hearty co-operation of his members, accomplish the work for which the church was instituted. The church that falls through her efforts to win souls for the Master's kingdom falls in her mission.

Let us hope that our churches may be made to realize the responsibility resting upon them in carrying out the great commission by sending the Gospel to those who are hungering for the bread of life. Let us undertake great things for the Lord and expect great things of the Lord, pressing forward like a mighty phalanx toward the enemy, looking unto Jesus, the captain of our salvation, praying the guidance of the Holy Spirit and proving our loyalty by yielding to the mandates of His will, as we have the assurance that we shall reap if we sow not. I feel that no church was ever blessed with more concentrated, godly men for her pastors than Providence church has been. Their labors have been wonderfully blessed, as the visible results are clearly manifested, while the invisible are as precious and reward many days hence.

W. F. MERRAN.

Dear Recorder—

I notice in the last issue of the Recorder an article by J. M. Weaver, "The Coming One." This article of Bro. Weaver's is so much in harmony with my understanding of the restoration work, that I wish to extend a few additional thoughts on the second coming of our Lord, and ask the favor of publication in your highly praiseworthy paper.

No subject is of such thrilling interest to the weary, watching soul as the coming of the glorious Ruler over this sin-cursed earth. He comes to establish justice and righteous judgment upon the earth. While all power in heaven and on earth has been given unto Jesus Christ, he has not as yet established his rule or government over the nations of earth. All as yet is preparatory to the earthly restoration. See Acts 3:20, 21: "And he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive (or retain) until the times of restitution." This plainly indicates the fact that this present Gospel calling out a people, is the selection of a chosen class to reign with their Lord, in subjecting all beneath the heavens to the will of God. See—"Thy kingdom come, thy will be done on earth as in heaven." This kingdom is yet in the future. See St. Luke 21:31: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." This kingdom referred to by our Saviour, is His glorious reign over the entire earth, subjecting all beneath the heavens to his Father's will.

This will never be done in wooing a bride. There is no iron rule in the high calling of Christ; Jesus is wooing a bride in the present rule while on his Father's throne in heaven. But when he returns again, takes his rule on the throne of David (St. Luke 1:32) the iron rule will prevail. See Psalms 2:9: "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." The overcoming saints of this Gospel age are to share this power and rule over the nations of earth, with their glorious King of kings and Lord of lords. See Rev. 2:25: "But that which ye have already, hold fast till I come. And he that overcometh and keepeth my works unto the end (of gospel age), to him will I give power over the nations. And he shall rule them with a rod of iron."

We well know this iron rule is no part of the present gospel call but belongs to the earthly restitution.

I would call the reader's attention to Acts 15:14-17. Simeon hath declared how God at the first did visit the Gentiles, to take out a people for his name. (This is what the present preached Gospel is doing). After this I will return, and will build again the tabernacle of David, which is fallen down, I will build again the ruins thereof, and I will set it up." Now, Lord, for what purpose is this earthly restitution? The 17 verses says that the residue (remainder) of men might seek after the Lord. Residue from what? From the high calling in Christ, from the elect of this Gospel age. There is an earthly salvation as well as a heavenly salvation, secured for men, in the redemption purchased of the Son of God.

But enough; I would continue this development of Bible facts but for fear of intrusion, I rest. B. A. Owsen.

HOW TO SAVE.

How to save? By schools, academies, and culture; by evolution, science, or the increase of intelligence? Not a few modern writers have answered that education and the march of progress are the instruments to be employed by Christianity, and that the intellectual development of mankind is the supreme object of its existence. But nothing of all this appears in any of the teachings of the Master. He never once mentions science, or the ethical power of art, or the soul-renewing grace of music; nor, indeed, colleges or universities, or anything lying purely in the domain of the natural. I do not mean to intimate that he was opposed to any of these agencies, or that Christianity ought to be indifferent to them, only that they were not so much as recognized by him as being indispensable to his peculiar mission. They are all important in their place, and ought not to be neglected by the church, just as a wholesome diet, warm clothing, wise sanitation, and sound principles of government should receive her attention, although they are neither her primary nor her chief concern. It need hardly be said that there is a wide-spread movement in our day looking toward the secularization of the church. As far as this means a greater and larger interest on her part in everything that concerns the temporal well-being of humanity, it is to be commended as the legitimate outcome of her vocation; but if it is to be carried to the extreme of restricting her endeavors and her preaching to earthly things, and if, in other words, she is to cease being a religion and become a reform, and if she shall suspend all relations with eternity for the sake of restricting herself to the necessities of time, it will soon be apparent that she has fallen into error, and has sacrificed her special mission and surrendered her real power over mankind. The nobler temporalities, as they may be called, are undoubtedly the fruits of her ministry in the world; but her principal work lies in the direction of man's regeneration and redemption through the effectual renewal of the Holy Ghost, and the vicarious sacrifice of the Lord Jesus Christ.—Geo. C. Lorimer.

DEAR RECORDER:

In the RECORDER some brother suggested the interpretation of the clause, "And was heard in that he feared," contained in the seventh verse of the fifth chapter of the Epistle to the Hebrews: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

The difficulty lies in reconciling the words, "and was heard" with the fact that Jesus was not saved from death. How is it possible to say that his prayer was answered when he was not saved from death? It occurred to me that the Spirit and not the letter of his prayer is what the inspired writer has reference to. He prayed: "O, my Father, if it be possible, let this cup pass from me! Nevertheless not as I will but as thou wilt." Jesus thus determines the answer to his own prayer. It was not his Father's will that this cup pass without his drinking it. Jesus taught submission to his Father's will as an indispensable condition of acceptable prayer. "Thy will be done on earth as it is done in heaven," and

he himself was the perfect embodiment of submission to that Father's will.

In spirit, then, Jesus' prayer was answered, and so it is true "and he was heard in that he feared." Believing this to be the true interpretation of the passage, I afterward referred to Bishop Westcott, possibly the ablest commentator on the epistle to the Hebrews, and was pleased to find that he holds the same view. He says: "True prayer—the prayer which must be answered—is the personal recognition and acceptance of the divine will. It follows that the hearing of prayer, which teaches obedience is not so much the granting of a specific petition, which is assumed by the petitioner to be the way to the end desired, but the assurance that what is granted does most effectively lead to the end. Thus we are taught that Christ learned that every detail of his life and passion contributed to the accomplishment of the work which he came to fulfill, and so he was most perfectly heard." In this sense he was heard for his godly fear."

J. F. WILLIAMS.

Versailles, Ky.

NELSON ASSOCIATION.

This body met with Rolling Fork church. The introductory sermon was delivered by Pastor W. O. Lewis, of New Haven. It was full of missionary information and encouragement, and delivered in a manner calculated to carry conviction to all who heard him. He has been called to take charge of one of our churches in St. Joseph, Mo. He is not only well prepared by education, but he is by nature richly gifted. He is a charming singer and a fine speaker. Our loss will Missouri's gain.

New Salem church, of which Dr. Carver is the popular pastor, led all the churches of the Association in missionary contributions, giving \$900.

Dr. Booth ably presided as moderator. He is one of our best moderators in parliamentary law, and, by the way, he is one of the best preachers and pastors in the South. His churches are devoted to him, and it seems that he is settled for life. Many opportunities he has to move, but it seems he can't be tempted away from Taylorsville and Little Union. Bro. T. P. Samuels was elected clerk, and presume he will serve as long as he lives, for among associational clerks he is the model. The attendance was not as large as usual. "The dinner on the ground" was abundant and reflected credit on the community. The next meeting will be at Cox's Creek church. H.

DELIRIUM EBROSIUM.

BY T. E. RICHY.

It is well known that public attention in Great Britain, as well as in the United States, is being directed to the alarming increase in insanity in these two countries, as in the other nations of the earth. The *Ohio State Journal* has been investigating the matter, and has been forced to the conclusion that in our country especially the increase is rapid. The cause has been sought for and the consensus of opinion of officials and physicians, based upon scientific investigation, is that liquor is responsible for much the greater part of it.

Probate Judge Black said: "I have found it to be so in the ma-

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majority of cases, whether the victim is a man or a woman, and while the greater part of these cases are susceptible of such improvement that they could not be detained in an asylum, I do not believe they ever recover fully."

This statement by Judge Black is no new one. It is but the reiteration of the statements of the ablest and most reliable judges and court officials generally. And it is just what might be expected when we call to mind the physiological effects of alcoholic liquors which uniformly indicate such a result and such only.

Examining the authorities upon the subject, we find the following recorded in Dr. W. B. Carpenter's world-famed Prize Essay, written in 1849. Let it be remembered, too, that Dr. Carpenter occupies the very pinnacle of recognized authority. He says: "From the peculiar tendency which the alcohol in the blood has to disorder the functions of the nervous system, it might be expected that the habitual ingestion of alcoholic liquors in excess would bring about a more permanent derangement of this apparatus; and more particularly of its encephalic portion which seems to be singled out by alcohol, almost to the exclusion of the spinal cord, just as the spinal cord is effected by strychnine, almost to the exclusion of the encephalon. This we shall find to be the case. There are, in fact, scarcely any diseases of the encephalon, except such as are of a purely constitutional nature (such as tubercular or cancerous affections) which are not so much more frequent among the habitually intemperate than among the habitually sober, as to justify us in regarding the excessive use of alcoholic liquors as among the most efficacious of the conditions of their production."

Having thus stated the almost universal conclusion of physiologists, that the excessive use of alcoholic liquors is among the most productive of the diseases of the encephalon, or brain, Dr. Carpenter proceeds to inquire into the mode by which the use of alcoholic drinks tends to produce the diseases. I have not space to quote what he says regarding the *modus operandi*. It is sufficient to state that he shows that since delirium ebrosium, or delirium of drunkenness "is itself, strictly speaking, a transient paroxysm of insanity, it can excite no surprise that a confirmed state of mental derangement should frequently result from the repetition of the cause which produces the single paroxysm." "There are, in fact," he adds, "some individuals in whom a fit of positive madness persisting for some little time after the immediate effects of the stimulus have subsided, is brought on by every excess in drinking."

After somewhat elaborately describing the producing causes of delirium ebrosium and delirium tremens, Dr. Carpenter adds that "Such being the case, we have no difficulty in understanding how the habitual use of alcoholic liquors in excess becomes one of the most frequent causes of insanity, properly so called, i. e., settled mental derangement. Upon this point all writers on the subject are agreed, however much they may differ in their appreciation of the relative frequency of this and of other causes."

