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Faith, Hope and Love, these three.

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Prof. WILLIAM SANDAY, of Oxford University, in writing of the miracles of the loaves and the Lord's walking on the water, says: "Whatever actual incidents may be at the bottom of these a nineteenth century observer would have given, had he been present, a different account from that which has come down to us." Prof. Sanday has a right to disbelieve in these miracles, but we have a right to regret exceedingly that he should teach the young men of England.

The Churchmen is right in saying that unless the Religious Education Association can get control of the Sunday School literature it will remain only a debating society, and not the great Trust with a finger in every pie which it aspires to be. It says that Association declared the time has come when the highest criticism to be brought to the children. God forbid!

The Churchmen adds that the Religious Education Trust is opposed to the International Sabbath School lessons, and urges graded courses. Watch the advocates of the "graded system" they will bear watching. As Dr. Gifford said in his powerful and eloquent speech at the Northern Baptist Anniversaries, it is graded teaching that is needed, not graded lessons. And this the various Sunday School Boards are supplying in their lesson helps in a most admirable manner.

Even if this ambitious Religious Education Trust utterly eschewed all attacks and attackers of the plenary inspiration of Scriptures, and were as orthodox, every man of them, as Boyce or Spurgeon, there is not the ghost of a reason for having anything to do with them. Baptists and other denominations are abundantly able to attend to their own business without the advice or direction of the Trust.

The Journal and Messenger says truly in regard to the decision of the Law Lords that the man who stood to their old faith was the Free church of Scotland. "The decision is in thorough accord with what has been recognized as an established principle both in England and this country. It is to the effect that where there is a division in a church a minority believer small, which adheres to the original faith and practice of the organization can hold the property against all others or all groups."

F. W. Hays, Secretary of the Christian Community, writes to the Children in his report says that there was a falling off in the year 1903. He says that the falling off in other years he does not say. He says that in the getting third of a year...

Augustin on the Goodness of the Creation.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

The nine years that Augustin spent among the Manichaeans had not but have left a deep impression on his susceptible mind. The completeness with which he at last extricated himself from the thralldom of their dualistic principles with their profound convictions regarding the essentially evil nature of everything material is abundantly manifest in his reflections on the creation in Book XXIII, ch. 28 onward of the "Confessions." The following extracts show his point of view: "And thou, O God, sawest everything that thou hadst made, and behold, it was very good. So wouldst see the same, and behold all are very good. In each particular kind of thy works, when thou hadst said, 'Let them be made,' thou sawest that it was good. Seven times have I counted it written that thou sawest that that which thou madest was 'good'; and this is the eighth, that thou sawest all things that thou hadst made, and behold, they are not only good, but also 'very good,' as being now taken together. For individually they were only good, but taken together they were both good and very good. . . . I looked attentively to find whether seven or eight times thou sawest that thy works were good, when they were pleasing unto thee; but in thy seeing I found no times, by which I might understand that thou sawest so often as thou madest. And I said, 'O Lord, is not this thy Scripture true, since thou art true, and being truth hast set it forth? Why then dost thou say unto me that in thy seeing there are no times, while this thy Scripture telleth me that what thou madest each day, thou sawest to be good, and when I counted them I found how often? Unto these things thou repliest unto me, for thou art my God, and with strong voice tellest unto thy servant in his inner ear, baring through my deafness, and crying 'O Man, that which my Scripture saith, I say; and yet doth that speak in time; but time has no reference to my Word, because my Word existeth in equal eternity with myself. Thus those things which ye see through my Spirit, I see, just as those things which ye speak through my Spirit, I speak. And so when ye see those things in time, I see them not in time; as when ye speak them in time, I speak them not in time.'"

Very remarkable is the way in which the great theologian mingles the most abstruse metaphysics with the most devout reflections on God and his works. At this time he was so much under the influence of the Neo-Platonic idea of the absoluteness of God and his transcendence of time and space, that he could not forbear to find this transcendentalism even in the simple narrative of the creation in Genesis.

He proceeds now to set aside the Gnostic and Manichaean errors regarding the creation with which he himself had been deeply imbued: "And I heard, O Lord my God, and drank up a drop of sweetness from thy truth, and understood that there are certain men to whom thy works are displeasing, who say that many of them thou madest being compelled by necessity;—such as the fabric of the heavens and the courses of the stars, and that thou madest them not of what was, but that they were elsewhere and from other sources created; that thou mightest bring together and compact and interweave, when thou thy completed essences thou raisedst up the walls of the universe, that they bound down by this structure might not

be able a second time to rebel against thee. But as to other things they say that thou neither madest nor compactedst them,—such as all flesh and all very minute creatures, and whatsoever holdeth the earth by its roots; but that a mind hostile unto thee and another nature not created by thee and in every wise contrary unto thee did in these lower places of the world beget and frame these things."

He goes on to show that only the mind enlightened by the Spirit of God is able to see the goodness and beauty of the creation as a whole or of its individual parts. In view of the love of God shed abroad in the hearts of believers by the Holy Spirit whereby we are enabled to see as good what God has declared to be good. Augustin thus devoutly addresses his Maker: "Thanks to thee, O Lord. We behold the heaven and the earth, whether the corporeal part superior and inferior or the spiritual and corporeal creature; and in the embellishment of these parts wherof the universal mass of the world or the universal creation consisteth we see light made and divided from the darkness. We see the firmament of heaven, whether the primary body of the world between the spiritual upper waters and the corporeal lower waters, or—because this also is called heaven—this expanse of air through which wander the fowls of heaven, between the waters which are in vapors borne above them and which in clear nights drop down in dew, and those which being heavy flow along the earth. We behold the waters gathered together through the plains of the sea; and the dry land both void and formed, so as to be visible and compact, and the matter of herbs and trees. We behold the lights shining from above, the sun to serve the day, the moon and the stars to cheer the night; and that by all these times should be marked and noted," etc.

In his effort to exclude anything savoring of dualism and to vindicate the creation from any suspicion of anything unworthy of the supreme and holy God, Augustin went to the opposite extreme and not only denied that anything in the material creation is in itself evil, but virtually made of human sin itself a mere negation. Combating Manichaeism on its own ground, he maintained that the Kingdom of Darkness and the King of Darkness himself, according to Man's own representations, are good so far as they have essence or nature, and evil only so far as they are non-existent. Evil has no substantial existence. It is only privation of good. It is wanting in essence, substance, truth, is, in short, mere negation, and so cannot have God for its efficient cause or author, or be in any way attributed to God. God would never have permitted evil unless by his own supreme power he had been able to turn it to good account. In many parts of his works he labors to show the advantages to mankind and the intelligent universe of the permission of evil. Every creature of God has its place, some a higher, some a lower, but all, so far as they conform to the idea of their creation, or to their proper nature, are good.

Augustin dealt the heaviest and most effective blow to dualism it ever received; but under the influence of the Neo-Platonic philosophy he came perilously near to a pantheistic denial of the fundamental difference between good and evil.

Let us devote ourselves anew to the service of good will. Let us resolve for the time to come, to be considerate to all the present and the absent; to be just to all; to be kindly affectionate to all.

Faithful Preaching.

Strange ideas prevail as to what constitutes faithful preaching. Some have a notion that it consists in plain words delivered in a defiant manner, and with an emphasis that betokens indignation and a purpose to wipe out all evil and evil-doers. The plainer and more denunciatory it is in dealing with special sins of which they know some of their hearers to be guilty, the more faithful they take themselves to be. They also secure reputation as men of courage. They go to a congregation like a prize-fighter goes for his competitor, warning their hearers that they are "going to strike straight from the shoulder," and that they "expect the hit dog to howl." Taking the attitude assumed, together with the warning and the frequent use of hard words, into consideration, such preaching is objectionable, and often fruitful of evil, rather than good.

A few brethren laboring under this mistaken idea of faithful preaching, indulge in it freely, on all occasions, and express great surprise when criticised or confronted with a protest from their hearers. The ground of criticism and protest is not always because the preaching is plain or unwarranted by conditions, but because the bounds of propriety have been transcended. The preacher, in his zeal, says things that he ought not to say. He often goes beyond the facts and conditions, and becomes personal. If the preacher is a passing stranger, while he stirs indignation, the people bear it because they know he will soon be gone. If he is the pastor, they tolerate him for the time being, but devise plans to get rid of him. The preacher complains—feels that he has been sacrificed. He says, "I have done my duty, but the authorities have not sustained me." He does not seem to know that the complaint against him is not lack of fidelity, but the manner of his preaching.

The faithful preacher is plain and outspoken. He shuns not to declare the whole counsel of God. He reproves, rebukes, and exhorts with long-suffering and doctrine, that the word of God and the ministry be not blamed. He preaches the truth as it is in Jesus, but he does it in love. His object should be to save, not to drive away and kill. No man should undertake to denounce sin, and thunder the anathemas of God against sinners, until he is fully prepared to point them to the "Lamb of God which taketh away the sin of the world." A saved sinner ought to know how to deal with the lost.—Preachers' Assistant.

When I think how long a little child is helpless, absolutely dependent on another's love; when I think of the slow stages of our growth up the steep slope to moral and spiritual manhood; when I remember that every sin that becoms us and every hope that fires us and every truth that illuminates and saves us was won out of the riches of God, through the discipline and the chastisement of ages, I feel that the belief of God in man is wonderful; he hath believed in us, and therefore hath made no haste. We speak a great deal about our faith in God. Never forget God's glorious faith in us.—G. H. Morrison.

Phillips Brooks says that it is well to think of no blessing as being really ours until we have passed it along to some one else. There is nothing which we can really enjoy for any length of time without sharing it with others.

An Exhaustive Argument.

BY C. W. BOSS, D.D.

Isn't it strange that good men will go to such lengths in defending their opinions? One who reads the controversial writings of the earlier half of the last century sees many things set forth in cold type which might well make him blush for the writers. And yet those very writings are still issued by the denominational publishing houses and committees for the ecclesiastical enlightenment of their people! Here is a volume bearing the Presbyterian imprint in which a former distinguished professor in the Princeton Theological Seminary makes a most exhaustive, if not exhausting, argument against immersion. He gravely tells his readers that the Greek word "baptizo" does "not, even commonly, signify to immerse; but also implies to wash, to sprinkle, to pour on water, and to tinge or dye with any liquid; and, therefore, accords very well with the mode of baptism by sprinkling or affusion." With a sublime assurance he further says: "I can assure you, my friends, with the utmost confidence, that the word we render baptize, does legitimately signify the application of water in any way, as well as by immersion. Nay, I can assure you; if the most mature and competent Greek scholars that ever lived may be allowed to decide in this case, that many examples of the use of this word occur in Scripture, in which it not only may, but manifestly must signify, sprinkling, perfusion, or washing in any way."

True, the confident assurant does not trouble himself or readers with the many instances of such a use of the word in classic Greek, for he says "that it would be neither suitable to our purpose nor consistent with our limits." A wise evasion, no doubt. But he does proceed to give some Scripture instances in which the word "cannot mean immersion." Of course the "tables" and "couches" of Mark 7:4 are paraded in all their bigness, notwithstanding the fact that these things do not appear in the original Greek. True, the learned professor wrote before the day of the Revised Version; still he should have known the fact, for it was familiar to Greek criticism of his day. He lays stress upon the "divers baptisms" of Heb. 9:10, though his own Macknight had translated the phrase "divers immersions," and shown that to be the true rendering. He could not omit ringing the changes on the expression baptize "with," though he must have known that the original had "in" water and "in the Spirit," and that it was so rendered by all the early English versions of the New Testament until the Presbyterians, under Calvin's influence, made the Geneva version in 1550. After citing other passages equally inconclusive, he concludes by assuring his reader once again that so far from immersion "being the universal meaning, as our Baptist friends assert, it is not even the common meaning." He condescendingly admits that "to immerse is, undoubtedly, one of the senses which may be applied to the word."

One smiles as he reads what our author says concerning one cited case of the use of "baptizo"—though the original is "bapto" in that place (Matt. 26:23). Here is the comment: "When Judas, in celebrating the Paschal Supper with his Master, in dipping a morsel of bread on a bunch of herbs in the 'sop' in the dish, is said, by Christ himself, to baptize his hand in the dish," (as it is in the original), no one can imagine it implies the immersion of his whole hand in the gravy of which they were all partaking." Surely the good man must have known he was simply trifling when he wrote that sentence. But he did not even there venture to translate "sprinkling his hand with the dish." Why not?

But, really, I did not intend to spend so much time on this part of Dr. Miller's argument. I began to call attention to a remarkable exhibition of the length to which even a good man may go to make his point. He says that it would have been impossible to immerse the three thousand on the day of Pentecost, adding: "Those who have witnessed a series of

baptisms by immersion know how arduous and exhausting is the bodily effort which it requires. To immerse a single person, with due solemnity and decorum, will undoubtedly require from five to six minutes. Of course to immerse one hundred would consume, at this rate, between nine and ten hours!" And he proceeds to draw a picture of the twelve apostles standing "for nine or ten hours in the water, constantly engaged in a series of efforts among the most severe and exhausting to human strength that can well be undertaken. . . . Yet even this supposition, unreasonable as it is, falls far short of providing for even half of the requisite number!" No wonder this Presbyterian weakling shuddered as he contemplated the fearful scene!

To clinch this "exhausting" argument he tells of a case in which "a gentleman of veracity told the writer that he was once present when forty-seven were dipped in one day in the usual way. The first operation began, and went through the ceremony until he had dipped twenty-five persons when he was so fatigued that he was compelled to give it up to the other, who with great apparent difficulty dipped the other twenty-two. Both appeared completely exhausted, and went off the ground into a house hard by to change their clothes and refresh themselves." Well! Well! Doubtless that "gentleman of veracity" was some facetious fellow trying to gey the good man! I once baptized forty-five in thirty minutes, and so far from feeling exhausted I would gladly have then and there taken the contract to baptize the entire Presbyterian church hard by the scene.

Marietta, Ga.

Thy Soul to the Hungry.

In Isaiah 58:5, 7, God tells his people that the fast he has chosen is "to deal thy bread to the hungry." And he assured them that when they did so their light would break forth as the morning. Then, in the tenth verse, he emphasizes the spirit of true charity by saying, "If thou draw out thy soul to the hungry,"—that is, if you deal your bread, not formally, but heartily, if you feed the hungry because your whole soul goes out to them in sympathy and brotherly affection. And the promise also is made more emphatic. Instead of light breaking forth "as the morning," it is, "Then shall thy light rise in darkness." God's blessing will come upon you as wonderfully as if the sun should rise at midnight.

There is not a little of what the world calls charity that is as false and hypocritical as that titling of mint, anise and cummin by the pharisees, which our Lord rebuked. We give impulsively. We give because others do. We give in order to be in the published list of benefactors. We give without any study of the merits of the case, so as to be sure that we are giving wisely. We reach out our hands to the hungry, but do not draw out our soul to them. Dr. James Hamilton says, that often more harm than good is done by our largest donations, because our giving is "precipitate and promiscuous." Dr. J. R. Miller says:

"All personal helpfulness should be wise and thoughtful. It should never tend to pamper weakness, to encourage dependence, to make people timid, to debilitate manliness and womanliness. We must take care that our helping does not dwarf any life which we ought rather to stimulate to noble and beautiful growth. God never makes such mistakes as this. He never fails us in need, but he loves us too well, and is too wise to relieve us of weights which we need to make our growth healthful and vigorous. We should learn from God, and help as he helps, without ever overhelping."

Rev. F. W. Robertson says:

"Christian charity is a calm, wise thing; and, sometimes it will appear to a superficial observer a very hard thing, for it has courage to refuse. A Christian man will not give to everything; he will not give because it is the fashion; he will not give because an appeal is very impassioned, or because it touches his sensibilities. He gives as he purposed in his heart."

Yes, Christian giving is the expression of that love for the brethren and for all men which the Gospel inspires, and hence it is not merely the temporary relief, but the highest good of the poor and needy. Christ said to his disciples: "A new commandment give I unto you, that ye love one another, as I have loved you." His love was limitless, and his resources were infinite. He might have lavished upon his loved ones all the luxuries of life. But instead of that he permitted them to be persecuted even unto death, and then he sustained them in their trials by the riches of his grace, and prepared them thus for glory at his right hand. He drew out his soul unto them. He inspired them by his presence and sympathy. And in this we are to be his followers.

A wealthy woman, having been converted, and determining to use her money in doing good, employed an almoner to visit the poor and the sick, and minister to them. This almoner told them of the good lady who sent her. And one of them said, with a wistful look in her eyes, "If she is so sorry for us, why don't she come herself?" When that question was reported to the woman she realized that she had not put her soul into the work—that she had not imitated her Lord, who went about doing good, who not only gave bread to the hungry and healing to the sick, but gave himself for us; and that personal sympathy might do more for a sufferer than all her money.

Oh, let us love as Christ loved. Let us not only give cheerfully and wisely of our money, but give ourselves to seek to save!

—C. E. B., in Herald and Presbyter.

It Can Be Done.

We entered our home and commenced housekeeping on July 15, 1866, and had friends with us at our very first meal. So soon as the supper was ended we drew our chairs back from the table and commenced family worship, and this practice we have continued uniformly during these thirty-eight years, for my son and myself being obliged to take early morning trains, we found the evening hour, directly after supper, most convenient for the service. The family are all seated together at the table and if any visitors call they are asked to come into the dining-room and unite with us, and our servant deems it a privilege to bring in her chair from the kitchen and listen, thus feeling that in so doing she is recognized as one of the family. On Sabbath evening, after the Bible reading, I either read or recite some appropriate hymn before prayer. "Where there is a will there is also a way," and those who long for family worship *can and will* find time and place for it, not alone on the Sabbath (as some still do) but also on the week day.

The prophet Jeremiah uttered this warning to the Jews who had forgotten God, but it is just as much needed by us: "Pour out thy fury upon the heathen, and upon the families that call not on thy name."—W. D. P.

It is a wonderful thing to be permitted to watch a life which you have reason to know is hid in the secret of the presence of the Lord. Some few years ago I met a good man, humble and gentle, a missionary to Eastern Africa. He abode in the Presence. I could not but see it.

I heard him tell, with the eloquence of entire simplicity, how, in the tropical wilderness, in the deep night, he had waited for and shot the raging lion which had long been the unrelenting terror of a village clan. It could not be the will of God, he reasoned, that this beast should lord it over men; and so, in the way of Christian business, he went forth and put it to death.—H. C. G. Moule.

"Seeing is believing." Ah, turn it about the other way. "Believing is seeing." Jesus Christ will reveal himself to that "inner eye which is the bliss of solitude," and the joy of the Christian life will reveal himself to that inward eye so clearly, so closely, so certainly as there will be no room left for doubt.—Alexander MacLaren, D.D.

Gethsemane.

There is another and second personal consideration, and it is this: Whenever you have a pure and holy spirit, one gifted with great insight into the mind of sinful man, it seems to me that if that omniscience were of all things the most terrible, and as if only the infinite perfection of God could bear the honor of omniscience. It might seem to you a great thing to have that insight. And do you think so? Suppose you were omniscient for a day. At the outset you might feel a very proud and joyous man. You walk out into the streets and you read the man that comes to you and you feel how superior you are, for while his world sounds one thing to the ears, to your eye his mind means another. You walk on, and the neighbor to whom you have kindly lifted your hat day by day appears to you a different being—more tragic, more pathetic. By-and-by, as you go on, feeling as if every man would be too transparent to allow of any mistake, and thinking what could be made out of your knowledge in a rising and falling market, you find that there is another and dread side. There in her carriage sits wealth, admired, envied, but with a disease preying at her heart that makes her life a living sham. There goes a father, rich, prosperous, with a sin that is a calamity, fearful of every post—feeling that every telegraph message might mean to him new pain. Then as you see all this you go through life feeling that it cannot be lived on these terms. It is too awful. It is too horrible to know one's self is bad. To know all other men is worse. O God! who except God can bear to know men, yet love them and pity them? Christ saw and knew and remained Divine in His pity.

Remember, He has come straight from the Supper, and what has happened? There Judas had been, there the traitor had sat. From that table he had risen to go out to betray Him. Here, then, comes this great experience—Am I not able to die without man imbruing his hands in blood that is innocent? There, just on his way to Gethsemane through the gloom the same traitor comes with those lips burning in their passion, soon to imprint a kiss that leaves a stain behind. Does that mean no pain? There are the chief priests, the elders, and the chief exponents of God, vehicles by His grace to this whole people, using the high office to which they have been called to serve the basest ends, to caricature the great sacrifice. Then there is the procurator, the agent of Rome appointed to do justice between man and man, using his holy office to hand over innocence to the doom of guilt, to give up the Christ, the man declared without sin. There, all around Him, are the people He loved, who welcomed Him, and strewn palms in His path—they all were here ready to lift their voices to shout, Crucify! Crucify! What did that mean? It meant that this death of Mine, this pain of Mine, this sacrifice is not to be a death and sacrifice where I offer myself a victim. Penetrated through it on all points is the sin, the hate, and the hatefulness of man. O Father, can I not be saved from the sacrifice that means human wickedness? Save me from this hour. In My love for men, how can I do it? There was the grave reality. Submit to death under conditions like those—the last act of renunciation? Nay, more, He could only see that it signified this. In the eye of the world to make sin exceedingly sinful, so, and not otherwise, He must die. How should we have ever felt what sin is, and what sin can accomplish, unless Jesus so died? If with these elements in His experience you follow Him right on from Gethsemane to death, look how it illuminates all. See, as He is led out bearing the cross, the women cry out, Blessed is the womb that bore Thee, and the paps that gave Thee suck; and they weep while they weep: But Gethsemane, Gethsemane of Jerusalem, weep not for Me, but for yourselves and your children. Sin is not Mine.—Fairbairn.

We've got to leave another edition of Glorious Praise. Have you seen it?

Sunday-School Lessons

SUNDAY, OCT. 16.

ELISHA AND THE SHUNAMITE.

2 Kings 4:25-37.

Motto Text—"The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

Beginning as this lesson does in the middle of a story, it will be necessary for teachers to tell the whole story or have the class read it in order to have them understand.

Shunem was a town of the tribe of Issachar, between three and four miles north of Jerreel, on the southwest flank of little Hermon. It was one of the most beautiful and fertile portions of the land.

Elisha was in some respects a great contrast to Elijah. He was a courtly man, the first subject of the kingdom, consulted and honored by the kings although they were idolaters. This Shunammite was the wife of a leading nobleman, a man of much wealth. There was one of the larger houses with a guest chamber on the roof. These roof chambers are very highly esteemed, being cool, airy and retired. And here the Shunammite kept for Elisha's exclusive use. Elisha frequently passed through Shunem on his missionary journeys.

"So she went and came unto the man of God to Mount Carmel."—This great lady in the strength of her faith strongly resembles the Syro-Phœnician woman the Saviour praised. Her only child had died; she set out immediately on a long and tiresome journey to take her grief and her unexpressed hope to the man of God. It is scarcely possible she had not heard of the restoration of the widow's son from death by the hand of Elijah. For in his many visits to her house Elisha must have talked often of the great master whom he had so loved and honored. Mount Carmel was sixteen miles from Shunem.

"When the man of God saw her afar off."—Peloubet says, "Mount Carmel on that side is exceeding high, steep, and almost 1,600 feet high. From the summit near where the altar of Jehovah stood (I Kings 18:30), Elisha could see a great distance." "Run now, I pray thee, to meet her."—It is evident from her husband's words, they were accustomed to go to worship, and to attend Elisha's preaching on the Sabbaths and new moons. By her coming and coming alone, attended only by one servant, the prophet knew something unusual had occurred. "And she answered, It is well."

The Hebrew is merely the one word "Peace," the usual salutation in those days. The bereaved mother will not stop to converse with the servant. She is in haste to reach the prophet, hence she only returns a courteous salutation and passes on. Much beautiful has been made of her words, but it is not probable the Shunammite meant more than would be meant in those days by "Good morning."—The prophet, Elisha, had a Christian mother on the faces of whom shone the light from the burning bush of Joseph and of those, "It is well," with a full meaning, meaning thus that of the Shunammite.

"She sought him by the feet,"

Catarrh

Whether it is of the nose, throat, stomach, bowels, or more delicate organs, catarrh is always debilitating and should never fail of attention.

It is a discharge from the mucous membrane which keeps in a state of inflammation by an impure, excessively acrid, condition of the blood.

Hood's Sarsaparilla

Cures all forms of catarrh, radically and permanently — It removes the cause and overcomes all its effects. Get Hood's.

—in an agony of grief and hope which rendered her speechless for awhile. Gehazi thought she was taking too great a liberty with his master. But Elisha was gentler. He saw her grief was overpowering though God had not revealed her trouble to him. This shows Elisha was in the habit of receiving frequent revelations.

So soon as she can speak the Shunammite shows the cause of her sorrow. "Did I desire a son of my Lord? did I not say, Do not deceive me?"—Thus she tells her story, not meaning it as a reproach to the prophet, it seems to me, but rather as a plea for the restoration of her child. And Elisha responds immediately. "Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way."—The girl was tightened and the outer loose garment fastened into it so as to be out of the way when they started on a journey, especially when in haste. The prophet's staff was the badge and symbol of his authority as was Moses' rod.

"If thou meet any man, salute him."—Eastern salutations were very elaborate affairs and consumed much time. "And lay my staff upon the face of the child."—It was evident Elisha thought this was all which would be needed to bring the child to life. Whether it would have been effectual had the mother's faith been strong enough to have led her to go back with Gehazi, cannot be said. It seems to me her faltering faith, so natural when we think how great the miracle for which she asked, is the reason for Gehazi's failure. For we can hardly believe Elisha would have adopted this plan to do so great a work unless God had bidden him do so. It may be, however, as some think, Elisha acted without a revelation and the failure of Gehazi was God's teaching him "the gift of the Spirit with which God arms his servants the prophets, for extraordinary deeds, cannot be transferred by these to others, and that it pertains still less to the external symbol of the prophetic calling" (Lange).

Verse 30. The mother had no faith in Gehazi. Her determination caused Elisha to change his plan and go in person. "It was probably in consequence of this change of plan that no response was made to the first claim of faith by means of the staff. That appeal was in fact superseded the moment he resolved to go in person" (Kitts).

"And when Elisha was come into the house."—He had not delayed long after Gehazi had gone. He found the child dead with the useless staff lying on his face. Then shutting the door he betook himself to prayer. Next he followed the example which Gehazi had not in the restoration to life of the widow's son. Elisha's first effort met with a gracious answer from God, warmth came back to the cold body, but no further sign of life. "Then he returned and walked in the house to and fro."—Walked the room

in which they were, praying as he went. Again he stretches himself upon the child, and this time the soul comes back to the body and the child lives.

The grateful mother to whom it had been done according to her faith, first of all before taking up her child, falls down in gratitude at the feet of the prophet. She shows herself thus the great lady and the pious woman which she was. We can imagine the joy of that household and above all of the father who had been saved from overwhelming grief by the consideration, self-control and faith of his wife.

NOTE.—The following article has been widely published and is one of the most remarkable illustrations of the value of careful marshalling and analysis of facts in presenting a subject to the public.

LEVELERS

The Mission of Whiskey, Tobacco and Coffee.

The Creator made all things, we believe.

If so, He must have made these. We know what He made food and water for, and air and sunshine, but why Whiskey, Tobacco and Coffee?

They are here sure enough and each performing its work.

There must be some great plan behind it all; the thoughtful man seeks to understand something of that plan and thereby to judge these articles for their true worth.

Let us not say "bad" or "good" without taking testimony.

There are times and conditions when it certainly seems to the casual observer that these stimulant narcotics are real blessings.

Right there is the ambush that conceals a "killing" enemy.

One can slip into the habit of either whiskey, tobacco or coffee easy enough, but to "untangle" is often a fearful struggle.

It seems plain that there are circumstances when the narcotic effect of these poisons is for the moment beneficial but the fearful argument against them is that seldom ever does one find a steady user of either whiskey, coffee or tobacco free from disease of some kind.