With such unequivocal statements as these from so high authority as Dr. Carpenter, sustained, as he says, "by all writers on the subject," it is not to be wondered at that insanity abounds to an alarming extent. Let him who encourages the saloon in any conceivable way remember that he is *particeps criminis* to the guilt of producing all this insanity (see 2 John 11). And let him who refuses to use all his powers of influence, of suffrage and of financial support to help crush out and banish the gigantic evil, remember that the curse of God shall rest upon all who "come not up to the help of the Lord, to the help of the Lord against the mighty." (Judges 5:3; Luke 13:7). We cannot be neutral and remain guiltless.

Princeton, Ky.

W. M. U. OF WARREN.

The Woman's Missionary Union of Warren Association held a meeting on the 14th inst. The Association proper occupied the only available house, hence we had to "take to the woods." But let it not be imagined that that caused any decrease in attendance or lack of interest on the part of those present. In fact, it has been said by some to have been the very best meeting we have had. Reports from the Societies all show an increase in zeal as is demonstrated in the amount contributed to missions.

Mrs. Procter being unavoidably detained at home, Mrs. G. H. Mercer presided over the meeting, and by her earnest appeals inspired all with the desire to be of more service in the Master's cause. Respectfully,
MRS. L. B. POITNER, Sec.

THE ADIRONDACK MOUNTAINS.

The lakes and streams in the Adirondack Mountains are full of fish; the woods are inviting, the air is filled with health, and the nights are cool and restful. If you visit this region once, you will go there again. An answer to almost any question in regard to the Adirondacks will be found in No. 29 of the "Four-Track Series." The Adirondacks and How to Reach Them," sent free on receipt of a two-cent stamp, by George H. Thainist, General Passenger Agent, Grand Central Station, New York.

PRAYING ALWAYS.

BY MARGARET E. LANGRISH.

There are days when our cups
 overflow with bliss,
 With bliss, are so precious a
 weight,
 That we walk on the road so light-
 hearted,
 We scarcely can carry them
 straight.
 And then, in our fullness of bless-
 ing,
 We kneel in the gates of the
 night
 And pray to the God of all kind-
 ness
 For wisdom to bear them aright.
 There are hours of dearth and of
 famine,
 The purposeless, empty and
 vain;
 When the path of the spirit is
 dusty,
 And the sky o'er our heads hath
 no rain.
 Then we're numb to the whisper
 of angels,
 And dumb at the feet of the
 Lord;
 Yet we're his, and we cry from
 the desert,
 And we, by his grace, are re-
 stored.
 Oh, pilgrim, in want and in sor-
 row,
 Disciple, backslider, forlorn;
 Do aught in the stress of tempta-
 tion,
 Save sit with the scoffers who
 scorn.
 Do aught save forget the petition
 That springs from the soul in
 extremity,
 Do aught save to call thy self-
 waking,
 And the cry of thy agony,
 dreams.
 Lame, feeble, imperfect, half-
 hearted,
 One prayer from a soul that's
 at odds
 With itself and it's sin, ever
 touches
 That wonderful mercy that's
 God's.
 And in weariness, darkness and
 trial,
 There's healing and sunlight
 and strength—
 There's never the dreary denial,
 If God's at the halting prayer's
 length.

Our Pulpit.

"JESUS OUR LORD."

BY C. H. SPURGEON.

"Jesus our Lord."—Rom. 4:24.
 "Jesus our Lord" is a some-
 what unusual form of expression
 to be used in the Scriptures. We
 have many references to "Jesus
 Christ," and to "our Lord Jesus
 Christ;" but there is only one
 other passage in which it occurs.
 Yet, to me, it seems to be inex-
 pressibly sweet. I shall be de-
 voutly grateful to God if, in my
 sermon, I am able to convey to
 you even a tittle of the sweetness
 which I have drawn from this ex-
 pression for my own enjoyment.
 It is the part of faith to accept
 very great contrasts; and if we
 look, for a moment, at the words
 of our text, "Jesus our Lord,"
 and, especially, if we look at the
 connection in which they are
 found, we shall see a great con-
 trast; Jesus, the "Man of sor-
 row," and yet "our Lord." Je-
 sus! Thoughts of sorrow, and
 rejection, and shame, cluster
 around that blessed and ever-mem-
 orial name; yet he is "our Lord"

in the highest and divinest sense;
 our Lord, and our God. Faith
 has learnt to think of him, even
 before his birth, as the Christ of
 God, and to give heed to the
 angel's message to Joseph, "Thou
 shalt call his name Jesus; for he
 shall save his people from their
 sin." Faith also bows at the
 manger with the shepherds wor-
 shipping, and with the wise men
 from the East presenting gifts,
 realizing that the infant is the
 Infinite, and that the babe of
 Bethlehem is the King of kings
 and Lord of lords. Faith sees
 Jesus, in the humble garb of a
 Galilean peasant, moving about
 in the company of a band of fish-
 ermen; she sees that he is a friend
 of publicans and sinners, yet she
 believes him to be the Son of the
 Highest, though flesh and blood
 have not yet revealed that great
 truth to her. Even in his humili-
 ation, she knows him as Lord of
 the sea, who made the stormy
 waves lie still at his command;
 and as the master of diseases, be-
 fore whom all manner of sickness-
 es, and even devils themselves,
 fled away. She knows him to
 have been a suffering man, yet
 she calls him "Lord." Yea, even
 though, on the cross, she beholds
 with tearful eye, his agony and
 death; yet even there she salutes
 him as Lord. She did so in the
 dying thief's prayer. "Lord, re-
 member me when thou comest in-
 to thy kingdom;" and she has done
 it thousands of times since. And
 now, to-day, though the name of
 Jesus of Nazareth is bandied
 about, and to many it is only a by-
 word, and the despised Galilean
 has, as yet, only a partial sway
 over the sons of men, yet faith
 sees him exalted to the highest
 heavens, and she owns him as
 both Lord and God.

And these things, which I said
 were contrasts which it was the
 part of faith to accept, have ceased
 to be contrasts with her now,
 for now faith sees but little con-
 trast between Christ's death and
 his reigning in glory. In fact,
 she understands that the one is
 the outgrowth of the other, espe-
 cially as she reads such a passage
 as this, "Who, being in the form
 of God, thought it not robbery to
 be equal with God; but made him-
 self of no reputation, and took
 upon him the form of a servant,
 and was made in the likeness of
 men; and being found in fashion
 as a man, he humbled himself,
 and became obedient unto death,
 even the death of the cross. Where-
 fore God hath also highly exalted
 him, and given him a name which
 is above every name: that
 at the name of Jesus every knee
 should bow, of things in heaven,
 and things on earth, and things
 under the earth; and that every
 tongue should confess that Jesus
 Christ is Lord, to the glory of
 God the Father." Faith delights
 to think that Christ's being Lord
 is the actual fruit of his having
 died, and having risen again from
 the dead, for she comprehends
 the meaning of the apostle Peter,
 at Pentecost, when he said to the
 Jews, "This Jesus hath God raised
 up, whereof we are all witness-
 es. . . . Therefore let all the house
 of Israel know assuredly that God
 hath made that same Jesus, whom
 ye have crucified, both Lord and
 Christ." Faith has quick ears,
 and she has heard Jehovah speak-
 ing in the same language as that
 which saluted David's ear, "Je-
 hovah said unto my Lord, Sit
 thou at my right hand, until I
 make thine enemies thy footstool." Even when faith sees Jesus under
 the most humiliating circum-

stances, she perceives how, out of
 that very humiliation, his media-
 tional kingdom has grown, and
 she delights to acknowledge that
 glorious fact, and with adoring
 reverence she calls him, "Jesus
 our Lord."
 Before I finish this introduc-
 tion to my discourse, I want to
 remind you, beloved, that, not-
 withstanding all the sweetness
 with which the name of Jesus is
 associated, and the blessed conde-
 scension by which he has brought
 himself so near to us, yet our
 faith never takes liberties with
 him, or forgets that he is "Jesus
 our Lord." He is "Jesus our
 Lord;" and you will always find
 that, in proportion as faith grows,
 reverence grows. Unbelief is pre-
 sumptuous, but faith is always
 humble. The more you know of
 Jesus as your Saviour, saving you
 from sin, the more will you recog-
 nize him as also your Lord. No
 one rebels against Christ because
 he believes in him; but because
 we believe in him he becomes our
 Lord, and we learn to obey him.
 That is the spirit I long to have
 reigning in all our hearts, the
 spirit of devout, worshipful re-
 verence towards "Jesus our Lord."
 I. First, then, I want to show
 you that Christ's tender conde-
 scensions endear to us this title,
 "Jesus our Lord."
 "We call him Lord with all the
 greater willingness and delight
 because he loved us, and gave him-
 self for us. You remember the ar-
 gument of the Apostle Paul, in
 writing to the Corinthians, "Ye
 are not your own, for ye are
 bought with a price; therefore
 glorify God in your body, and in
 your spirit, which are God's." He
 who bought us with such a price
 claims us as his own; and none of
 us, I trust, will dispute his claim.
 We rightly sing—
 "To him that loved the souls of
 men,
 And washed us in his blood,
 To royal honors raised our head,
 And made us priests to God;
 "To him let every tongue be praise
 And every heart be love!
 All grateful honors paid on earth,
 And nobler songs above!"
 We own him Lord because he has
 made us to be new creatures in
 him, and because, as our Shep-
 herd, he has not only led us, and
 fed us, but because he has laid
 down his life for us who are the
 sheep of his flock. Now that he
 has done this for us, he must be
 our Lord, and he shall be our
 Lord. Every drop of his blood
 shall be a jewel in the crown
 which he shall wear as he exer-
 cises his rightful sovereignty over
 us. Every scar in his blessed
 body shall be to us a token of his
 true royalty; and all that he has
 endured and suffered—even the
 wormwood and the gall—all this
 shall be but another token of the
 gracious sovereignty to which we
 most cheerfully submit ourselves.
 Brethren and sisters in Christ,
 do you feel that, because he died for
 us, we do all the more and cer-
 tainly owe the less, call him,
 "Jesus our Lord?" Thus again
 his tender condescensions endear
 the title to us.
 Further, in all the privileges
 that are accorded to us in him, he
 is our Lord. They all of them re-
 mind us of his lordship, and
 sweetly, yet essentially, enforce
 that lordship over us. Are we not
 his church, and is he not the
 Head of the church? We own
 no other head. The Church of
 Christ hath supreme delight and
 satisfaction in his lordship. Are