Certainly powerful elements in their effect on the human race.

It is a matter of daily history testified by literally millions of people, that Whiskey, Tobacco and Coffee are smiling, promising, beguiling friends on the start, but always false as hell itself in the end. Once they get firm hold enough to show their strength, they insist upon governing and drive the victim steadily towards ill-health in some form; if permitted to continue to rule, they will not let up until physical and mental ruin sets in.

A man under that spell (and "under the spell" is correct) of any one of these drugs, frequently assures himself and his friends, "Why I can leave off any time I want to. I did quit for a week just to show I could." It is a sure mark of the slave when one gets to that stage. He wiggled through a week fighting every day to break the spell, was finally whipped, and began his slavery all over again.

The slave (Coffee slave as well as Tobacco and Whiskey) daily reviews his condition, sees perfectly plain the steady approachments of disease, how the nerves get weaker day by day and demands the drug that seems to smile and offer relief for a few minutes and then lays the diseased condition plainer to view than ever and growing worse.

Many times the Coffee slave realizes that he is between two fires. He feels bad if he leaves off and a little worse if he drinks and allows the effect to wear off.

So it goes from day to day. Every night the struggling victim promises himself that he will break the habit and next day when he feels a little bad (as he is quite sure) breaks, not the habit, but his own resolution. It is nearly always a tough fight, with disaster ahead sure if the habit wins.

There have been hundreds of thousands of people driven to their graves through disease brought on by coffee drinking alone, and it is quite certain that more human misery is caused by coffee and tobacco than by whiskey, for the two first are more widely used, and more hidden and insidious in the effect on nerves, heart and other vital organs, and are thus unsuspected until much of the dangerous work is done.

Now, Reader, what is your opinion as to the real use the Creator has for these things? Take a look at the question from this point of view.

There is a law of Nature and of God that things slowly evolve from lower planes to higher, a sturdy, steady and dignified advance toward more perfect things in both the Physical and Spiritual world. The ponderous tread of evolutionary development is fixed by the Infinite and will not be quickened out of natural law by any of man's methods.

Therefore we see many illustrations showing how nature checks too rapid advance. Illinois raises phenomenal crops of corn for two or three years. If she continued to do so every year her farmers would advance in wealth far beyond those of other sections or countries. So Nature interposes a bar every three or four years and brings on a "bad year."

Here we see the leveling influence at work.

A man is prosperous in his business for a number of years and grows rich. Then Nature sets the "leveling influence" at work on him. Some of his investments lose, he becomes luxurious and lax. Perhaps it is whiskey, tobacco, coffee, women, gambling, or some other form. The intent and purpose is to level him. Keep him from evolving too far ahead of the masses.

A nation becomes prosperous and great like ancient Rome. If no leveling influence set in she would dominate the world perhaps for all time. But Dame Nature sets her army of "levelers" at work. Luxury, overeating and drinking, licentiousness, waste and extravagance indulgences of all kinds, then comes the wreck. Sure, Sure, Sure.

The law of the unit is the law of the mass. Man goes through the same process. Weakness (in childhood), gradual growth of strength, energy, thrift, probity, prosperity, wealth, comfort, ease, relaxation, self-indulgence, luxury, idleness, waste, debauchery, disease, and the wreck follows. The "levelers" are in the bushes along the pathway of every successful man and woman and they lag the majority.

Only now and then can a man stand out against these "levelers" and hold his fortune, time and health to the end.

So the Creator has set for Whiskey, Tobacco and Coffee to level down the successful ones, and those who show signs of being successful, and keep them back

in the race, so that the great "field" (the masses) may not be left too far behind.

And yet we must admit that same all-wise Creator has placed it in the power of man to stand upright, clothed in the armor of a clear cut steady mind and say unto himself, "I decline to exchange my birthright for a mess of pottage."

"I will not deaden my senses, weaken my grip on affairs and keep myself cheap, common and behind in fortune and fame by drugging with whiskey, tobacco or coffee, life is too short. It is hard enough to win the good things, without any sort of handicap, so a man is certainly a "fool trader" when he trades strength, health, money, and the good things that come with power, for the half-sleep condition of the "drugger" with the certainty of sickness and disease ahead."

It is a matter each individual must decide for himself. He can be a leader and semi-god if he will, or he can go along through life a drugged clown, a cheap "hewer of wood or carrier of water."

Certain it is that while the Great Father of us all does not seem to "mind" if some of his children are foolish and stupid, he seems to select others (perhaps those he intends for some special work) and allows them to be threshed and castigated most fearfully by the "levelers."

If a man tries flirting with these levelers awhile, and gets a few slaps as a hint, he had better take the hint or a good solid blow will follow.

When a man tries to live upright, clean, thrifty, sober, and undrugged, manifesting as near as he knows what the Creator intends he should, happiness, health and peace seem to come to him. Does it pay?

This article was written to set people to thinking, rouse the "God within" for every highly organized man and woman has times when they feel a something calling from within for them to press to the front, an "be about the Father's business," don't mistake it; the spark of the Infinite is there and it pays in every way, health, happiness, peace, and even worldly prosperity, to break off the habits and strip clean for the work cut out for us.

It has been the business of the writer to provide a practical and easy way for people to break away from the coffee habit and be assured of a return to health and all of the good things that bring, provided the abuse has not gone too far, and even then the cases where the body has been rebuilt on a basis of strength and health run into the thousands.

It is an easy and comfortable step to stop coffee instantly by having well-made Postum Feed Coffee served rich and hot with good cream, for the color and flavor is there, but none of the caffeine or other nerve destroying elements of ordinary coffee.

On the contrary the most powerful rebuilding elements furnished by Nature are in Postum and they quickly set about repairing the damage. Seldom is it more than 3 days after the change is made before the old stomach or bowel troubles or complaints of kidneys, heart, head or nerves show unmistakable evidence of being cured, and no days that change things wonderfully.

Literally millions of health-seeking Americans today use Postum, having found the value and common sense in the change.

O. W. FOSTER.

RUSSELL'S CREEK ASSOCIATION.

This Association held its one hundredth anniversary meeting with the East Fork church, Met-calf county, Oct. 14-16.

Promptly at 10 a. m. on the first day the former moderator, Judge James Garnett, called the body to order, and after devotional exercises, Pastor J. T. Scruggs, of Columbia, preached the introductory sermon from the text, "Go teach all nations," &c. It was a most masterly presentation of our Lord's commission and made a profound impression upon the great audience.

After the reading of the letters from the churches, the Association honored herself by re-electing Judge James Garnett, of Columbia, moderator, and E. F. Tucker, of Greensburg, clerk. These brethren are among our most efficient laymen, and have held with great acceptance, these respective offices for quite a number of years. The centennial programme was carried out in detail. The origin and growth of the Association were dilated upon, in a most interesting manner, by the moderator. This fraternity began with eleven churches and has embraced within its membership a larger number of churches, perhaps, than any other association in the state. Some forty odd churches fraternize with this body at the present time. The birth and growth of the missionary spirit was discussed by the writer. The first missionary impulse manifested itself in the Association when it was only two years old. She advised the churches to contribute money, to have the Gospel preached throughout her own boundary. It is a well-authenticated fact that this Association, while small and poor, displayed a zeal, intelligence and enthusiasm in regard to foreign missions, unsurpassed by and in advance of any similar organization in the Mississippi Valley. The missionary spirit has, to a greater or less extent, asserted itself along through the century, and is to-day more strongly developed than ever before, since nearly all the churches, of their own free accord, make a contribution annually to missions.

An interesting paper prepared by Attorney H. C. Wood, of Campbellsville, was read, giving a brief sketch of the preachers who organized and molded the Association for the first fifteen years. Judge Garnett paid a most beautiful and touching tribute of love to the memory of those old heroes of the faith to whom we owe much for our present hopeful condition.

Dr. J. W. Loving, of Glasgow, contributed much to the happiness of the occasion, by a speech, away above high water mark, on the encouraging achievements of the Association during the first hundred years of its history, and the wonderful possibilities in the years to come. Bro. Loving was our guest of honor, and doubtless felt at ease among us, as he used to be an important factor in this Association.

Bro. W. W. Ingram, chairman and treasurer of the Executive Board, read a most encouraging report, showing that the churches were growing in the grace of liberality. The various reports were read and discussed in a most edifying manner. Strong speeches were made especially upon the subject of mission education and temperance by Brothers Loving, Scruggs, Ingram, Garnett and others.

Special attention was given to the Orphan's Home and to the

Ministers' Aid Society, and a good collection was given to each of them. The local attendance was very large, and many sermons were preached at the stand in the grove to large and orderly congregations. Much interest was manifested in the transaction of the business. We had but few visitors. As the Association will be much more accessible next year, we hope to have with us many of our representative brethren.

J. S. GATTON,
Campbellsville, Ky.

TRIP NOTES.

It is known that I yielded to pressure of the Prohibitionists of the First District becoming their candidate for Congress. In that role I have just made a tour of the "Purchase" and improved the opportunity to gather items regarding the churches for the *Recorder* readers.

My first stop was at Paducah, where I found Pastor G. W. Perryman thoroughly entrenched in the hearts of his people. He has accomplished a great work there and is likely to remain and continue it. Pastor Robinson, of the Second church, I did not meet, but learned his work had yielded good results. The saints at Lowes, Kirbyton, Milburn, etc., to whom Pastor J. M. Burgess ministers, I think would not part with him for any living man. He is sound, prudent, of good ability and highly esteemed by saint and sinner alike. It was my privilege to make two addresses and preach one sermon to his Kirbyton people; also to address the Milburn, Lowes, Zoar and Mayfield Creek people. The church at Cunningham was in the midst of a revival effort in which Pastor J. J. Byassee was aided by Elder U. A. Ransom, a native of that community, but now pastor of two good churches in Louisiana. He was on the eve of beginning an autumnal supply for one of the Louisville churches and is probably there now. I was glad to address a large and orderly crowd at Cunningham.

My next objective point was Blandville, where I found the zealous Prof. J. N. Robinson exceedingly busy with the opening term of Blandville Baptist College, over which he presides, and also supervising the erection of a capacious dormitory for accommodation of the large and increasing number of boarding students. Prof. Robinson and his excellent school constitute an important factor in the Baptist life of the "Purchase."

From Blandville I was kindly conveyed by Bro. Robinson to Bardwell, where I found Elder T. H. Pease sick in bed threatened with fever. He was recently deprived by death of his wife, being left with only a charming daughter to share a lonely home. The God of all grace comfort their sad life!

The Arlington church here is a gem and the membership would not swap Pastor J. N. Hall off at all. One of the most zealous and efficient temperance workers living is C. R. Pile, of Arlington. He is a Methodist and a Christian. I was most hospitably entertained by him and his excellent Christian wife.

Pastor M. E. Dodd, of Fulton, had the aid of Rev. W. E. Niel, of Texarkana, in a glorious revival. I certainly enjoyed the hospitality of my old friends of bygone years J. Hays Blair and his wife.

My last point was Smithland, where the church enjoys the services of Bro. Newman, who seems to have won all hearts

and is accomplishing, it is hoped, a great work. I was sorry he was away so that I could not shake his hand. A striking feature of my audience, as a brother whispered to me, was that almost without exception it was made up of Baptists. As it was a meeting in the interest of prohibition, I thought it only another refutation of the oft-repeated false charge that Baptists are noted for their love of whiskey. There are no truer temperance people in all the land than the Baptists, and never were. The erroneous charge referred to grew out of the fact that the clever people called "Hardshell" Baptists, who are a distinct and different folk, do not see the great error in whiskey drinking as the true Baptists do. Genuine Baptists are a temperance people at heart. The only trouble with many of them is the same as with many other Christian people, they are slow to the old license parties, and have not attained that freedom which enables them to assert their manhood and despising the party whip, give their suffrage for principle rather than party. But as with the good people of the various Christian denominations of the country, and with philanthropists of no denomination, there is a constantly enlarging ratio of increase in the number that is swelling as a tide the prohibition ranks. The day dawn is upon us. Let us be patient and true for the growing avalanche of suffragers is soon to overwhelm the nation's greatest enemy and burst upon the land the brightest day of victory known since independence was achieved.

I must not close without acknowledging the unstinted and efficient aid I am receiving in my arduous work from the *American Baptist Flag*. Whatever charge, true or false, may be urged against Editor J. N. Hall, there is no grander temperance man in America. God bless him!

T. E. RICHIEY,
Princeton, Ky.

FREEDOM ASSOCIATION.

This body met with the Albany church, Clinton county, Ky., Sept. 13 and 14. Rev. Smith Grant preached the sermon to the delight of all who heard him. Freedom is one of the smallest associations in the State, having less than 800

OPERATIONS NOT ALWAYS NECESSARY.

Doctors Frequently Mistaken.

I suffered untold agony with piles for over three years. Two doctors told me nothing but an operation would cure me. I tried different remedies, but nothing did me any good until I used Pyramid Pile Cure. I bought six fifty cent boxes at the drug store, and now I can do my work and go out, where before I spent most of my time lying down. I thank God for giving the discoverer the knowledge to make such a cure. I recommend it to all my friends, and if I ever have piles again will certainly use this remarkable remedy. You can use this in any way you wish to make known the wonderful merit of Pyramid Pile Cure. My wife, Nancy, 81 Marshall Street, Elizabeth, N. J.

The experience of this lady is that of thousands of others who have been assured that nothing short of an operation would rid them of this distressing complaint. On the face of it, it appears as if too many surgeons operate in order that they may keep their hand in, and lose no portion of their skill; then, again, too many surgeons are anxious to experiment (like the scientific man in Mark Twain's pathetic story of the dog and her little puppy), and do not have proper regard for a patient's physical well-being.

We advise those who suffer to think twice before submitting to an operation for piles, and suggest that those interested write to the Pyramid Drug Co., Marshall, Mich., for their little book on the cause and cure of piles, which is sent free for the asking.

members. All the churches were represented save two. We had better reports on missions the past year than we have had in the history of the Association.