we the members of his mystical
 body? Then, let us remember
 that he is never called an arm or
 an eye; he is always the Head,
 controlling the whole body. Are
 we the flock which he hath pur-
 chased with his own blood? Then,
 he is the Shepherd of that flock.
 Doth he make some of us to be
 the under-shepherds of his flock?
 Then he is the chief Shepherd;
 and when he shall appear, we
 "shall receive a crown of glory
 that fadeth not away." Does he
 make us to be a spiritual house?
 Then he will dwell in that house
 as its Lord and Master. Are we,
 through his infinite love, united to
 him in the bonds of sacred mar-
 riage? Then, he is our Husband,
 and it becomes our delight to bow
 to his will, and yield ourselves ab-
 solutely to his control. Are we
 dead and buried with him, and do
 we expect to rise from the dead?
 He "is the beginning, the first-
 born from the dead, that in all
 things he might have the pre-emi-
 nence." Do we expect to enter
 into glory? When we do, we shall
 see the Lamb in the midst of the
 throne, and we shall bow before
 him as Lord of all. Are we look-
 ing for the splendors of the mil-
 lennial age, and expecting to
 share in them? We shall then be-
 hold him reigning here as King,
 and breaking his enemies in pieces
 like potters' vessels. You can-
 not draw near to Jesus without
 being impressed with the thought
 of his lordship over you as well
 as his divine condescension toward
 you. In fact, it is in his conde-
 scension that his divine lordship
 comes out more than anywhere
 else.
 Once more, in our dearest fel-
 lowship at the table of commu-
 nion, he is "Jesus our Lord." Some
 of us are coming, presently, to the
 table where Jesus deigns to sit
 and eat with us, and there is no
 fellowship closer than that which
 this memorial supper so sweetly
 yields us. Yet you must have no-
 ticed, I think, how Paul, in his
 account of the institution of this
 ordinance, constantly uses the ex-
 pression "the Lord." "I have re-
 ceived of the Lord that which al-
 so I delivered unto you, that the
 Lord Jesus the same night in
 which he was betrayed took
 bread." Why did he not simply
 say "Jesus?" Further on he says,
 "Ye do shew the Lord's death till
 he come;" and that those who
 "drink this cup of the Lord, unwor-
 thily, shall be guilty of the body
 and blood of the Lord. . . . not discerning the Lord's body." All through, the apostle speaks of
 Christ as the Lord, who sits at
 the head of the table as the King
 presides in his palace. He is our
 dearly-loved Spouse, of whom
 we may truly say, "My Beloved
 is mine, and I am his;" yet he is
 still the King; and we feel that,
 even in all the nearness of com-
 munion that he permits us to en-
 joy with him, there is still a dis-
 tance as to quality and rank be-
 tween him and ourselves, and we
 call him Master and Lord, and do
 well in speaking thus. Probably
 we never feel how much he is our
 Lord till we come to the table of
 communion. His very condescen-
 sion makes this blessed title to be
 come more bright to us, and to be
 better understood by us.
 And every true Christian pro-
 nounces this phrase, "Jesus our
 Lord," with the emphasis of un-
 reservedness. We declare that
 Christ Jesus should be our Lord
 in everything, and Lord over
 every part of our being. Each one
 of us has said to him, "My Lord,
 do just what thou wilt with me. If
 I can the better glorify thee by pe-

tient endurance or by active serv-
 ice, only give me the needed grace
 and I will not fail to own thee
 as my Lord!" Have you not, be-
 loved, given up to the Lord Jesus
 everything that you have? Have
 you not felt that you love him bet-
 ter than husband, or wife, or
 child? Do you not feel that your
 spirit, soul, and body, all belong
 to him, and that you desire to con-
 secrate to him all your goods, all
 your hours, and all your powers?
 Are you keeping back from him
 any of your substance; do you
 reckon that aught that you have
 is your own? If so, you are not
 true to Jesus your Lord, for he
 who truly loves Jesus, and who
 knows that he is one of those who
 are redeemed by him, says with
 all his heart that Jesus is his
 Lord, his absolute Sovereign, his
 Despot, if that word be used in
 the sense of Christ having unlim-
 ited monarchy and supreme sway
 over the soul. Yea, O "Jesus our
 Lord," thou shalt be the autocrat-
 ic, Imperial Master of our heart,
 and of the whole dominion of our
 manhood!
 The Church of God, in a very
 special manner, calls Jesus "our
 Lord," for there is not, and there
 cannot be any head of the church
 except the Lord Jesus Christ. It
 is awful blasphemy for any man
 on earth to call himself Christ's
 vicar and the head of the church,
 and it is a usurpation of the
 crown rights of King Jesus for
 any king or queen to be called the
 head of the church, for the true
 Church of Jesus Christ can have
 no head but Jesus Christ himself.
 I am thankful that there is no
 head to the church of which I am
 a member save Jesus Christ him-
 self, nor dare I be a member of
 any church which would consent
 to any leadership but his. You
 may put some other interpreta-
 tion upon the title; but if it
 means what is meant in Scripture
 by the term "the Head of the
 church," it is an infringement of
 the crown rights of the King of
 kings and Lord of lords. The
 true Church of Christ keeps that
 title for her Lord alone, and will
 not own another head. Nobody
 can make new laws for the true
 Church of Christ. You know that
 Parliament makes laws which tell
 which way you shall turn when
 you say your prayers, and what
 clothes you shall put on, and I
 know not what beside; but that
 is a poor parody of the true
 church which submits to such
 lordship as that. If I were a
 member of a church whose laws
 were made by a parliament that
 might consist of Jews and Gen-
 tiles, atheists and sceptics, I would
 be out of it as quickly as I could.
 There is no law-maker for the
 Church of God but Jesus Christ
 himself, and no one can take his
 place, and no one will be allowed
 to take it when the Lord wakes
 up his people to be loyal to what
 is written in this Blessed Bible.
 This is our Statute-book, and we
 acknowledge no other but that
 which King Jesus has given us.
 "To the law and to the testimony;
 if they speak not according to this
 word, it is because there is no
 light in them."
 Do you say that these are mat-
 ters of little importance? Ah,
 sire! the Covenanter of Scot-
 land bled and died for this which
 you call an unimportant matter—
 that Christ alone is Lord of his
 church. You may call it a small
 thing if you like; but that teach-
 ing which is contrary to it is the
 mother of a thousand mischief to
 the soul of his beloved land, and is doing
 it incalculable damage. I pray
 that there may come to all—meth-

edist, Presbyterian, Baptist, Episcopalian—this one receives: "We will get back to Holy Scripture, and to the sole headship of Christ, cost whatever it may." If all of us should ever get to that point, we should get closer to one another than we now are, for we should be all one in Christ Jesus our Lord.

Once more, dear friends, we call "Jesus our Lord" for ever. When the true church takes Jesus Christ to be her Lord, it is in a marriage bond that shall never be dissolved; and when any individual soul takes Jesus Christ to be her Lord, she takes him, to have and to hold, in life and in death, in time and throughout eternity. Is it not so? Then, a very precious thought, which arises out of this truth, is that, however poorly we do our duty as his servants, he will carry out to the full his character as our Lord. A lord, you know, takes care of his servants, he sees that they do not die of starvation, and he protects them, and, so far as he can, sees that they do not want any good thing. I always feel quite certain that, if we faithfully serve our Lord, he will keep us in livery; and, having food and raiment, we ought therewith to be content. His promise to the upright is, "Bread shall be given him; his waters shall be sure." If you get anything over and above bread and water, you may know that he has given you more than he promised; and he will keep you in livery till you need it no more, and then he will give you those spotless garments of light and joy in which you shall serve him for ever and ever. "Jesus our Lord" is not like that Amalekite who, when his Egyptian servant was sick, left him to die. He is not like some masters whom we have known, who, the moment a servant is taken ill, send him off, caring not whether he shall die or live. Our Lord and Master never discharges his old servants; he never turns them adrift. Remember the psalmist's testimony and petition: "O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Now also when I am old and grey-headed, O God, forsake me not." Nor will he. He is a good Master whom we serve, the best of all masters, "Jesus our Lord."

Now I come to the third point, which is that we find much sweetness in that little word in the middle of our text, "Jesus our Lord." It is very sweet because it helps us to remember our personal interest in Christ. My brothers and sisters, let me remind you that you can never truly say, "Our Lord" till you have first said, "My Lord." It is blessed to be able to say it as David did, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." David claimed this blessed Son of his as his Lord, and he did well in doing so; and it is a very sweet thing when any one of us is able to say, "Jesus Christ, the Son of David, and the Son of God, is my Lord." It is truly blessed to be able to say, as Thomas did, "My Lord and my God." Each one of you needs to have the personal conviction that Jesus Christ is Lord to you. I would even like to say this, if I only had it as a tramping fellow. I have heard of a man who was talking to the gardener, "They have taken away my Lord, and I know not where they have laid him." It is better still if we can say this as Paul once said it, "Ye

doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him." This title, "Jesus our Lord," reminds you, of the time when you first said—

"'Tis done! the great transaction's done;
I am my Lord's; and he is mine:
He drew me, and I follow'd on,
Charm'd to confess the voice divine."

And, further, the example of Jesus our Lord will foster practical love to one another. It will if it works rightly, for we shall remember what our Lord did, and seek to follow his example. Do you remember what he did on the night when he was betrayed? "He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." After he had done so, he said to them, "Know ye what I have done to you? Ye call me Lord and Master: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." After such an example as that, we ought to be willing to do anything for one another; we should feel as if "Jesus our Lord" constrained us to make any sacrifice, and to take the humblest and lowliest place, so long as we might be of service to any one else who also calls him Lord.

And, brethren, what a death-blow this title ought to deal to all pride! Diotrephes still loveth to have pre-eminence, but would he love it if he really knew "Jesus our Lord" as he has revealed himself in his word? This brother wants more respect shown to him, that brother must have some office given to him, and that sister must be held in high esteem, or she will not be happy. Ah, yes! and you remember that there were two apostles, whose mother asked for them that they might sit, one on the right hand, and the other on the left hand of Christ, in his kingdom; and when the other apostles were moved with indignation against the two brethren, our Lord said to them, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; (that is, your servant; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many?)" As we recall this act, and these words we cry, "Down, pride; you are not lord! Down ambition; you must not wish to rule! Down every proud thought, that 'Jesus our Lord' may rule absolutely alone over us!"

Now, dear friends, are you enjoying the sweetness of this title? Do you feel as if you must roll it under your tongue as a sweet morsel? Then I will not detain you longer except to say just these two things. First, this title, "Jesus our Lord," gives us great confidence in our common service. As a Christian church, we are all working for Jesus; I

hope I may say that the members are all seeking the glory of God. Then, let us remember what our Lord said to his disciples, ere he went back to his Father, "All power is given unto me in heaven and in earth. Go ye, therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." March on, then, ye armies of the living God, for Christ is your Lord, and he has given you your commission, and it is his power which will make your march to be victorious. Does any man think of turning his back in the day of battle when he has such a Captain as this to lead him? Does any one dream of defeat, or talk in a half-hearted way, of what the issue of the conflict is certain to be? "Jesus our Lord" is the world's Creator—he can shake heaven, and earth, and hell, with his word. So, in his name let us set up our banners, and march onward confident of victory.

The thought with which I close is one that ought to yield considerable comfort to many of you. Our common joy in "Jesus our Lord" becomes an evidence of grace. Have you felt a gracious sweetness stealing over your soul because Jesus Christ is your Lord? Then, listen to these words of the Apostle: "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." Any one can repeat these words, but you cannot say them aright—as I hope you have been saying them with an ineffable sweetness stealing over your soul as you said them—"but by the Holy Ghost." Go your way, therefore, 'hou whose heart has leaped at the very sound of those three words, and say, "I have the witness of the Holy Spirit within my spirit, that I am a saved soul, or else I should never have said, in my inmost heart, 'Jesus our Lord.'" O, brother or sister, here is a sign that cannot lead you wrong, for you have the Holy Spirit, through the Apostle Paul, to tell you that you could not say that, in your inmost soul, but by the Holy Ghost. Come, then, beloved, and worship "Jesus our Lord." Continue to worship him, continue to love him, continue to trust him, continue to serve him, continue to magnify him among the sons of men.

But to you who love him not, and who have not accepted him as your Lord, I can only say in God's own words, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him;" and this other verse, which is, to my mind, the most awful in the whole Book of God, yet it was uttered by one who loved the souls of men beyond all conception, "If any man love not the Lord Jesus Christ, let him be Anathema Mar-an-atha," that is, "let him be accursed at Christ's coming." God save you from that terrible doom, for Jesus Christ's sake! Amen.

If this is what God made for the school-room, I wonder what he has made for the home! Sometimes I wish I knew, but on the whole I am glad I do not. I am glad that, when the awaking comes, I shall awake to a glad surprise.—Lyman Abbott.

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Editorial

In his address at the Anniversary of "Our Denominational Outlook," Dr. A. H. Strong says: "How shall we steer our bark so as to clear both the Scylla of bibliolatry and the Charybdis of rationalism? Ah, there is ever the one and sufficient answer: Jesus Christ, the same yesterday, to-day and forever. He is the only ultimate authority; and he abides, by his omnipotent Spirit, in his people, opening to them the Scriptures even as he did to those disciples on the way to Emmaus, showing them the things concerning himself, enabling them to compare spiritual things with spiritual, and so leading them gradually but surely into all the truth."

This is fine rhetoric, but it is by no means a "sufficient answer." It really ignores the question.

Bibliolatry etymologically is the worship of the Bible, but since nobody worships the Bible, and since Baptists are in no danger of doing such a thing, Dr. Strong could hardly have intended that by his use of the term. In the current discussions, bibliolatry is the name given to belief in the plenary inspiration and absolute authority of the Bible. Those who hold to the old faith and refuse to accept the "assured results of modern criticism" are charged with being "bibliolaters." Yet we are loth to believe that Dr. Strong meant by "bibliolatry" a belief in the plenary inspiration and absolute authority of Scripture.

The truth is, there is no middle-ground between the orthodox ("traditional," if you please,) view of the Bible and simple naturalism. We cannot maintain the claim that we accept Christ's authority, if we deny the authority of Scripture. How can we be assured of what Christ really said? Those who accept "the assured results of modern criticism" do not hesitate to say that Christ's statements about the Old Testament, as recorded, are not true. It is impossible to give up the authority of the Bible and to hold to the Christ of the Bible. Harnack affords an apt illustration of this.

Prof. Shaler Mathews, of the Divinity School of the University of Chicago, is right in saying, "All the theological reconstruction of the present is virtually an attempt to free theological thought from the traditional doctrine of inspiration, which involved the accuracy and the permanent authority of every portion of the Bible." The man who thinks he can give up the authority of Scripture and stop short of rationalism (which is naturalism) is like the man who thinks he can fall part way off a precipice and stop short of the bottom. The "new theologians" is attempting this impossible task, and more and more are its advocates landing in rationalism. The result is inevitable. The logic is inexorable. The issue is orthodox vs. rationalism, and there is no middle-ground.

It is a striking feature of the situation that the new theologians seem have much to say about God's love to man, while, according to their premises, they have not the slightest ground for believing God loves man. Outside the Bible, there is not an atom of evidence that God loves the sinner, or desires his salvation. Outside the

Bible we have only the light of nature (including human nature) and certainly that does not teach that God loves man. Such an idea cannot be found in human thinking where the Bible has not gone. Neither Homer, Plato nor Confucius, nor indeed any of the heathen writers, ever imagined, so far as their writings show, that God loves man. Missionaries to-day find no such idea in the heathen mind. We have Scripture authority for the statement "God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Without Scripture authority, we have no evidence of God's love, not even a suggestion thereof.

Dr. Strong's address was made on a great Baptist occasion, it is published by the Home Mission Society and is being widely circulated. Hence we feel called upon to remind our readers that if any of them give up what is called "bibliolatry," (i. e., faith in the absolute authority of Scripture) they will inevitably land in rationalism. Old fashioned orthodoxy is the only safe and the only defensible position. The "impregnable rock of Holy Scripture" is the only standing ground. There are many noble utterances in Dr. Strong's address, and this makes us all the more regret the utterance we have quoted.

The Courier-Journal publishes the following: "Minneapolis, Sept. 23d. Minneapolis is to go Bishop Potter one better. It is to have a combination church, tavern and theatre, all in one. The entrances to all will be through the same outer portal. The building is being erected for the Rev. Dr. Morrill, pastor of the People's Church. The cost is born by a saloon-keeper named 'Toose' Rogers, who believes in Dr. Morrill. The latter says: 'If people will drink, let them drink in a righteous cause. We will give the proceeds to some worthy charity.'"

So it goes—and so evil ever goes—from bad to worse. Bishop Potter's saloon promises to lead to all sorts of iniquity. Dr. Morrill adds a theatre. We expect to hear that Dr. Somebody has made an advance on Dr. Morrill and added a gambling den—under the plea, "if people will gamble let them gamble in a righteous cause. We will give the proceeds to some worthy charity." Then the next step will be to add a brothel, and have a church, a saloon, a theatre, a gambling den and a brothel, all in one. And then—the deluge.

Bishop Potter's saloon, however, is rapidly becoming a stench in the public nostrils. Dr. Carter Helm Jones, at the Baptist Ministers' Conference, told the following incident. Three young women went into Bishop Potter's saloon and in drinking became boisterous. The police were called to arrest them. As they were led away they cried out: "Don't arrest us, we got drunk on Christian whiskey." The saloon does not need reforming, it needs abolishing.

This more the spade uncovers the monuments of antiquity the more the falsity of modern critical theories becomes manifest. These theories are all based on evolution, though they deny named themselves. Hence the overthrow of evolution is the overthrow of all these theories. Evolution receives no support from archaeological investigation. Every fact uncovered by the spade is a bombshell in the evolution camp. The American Antiquaries pub-

lishes in its current number, an article by Prof. W. M. Flinders Petrie describing his recent investigations at Abydos, Egypt. Among other things he says:

"Groping in the thick brown organic mud of this rubbish hole, I lifted out one by one the priceless examples of glazed work and ivory of the earliest age of great art—an art of which we had never understood the excellence from traces hitherto known. The ivory was sadly rotted, and could scarcely be lifted, without dropping asunder in flakes. So when I found that I had touched a piece, it was left until at last a patch of ground was left where several pieces of ivory had been observed. Cutting deep around this, I detached the whole block of sixty or eighty pounds of earth, and had it removed on a tray to my store-room. There it dried gradually for two or three weeks; and then with a camel's hair brush I began to gently dissect it and trace the ivory figures. Not a single piece was broken or spoiled by thus working it out, and noble figures of lions, a bear, a large ape and several boys came gradually to light. Suddenly a patterned robe and then a marvellous face appeared in the dust, and there came forth from his six-thousand-year sleep one of the finest portrait figures that has ever been seen. A single photograph can give but little idea of the subtlety of the face and the expression, which changes with every fresh light in which it is seen."

Here the oldest human work of human hands is one of the rarest works of art in the world. Man certainly then did not begin as an ape, and then become a savage and then gradually evolve to civilization, as evolutionists would have us believe. The oldest work of man is of the highest order. Thus does the spade overthrow evolution.

A WEALTHY and stylish Methodist church in a certain city decided to hold a very high class protracted meeting. They wanted nothing that was not stylish. The old time "mourners' bench," the loud singing, the shouting and all such things were discarded. Everything must be truly first class. They wished to reach the refined "first families" of the city and to avoid everything that might prove offensive to the "taste of the best people." So, instead of sending for a neighboring pastor or an evangelist to do the preaching, this fashionable church did the stylish thing by securing two bishops to come and hold the meeting. These bishops would attract the stylish people and would bring them into the church. Their sermons would be learned and profound without being at all sensational or exciting. Things should be done in this meeting in true orderly style.

Well, the bishops accepted the call and held the meeting. It was truly fashionable and stylish in all respects. A friend in telling us about the meeting said: "The harmony of the proceedings was not marred by a single conversion."

"WHAT a curious turn our religious newspapers sometimes take! Here is an item going the rounds attributing to our friend, Dr. W. B. Hoopes, the ultimatum of the Pan-Baptist Conference. Just think of it! This is the poetry of injustice."—Religious Herald. Whether its pertinacity will prove a credit or a discredit to its true parent, depends on what sort of offspring it turns out to be. If Dr. Hoopes were at the head

of the enterprise there would be no danger that Baptist principles would be assailed in the Conference.

Our friend, Dr. H. B. Bernard, has on the first page of his magazine (Southern Advocate) for September: "A Pertinent Question, Shall I confer, agree and cooperate with brethren, or—Shall I fall in with the multitude and 'gallop with the gang'?" This question seems very like a sneer; but it is not indicated to whom it is addressed. Perhaps it is intended for brethren in Georgia to answer. If it is intended for all of us, we would like to have the difference stated between "cooperate with the brethren" and to "fall in with the multitude."