We have had two good preachers to locate with us since our last meeting, namely, Rev. W. M. Kuykendall, who preaches for Burkesville every Sunday. He also preaches the next sermon before the Association. The other is Rev. E. H. Brookshier. We are sure these brethren will be of help to us. We have but one or two other preachers who preach much. Our churches are preached to by the anti-mission preachers, and are not developed to give to missions. The Association gave nearly \$80 to all missions last year, 100 per cent more than the year before. The churches that reported seemed to be in a better condition every way.

We were glad to have Dr. J. G. Bow with us. He gave us two strong sermons and a fine talk on missions. The Association failed on the union with Stockton's Valley, but a joint committee was appointed from the two bodies to draw up principles for a union next year. The committee thinks the matter in better shape than last year. Some of the preachers from Stockton's Valley said in their meeting, "The trouble with their churches was prejudice and ignorance."

The writer is to dedicate the building at Hopewell the first Sunday in November. We are to have Dr. J. G. Bow to preach the sermon for us. And on the second Sunday he will preach dedicatory sermon for me at Russell Springs. We rejoice in being so fortunate in getting him at both places. Success to the grand old Reformer.

Yours truly,
J. LESLIE ADKINS,
Burkesville, Ky.

P. S. We meet next year with Hopewell church, fourteen miles northeast of Burkesville, Ky.

IN AND FROM MISSOURI.

My dear and honored brother, Dr. Eaton, kindly say for me to that N. C. Presbyterian divine, who seems to be floundering considerably, that if he will find sprinkling or pouring (for baptism) in the Bible, or find either of these words used where the ordinance of baptism is referred to, or in connection with it, I will supplement your \$1,000 offer with a good deed to a house and lot. Of course, I am not uneasy about being called on for such an instrument. I made the same offer to a Cumberland Presbyterian minister here in Pike county three years ago, in a newspaper discussion with him along the line indicated above, and Rev. J. R. Patton, a scholar of note, according to Presbyterian estimate, "fell down" most emphatically. I demanded the text, and he never did produce, and never will. They just simply cannot do it. They cannot find in the Bible what isn't there. Mr. Patton has had two debates in the last eight or ten years, and with all his vaunted learning along philological and other acute lines, failed ignominiously in his vainest effort "to deliver the goods." Nothing falls like failure.

Don't be uneasy, Dr. Eaton. (I do not think you are). You will never have the \$1,000 to pay, unless it should turn out to be the case, the Presbyterians, or any other class of Pedobaptists, can have the honor of being credited with one of the most marvelous discoveries since the days of Jesus, who was immersed by John

A LETTER TO OUR READERS.

53 COTTAGE ST., MELROSE, MASS.
DEAR SIR: Jan 11th, 1904.
"Ever since I was in the Army, I had more or less kidney trouble, and within the past year it became so severe and complicated that I was unable to do anything and was much alarmed—my strength and power was fast leaving me. I saw an advertisement of Swamp-Root and wrote asking for advice. I began the use of the medicine and noted a decided improvement after taking Swamp-Root only a few days.
I continued its use and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water to-day and he pronounced it all right and in splendid condition.
I know that your Swamp-Root is purely vegetable and does not contain any harmful drugs. Thanking you for my complete recovery and recommending Swamp-Root to all sufferers I am,
Very truly yours,
I. C. RICHARDSON.

You may have a sample bottle of this wonderful remedy Dr. Kilmer's Swamp-Root sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y. on every bottle.

The Baptist church house at Perseverance was publicly set apart to the service of God on Sept. 11th. Large crowd in attendance.

State Evangelist Dew began a meeting with Pastor S. S. Kiehl at Ashland, Boone county, Sept. 12th.

W. J. Williamson, Third church, St. Louis, will assist Pastor Thomas, Columbia, in a protracted effort beginning Monday Sept. 19th.

Eld. Chas. A. Mitchell has accepted the pastorate of Bethlehem, a fine country church, for half time, and is already at work. Bethlehem is in the northern part of Boone county. Bro. Mitchell is a popular minister and successful pastor.

Rev. J. T. Nevins, of this city (Louisiana), will leave first of October for Louisville to attend the Seminary. Bro. Nevins is one of the successful pastors of this Pike county.

Rev. James W. Calloway is now engaged in a meeting with his church at Annada, and is being assisted by Elder Smith, missionary of Wyaconda Association.

The Baptists of Eaolia, Pike county, led by their efficient pastor, Rev. W. A. Bibb, are building a church house to cost about \$5,000.

Rev. C. F. J. Tate, pastor at Louisiana nearly six years has been called to care of our big church (over 400 members) at Carbondale, southern Illinois. Good church, with \$15,000 meeting house, elegant parsonage, good working membership, and if Bro. Tate accepts, they will have a good pastor and preacher, with a devoted Christian woman as wife and helper in all lines of Christian work. Louisiana will be the looser.

Yours truly,
JOE N. HARRER,
Louisiana, Mo.

LEVEL, STRAIGHT AND COMFORTABLE.

The roads of the New York Central Lines, over which run hourly trains, occupy the natural highway between the East and West. A water level for one thousand miles between Chicago and New York, along the shore of Lake Erie and Lake Michigan, through the Mohawk Valley and beside the Hudson River, route, level and straight and offering comforts and conveniences unsurpassed. Send a 3-cent stamp to George H. Daniels, General Passenger Agent, Grand Central Station, New York, for a copy of the Illustrated Catalogue of the New York Central's "Four-Track Series."

"COME UNTO ME."

BY JOHN STUART.

"Come unto Me," said One below,
 "Come unto Me and rest.
 My yoke is easy, burden light,
 My servants ever blest.
 To weary souls and aching limbs,
 I offer sweet release,
 And lives by sin and sadness
 crushed.
 In Me find perfect peace."

"To you I come!" the Spirit saith,
 "To you bring light and cheer;
 No longer dwells your Lord with
 men,

But I am ever near;
 I bring you truth, and strength,
 and grace;

I draw from boundless store,
 And on the sacred record shine
 That you may love Him more."

"Come unto Me," says One above,
 "Come to your Father's Home;
 A rough and stormy way is yours
 The while on earth you roam.
 But here for those who conquer
 sin

Unfolded treasures lie,
 And they who faithful serve below
 Shall rule with Me, on high."
 —London Baptist.

Our Pulpit.

A TONIC FOR FERBOE.

BY REV. ALEXANDER MACLAREN, D.D.

"After these things the word of the Lord came to Abraham in a vision, saying, Fear not, Abram, I am thy shield and thy exceeding great reward."—Gen. 15:1.

"After these things" suggests the connection of the vision with the preceding incident. That incident is the story of Abraham's only appearance as a soldier, when he gathered his men together and made his long march from south to north of the land, to deliver his relative Lot, who had been taken prisoner by the confederate kings. These enemies were very powerful, and it might well be that the man who had bearded them, and dragged away the prey from the mouth of the lion, might fear swift reprisals when they should return with a stronger force. Because he was afraid, and had good reason to be afraid, of what would be likely to come down upon him on account of his chivalrous interference for his unworthy relative, God's message comes to him: "Fear not, Abram, I am thy shield and thine exceeding great reward."

So, then, we have, first,

A Genuine Word of Encouragement.

God's way of coming to us is shaped by our need, and even when our needs are in some degree blamable, God does not disdain to mould the communications of His grace in accordance with them. So great is His fulness that for every phase of feeling and state of mind, as well as for every conjunction of circumstances and external necessities, He has in His great store remedy, on antidote, or refreshment, or whatsoever else the present moment may want, and He is not too high to look down upon His ~~lowly and weak~~ ^{lowly and weak} ~~what he needs~~ ^{what he needs} to select from out of his great store the specific form of revelation of Himself and of communion with His gifts which the moment, with its insignificant and transient necessity, or perhaps

with its wrong and faithless terrors, may seem to require.

"Fear not," was God's answer to fears which need not have been entertained if Abram had held firm by the trust which it was his duty to hold and his sin to let slip. So with us all, according to the diversity of our momentary wants is the manner of God's drawing near to us. That many-sided perfectness revolves upon itself, and turns to each of us unerringly and punctually the side of His character which we most require. Well for us if our fears only sharpen our ears to hear him saying, as He certainly is saying, "Fear not." Our wants are God's paths for coming towards us. Just as "He never sends mouths but he sends meat to fill them," He never discerns a need, or creates a vacuum, or inflicts a blow, which He does not intend to have special force in preparing us for some special and appropriate manifestation of His all-sufficiency and goodness. Oh! if we looked upon life, in its infinitely varied conjunctions of circumstances and feeling, as being all intended to prepare the way of the Lord into our hearts, we should less often be staggered by its perplexities or crushed by its sorrows.

With regard to the particular form of need with which this text deals I need only say a word. "Fear not" may be a very vain and impotent exhortation, or it may be a very powerful one. The world tries to dispel fear by bravado, by telling men to forget their terrors, to drown them in other thoughts, to hide their heads in the bushes with the notion that the arrows will not reach them; but God, when He says, "Fear not," gives us good reasons for not fearing. There is everything in human nature, in our own condition, in the possibilities and the certainties of every human life, to make fear extremely reasonable, and to make the absence of it a mark of insanity, except there be the acceptance of God's comfort. It is only His gracious lips that can say, "Fear not," and then can go on to show reasons why. Without Him, there is nothing wiser or more safe than that a man should "fear always." For what lies in that future before us of certainty—aye, and what lies in it of possibility—is enough to strike chill into the boldest heart, unless it is swathed in foolish indifference. And if, beyond the realm of life and the present world, we carry our thoughts a little further forward, and take into account our relations to God and to His law, and how we must bear the responsibilities and reap the consequences of our deeds here, in the life beyond, then surely the wisest thing we can do is to be troubled and afraid. There is only one Voice that has the right to say to us, "Be not afraid; it is I."

This soothing word—that is laid like a father's hand upon a child's head to smooth down the ruffled hair and to still the little trembling heart—is a characteristically Divine salutation and address. When the silence of earth is broken by the speech of heaven, it generally begins with "Be not afraid." If angels come, it is their first word. When God speaks, it is often His first word. It was always upon Christ's lips. And when the heavens were rent, and the disciples, whose head had leaned upon His breast at supper, saw that beautiful girl with a golden circle, and the hand which he had clasped holding the sceptre of the universe, and having dangling

from it a bracelet of the seven stars, the voice which broke the silence of Patmos was, "Fear not; I am the first and the last." God's words are creative. He speaks and it is done. When He says, "Fear not," He gives reasons and power to be "strong and of good courage." Oh! that we will may wisely fear and then turn to Him and say, "What time I am afraid I will trust in Thee."

Once more, notice how we have here

The Ground of Courage.

"Fear not, Abram; I am thy shield." I do not know whether we should take the name Abram as simply an address to him or as part of the grounds of encouragement. To know that God knows me by name, and speaks straight to my insignificance, directing his lips, as it were, to my own ear, and dealing with me as if there were not another creature in all His universe to receive His protection and be guarded by His providence—surely that is enough to deliver me from all fear. "I know them by name. Thou art Mine." Strike out Abram; put in John, Thomas, Mary, any name by which we individually are called, and take the message as not thrown down into a crowd by an exalted God who loses sight of the individuals in the mass, but as coming from One to whom there are no masses, and to whom each single soul is dear.

"I am thy shield." As I said, there was reason for the pacific Abraham's fear. He was unused to warfare, though he had a pinch and at the bidding of his heart he had gathered together the trained servants born in his house, and made a brave dash at barbarian foes, with their barbarous names. The backstroke which he had provoked might very likely be a crushing one; but God says, "Get behind that great shield, and you will be safe there." For the kind of shield that is spoken of here is the larger of the two that are mentioned in Scripture. There was the little buckler that a man carried on his arm, and with which, by skillful handling and agile movement, he could protect that part of his body that seemed to be threatened; but, besides this, there was another, of larger size, taller than a man, behind which one could hide himself, sure that nothing could get at him through the brazen wall. And so God says that not a little target, but a great shield, which more than covers us, is our defence. Chedorlaomer, King of Elam and Tidal King of nations, and King So-and-so of such a place, what are they all? "They are but a noise," as one of the prophets says. "I am thy shield." Oppose that majestic "I" to all thy swarming foes, and be sure that, though they may come against thee in thousands, there is One who is more than many. It is He that controls their march, and they will be arrested outside the shield, as men are by some sudden enchantment in old tales, and not able to lift a leg or stretch out an arm unless He wills. There will be no exception for God's servants from outward calamity, but if any arrow penetrates the shield, the shield will take all the poison off its point, and it will make a skin-deep and wholesome wound, which will be salutary blood-letting, not perilous. We may be sure that for us there will be no claws by which to escape from pain and sorrow, but we shall have our full share of what the world calls evil. But if we

hide ourselves behind the thick bosses of that Almighty Buckler, then we shall lie safe, whatever arrows and lances may be hurling and striking on the outer end thereof.

The New Testament speaks of the shield of faith, but faith is only a shield because it takes hold of the true shield. It is my defence for no other reason than because it is my hiding behind the true defence which is Almighty God.

Lastly, we have here not only the ground of courage, but

The Foundation of Hope.

It is quite probable that the rendering of the text should be slightly altered, and that instead of reading, "I am thy shield, and thy exceeding great reward," we should read, as the Revised Version does in its margin, "I am thy shield, and thy reward shall be exceeding great." That seems the more probable, if you will notice that Abram's response to this great promise is: "Lord God, what wilt thou give me?"—which he would have scarcely needed to ask if God had said to him, "I am thy . . . reward." The question would have been all inappropriate if the reward had been specified, and specified so, but it was entirely in place if the suggested change of rendering be adopted, and the promise be taken to be the mere general statement, without any detail, that the "reward shall be exceeding great."

The reward in question is fully explained by the subsequent context, when the Lord leads Abram out, and bids him count the stars of the heavens, and tells him: "So shall thy seed be, and they shall possess the land." The great reward of the text, then, in its immediate application, was the promise of the future possession of the land to his descendants.

Now, remember, that the warlike exploit to which I have already referred as the occasion of this vision exemplified not only Abram's military chivalry and bravery, but also his disinterestedness. For when they offered him his share of the booty, he said, "No, not so much as a shoelatchet. . . save only that which the young men have eaten and the portion of the men that went with me. . . Keep all the rest for yourself." God never lets anybody lose by doing a generous thing or by serving Him. Abram said, "No! No share in the booty. I did it for love's sake, and God said, Thy reward shall be exceeding great." And depend upon it that—although the motive is not the highest that we can appeal to—still it is perfectly true that no man loses by Christian generosity and nobleness, and that God never remains in debt to any man or allows any of His sons to say, with truth, "Lo! these many years have I served Thee, and Thou never gavest me a kid to make merry with my friends." "Thy reward shall be exceeding great." The consequences of all good, noble, God-fearing, Christ-imitating action are transcendently large and blessed.

That is a legitimate consideration for us to be influenced by. The New Testament does recognize, as clearly as the Old Testament does, that whilst all good things that come to redeemed men are gifts of pure grace, they do not affect condition; and the happiness of a Christian soul here, and the place of a Christian soul hereafter, are regulated by the Christ-likeness of the life here on earth. The reward for outman-

ured the devout, the devout is sought, because "of Thine own have we given Thee." But still the idea of reward as being blessedness and well-being, proportionate to conduct, is clear in Scripture. "Thy reward shall be exceeding great." "Thou hast been faithful over a few things; I will make thee ruler over many things. Have thou dominion over ten cities."—The Freeman.

FAITH FOR OTHERS.

Not infrequently the members of a church have been charged with the entire fault for the want of success of an evangelistic effort, and have been told that if they would only believe it there would be a revival and the unconverted would be saved.

It is certainly very desirable that Christians should always have a vital earnestness in the conversion of those about them; that they should be fervent in prayer and earnest in effort for the salvation of others. But there is an evident fallacy in holding that the only prerequisite to a revival and to the conversion of men and women is belief on the part of Christians. If this were the case a few Christians, by the exercise of a large amount of confidence, could bring about a revival at any time. Probably there are those who would claim that this is true; but that belief does not appear to be sustained by the facts. We recall instances in which a number of very sincere and devoted Christians have confidently believed that the church and community were on the eve of a revival, but they have been disappointed. Every pastor can remember cases in which members of his church have prayed and labored for the conversion of friends, and have believed that they would be converted, but so far as seen they have not been.

Shall we say then that prayer is a failure and faith is a delusion? By no means. The essential fallacy at the root of the statements that confidence, and enough of it, is sufficient to bring about the conversion of others is a misunderstanding of the nature of faith. To those who make these statements faith is simply this confident belief that certain things very much desired will come to pass. This idea finds some support in the English translations of the Bible where the word "believe" is used as covering the whole meaning of the Greek word "pisteuo" elsewhere translated faith. Faith is not confidence that everything is to come about exactly as we desire or even as we have prayed, but humble and filial reliance on God, which enables us, having presented our requests, to leave the granting or withholding to His infinite wisdom. It is a child-like trust that prefers the will of God above its own wishes.

It is easy to see that the other idea of faith goes far to justify the accusation that Christianity takes the government of the universe out of the hands of God and puts it upon the prayers of His people. If it is really true that confidence only is necessary to secure the answer to prayer, where is the limit? If the conversion of one person can be secured simply by believing that he will be converted, why not a hundred, or a thousand, or a million, or the whole human race? We can conceive of no more dangerous procreative to infidelity than this mistaken idea of faith. If the prayer is not answered exactly the way it is expected to be answered, the whole foundation of that sort

of faith is destroyed. It sets aside the will of God and the freedom of man, and makes its own confident assurance the ruling power in the world.

But true faith is never confident of anything except the wisdom and goodness of God. It says with Jesus in that supreme hour in the garden, "Not my will but thine be done." It joyfully accepts the denial of its own wishes in the confident assurance that the will of the Lord is better. Through tears of disappointment and sorrow it lifts a trustful face to the loving Heavenly Father who makes "all things work together for good to them that love God."

It is well to pray for our friends and to labor for their conversion; and oftentimes we shall have the privilege of leading them to Jesus. But we cannot secure their conversion by adopting a belief that they will be converted. The paralytic was no doubt willing to be converted. Some of our friends may resist every influence we can bring to bear on them, and even the persuasions of the Holy Spirit. After we have done all we can we are obliged to leave them in the hands of the Lord. Many Christians have been made very happy by their sincere though mistaken belief that their lack of faith was responsible for the failure of their friends to give themselves to Christ. This responsibility in every case rests alone on the persons themselves. Our duty is to do all we can for them, but their salvation is a matter of their own decision.

Perhaps the clearest and most comprehensive Scripture statement of the conditions of answer to prayer is found in John 15:7, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Here are the conditions of successful prayer. If we are in Christ so that His will is our will, and if His words are in us, so that we shall ask nothing contrary to His truth, our faith for our friends will be rewarded by their conversion.—Watchman.

The Arabs have a saying that all sunshine makes the desert. Men often sigh for entire exemption from care and sorrow. If this prayer were answered they would not be the men they are. In silent, dark hours character of a certain sweet tender type is matured. Other kinds of character are brought out by the sunshine. God sends all kinds of weather to the soul which he would develop in his likeness.—Exchange.

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LITERARY

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

(Continued from 3rd page.) Bible, or No Bible? Report of the First Convention of the American Bible League. 25c. American Bible League, 37-39 Bible House, New York.

We are glad the full proceedings of these great meetings are thus put in convenient form and so cheaply. These addresses are from many of the foremost living scholars, who discuss the current attacks on the Bible from various points of view. Here is where the ordinary man can learn clearly what is the "higher criticism" and how it is to be met. This goodly pamphlet ought to be circulated by the hundred thousand.

MAGAZINES.

Every one who has been to St. Louis ought to get a copy of The World's Fair Cosmopolitan in order to enjoy his trip over again. One who is going needs it still more in order to be prepared to choose the things he prefers to see. And one who is not going needs it most of all. There are 200 illustrations from photographs of all the principal buildings and other things of interest. And the descriptions are worthy of the illustrations and the subject. Price of this book of 144 pages is only 10c. The Cosmopolitan is published at Irvington, N. Y.

Contents of the Century for October: The Duet. Frontispiece. Anna W. Betts: "In the Peril of the Sea." Elizabeth R. Pennell: Inoculating the Ground. Gilbert F. Grosvenor: The Crossroads. David B. Margowan: At the Desert's Mare. Clinton Scollard: The Sea Wolf. X. a story. Jack London: God of the Open Air. Henry Van Dyke: New Material Concerning the Lewis and Clark Expedition: The Thorn that Pricked (a story) Grace E. Channing: Villas of Venetia and Genoese Villas. Edith Wharton: The Wallerwuns (a story). Rose Young: Togo, the Man and the Admiral. Adachi Kinnohke: A Ready Letter-writer (Stories of the Nevada Madirans: V.) Miriam Micholson: The Youth of Washington. Told in the Form of an Autobiography. VII. (Conclusion) R. Weir Mitchell: Glamour. Lulu W. Mitchell: Love at Long Distance James R. Perry: Days Come and Go. Madison Cawein: Concerning my Aunt Ellen (a story) Gouverneur Morris: The Real Dangers of the Trusts. With Some Suggestions as to Remedies. John B. Clarke: "They Go from Strength to Strength." I. Frank Tooker: Jathrop Lathrop's Cow (a story) Anne Warner: Richard's Practising. A Monologue. Ruth K. Gardiner.

The novelette in the current number of Lippincott's Magazine is a tale of the Great Lakes from the pen of Karl Edwin Harriman. Its title is "A Lad's Love." First among the well chosen short stories comes Eleanor A. Hallowell's "Brindle-Rox" in which a pretty girl, a bull-dog, and a red cart combine to make a lively love story. Francis H. Williams contributes "The Tangle Touch." This contains both the race and fire that may be confidently expected from Mr. Williams. "The Waywardness of Susan," by Leellen C. Teters, is a tale of a farmer's widow. A humorous tale about a Mexican, who got the best of a cowboy and inci-

dentally got the girl, is told by Gay B. Wuerpel and called "Final Selection." The paper on "Old English Sacred Drama, by Professor Felix E. Schelling, seems to be in response to the awakened interest in "Old Mortality" plays. "The Winter Window-Garden," by Eben E. Rexford, an authority on floriculture, tells just what should be done now to insure the lovely cheer of bloom throughout the winter.

SALEM ASSOCIATION.

This body met in her one hundredth and nineteenth session Sept. 22nd; at Brandenburg, Meade county. The former moderator, that we all learned to love, was present, but not feeling able to preside, called Bro. Jas. Briant to the chair to fill his place.

Bro. Downey being absent, Dr. J. G. Bow, our worthy State Secretary, was invited to preach the introductory sermon, and he preached us a very stirring, helpful sermon on missions from Luke 24:46-48. He made all feel a greater desire in our hearts to go witness for Jesus. Judge E. L. Hagan was chosen as moderator and Bro. B. G. Saunders clerk. Bro. Hagan proved himself to be the man for the place, and all were pleased. Bro. Saunders filled his place well as usual.

The churches were well represented by letter and messengers. Nearly every church gave something for missions, but not as much as they should. We are hoping for better things next year.

We had present with us from other Associations Breu. Bow, Eaton, Prestridge, Jenkins, Shepherd, Hagan and others that rendered us valuable aid in the discussion of the various subjects and preaching at intervals.

The Western Recorder was well recommended by the body, and the editor seem to be busy getting new subscribers.

The way the Association was entertained spoke much for the church and pastor at Brandenburg, as everything was in good order and provisions were bountiful. The meeting from first to last was harmonious and helpful.

The next session will be held at West Point, and Bro. W. H. Bruner appointed to preach the introductory sermon.

Yours very truly, J. J. WILLETT.

The reason God is so great an enemy of avarice is because there is no other vice which hinders the spreading of the Gospel more, and which works more harm to the Christian. And yet we see that the whole world is drowned in it. Everybody is worrying night and day whether he will be provided for in the future. Nobody is satisfied with what God has given him. If the Lord has given to one a beautiful home, he soon longs for a castle, he would like to own a whole town and so on. No one is content with his station in life. Pride and avarice are the root of it all. These are the cause of all the parsimony and illiberality among people. Our blessed Saviour warns us against these sins when he says to us in his Sermon on the Mount: "No man can serve two masters. Either he will hate the one, and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." The Lord feared, we see from this, that mammon should hinder us in our devotion to his service.—Martin Luther.

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Editorial

Many of us greatly regret that the Foreign Mission Board did not see their way to open work in Persia, and so rescinded the action they had taken in that direction. In this connection it is interesting to note that there is already a Baptist mission in Persia. It is an independent work, under the auspices of a committee consisting of the following distinguished Baptist ministers: Drs. Robert S. MacArthur, W. C. Biting, Kerr Boyce Tupper, R. B. Hall, T. J. Whitaker, Robert McDonald, A. K. Fuller, H. W. Sherwood, Richard Hartley and F. R. Morris. Frank Harvey Field, Esq., is treasurer, and the Rev. Y. H. Shabbaz is the missionary. Dr. William Woodbury Pratt, of Palestine, N. J., is the Secretary, while Dr. MacArthur is chairman.

The mission is located in Geogtapa, Persia, though Bro. Shabbaz preaches in the villages around. A building for worship and for school purposes has been erected and is now in use. The cost is \$2,500. A native convert, named Tamraz, is helping Bro. Shabbaz in the work. The first Baptist church of Persia had 40 members at our last accounts, and there were over 50 more who had professed faith and who await baptism when the church shall be satisfied that their conversion is real. There are 125 pupils in the Baptist school at Geogtapa.

Dr. MacArthur and Pratt write us that the Presbyterians, who have missionaries in Persia, have sharply opposed Baptists doing mission work there, and these brethren have had a lively correspondence with some of the Presbyterian officials on the subject. Dr. Pratt, however, adds: "I have had Presbyterians from Persia recently in my home who approve heartily Shabbaz' and Baptist work, and urge us to stand by him. He is doing nothing to disintegrate Presbyterian work or to proselyte their members. But he gathers people of all ages whom Presbyterians have failed to reach. I mention this because both the Southern Convention and Missionary Union hesitate to send Baptist missionaries to Persia, on the ground of missionary comity. But the Presidential leading of young men like Shabbaz, David, Yohannon, Alexander, who became Baptists by conviction on studying the New Testament, raises the question—where shall these men go if not to Persia, where the need is great for a mission enterprise for which they are so well fitted? In such cases there should be a limit to comity, lest the advance of Christ's kingdom be hindered. The situation has forced independent Baptist missions in Persia."

Probably Persia, with its ten million of people, abounds in villages more than any other country. In the Urnia district, for example, our information is that there are 700 villages and in only 37 of them is there any mission work whatever. In Suidax there are 100 villages and no mission work of any kind. Salamas has 200 villages and not a missionary. And so it goes. It cannot be fairly claimed that there is not abundant room for new missions in Persia.

Whenever Bro. and Mrs. Yohannon go to Persia, we think it important that they affiliate with the mission already started there. We think it well for those who would like to have the Yohannans

go to Persia, to make common cause with Dr. MacArthur's committee. Of course, whatever contributions are made in this behalf should not be allowed to interfere in the slightest degree with the regular contributions to our Foreign Mission Board. If Persia be entered, that in no way diminishes our obligation to support the work in China, Japan, Italy, Africa, Mexico, Brazil and Argentina.

We are glad to note that the missions of our Board are touching Mohammedans, though very slightly. Dr. Whittinghill has lately been to North Africa and done some missionary work, with good results and good prospects. We hope a permanent station will be planted there.

Speaking of Baptists in different parts of the world, *The Baptist*, London (England) says: "There are in the United States quite a network of schisms, all covered by the title of Baptist, &c." Our esteemed contemporary in misinformed. Nine-tenths of those who bear the name Baptist in the United States are in full fellowship with each other. The few schisms do not, taken altogether, amount to one-tenth of the whole. Indeed, there is more unity of doctrine and fellowship among the Baptists of the United States than there is among the Baptists of Great Britain.