In a Western city stand two church edifices not far apart. One of them has a large metal plate in front with the name of the church and the name of the pastor clearly engraved in the metal. The other has the name of the church thus engraved, while the name of the pastor is on a movable slip of card board. The first proposed to hold their pastor, while the second expected theirs would soon leave them. Commenting on this the Interior says: "But we suspect that when a minister has thoroughly wrought his life into his parish, his people are very apt to cast his name into an imperishable union with their own."

THE Lehre und Wehre, speaking especially of the theologians of Germany, says: "The fact is, true theologians, uninfluenced by human authorities and reason, but guided by Holy Writ alone, have become rarer and rarer both in Europe and America." Not so rare as the Lehre und Wehre thinks, but too rare for the good of mankind are "true theologians" who set forth clearly the teachings of Holy Writ, uninfluenced by "current thought," "advanced ideas, et id omne genus."

We cannot be too careful in guarding our church polity. The late Dr. William Williams very well says: "Ecclesiastical history teaches us that the first errors that infected the early church, leading it farthest astray, and exerting the widest influence in causing its departure from apostolic simplicity and purity, were not errors in doctrine, but in church government and discipline." Wise words and true.

THE Rev James Moore recently died in Owingsville, Ky. He reached the advanced age of 97 years. He was a preacher over 60 years. More than 200 of his descendants survive him. Think of the changes that have taken place in this one man's life time. When he was born there were no railroads or steamboats or telegraphs or telephones or matches or sewing machines or street cars or steam engines or velocipedes or automobiles or trusts.

KENTUCKY has recently captured from Virginia President J. Taylor and Pastors J. S. Dill and W. P. Hines. Now Virginia makes a reprisal in taking from us Prof. J. G. Metcalf and the Rev. Ryland Knight. These brethren wrought well in their old age, and we are sure they will do even better in their new fields.

At last they have a woman preacher in England. She is a Unitarian. Women have been preaching in this country for a number of years—also!

Editorial Varieties

Harmony has been defined as being your own way and having other people to submit.

Jones attacks the faith. Smith defends it. Whereupon Jones remarks: "You are a heresy hunter." Does that not hit Smith?

Megaclophilousness is a bad disease for a deacon, or a choir leader, or a preacher, or a professor, or a secretary, or even an editor, to have.

American Medicine says there were more suicides in the medical profession in the United States last year than in any other profession. We wonder why this should be true.

President Taylor informs us that Georgetown College has had a fine opening. More young ladies are in Rucker Hall than ever before this early in the session. The prospects are good for the session's work.

Miss Lavinia Hart says a great trouble in a woman's marrying is the difficulty in finding out before marriage whether a man is mean or not. Of course no women are mean, and so with man there is no such trouble.

There is a religious sect in Abyssinia who claim to be descended from the Prophet Jonah. They refuse to eat or even to touch fish, on account of the way a certain fish treated their illustrious ancestor.

We were delighted to hear on Monday a visit from Dr. W. D. Powell, of Milan, Tenn. He is one of our brightest and strongest men. Something is sure to happen when W. D. Powell is on hand. We wish we had him in Kentucky.

We were glad to see Prof. D. B. Towne, who called as he passed through Louisville. He had led the singing in the great meeting conducted by Evangelist Hays in Elizabethtown. Prof. Towne is a prince of Gospel singers.

It is said "there are three ways to learn the value of a dollar: The first is to spend it, and see what you get for it. The second is to give it away, and see what you give for it. The third is to save it, and years for all the things you might buy with it."

How often must we say that we do not publish articles unless we know the authors. Often we receive articles with no hint as to the authors. Invariably they go into the waste basket without being read. We will keep the name a secret if the writer so desires, but the author's name must be known in this office, as a guarantee of good faith.

The late Paul Kruger was once traveling across the desert with a number of wealthy men. They found to their dismay, that their banners had gone astray, and turning to Kruger one of them said: "You are a great believer in miracles, Oom Paul. Why can't you arrange for heaven to send me victuals by the crown, as they were sent by the ravens to Elijah?" "Because," said Oom Paul, "Elijah" was a prophet with a mission—you are only a fool with an appetite."

Dr. George Adam Smith claimed that the "higher critics" had conquered the conservatives and it only remained to "fix the indemnity." And now the United Free Church of Scotland, in which Dr. Smith is a great light, and which abounds with "higher critics," is obliged to turn over property worth \$20,000,000 to a band of conservatives who have no patience with the "higher critics." So it turns out that the "indemnity" is the other way. What does Dr. Smith have to say on the subject now?

The writer had a pleasant visit last week to Berea, Kentucky, to attend the Bible Association. They have built a handsome house of worship with memorial windows for Dr. D. Davidson, long pastor, Elizabeth Shackelford, the Puffelers, Julia E. Dittie and Eliza McPherson. Rev. E. K. Smith is now pastor. Judge Hagan was elected moderator and Rev. Saunders was re-elected clerk. Wherever Dr. Hagan is, there is a revival. In the absence of the apostles, the writer is indebted for special kindness to the Bible Society. The Western Recorder was treated with marked honor. The body strongly commended his paper and commended on other papers. Resolutions of a good nature were now that they have voted each subject.

An Asthma Cure at Last.

It gives us great pleasure to announce the discovery of a positive cure for Asthma, in the wonderful Kola Plant, a new botanic product found on the Congo river, West Africa. The cures wrought by it in the worst cases, are really marvelous. Sufferers of twenty years' standing have been at once restored to health by the Kola Plant Compound. Among others, many ministers of the Gospel testify to its wonderful powers.

Rev. S. H. Eisenberg, Ph.D., Centre Hall, Pa., perhaps one of the worst cases, was permanently cured after many years suffering. Rev. D. S. Hopkins, Wilson, Ind. Ter., writes May 25th, his wife was cured two years ago after eight years suffering. Rev. F. F. Wyzst, the noted Evangelist, Abilene, Texas, writes, was cured of Hay-Fever and Asthma after eight years suffering and had no return of the disease. Mr. L. H. Johnson, of Cincinnati, Ga., Manager of the Gainesville Shoe Co., writes, the Kola Compound is a death blow to Asthma. It cured my daughter after all hope had gone and words are inadequate to express our gratitude to the Importers.

To prove to you beyond doubt its wonderful curative power, the Kola Importing Co., No. 1186 Broadway, New York, will send a large case of the Kola Compound free by mail to every reader of the Western Recorder who suffers from any form of Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

AMONG THE

Churches.

LOUISVILLE.

Walnut St.—Third and St. Catherine Sts.)—Pastor Eaton's theme was "Caring for orphans" and "The Barabbas choice." Collection for the Orphans' Home. Protracted meeting begins Sunday, Bro. M. F. Ham preaching.

Broadway.—Pastor Jones preached on "Seeking the fatherland," and on "Seeking the Lord." Five joined by letter.

Chestnut St.—Pastor Weaver spoke on "An old time revival." Sunday School rally at night. One received by relation.

East.—Pastor Gill's topics were "Three steps to Heaven" and "Three steps to Hell."

McFerran Memorial.—Pastor Hamilton's subjects were "Even Barabbas" and "Divine directions for revival." Sunday School rally every night. One received by letter, two by relation and one for baptism. Fagwell meeting Monday night for Bro. and Mrs. J. F. Ray.

Twenty-second and Walnut.—Pastor Greer's themes were "The Holy Spirit in everyday life," and "Preparation in soul-winning." Three joined by letter. Eight cottage prayer meetings. Bro. Mullins lectures Thursday night on How to Succeed in Life.

Clifton.—Pastor Foster spoke on "Evangelism" and on "Being a Christian."

Franklin St.—Pastor Jenkins' topics were "Striving for the Gospel" and "Report on parish." One received for baptism.

Highland.—Sunday School rally 10 to 12 a. m., and Pastor Dawes at 8 p. m. told of "A journey worth considering."

Leggs St.—Pastor Westra preached on "Peter's denial" and on "Sowing and reaping."

Parkland.—Bro. L. W. Bruner preached on "The church at Jerusalem."

Southgate St.—Pastor Clarke's themes were "Come after me" and "No King in Israel." One received for baptism and one baptism.

Third Ave.—Pastor Allen spoke on the Christian's mission" and on "Christ crucified." One joined by letter. One received for baptism. One baptism.

Twenty-sixth and Market.—Pastor Ross's topics were "The cheer of faith" and "The cheer of hope." One received for baptism. One baptism.

Jefferson St.—Pastor Light spoke on "Sowing." Sunday School rally.

Van Buren St.—Pastor Hall discussed "The wisdom of soul-winning" and "The condemnation of unbelief." Four received for baptism.

Oakdale.—Pastor Mohler preached on "The risen life" and on "Conviction's fruits."

Ormsby Ave.—Pastor Cannady told of "The Ark."

Beargrass (colored).—Bro. J. W. Warden preached on "Baptism and the Lord's Supper."

Meadow Home.—Pastor Boyles spoke on "Christian responsibility" and "Some bad bargains." Five received for baptism and baptized. Meeting closed.

Thirty-sixth and Grand.—Pastor Hailg spoke on "Lessons from the Life of Christ."

Ash St.—Bro. Deever told of "Living worthily."

Tabernacle (New Albany).—Pastor E. T. Poulson preached on "The obstacles at the door" and on "Why and how to remove these obstacles."

Bro. Bruce spoke of the "Useless man" at the Work House. About 70 asked for prayer.

Bro. R. W. Taylor spoke to the Conference about the Marydale and Ormsby Avenue missions. He thinks the work at Marydale should be pushed.

Bro. George W. Young spoke on the Anti-Saloon League, explaining its work and urging its claims. It was a ringing and a characteristic speech.

Bro. H. C. Risner of Baltimore, brightened the Conference by his presence.

THE STATE.

Bro. J. E. Bailey (supply pastor) has been aided in a good meeting by Bro. A. L. Duncan at Pleasant Grove church, Bullitt county. There were 14 additions. This is the church with which the Long Run Association held its last meeting.

Pastor T. H. Coleman writes: "We have just closed a ten days' meeting at Perryville. We had with us Bro. J. W. Rawles, of Somerset. He preached a series of very fine sermons. The congregations were very large at the evening services, and all enjoyed the sermons. Many things interfered with morning attendance. Among the visible results of the meeting were the reception of one by letter and the baptism of two happy converts."

Pastor W. J. Puckett writes from Cave City: "The church and people here have received myself and family royally. They moved my household goods from car to home, and today (Sept. 24) gave us a severe pounding. It isn't worth while to itemize. Suffice it to say, we received all any other preacher and family ever get. We appreciate this kindness, and especially the spirit of the givers. May God graciously grant to each giver a double portion of His Spirit. My little wife, Willie, looked and thought of the good hearts and said, 'They are mighty good to us.' May the Lord make me a better pastor."

Pastor O. P. Bush writes: "We have just closed a splendid meeting at Crooked Creek, Marions, in which there were 15 conversions. All of them were candidates for baptism. Bro. A. R. Abernathy, who is an excellent preacher, assisted the pastor. Under Bro. Abernathy's preaching the church was greatly revived and all were well pleased with the meeting. May God bless the work at that place."

Pastor R. L. Brandenburg writes: "Our meeting closed at Woon, Sept. 18. The Lord graciously blessed us and souls were saved. Pastor R. L. Baker, of Jackson, did the preaching, and as usual the doctrine and truths of the Bible were presented with much force and clearness to the satisfaction of the saints and to the delight of all who heard him. We feel that this meeting has added much spiritual strength to our church, and we are better prepared to work for our Master. Six additions to the church, 3 by baptism, 1 by rebaptism, 1 by letter and 1 by relation. We believe the seed has been sown in the hearts and in the souls that will wither and bring forth fruit to the glory of God and to His blessed name be all the glory. Brothers, pray for us."

Pastor H. P. Hatchett writes: "I have just closed a protracted meeting at Bruner's Chapel, five miles of Harrodsburg. Pastor W. M. Wood, of the Harrodsburg church, did the preaching. There has been good preaching, and much good accomplished. There were 23 additions to the church, 11 for

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from the Campbellites. Baptist interests are now on the increase in this community. Bro. Wood preached twenty sermons for us and presented the faith of the Baptists; the old time truth will prevail. We rejoice in what the Lord has done for us. Those received from the Campbellites were baptized with the others. We have no patience with the alien immersionists."

Pastor J. W. Beagle writes from Alexandria: "On Sept. 16th we closed a meeting at Powersville in which we trust much good was done for the Master's kingdom. Bro. T. H. Fineman, the much loved pastor of Cynthiana church, did the preaching, and both pastor and church were made to rejoice in the bold yet loving way in which the grand old truths were presented by him. And we feel that the effect of his meeting will be far-reaching to the glory of Jesus Christ, and trust that many more will follow as a result of this meeting."

Bro. W. J. Holtzack went to Freedom church, near North Vernon, Ind., last Sunday and preached a sermon on baptism by request, and at the close of the service a prominent farmer who was raised a Catholic, announced that he would present himself for baptism and membership in the Baptist church at that place.

Pastor J. W. Witherington, assisted by Ed. J. C. Solomon, held a meeting in the Collins church, Ga., which continued 10 days and closed with 22 additions to the fellowship of the church.

Pastor W. T. Clark, assisted by Bro. J. E. Hutson, has held a meeting in the Tussockin church, Va., which closed with 20 additions to the fellowship of the church.

A meeting in the Jonesboro church, Va., closed with 25 professions of religion, 19 additions to the fellowship of the church, with others to follow.

Pastor Charles M. Reed, of Middleboro, on his return from the World's Fair, paid us a visit. We are always happy to see him. He is a faithful and successful Gospel minister.

Pastor H. C. Risner, of Hampden church, Baltimore, is visiting his many friends in Louisville. He is ever a welcome visitor in our midst. Bro. Coss also paid us a visit. He is now preaching with old-time zeal and success, as pastor of Cedar Creek and Mt. Washington churches.

Pastor J. C. Ray, of Selma, Ala., paid us a visit last week. He has had 50 additions to his church during the year, and the church has doubled contributions to missions. Glad to see Elder W. E. Hunter back to attend the Synodary. He behaved as a missionary in last meeting for 77 days during vacation in Alabama, and had 129 conversions and 58 united by experience and baptism with the church. Bro. C. H. Knight is also ready to go to the Synodary in the Sunday. We are pleased to hear him represent the Baptist Book Concern in the Synodary.

BAY'S FORK ASSOCIATION.

This body met with the Antioch church, Sumner county, Tenn. on Sept. 7 and 8, and was organized by electing William Harlan moderator, Bro. Tracy Clark and Bro. Mottly treasurer. Bro. W. B. Tow preached the introductory sermon. The general routine of business was strictly attended to with interest, especially would we make mention of missions and temperance. They gave one hundred dollars more for missions this year than they did last, and I think they will double next year. They have some young brethren in the ministry that are very promising. Temperance received its share of time, and we hope great good was accomplished. But few visiting brethren present: Bro. McQueen, of Wiseeman Association, J. R. Hunt, Warren, J. T. McGlothlin, Thompson Lane and the writer from Simpson. They had preaching at the stand every day. The church and community did well in providing the good things that are necessary for the natural body. S. H. Porz.

Dr. Fred D. Hale, pastor of the First Baptist church of Wilmington, N. C., was recently married to Miss Mary Neal, of Reidsville, N. C. We note that Dr. Hale does not marry a lady of his congregation. As a rule it is not well for a pastor to marry a lady in his congregation. Sometimes, as in the case of Dr. J. M. Weaver, of Louisville, it does well, but not as a rule. Why this should be true, is an interesting question. Some years ago an unmarried pastor asked our advice in regard to marrying a lady not only in his church, but in the choir. We advised him to go ahead and marry her, since he loved her and she suited him, and we urged him to resign promptly after the marriage. We told him it was almost sure to break a pastor up to marry in his church, but that to marry in his choir, we felt, was certain to break him up. He took our advice on the subject of marrying but not on the subject of resigning, and soon found to his sorrow that we were right.

The marriage of Miss Mary Harvey Woodridge, of Denver, Colo., to Mr. Albert J. Gates is announced to take place October 3rd, at 8 p. m., Broadway Baptist church, Denver, Colo. We extend congratulations. We know the bride, and she is beautiful, bright and charming. She and her noble parents have many friends in Kentucky, their native state.

In a note from Dr. H. Allen Tupper, pastor Fifteenth Street church, Brooklyn, we learn that he and his wife have returned from Europe, where they left their daughters, Misses Allens and Catherine, to study art. He and his wife have their home at Hotel Irvine, 26 Gramercy Park, New York. H.

SUNDAY SCHOOL RALLY.

The Sunday School Rally at Chestnut Street church last Sunday night was quite an event. The attendance of children and parents was large. Bro. Clarence Calvert presided and conducted devotional exercises. Bro. Wilson led in prayer. The writer delivered a short address on the relation of parents to the Sunday School. Deacon J. M. Millhuff addressed the children, and Pastor J. M. Weaver addressed the church members on their relation to the Sunday School. The superintendent, Theodore Harris, President of the Louisville National Banking Co., had in advance declined to participate, but the pressure brought to bear on him by the school was irresistible, and he came forward and delivered an address of great interest. H.

Owing to a press of advertisements this week we are compelled to leave out a good report of Salem Association, which will appear next week.

MARRIED.

By the Rev. W. J. Williams, uncle of the bride, assisted by the editor of the Western Recorder, at the residence of the bride's parents, Deacon and Mrs. C. L. Taylor, Miss Lily Tom Taylor to Mr. Horace Clay Hays. It was a happy occasion. We extend congratulations. Bro. Williams is the loved and honored pastor of our church in Hamshurst, Miss., and our cause there is greatly prospering under his efficient leadership. Years ago his health was poor and he had to live in Florida, but now he shows no sign of ever having had an ailment. We greatly enjoyed his visit.

We had a fine visit from Bro. H. C. Risner, of Hampden Baptist church, Baltimore. He is enthusiastic alike over his recent Oriental tour and over his work in Baltimore. Though he has been there only a year, and though he shows no sign of ever having had an ailment, the church has risen rapidly in numbers and power. The Baptists generally of Baltimore also hold him in highest esteem, and hear him gladly. Bro. Risner is run down, and he has come to Kentucky to recuperate. He is making heads his headquarters. He has made a fine reputation as a lecturer as well as in the pulpit, and those who have heard him are eager to hear him again.

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A PANORAMA 440 MILES LONG.

From the Observation Car on the New York Central a living panorama 440 miles long may be seen. This includes the Greenes, Black River and Mohawk Valleys and 143 miles of the Hudson River, including the foothills of the Adirondack Mountains; the Capitol at Albany; the Catskill Mountains; the Palisades of the Hudson and the New York Central's magnificent approach to the metropolis—this being the only Trunk Line whose trains enter the City of New York.

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FARMING IN THE SOUTH.

The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi and Louisiana. Every Farmer or Home-seeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

For Folder and Free Descriptive Matter of California, Cuba and New Orleans, and Circulars Descriptive of Lands in the South and through tickets, apply to W. J. McBride, F. W. Harlow, C. P. & T. A., Dir. Pass Agt., 4th & Market, Louisville, Ky.

Starts for a Little Ones.

WHAT BRADFORD DID.

BY KATE LOUISE BROWN.

It was a gray, lowering morning, with mist-caps over the mountains and a hint of rain in the air. Polly felt depressed, she knew not why; and her usual pursuits palled upon her. She was strolling aimlessly about in the garden when Bradford appeared, waving his short arms like some energetic little wind mill.

"Emma's came!" he cried eagerly. "Oh, goody, goody!" shouted Polly, with rising spirits.

Miss Emerson—otherwise known as "Emma" by the children—was taking off her bonnet in the sitting room.

She was a tall, angular spinster whose first impression was one of universal grayness. Her gray gown, guiltless of adornment, hung in pri folds from waist to heels. Her shawl was gray with a darker border. Her bonnet was gray, its only worldly item a bunch of artificial grass that peered from under the brim as we sometimes see shoots of greenery growing in the crevices of very old houses.

"Emma's" gray hair was wound in a neat little knob and fastened behind. Her small gray eyes twinkled pleasantly as the child came in.

"Emma" settled herself in the sewing-chair and took up a new shirt for grandpa. Goody-Two-Shoes, as special favorite, edged in between "Emma" and the window, and played unforbidden with the contents of her wonderful work-zoll.

When "Emma" was in a different mood, up would go her feet against the table leg, and the children would retire to a respectful distance, announcing in whispers to one another that "Emma" had "put up the bars."

Under these circumstances there was no hope that even Goody might attain to a favorite play ground.

Bradford was staring at Miss Emerson with an air of anxious, almost painful scrutiny.

Had his mother been in the room she would have scented danger in the asking of a forbidden question, to which the small boy clung with fatal tenacity.