The Baptist speaks of the proposed Pan-Baptist Conference, and says: "The religious press in the States is by no means enthusiastic so far," and it goes on to tell of communications it has received from this side from Baptists who "do not think a Pan-Baptist Congress just now desirable." The editor says that "there are not wanting those, and notably in the United States, who look coldly upon the proposal, and some are even opposing it."

It is true that there is but little interest on the subject in the United States, but there has been very little opposition to it, the denomination not caring one way or the other. At the Convention at Nashville, for example, when the resolution on the subject was presented we suppose twenty-five voted for it, while nobody voted against it.

The Baptist quotes "from one notable letter," not giving the name, as follows: "The utility of such a Congress to Baptists will be nought. Experience with the Baptist Congress of America has been such as to give us no confidence in such gatherings. They have been assemblies where views, exceedingly hurtful to our membership have been exploited."

The same editorial also speaks of Baptists "in the Colonies," who hopefully anticipate good results "from the coming together, from all parts of the universe, of brethren to such a meeting." We did not know that it was contemplated to bring in the universe. Indeed, we had not suspected that even our solar system was involved. We supposed that only this earth would furnish all the attendants. If, however, there are to be messengers from Mars, Jupiter and Saturn, as well as from the Pleiades, the North Star, Sirius, Alcyone, Alpha, Lyrae, &c., then indeed the meeting will be of extraordinary interest. We would like to hear more about the messengers from the stars.

A prominent divine is quoted as saying: "Doctrine must be interpreted in the light of experience, and creeds must grow as the church grows."

It is true that experience can make doctrine clearer. When one has applied truth to his life and found it true by experience, he has a new hold on it and a higher conception of its value. Yet truth is truth, whatever anybody's experience may be. The experience of a naturalist will affect his understanding of the laws of nature, but those laws are the same regardless of his experience. That experience does not modify those laws in the slightest. The needle points to the pole; the proportions of elements in compounds remain the same, the planets revolve in their orbits without change, whatever experiences any or all naturalists may have, or may not have. Their experiences affect only themselves, the truths of nature remain the same.

Similarly religious truth is in no way affected by experience. What is true, would be true still, were all human experience blotted out. His experience affects the man himself, but does not affect the truth in the slightest degree. There is no doctrine which is in the least degree modified by experience: though experience is valuable in enabling a man to learn the truth as he might never have done otherwise; but he only learns what was true before, he in no way makes anything true that was not true before, or modifies anything that was true before.

To say "creeds must grow as the church grows," betokens hazy thinking. To grow is to increase. Must a church's creed get longer, as the church gets larger? To grow is to mature: must a church change its creed as the members become more mature Christians? If the creed ought to be changed at all, it is because it is false in some particulars. If in any respect it is false, it ought to be changed on that account, and not because the church members are growing in grace. Indeed, it is even more important that immature Christians should have the pure truth, than that mature Christians should have it; since the less mature the Christian the less discrimination he will possess to detect error, and the less ability to throw it off.

"Creeds must grow as the church grows" Nay, verily. Creeds must be right and they must be changed only in those particulars where they are wrong. A right creed should never be changed. A wrong creed ought to be changed, whether the "church grows" or not.

In a class of the eighth grade of a public school in Minneapolis, the pupils were reading *Evangeline*, and they were asked to explain the allusion in the language: "And crowded the cock with the self-same voice that in the ages of old had startled Peter." Out of twenty-two answers only one was correct. In another class the same question was put and 54 answers were given. Of these 14 were simply, "I don't know."

In an Indiana college the class in English was assigned "The Book of Job" as the subject for essays. The college librarian reported that a good many of these students had called on him for the "Book of Job" with the statement that they could not find it in the book stores.

In Johns Hopkins University the faculty made a test of the students' knowledge of the Bible and had read to a class of eighty a newspaper reference to the Ethiopian's changing his skin and the hepard his mane, asking the class to explain the references. Of the

eighty only one got it exactly right. This incident we have already noted.

Even in some denominational institutions there is woful ignorance of Scripture. In the Northwestern University—a Methodist school—ninety-six (mostly from the higher classes) were examined. Thirty-six did not know what the Pentateuch is; forty did not know the book of Jude was in the Bible; forty-nine could not name three kings of Israel; forty-four could not name three prophets; twenty could not write any one of the beatitudes, and sixty-five could not write a verse from Romans.

(One of these students named Matthew, Luke, Herod and Ananus as "prophets.") One named Solomon, Jeremiah, Daniel and Lazarus as judges. We are glad that Bible study is more and more being introduced into our Christian institutions, and they are the ones to which we should send our children.

The Psalmist asks, "What is man?" Herbert Spencer was sure he knew the right answer to the question and so he said: "Man is a transcendental ideation of solidarity, interceptive, autochthonal reduction, and organic individuation of mobilized egressus and noetic and diaolectic plasticities of intellectivity; that is, an ectypical macrocosmic modality of ultraneous and fusiform differentiation, spontaneously racemated into homogeneous individuality." And yet there are people who think Herbert Spencer had a great mind.

JOHN STUART MILL (a much greater man than Herbert Spencer) said: "There may be worlds where two and two do not make four, and where change need not have a cause." As if two and two making four depended on any earthly conditions; and as if truth were a matter of location. It is inconceivable that two and two should make anything else than four, and also inconceivable that a change can be without a cause. The above, however, is not the only foolish thing John Stuart Mill said.

A CONVERT to Dowjeism, whom we highly esteem, writes us that while small pox did break out in Zion City, there being 7 cases, these were quarantined and the disease did not spread. Dr. John Alexander Dowie has quit being Elijah II, and is now the "Apostle." We think ere long he will get far enough along to claim to be the "Messiah." Should he make this claim his followers would accept it.

Prof. WELLHAUSEN is the great leader of the "higher criticism." Indeed he is its greatest living representative. *The Word and The Work* tells of a recent visit of a Methodist preacher to Gotten-gen, Germany, where he went to the University to hear Prof. Wellhausen lecture. He expected to find the lecture room crowded, but on the contrary found only one student there, who spent the hour cleaning and trimming his finger nails and gazing around, instead of taking notes of the lecture.

"A GENTLEMAN—a man—will not take advantage, will not do violence, will not return to fight the truth, will treat his opponent with courtesy; will not forget that patience is wisdom; is righteous; is honor."—*UNLIT RECORDS*. (Italian song.) How about calling opponents "evils, bats, jackals and hellions?"

Editorial Varieties

The Word and Way is advocating the consolidation of our Home and Foreign Boards into one, to be called our "Mission Board." Does our esteemed contemporary expect to spring this question before the Convention in Kansas City?

"THE WESTERN RECONSER claims to be 99 years old. Evidently Senor, of the RECONSER, has the right to that title. The RECONSER, however, does not seem to be so, but rather to grow more virile."—*Baptist and Reflector*. Thanks.

There is progress. Our "Hard Shell" brethren are giving to foreign missions. During last year they gave \$467.50 to support Bro. G. P. Bostwick in China. This is an interesting fact and marks progress.

Speaking of Dr. Lorimer, the *Economist* asks: "Who can take his place? Where can his successor be found?" No doubt there are many brethren who are confident of their ability to name the man, though considerations of modesty may prevent their speaking out.

The Baptists of Michigan have provided a Guild Hall in Ann Arbor, for the benefit of the Baptist students of the state University, of whom there are a large number. This Guild Hall is for the religious, social and moral development of the students.

That was a happy designation on the part of Dr. MacArthur when he spoke of Dr. Lorimer's spirit at Immanuel church, Chicago, and at Trueman Temple, Boston, as "sanctified chivalry." It was just that, and we thank Dr. MacArthur for the expression.

"Rev. G. W. Argubrite has held a meeting in Kentucky with the Crab Apple Church, *The Baptist*. Oh! no; it was the Crab Orchard Church. The Baptist speaks of Dr. Lorimer as "one of the seven orators of the world," but does not name the other six. One of the greatest orators of the world, according to our view, is almost unknown—the Rev. R. H. Osborn.

The North Carolina Baptist (Fayetteville N. C.) speaks of Dr. Ditson, Broughton and Trust as great soul-winners, born in North Carolina. Is our contemporary aware that at one time exactly half the members of the United States Senate were natives of North Carolina? And that, too, was at a time when the Senate was at its best. That proud boast belongs to no other state.

In his sermon before the Sulphur Fork Association, Rev. L. S. Chilton mentioned as one of the evidences of regeneration, that the converts take the *Wazzar* RECONSER. He did not say that those who did not take the paper are unregenerate, however; yet he left the inference that the evidence of their regeneration was defective to that extent. There is no man in all that region more loved and honored than is Bro. Chilton.

"The time has come when noise, brag, bluster and bullism do not count for orthodoxy among Baptists."—*Baptist Argus*. We again ask our neighbor to kindly tell when it was that "noise, brag, bluster and bullism" did count for orthodoxy among Baptists. In our historical researches we have not found any such period. We believe in freedom of investigation and we would really like to know when such a time was. Will not the *Argus* kindly tell us?

Evangelist M. F. Hunt began his preaching in Walnut St. Church, Sunday morning. At once the people were captivated. He is a man of commanding speech, such love for souls, such faith in God, and such clear presentation of truth that the people listen with glad attention. There is about him a charming absence of self-consciousness. His views of Scripture are evidently at first hand. He drinks freely at the fountain-head, and hence his preaching has a freshness and a virility that grip the hearers. There is every prospect of a great revival.

In Portsmouth, Ohio, Bishop W. B. Derrick (colored) of the A. M. E. church went up to a soda fountain in a drug store and called for a glass of soda, which was handed him. He reported the fact to his Conference, then in session in the following manner: "We received the message for an Christian. In heaven's testimony and had back to all we have done the best of our worldly treasures." We trust this incident was in the *Journal and Messenger*, as it took place in Ohio.

AMONG THE Churches.

LOUISVILLE.

Walnut St.—Evangelist M. F. Ham preached on "Living for Christ" and on "Who among us shall dwell with the Jealous fire?"

Broadway — Pastor Jones' subjects were "Remembering Jesus Christ" and "Clemency was justice and mercy."

Chestnut St.—Pastor Weaver's themes were "True Christian character" and "Tobacco." Two joined by letter. House of worship being refitted.

East—Bro. C. W. Chadwick preached on "Sanctification" and on "The world's great sacrifice."

McFerran Memorial—Pastor Hamilton's topics were "Why teach the Bible?" and "If you or I were Satan." Sunday School meetings every night last week.

Twenty-second and Walnut — Pastor Cree spoke on "Necessary things for power," and on "None other name." Three received by letter and one for baptism.

Clifton—Pastor Foster's themes were "The message of Pergamos" and "Repentance." One joined by letter. Protracted meeting begins Sunday, Bro. G. W. Clarke preaching. Bro. H. O. Wisland licensed to preach.

Franklin St.—Pastor Jenkins spoke on "Preparation for fishing" and on "The power of the cross." Protracted meeting begins Sunday, Bro. W. W. Hamilton preaching.

German—Pastor Janzen's topics were "Good success" and "Living water."

Highland—Pastor Dawes preached on "What God requires" and "Why life is worth living."

Ligon St.—Pastor Watts' subjects were "New things that have come to be" and "Blunders." Four received by letter and one by relation.

Portland—Pastor Taylor's subjects were "Hindrances and helps" and "The horror of rejecting Christ."

Portland Ave.—Bro. W. M. Bruce preached on "Personal work" and on "Christ seeking the lost." He preached nightly. Pastor Longmier is suffering from a severe carbuncle.

Southgate St.—Bro. A. S. Worrall spoke on "Knowing God" and Bro. W. J. McEllothlin on "Preparation for service." Pastor's third anniversary. One received and baptized. During the three years 317 were added. The first month of his pastorate the collections were \$25; the last they were \$260. Pastor G. W. Clarke has done, under God, a glorious work.

Third Ave.—Bro. U. A. Benson spoke on "Encouragement" and on "The voyage of life." One joined by letter.

Twenty-sixth and Market — Bro. J. W. Warden preached on "The power of the cross" and Pastor Reed on "The ruler of life." Bro. Bernard began preaching Monday night.

Van Horn St.—Pastor Hall's subjects were "Being in earnest" and "Permanently men." One received by letter and four baptized.

Cropper's—Pastor Geo. E. Benson spoke on "The new life" and on "The will of God."

East Main — Pastor Greenhouse's themes were "Self-examination" and "The origin of sin."

Ash St.—Bro. McKay told of "The way of salvation."

Elm Mission—Pastor Brant reported a good week.

St. Washington—Pastor Cohen preached on "Lustful eye and loving concern" and on "Why dress as you are."

Highland Park—Pastor Gunn spoke on "Believing on Christ."

SEMINARY NOTES.

Our Seminary opened Saturday morning. Dr. Mullins read Phil. 3 and took for his text Phil. 3:12, "But one thing." After the usual announcements by the professors, the students matriculated. The number enrolled Saturday was 130, but some forty have come in since then.

Bro. J. E. Martin supplied at Salem, Ind., and reports good services.

Some of our students worked for the summer under the Missionary Society of New York City. Bro. J. T. Jackson was one of these.

Bro. W. E. Hunter is in a meeting this week at Harrod's Creek, where he is pastor.

Dr. A. H. McKinney, of New York, is to deliver the Sunday School lectures in December 5-11; and Prof. F. W. Moore, of Vanderbilt University, Nashville, Tenn., will deliver the Gay lectures after Christmas. He will deal with the various phases of civics.

Bro. Dobbins, pastor of Eight Mile, is being assisted in a series of meetings by Bro. J. W. Dieken.

THE STATE.

At last accounts there had been over 70 additions to our church in Elizabethton (Bro. Brengle pastor) resulting from the meeting led by Bro. M. F. Ham.

We are glad to learn from Bro. Ryland Knight that Pastor J. M. Roddy, of Huntington, W. Va., has accepted the call to the pastorate of the Ashland church. It is a pleasure to welcome such men to our state.

Bro. H. B. Taylor writes: "Please announce that Blood River Association will meet with Sinking Springs church, six miles southwest of Murray, Oct. 10-21, 1904. We should be glad to see the Recorder's editor and business manager and many other visitors present. Visitors will be met at Murray."

Pastor H. C. McGill writes from Howell: "Pastor M. E. Staley, of Morgansfield, has just closed a series of meetings with us after continuing 12 days, resulting in 38 additions; 30 were received for baptism and 27 have been baptized. Miss Edith Allen surrendered her life to be used by the Lord as a missionary upon the foreign field. The meeting was one of great power; several young men were converted and united with the church. Several of the additions came from Pedobaptist families, as a result of our Sunday School work. Brother Staley is a clear reasoner and presents the Cross of Christ with great zeal and power. His doctrinal sermons are convincing and winning. There have been 43 additions to Olivet church in the last six weeks."

Pastor D. F. Shacklett writes: "Perhaps some one will be interested to know that our new house of worship at West Point is completed and furnished at a cost of over \$4,500. When I began work there about five years ago we were being assisted by the State Board, and were worshipping in a union house. But the Lord has been blessing us and things have changed, for the Board no longer helps us and the house is all our own. It cost money to be built, but we paid the money by our own labor, and by Wednesday noon we had the entire amount raised and paid into the hands of our creditors, and it is needless to say that there was great rejoicing in the camp that evening. After paying off the \$1,000, we only have a small debt remaining, which we hope to settle in the near future. We could not all go to labor and sacrifice for the Lord, in whom be all the glory."

Pastor Theodore Compton writes from Owensboro: "In our meeting at our mission we have received 25 for baptism, several by letters, about 40 professions of faith, and still they come. Sixty have been received into the fellowship of the First church since Feb. 1st. We are making special prayers in Owensboro for the Ham meetings in Walnut Street church in your city. I begin a meeting with Bro. T. J. Ruppel at Walnutville, Oct. 17. Immediately after that we aim to have special services in the First church here. Pray for us."

Bro. Chas. Grigson writes: "On first Sunday in August we began our annual meeting at Oak Grove church, Deppoy, with Bro. T. E. Galtie for the reasoner. We aim to continue on the 22nd week of the preceding to the struggle of the things and attentive audience. The merchants closed their stores during the hours of service and everybody enjoyed the meeting. We continued the meeting two weeks, which resulted in 14 professions of faith and 12 baptisms. On the fourth day, immediately after the meeting, I was privileged to assist our brother in

the flesh as well as our brother in the ministry, in a meeting at Little Union church, three miles from Morgansfield, which meeting continued over second Sunday in September and resulted in 21 professions of faith in Christ, 26 additions to the church by baptism and 4 by letters. Little Union people are as earnest, God-fearing people and Bro. C. H. Grigson seems to be doing a fine work there. He has been with the church a long while as pastor, and his people appreciate his earnest efforts for God and for His cause. We are now at Seven Glades, in Union county, assisting Bro. H. C. Howell in a meeting with his church here. Bro. Hopewell and his people are a noble band of Christians, and we are praying for and expecting great things of the Lord here. Pray for us."

OTHER STATES.

It is announced that Pastor A. U. Boone has resigned the care of the First church, Memphis, the resignation to take effect Dec. 15th. He has wrought well in Memphis.

Pastor A. C. Davidson has completed six years with South Side church, Birmingham, Ala. During that time the debt on the church of \$11,389.26 was paid, adjoining property for enlargement bought at a cost of \$4,133.50, a lot bought and a chapel built for a mission costing \$1,442.28; a free kindergarten maintained there at \$750 a year; an annex to the church built for \$11,843.33. During this period the church has welcomed 537 new members. The Sunday School has grown wonderfully. Then the church has been in the front rank in helping Howard College in missions and in all good works. A. C. Davidson is the sort of man God, delights to work through and to bless.

Pastor Thos. M. Green writes: "We

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

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall. It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit. The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect. Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur. In recent years, research and experiment have proven that the best sulphur for medicinal uses is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stewart's Calcium Waters. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form. Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health, and many acts directly on the liver, and excretory organs and purifies and eliminates the blood by the prompt elimination of waste material. Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary sources of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stewart's Calcium Waters is undoubtedly the best and most widely used. They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surpasses patient and physician alike. Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation, I have been surprised at the results obtained from Stewart's Calcium Waters. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stewart's Calcium Water is a prophylactic article, and sold by druggists and for the reasoner, I have seen many physicians, yet I know of none who use it as a reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

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

have just closed a very gracious meeting in Montgomery City, Mo., at the First church. The pastor was ably assisted by Bro. Francis W. Taylor, who now resides at Liberty, Mo., one of the state evangelists. Bro. Taylor's Bible teachings were a feast to one's soul and full of instruction and helpful to the people. His sermons were clear, strong, and sound. He is a preacher of great power, and much good was accomplished. The church was greatly strengthened and blessed by 16 additions, 9 for baptism, 6 by letter and 2 restored. The seed has been sown, and more will follow. We have a fine people. The Lord is blessing our work."

Pastor S. G. Mullins writes from Bartow, Fla.: "Two years and eight months ago we became pastor of the First church of this city. During that time 200 have been added to the church. Four accessions since our return from Kentucky. An excellent young man joined last Sunday, which marked the two hundredth. Every department of our church is advancing. During my pastorate here our contributions to missions and other objects have been greatly increased. Success to the Recorder."

THE SEMINARY LECTURE

The opening lecture of the Seminary was delivered last Monday night at Norton Hall, by Dr. W. J. McEllothlin, the professor of Church History. The subject of the lecture was "Church History as a Factor in Ministerial Culture." The minister of the Gospel was said to need both general and special or technical culture; his general culture to be secured at college, and his technical culture to be secured at the theological institution. As the factors in ministerial culture and education coordinate with systematic theology and homiletics, church history was ably and thoroughly discussed. Dr. McEllothlin first defined church history as the history of not any particular church, but of Christianity as a whole. He then discussed the primitive Christianity, its simplicity, spirituality and purity, and showed the changes wrought in it through the ages by multitudinous agencies. He then discussed the history of Christianity under the following heads: Missions, or the spread of Christianity; Development of church organization; Development of doctrine; Development of ritual and forms of worship; Christian architecture, and Christian literature. The lecture closed with references to the influence of Christianity upon the relations of the sexes, slavery, widows and orphans, etc., and with observations upon the value of the study of church history to the student. The lecture was pronounced excellent by all who heard it. It was scholarly, accurate, concise and comprehensive.

OWENSBORO.

It was the pleasure of the writer to spend last Sunday in the Baptist city of Owensboro. I judge that in a population of less than 20,000 there are about 5,000 Baptists, and about half are members of our three Baptist churches composed of white folks. We have several colored churches, and Pastor H. E. Gabby's church is a handsome structure that cost about \$40,000. I attended Pastor H. E. Gabby's Sunday School, at Walnut Street church. The church under Bro. Gabby is doing a fine work. The membership are united and aggressive.

Preached at 11 a. m., for Dr. D. N. Novlin, Third church, to a fine congregation. Dr. Novlin seems delighted with his people, but no more so than they are delighted with him. They have a great work and are doing it. The church continues to grow in membership and power.

At night it was my pleasure to preach for Dr. T. N. Compton, pastor of the First church. His sermon was chosen because Pastor a few months ago has received about 50 into the fellowship of the church, and he expects to baptize about 25 next Sunday night. The Baptist pastors are conducting protracted meetings at two mission stations in the suburbs of the city, and many are being saved. Owensboro is a growing, prosperous city, and Baptists have a large share of responsibility for the moral and religious condition of the community. H.

Mr. and Mrs. T. P. Worthington, of Newhope, Dallas county, Texas, announce the marriage of their daughter, Anna Royter, to Mr. Walter Sherwood Dudley, of Dallas, on Sept. 18th, 1904, at the First Baptist church of that city. Dr. George W. Truett performed the ceremony in the presence of a few favored church members. The groom is a native of this county; Miss Royter is a native of Mississippi, and graduated with first honors from Mississippi College, and is also a graduate of the University of

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THE YOUTH'S COMPANION Boston, Mass.

Virginia and a law graduate of the University of Texas. The bride is a granddaughter of Mrs. Elizabeth Worthington, of Georgetown, Ky., and attended college at that place. Mr. and Mrs. Dudley are for the present at the home of the bride's parents.

The Southern Baptist Theological Seminary opened its new session last Saturday. Owing to its being Saturday the number matriculating was only 130—many others reporting Monday. The prospects are for a good season. The professors are all present and in fine trim for work. The opening lecture was delivered in Norton Hall Monday night. A report of it appears in this issue. Prof. W. J. McEllothlin chose as his theme the value of church history in the equipment of a preacher. Owing to the meeting in Walnut Street church, the writer was prevented from hearing this lecture.

We heartily welcome the brethren, and hope they will be abundantly blessed for the great work to which they are called of God.

The writer had a pleasant visit to New Liberty last week, to attend Concord Association. Bro. Waldrop consented to send for publication an account of the meeting. Bro. Swindler was chosen moderator, and thus his abilities as a master of assemblies was handsomely recognized. Pastor Wright has a strong hold on his people, and he and they did handsomely in caring for the body. The writer is indebted for special kindnesses to Mr. and Mrs. B. E. Garvey, who are pillars in that church and warm supporters of the cause. Bro. Garvey is a trustee of Georgetown College.

Bro. R. V. Thurman, of Hodgenville, has been a subscriber to the WESTERN RECORDER since 1832. He belongs to our Old Guard. His father took it from the beginning of its publication. Bro. Thurman is one of our most intelligent laymen.

Pastor Layton Maddox, of Big Bone church, Boone county, Ky., had a fifteen days' meeting with his church and received 16 additions, 15 by experience and baptism. Bro. W. E. Hunter, of Harrod's Creek, is having a protracted meeting, doing the preaching, and reports a good prospect of an ingathering. Bro. Maddox and Hunter are students in the Seminary.

Pastor E. T. Smith, of Brownstown, Ind., called at our office while in the city. He assisted Pastor Griffith in a good meeting at Christiansburg. He is a graduate of our Seminary and a fine preacher and pastor. H.

Dr. H. M. Wharton, of Germantown, Pa., is getting up another Palestine party to sail next spring. Dr. J. N. Prestridge was getting up a party to go to England next July. Both have secured it over to Mr. Egan, of Baltimore.

It is to take place in Jackson, Tenn., and Oct. 10th is the date. She is Miss Emma Savage, daughter of Dr. and Mrs. G. M. Savage. He is Pastor M. E. Doid, of Fulton, Ky. We extend heartfelt congratulations.

Family Circle.

Published for the Year by the Recorder.

A SUBJECT IN TEXAS.

BY MISS MIRIAM BUCHNER BROWN.

From East to West—the skies were bright.

With crests streaked with purple light, With clouds that gath'ed in the blue, 'Till trees and grass were all aglow.

The leaves beneath, the night above, Seemed tokens of a father's love, Like crying how the heavens open With promises of God's love to man.

But you can not portray the scene Of glory bright, that lay between The heavens and earth that evening fair, It glowed, it sparkled everywhere.

But brighter yet the scene for us While lingering near the mother's knee, With faith in Christ and love for God, I saw my eyes from duty set—

That even shall claim this body cold, And even hold the lifeless mold To come beyond the rolling tide, Where Scripture truths my heart doth guide.

And give the loved ones going there A glimpse of heaven so beautiful, That can not cloud our rainbow bright Can o'er compare in brilliant light.

For mortal eyes can only bear A glimpse of glory as it passes Blazing on earth in that fair place, Without a cloud to dim its grace.

MR. MAXALL'S "WAY."

BY LEANDER S. KENTON.

"I have a little Ham of nose for you, Leonard. I'm afraid, though, it won't be a very refreshing titbit."

"Oh, a minister got accustomed to all kinds of novel morsels, good, bad and indifferent," answered Leonard Wade, with a rather perfunctory attempt at merriment. "He learns to keep himself broad for any such that may come."

It was evening, and the minister and his wife were sitting in the cozy library after tea. She held some prospecting in her hands, while he had just taken a few quick looks from the clock, expecting to spend a few quiet hours in reading aloud to his wife.

"Let us have the news before we settle down to our book," Mr. Wade suggested, seeing that his wife hesitated.

"It is not a very pleasant item, Leonard," she said, "and may spoil your evening, but I think you ought to know it—if not for your own good, for the good of others. Mr. Maxall took exception to something you said in a sermon the other Sunday. That is the reason he stayed away from church last Sunday both morning and evening. You remember you were wondering why he was absent. Of course, as you know, he is a little notional and eccentric, and contented, too, I'm afraid."

"Yes, I know," the minister agreed, with a grim smile. "Go on."

"Well, he declares that he won't come to church any more. And what kind of an argument do you suppose he uses to justify his decision? You would never guess."

"Something very sensible and profound, I suppose," said Mr. Wade, with a touch of sarcasm in his voice.

"He says he doesn't need to go to church and listen to a preacher in order to be a Christian; he can pray and read his Bible at home! And he intends to do that hereafter."

"Oh, that is his idea of living a Christian life, is it? Well, I'm sorry he has taken such a narrow view. Still, I've been expecting something to occur to dampen his enthusiasm. I learned a good while ago that he was one of the unscrupulous kind. But I shall try to overcome his objection and get him back to the church."

"Although I fear he will have to be patiently reconverted before he will become a firm and reliable Christian. Such flippant, unstable people do the church a great deal of harm."

"Always more than any other class," assented Mrs. Wade sadly. "Now, if we can, let us discuss the unpleasant subject of the 'back'."

He felt somewhat toward the pastor and several of the leading members, but his chief objection was that he did not need to go to church; he could pray and read his Bible at home.

"Well, we have done all that could be reasonably expected of us to help him in this matter," said Mr. Wade, "and having a few months' leave. We must now wait for the sequel."

And the sequel came in due time. Some weeks later Mr. Wade was transferred to another charge, and in the busy toll of a new pastorate he almost forgot his capricious parishioner. However, year after year, he went back in to his former field of labor to visit some of his old friends. One day, in conversation with a leading member of the church, he was suddenly reminded of Mr. Maxall, and so he asked:

"By the way, Brother Jordan, what has become of my old friend, Brother Maxall? Did he ever get to being a Christian at home? Did he have an faithfully reading his Bible and praying?"