"Emma?" queried Bradford suddenly, "where is Mr. Emma?" Emma flushed a vivid crimson and jerked her work without reply.

Polly dragged the culprit away to the kitchen where she lectured him in severe, older-sister fashion behind the door.

"What a naughty boy you are, Bradford! Hain't mother told you not to ask that question every time 'Emma' comes? There isn't any Mr. Emma! She's a singular woman, and it's mean to hurt her feelings! How would you like to have any one ask you where your wife is when you haven't any."

"I have, too," said Bradford, boldly. "I've got lots of em."

"Oh, you wicked boy!" cried Polly aghast. "That's a lie! Do you know what will happen to you if you tell lies? Something dreadful!"

Bradford deliberated for a moment, and Polly hoped he was meet for repentance. But he quickly dispelled her rosy visions by saying, "When I was a little baby, I was so tall that I could

touch the telegraph wires 'thout stretchin'."

"Oh, Bradford Southworth!" "An Hempins and me (Hempins and Runkles were two very dear and imaginary friends) we hit a big engine with our fists and sent it flyin' off the track," went on this depraved young man calmly.

Polly gasped, and Bradford backed away remarking cuttingly, "Nothin' happened to me yet."

Polly went to the woodshed to swing, while Bradford tagged his grandma around, bent on playing his favorite game of "Dentist."

At last grandma allowed a string to be tied about one of her teeth, and Bradford tugged away in supreme bliss.

When grandma left him for the dairy, he wandered into the sitting-room and began teasing Goody.

"See here," said "Emma," rapping him smartly with her steel tumbler, "you go to jail until you can behave." And the small boy found himself tucked under the table. He was silent from indignation for a moment, then began to relate his woes to Runkles, who was supposed to be conveniently near.

After awhile "Emma" released him, and he stood by her smiling; for his butterfly spirit could not long retain a woe.

"Want me to pull a tooth for you, 'Emma,'" he inquired kindly. "I'm in no need of a dentist to-day," replied "Emma."

Bradford insisted, and at last "Emma" put her hand up into her mouth and consented. Bradford fastened his string and remarked consolingly: "Don't cry, lady! It won't hurt much, and 'will all be over in a minute." Then he gave a vigorous yank.

It was indeed "all over" in a minute. To his horror, out came "Emma's" entire upper set of teeth!

For a moment he stood ashy pale. Then, throwing the plate in her lap he stammered, "If-h-here are your teeth," and rushed from the room.

"What's the matter," cried Polly, as he darted through the woodshed.

"I've pulled out all of 'Emma's' teeth!" gasped Bradford.

"O Bradford, what made you do such a wicked thing," wailed Polly, wringing her hands. "You'll be put in jail, Bradford! P'raps you'll be hung! Oh, we must run away where nobody'll find us!"

"Where'll we go?" inquired the wretched youth.

"Oh, to the woods! I'll take care of you. Don't cry, Bradford! No one shall hurt you while I'm around!"

So the two little creatures, hand in hand, ran through the meadow and into the thick woods, never stopping until they dropped exhausted on the wet moss far from home.

They were so tired, and Polly's bare fat leg showed an ugly bruise above her sock where she had stumbled against an old stump. To add to their misery the rain began to fall, and in a short time they were too damp and wretched for words to describe.

"Shall we d-i-e?" wailed Bradford. "Oh, I'd like my dinner. Let's go h-o-o-m-e!"

"Do you want your dinner in a prison cell?" demanded Polly, in such tones that her brother quailed and bowed that he "didn't."

What they would have done will never be known, for just then Billy Badger appeared with his fish pole on his shoulder.

"O dear, Billy," moaned Polly,



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All those desiring to reserve entertainments at Hotel Epworth may do so by sending in advance payment which applies on bill. This insures the holder the low rate of \$1.50 per day for as many days as desired. We advise our friends to apply at once.

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clinging to his gingham jumper, "save us! Bradford's done some thing perfectly awful, and we're hiding from the police!"

Billy patiently gleaned their story, then, with a mighty effort to conceal his laughter, said: "Oh, I don't believe they'll put him in jail! Pullin' out teeth doesn't kill, you know. You come home with me, and I'll bet yer ten jigamarees you'll see those teeth in Miss Emerson's head. Some times they s'n put 'em back just as easy."

"Oh, do you think," implored Polly with clasped hands.

"Yes, I do! Now come along." So the kind lad of knightly heart led the children back to Graylock farm.

They had not even been missed. And, when they peeped into the sitting room there sat "Emma" serenely sewing. As she turned to speak to grandpa, sure enough, her teeth were all in their proper place!—Christian Register.

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PEMBROKE, KY.

It was my pleasure to preach at both services last Sunday for Pastor W. E. Mitchell. Pembroke has long enjoyed the distinction of being an ideal pastorate. The church is in a prosperous condition.

that we shall be led and upheld and comforted; our perplexity shall be relieved, the crooked places shall be made straight, the rough places plain, and even the valleys shall be exalted...

'Cheerfulness has been called "the bright weather of the heart." One person can't have all the weather. Don't be a doleful prognosticator...

DISTRICT ASSOCIATIONS.

- Concord-New Liberty, Sep. 28. Uniontown-Bros. Goshen-Caneville ch., Sep. 28. Severn's Valley-Middle Creek church, Sep. 28. South Concord-Fellowship ch., Sep. 28. Laurel River-Slate Lick church, Laurel Co., Sept. 30. White's Run-Cave Hill, Oct. 4. Little Bethel-New Prospect church, Oct. 5. North Bend-Beaver Lick ch., Oct. 5. Clover Bottom-Columbus, Oct. 5. West Kentucky-Clear Creek church, Rockcastle Co., Oct. 7. Enterprise-Dawson, Liber./ch., Oct. 7. Mt. Zion-Woodbine, Oct. 7. North Concord-Salt Gum ch., Oct. 8. West Union-Fellowship church, Oct. 14. Ohio Valley-Mt. Olive church, Union Co., Oct. 18. Blood River-Sinking Springs church, Oct. 18. Graves Co.-Little Ohio ch., Oct. 26.

SHOWING COON SKINS.

An old African hunter, who was in the habit of taking his dogs and gun and for a solitary chase had about every day a number of coon skins...

We are blind with regard to the future; it is as if we had no vision at all; we may not boast of tomorrow, because we know not what one day may bring forth. We know the history of the day that is gone, but what is coming in the morning not the wisest man can tell.

DEAR RECORDERS:

After some delay we are at work on our chapel, and hope to get the walls up and the roof on in a few weeks. This chapel ought to be a great blessing to the work in this city and state.

business man, who studied three years in a seminary in Para. Another is an old man who lives on the river some distance from Santarem. He is a man of some means and influence.

CEIXA 361, Para Brazil, Sep. 10.

AN APPRECIATION OF DR. GEO. C. LORIMER.

Upon the life of every good man God writes great lessons in luminous letters; and to read and heed the divine epistles in biography is the part of the highest wisdom.

Soon after his birth in Edinburgh, Scotland, in 1838, his father died, and when still a lad his mother was married to the manager of a large theatre, where the boy received strong impressions, which doubtless influenced his methods of study in after life.

DEAR RECORDERS:

The First church of Shelby, N. C., has just closed a very profitable meeting of three weeks' duration. So far, as a partial result of the meeting, the church has been blessed with 23 valuable additions.

Bro. Martin went from here to the First church of Hickory, N. C., to hold his second meeting with Dr. E. W. Gwaltney. Bro. Martin has been urged to hold meetings in Charlotte and other cities in our state, and I wish he could give North Carolina more of his time, but his engagements take him from Hickory to the Tabernacle church of Atlanta, and thence to East church, Louisville, which will make his eighth meeting in your city.

A Chance to Make Money.

I have written, printed and published a very old book of mine, and I want the Old English Cook-Book. It is full of good recipes, and it is up to date, being published in 1850, and it is now being re-issued in a new and improved form.

I have needed with genuine pleasure that the worthy sisters of our Convention, in the several states, have been making offerings for the Para chapel. I do hope they will not become weary in well doing, but will continue to send in their gifts for this house till the Board can help us get it ready for use.

Catarrah Can Be Cured

Dr. Blosser's Catarrah Cure Will Cure the Worst Cases of Catarrah, Bronchitis and Asthma.

It is the only remedy that goes directly to the diseased parts and cures Catarrh, Bronchitis, Asthma and Catarrhal Deafness. The stomach is not burdened with medicine which deranges the digestion and breaks down the general health.

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This remedy is put in tin boxes, containing a month's treatment, which will be sent by mail to any address for 1.00.

A free trial sample will be mailed to any sufferer who has never tried the remedy. Address Dr. Blosser Co., 115 Walton St., Atlanta, Ga.

a wine feast at their club house. The orthodox Jews surrounded the house and stoned it, the Socialists threw bottles at them and a riot followed in which 2,000 Jews took part. The police quitted it with difficulty. The Jews are usually law-abiding. The papers are reproaching them and saying that men who have been persecuted in so many countries as they have for their opinions ought not to attack others.

The London Daily News says this of the Japanese: "A stupendous fact which will make this war memorable in history is that in the Japanese the world has discovered a Carnot-like faculty of engineering victory that is almost uncanny. Even the Russian correspondents are at last writing home the terrific truth that they have tried to ignore so long—the truth that the Russian soldiers and the Russian generals alike are clumsy children in the hands of genius."

FROM CALIFORNIA.

Dear Brother—

You have had an interest in my prayers ever since it was announced that you were coming. I have been praying that God's blessings may rest upon you in conducting the services of our church while our beloved pastor is absent taking a much needed rest.

My health deprives me of the privilege of attending your Bible studies at night, but I have heard you with pleasure on the Syro-phenician woman, David's sin and forgiveness, and The woman at the well.

The desire for the salvation of men, emphasized by your earnest appeals to sinners to exercise "repentance toward God and faith toward our Lord Jesus Christ" as their only hope of salvation, is in accord with Paul's preaching.

Therefore it is with the spirit of brotherly love that I call your attention to an illustration that is erroneous and misleading. It is the reference, in your sermon Sunday, to a scene you witnessed in a Catholic church—that of a woman worshipping the image with tears streaming down her cheeks; you mention your change of views in regard to this idolatrous worship as an evidence of your Christian liberality.

I had to live in Central America, a country wholly given up to this idolatrous worship, before I could appreciate the true condition of the blind devotees of Roman Catholicism. My heart was stirred with sympathy for them, and when Dr. W. D. Powell, "the modern apostle to the Gentiles," came before the Southern Baptist Convention, and appealed with burning eloquence for help for Mexico, I felt it a privilege to respond. God enabled him to do a grand work; hundreds were led to the light and Baptist-New Testament churches were established from the Rio Grande to the Pacific Coast. This was accomplished by showing these people that to attempt to worship God through images was an abomination in the sight of the Lord now, just as it was when instituted by Jeroboam, the son of Nebat, who caused Israel to sin, and by teaching them that nothing but "repentance toward God and faith toward our Lord Jesus Christ" would save them.

In regard to your remark about leaving baptism for the different denominations to settle—Regular Baptist churches are not involved in this controversy, as they have kept the ordinances instituted by John the Baptist, submitted to by our Saviour, and delivered to the churches in their organization. It is as Dr. F. S. Hensen said recently in his bold defense of the truth before the Northern Baptist Anniversaries at Cleveland, Ohio, "Baptists are not responsible for the division among Christians."

In writing you I am not actuated

ed by a spirit of criticism, but impelled by a sense of duty after prayerful consideration. Moreover, I do this without consulting with any of the members of the church or congregation.

Yours fraternally,
W. L. STANTON.

Los Angeles, Cal.

[We omit the name of the pastor and publish this letter because it is a good and helpful thing to see a pious layman standing up for the truth in this way. Paul rebuked Peter before them all when he was to be blamed.—Ed.]

A WORD FROM BETHEL.

Many things occur to make the opening of the session's work a busy time for the school man. So busy do we become that we forget the outside world and even fail to report our opening to our best friends, the newspapers.

Bethel College opened her fifty first year with the usual exercises. Many friends were present, and good earnest talks were made by several of our visitors. We were glad to note that the enrollment was larger than that of last year by twenty or more students. This increase has held good and the present number of students is larger than that for the corresponding date last session.

N. Long Hall is full of boarders, and we are forced to buy more furniture and fit up more rooms. New students are still coming in and the enrollment will be the largest in several years.

The work is going nicely, and we expect a most successful session.

The new building is rapidly nearing completion, and will be finished and in use by November 1st at latest. We shall have a skilled instructor and give careful, systematic training, suited to the needs of the individual student.

Kentucky, Tennessee, Arkansas and Mississippi are already represented and Louisiana will send us a man about October 1.

Unusual attention is being given to the discipline of our hall, and quiet and order are assured. Nearly all of our students are pursuing a degree course and there is little talk of leaving college before graduation. Our teachers are determined that this year's work shall be their best, and their enthusiasm is being rapidly communicated to the student body.

Oh, for a little money! How much we could do with even a little! There are several fine young men who could come with a little help.

We are giving no scholarships now, and only ministerials and ministers' sons are allowed their tuition. If some brother would send me \$100, I could place in Bethel College a bright young man who on account of his crippled condition can make little or no money. His life can be made to tell, if we can educate him.

A young brother who has dedicated his life to foreign missions may have to leave at the end of the term because of lack of funds. Who will lend a hand? How do you want to help these young men. Who will help us to help them?

During the summer just closed, five of our young men worked as waiters in a hotel at Monterey, Tenn.; one worked as colporteur in Blood River Association; several preached and held protracted meetings, while many worked in stores or on farms to secure money with which to come back to Bethel.

When you visit the General Association, brethren, we shall show you one of the most valuable and

most attractive school properties in the state. It is yours. It is free from debt. It is prospering. It asks your interest. It asks your prayers. It deserves your confidence. It merits your patronage.

Let the brethren of the State talk for our colleges, pray for our colleges, work for our colleges, and all the interests of our denomination will show the effect.

Bethel College stands for the Baptists, stands with the Baptists and is a center and stronghold of Baptist influence.

WM. H. HARRISON
Russellville, Ky., Sept. 29.

God hides some ideal in every human soul. At some time in our life we feel a trembling longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best. Robert Collier.

Special Homeseekers Excursions VIA LOUISVILLE & NASHVILLE R. R.

TO ALL POINTS IN SOUTHEAST

October 11 and November 5.

Less than one fare for the round trip. Tickets limited to return 21 days from date of sale.

For full information, rates, schedules, time tables and literature, descriptive of the various resources, agricultural, mineral and timber lands along the line, call on or address J. A. Settle, C. P. A., 4th and Main, Louisville, Ky., or C. L. Stone, Gen. Pass. Agt., Louisville, Ky.

THE MARKETS.

LIVE STOCK. Report for week ending Sept. 24.

Table with 2 columns: Description of livestock and Price. Includes items like Extra good export steers, Choice butcher steers, Fair to good butch. steers, etc.

HOGS.

Table with 2 columns: Description of hogs and Price. Includes items like Choice pack and butch., Medium packers, Light shippers, etc.

SHEEP AND LAMBS.

Table with 2 columns: Description of sheep and lambs and Price. Includes items like Good to choice sheep, Fair to good sheep, Common to medium, etc.

LEAF TOBACCO.

Following is the report for week and year ending Sept. 24, 1904.

Table with 2 columns: Year and Total sales of new crop to date, 1904. Includes years 1901, 1902, 1903, 1904.

YEAR'S SALES.

Total sales of new crop to date, 1904, 78,766; 1903, 92,455; 1902, 121,428. Sales of new crop to date, initial inspection, 1904 68,077; 1903, 75,963; 1902 92,822.

REJECTIONS.

Rejections this week, 1904, 134; 1903, 261; 1902, 422. Percentage of rejections to auction sales, 1904, 23; 1903, 23; 1902, 25. Rejections Jan. 1 to date, 1904, 11,100.

BETTER THAN SPANKING.

Spanking does not cure children of crime tendencies. If it did there would be few children that would do it. There is a constitutional cause for it. Dr. Mr. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chance are it can't help it.

POSITIONS GUARANTEED. May pay tuition out of salary after course is completed and position is secured. Indorsed by business men from Maine to California. For full particulars, address J. F. BRADSHAW, Pres., either place.

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NASHVILLE, TENN., ST. LOUIS, MO., ATLANTA, GA.; HARTFORD, CONN.; PITTSBURGH, PA.; CINCINNATI, OHIO; ST. LOUIS, MO.; KANSAS CITY, MO.; ST. PAUL, MINN.; CHICAGO, ILL.; MEMPHIS, TENN.; LITTLE ROCK, ARK.; ST. SCOTT, KANSAS; COLUMBIA, S. C.; SHREVEPORT, LA.; KANSAS CITY, MO.; ST. LOUIS, MO.

Incorporated \$300,000.00 capital. Established 1892. 14 bankers on board of directors. National registration. Our diploma represents in business circles what Yale and Harvard's represent in literary circles. No vacation; enter any time. Part can be paid; cheap board. Write today. HOME STUDY. PERMANENT. Each taught by mail. No money. Write for particulars with course. Write for prices of home study courses.

LAW DEPARTMENT.

UNIVERSITY OF LOUISVILLE.

Fifty ninth annual session begins Oct. 3. For catalogue and information address:

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Prepares for University or school of technology. Courses in English, History, Mathematics, Ancient and Modern Languages, Natural and Physical Science and Mechanics. Manual Training and Drawing in Preparatory and High School Departments. Term opens Sept. 14. Send for Catalogue, 1047 Second Street, Louisville.

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H. J. Greenwell, President.

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Children's Teething

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has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Allays All Pain, Cures Wind Colic, and is the best remedy for Diarrhea.

Twenty-five cents a bottle.

Church Organs

LATEST IMPROVEMENTS

DISTON-NEW YORK-PHILADELPHIA-CHICAGO-LOUISVILLE-ST. LOUIS

Their Offices Works HOUSTON, TEXAS

Established 1837 - All Sizes

1903, 15,650; 1902, 27,127.

Receipts this week 1904, 899; 1903, 531; 1902, 909.

Receipts Jan 1 to date, 1904, 74,884; 1903, 78,999; 1902, 102,400.

Items of Interest

Newest Big Words Over.

William L. Learned was found dead in his law office in Albany, N.Y. He graduated at Yale in 1841, and settled in Albany. He was Justice of the Supreme Court for 22 years, retiring in 1892 because of age limitation. He was a man of great ability and integrity. Gen. Harrison Allen died in Washington City, aged 89. He distinguished himself during the war by conspicuous bravery in the battle of Gettysburg. Dr. I. Curtis died in London of apoplexy, aged 60. For 26 years he has been Professor of Old Testament exegesis in the Congregational Theological Seminary in Chicago. He was a great scholar and has written several volumes.

At Pleasant Ridge, a village near Cincinnati, at 7 o'clock the children ran into the outhouse back of the building. The floor gave way and at least 25 children were dropped into the vault beneath. Nine were killed. The parents are deeply indignant at the school officers who had reported that the buildings were all inspected two weeks before and declared safe.

Prince Herbert Bismark, only son of the great Chancellor, has died. He was most carefully educated by his father and trained to be a statesman. In office he showed great energy and might have equalled his father, but, he thought he threw away his life by disgracing himself with woman. He persuaded Princess Orsola, one of the most brilliant of women and a famous beauty, to desert her husband and children and elope with him to Italy. Young Bismark abandoned her in Italy, went home and married, her husband secured a divorce and she lives a pauper supported by charity. But Prince Herbert's opportunity for a great career was lost.

Mr. Weightman, an Episcopalian living in Philadelphia, died recently and left his daughter an estate of \$70,000,000, which it is said makes her the richest woman in the world. The Catholic, with their shrines which never desert them, had marked this only child of great wealth and made a pervert of her. She is very zealous, as perverts usually are, and is very liberal to all Catholic institutions. She is a widow, and we think without children, so that the Catholic church will get all her millions.

The Emperor of Austria, now quite old, is one of the greatest men and wisest statesmen of the age. But his reign of 56 years has been a sad one. He has lost every battle his armies have fought, his wife was assassinated, and his only committed suicide in disgraceful circumstances. There have been some serious troubles in his dual monarchy, and only his own great ability and the genuine love his people feel for him has kept Austria and Hungary together.

For the first time there has been a medical examination of the children in the public schools in Berlin, Germany. They sent 10 per cent home as not sufficiently developed in mind and body to go to school, which was probably a polite way of saying they were feeble-minded children. Sixteen per cent were too feeble in body to study better, and the debilitating effects of scurvy fever and other diseases, and 8 per cent had consumption. The doctors then sent away from the schools nearly one-third of all the children. This is a poor showing for the great Germany.

On the 29th day of fasting for the Jews, the South Englishers in London only, preached in the streets and made