"I'm afraid his experiment was a failure," rejoined Mr. Jordan sadly. "He works, as you know, in the railroad shop. Well, he has to-day one of the evangelists here in the shop. I heard him preaching the other day, and it made me sick at heart. He seems to be exceedingly bitter against the churches, and blames them for almost all the evils in the world. Worst of all, he is growing bitter against Christianity itself. No, his experiment has not proved a success."

"I am not surprised," said Mr. Wade. "His present spiritual condition is the logical outcome of his principles. You see that it must be so. In the first place, if a man, whose resentment against his brethren, as Mr. Maxall has been doing, it will soon crowd the love of God out of his heart. In the second place, to try to be a Christian without helper can follow—none is pure selfishness, that is utterly contrary to the Christian religion, which teaches us not to please ourselves."

"But that is not all," the minister continued, for he got started on a moralizing strain: "If a man does not go to church and worship with his fellow-Christians, he cannot read his Bible with any degree of comfort. It will speak to him too often with an accusing voice. How must such a man feel when he reads in the eighty-fourth Psalm: 'How amiable are thy tabernacles, O Lord of hosts! My soul thyth, you, even fainteth, for thy courts of the Lord.' For a day in the society of the saints, I had rather be deeper in the days of my God than to dwell in the tents of wickedness." Or suppose he should read in the 122d Psalm: 'I was glad when they said unto me, Let us go into the house of the Lord.' That he might come to his Bible reading upon that passage in Hebrews which says: 'And let us consider one another to provoke unto love and unto good works; not forsaking the assembling of ourselves together, as the manner of some is.' You see, such a man would soon discover that the whole trend of Bible teaching is opposed to his way of living, and that he must go back to the church and do his duty, or else cease reading the Bible. Mr. Maxall has chosen the latter course, and has gone back to the world. No man can live a Christian life and be at cross purposes with God's law."

"I see very plainly," added Mr. Jordan, "that Mr. Maxall's way is a very poor way. It must fail, from the very nature of the case."

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A THANKSGIVING OF LOVE.

BY ROSA CHANDLER.

White Elizabeth was very ill she was so patient that Neph, the cook guided her eyes more than once and said: "Dear, ma'am, it breaks th' heart of me to till ye, ma'am; but ye'll a-giver to other velds th' child, ma'am. She be a saint already, an' th' angels is jist outside th' door, a-waitin' wid her wings!"

The trouble began after the doctor said that the little girl was quite well; and she was so patient that Neph, the cook guided her eyes more than once and said: "Dear, ma'am, it breaks th' heart of me to till ye, ma'am; but ye'll a-giver to other velds th' child, ma'am. She be a saint already, an' th' angels is jist outside th' door, a-waitin' wid her wings!"

Mr. and Mrs. Payne were so glad to have her running about again that they did not notice all this at first. And there was nothing that brother Wilbur would not gladly give up to "Little sister."

But after a time those who loved her so could not help noticing that she fretted at everything, that nothing was right, and that nobody could please her. Mr. Payne feared that his little girl was not really well; the doctors assured him that she was; yet matters grew worse every day.

Mrs. Payne took her away for a week's visit with Aunt Elizabeth, who dearly loved the child, but brought her back at the end of the second day. Everyone was most unhappy.

"I declare, Sis!" said Wilbur, one morning after the breakfast hour had been much embittered by the complaints of the child. "Behold, how great a matter a little fire kindleth! Maybe I haven't got that right, but you are the littlest one in the bunch, and you are making an awful blaze of—of uncomform. It's going to freeze to-day. You'd better pick that snarl out of your face. And do stop talking at that rate!"

At this Elizabeth began to cry aloud. "I wish I could go somewhere else to live," she said. "Nobody cares for me. I'd like to be some other body's little girl—so I would!"

"Well, you're worrying papa, and you're making mamma ill. And I don't like to see you after school now, as I used to—there!"

When Mrs. Payne came home at night he found things the same. Elizabeth had taken her prettiest dolls to call upon a little friend, had quarreled during the first ten minutes, and made every one in the house so uncomfortable that they were glad when they went away.

"Shure, an' th' child's temper has got turned over," said Neph, the cook. "She went to bed wid it roight side up; an' she gits out at th' bed wid her temper wrong side up. Timpers is loike fried eggs. They musn't be turned as if they was fanlocks, shure!"

"Does my little girl jist want to be some other body's child?" Mr. Payne asked, when he heard the whining voice. "She wants to be nobody's little girl," said Elizabeth.

"Well, you may go away in half an hour. Ask mamma to pack your trunk, for a carriage is coming. I'm going to take you to Mrs. Ingram's, where you will be nobody's child. If you must obey Mrs. Ingram or she will not let you stay, and you cannot come back here. You will have a sunny room and the maid will do what you need. You must eat at the table with the children of the people who board there. Mamma and Wilbur will come to call upon you after a few days, and you may come here once a week—just as long as you want to do so and will behave properly. Let me see, one week from to-day is Thanksgiving. Shall we invite this nobody's little girl to our Thanksgiving dinner?"

Mrs. Payne's heart was aching, but she answered brightly: "I think so. You know that we always have somebody with us that has no home to go to." Elizabeth tried to be pleased at all this, but she had got out of the habit of being pleased with things. Still, it was better than staying where she was. Her trunk was packed with clothes, books, and toys; then the carriage came, and Mr. Payne took his little girl away.

Her mother went into her room, full upon her knees, and sobbed; while Wilbur found that crowding his hands into his pockets did not take that miserable choking feeling out of his throat.

Mr. Payne had only told Mrs. Ingram, of the boarding house, that his little girl had been very ill and needed a change; that they did not like to have her far away, and hoped that a few days in a strange place would be good for her; that she was to be her own mistress—as far as could be—and that he would pay for all the extra trouble. He slipped a bright half dollar into the maid's hand as he charred her to be very patient with the child.

Elizabeth got through with the first meal very well, and then she was very patient. When the other children went to bed she went to her room, but would not go to bed. She got out her books, set down under the gas, and was about to be very cross up—was this nobody's little girl. By and by she dropped asleep. The maid came in, covered an alkali over her, turned the light down, opened the door, and Mrs. Ingram's room, and went out again.

She was so patient that Neph, the cook guided her eyes more than once and said: "Dear, ma'am, it breaks th' heart of me to till ye, ma'am; but ye'll a-giver to other velds th' child, ma'am. She be a saint already, an' th' angels is jist outside th' door, a-waitin' wid her wings!"

some being nobody's child. The next day she had many trials. The grown people paid her very little attention, and after two quarters with the other children she was left by herself alone. How long the day was!

When night came again Elizabeth was the first child in bed. As she crept under the covers she heard the lonesome dog again and a shiver'd. Poor thing! he must be a nobody's dog.

The next day Elizabeth wanted to go home, but remembered that her papa had said that she could only go there once a week. Six weeks ago she began to wonder if she would live six more days, when—O joy—her mamma came to make a little call.

But mamma did not stay long, and the place seemed to have lost its sunshine when she went away. The next day nothing was good on the table. Elizabeth fretted about the food, fussed and cried all day, and went to bed at night more hungry than she thought it possible for anybody to be and live. After the lights were out that lonesome dog came and howled again. Probably he was hungry, too.

When morning came she was ready to eat such burned toast and underdone eggs as had never gone into her mouth before. The thought of the dainty breakfasts home, while big tears rolled down and did their best to soften the burned toast.

Wilbur called that day. It was like seeing an angel. Elizabeth did not know before that her brother was such a handsome boy.

"Say, Sis!" he said, aren't you getting tired of this? It's mighty lonesome at home. Mamma's crying herself ill, and papa has forgotten how to smile."

Then Elizabeth got closer to Wilbur and cried a little, very softly, and they talked it all over.

"You were so nice before; being sick spoiled you—you can't see it yourself!" Elizabeth nodded. "O, I want to go home! I want to go home with you!"

"If you do papa'll send you back. You must stick it out for a week. You were using us all up. Sis—soon spoiling the temper of poor old Tabby. She humped up her back and spit every time any one went near her."

Wilbur's face was up. He had to go. It seemed as if the week would never pass, but it did at last. Mrs. Payne and Wilbur brought the little girl home; Mr. Payne met them at the door.

"Papa! papa! I'm your own little girl again! And I love everybody so! I want a Thanksgiving, 'cause I'm somebody's child again!"

And as papa took her in his arms, he said, "Well have a Thanksgiving of Love!"—N. Y. Christian Advocate.

A STORY OF "OLD HICKORY."

The following story quoted from the Washington Post, illustrates Andrew Jackson's character:

When Jackson was President, Major Gibbon, a New Jersey man, was postmaster at Richmond, Va. A delegation from Richmond waited on Jackson to demand the postmaster's place.

"Gibbon is an old soldier of the Revolution," asked Jackson. "Well, yes."

"Any charges against his official character?"

"No-o. But he stamps up and down the streets of Richmond abusing you and your administration."

"Does he?" said Jackson grimly. "Yes; and besides he is an old-time Federalist."

When the delegation had withdrawn, Jackson sent promptly for the auditor of the Postoffice Department.

"Mr. Auditor, what sort of an official is Major Gibbon, postmaster at Richmond?"

mea. The lawyer disagreed, and remarked—At the Mass. of wedding fees alone amounted to quite a sum.

"What do you think is the average for a wedding at the city man?"

"I should say \$20 in a large city. I have known parents to give \$100, and \$500 is quite common."

"Your calculation is too high; we marry poor people," replied the minister. "I will give you \$10 for half of your next fee," said the lawyer.

"I will accept the offer," said the minister, after "hesitating" a moment.

The next day a rough-looking farmer and a blooming country maid came to the minister to be married. After the ceremony the farmer said:

"We hain't got no money, but I have a nice pup here that would make a nice pet for your children." Then he opened a box and out rolled a white pup. The minister could hardly retain his mirth, thanked the bridegroom and was soon on his way to the lawyer's office.

"I had no idea," he said, "that I should come to claim your offer so soon, and I should have not accepted it so quickly had I known I was to receive such an unusual fee."

"No backing out now," said the lawyer. "Here's your \$10. Hand over half your fee."

The minister demurred a moment, said he would be careful about making such rash bargains in the future, and then tumbled the pup out on the lawyer's desk.

"Which half will you take?" he asked. —Watchword.

A woman who had ignored a subpoena to appear as a witness in a case recently tried in Westmoreland, Kan., was brought before the Court by the sheriff for contempt.

"What reason, madam," said the Judge, severely, "have you for not obeying the summons of this court?"

"I hain't got none, Mr. Judge," she replied, "only we have smallpox down at our house, an' I thought you might be kinder sorter perjured ag'in it."

Court was instantly adjourned, and the Judge, Sheriff and onlookers stampeded for the outside.

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Little Ones.

A VALENTINE STORY.

The boys and girls were happy because Mrs. Pierson, the teacher of the village school, had told them they might have a valentine box at the close of school. The two stores on Main Street, where valentines were sold, had been well patronized by the school children, and already the valentines for respective young friends were in the envelopes, ready addressed. A knot of girls stood at a corner of the street discussing the valentine subject. The happy day would be on the morrow, and subjects such as spelling, geography, history and arithmetic had been pushed into the corner. St. Valentine had the floor. While the girls were talking, a boy passed with a basket of freshly laundered clothes on his sled. This boy had misshapen shoulders, a freckled face and a shock of bright red hair. The girls all nodded pleasantly to him, for they respected Phil Barnet, notwithstanding his unfortunate appearance.

"Is it not mean?" said Mildred Waters; "some of the boys have got a horrid comic valentine that they are going to send Phil Barnet to-morrow at school? They were laughing over it in the yard to-day."

"It is a perfect shame!" exclaimed Clara Peters. "Phil can't help his looks, nor the necessity for carrying his mother's washing back and forth. I know the boys laugh about it and call him 'Washie, Washie.'"

"Phil Barnet is a better scholar than any one of them," said Sarah Downey, "and my mother says his mother is one of the best women she knows. She takes our washing every week."

"The other boys are jealous of him, that's what's the matter," said Lizzie Childs. "He's always ahead of them in the classes."

"He seems such a sad, lonely sort of a boy," added Agnes Camp. "He does not play with the others, of course, for he has to help his mother, out of school, and when he is not helping her, he has to study his lessons. Besides, the boys don't seem to care to ask him to play with them."

"Phil is very sensitive, and that horrid comic valentine will hurt his feelings. I know. I think the boys are real mean, and ought to be ashamed of themselves," spoke Alice Wright. "Not one of them is as good and kind to his mother as Phil is to his."

"Oh, girls!" exclaimed the first speaker. "I have an idea. Instead of sending our valentines to any of those boys to-morrow, as we were going to, let us send them all to Phil. What a joke it will be, to be sure, and how surprised the boys will be!"

Some of the other girls rather demurred to this proposition, but at length they all agreed to make Phil Barnet the champion of the day. The girls kept their own counsel, and when the lessons were over and the books put in the desks, the teacher opened a box on the table, with an opening in the cover in which the valentine could be put. Then she announced that the post-office was open to receive the mail. One after another stepped up to the desk and deposited a valentine. There was a silence, and the faces were full of expectation as the teacher opened the cover of the box and took the valentines

out, one by one, and called off the addresses, and one after another came up to receive them. "Phil Barnet" was called out so often that the boy's face was covered with blushes, as he received the tokens of favor from his school companions. Somehow the boys who had planned to have so much fun seeing Phil go up to get his one lonely comic valentine, while they would have so many nice ones, were surprised enough. They had been the favorites of St. Valentine in the years gone by, and this time their names were not called out once. Phil Barnet was the champion valentine receiver of the school, and the teacher smiled as she handed him the last one, and in low tones said: "I am glad your school friends have honored you so highly to-day, Phil."

Phil's mother was delighted when her boy got home and spread out all the pretty valentines on the table for her to see. She had had a heavy washing that day and felt weary and discouraged, but she said it put new strength into her arms and her heart to see her boy so highly favored. The comic one Phil destroyed. Mothers are very tender, and he knew it would make her heart ache, especially as the comic valentine was a caricature of his misshapen body, and under it was written, "The washie, washie boy."

The boys learned a good lesson that day which they will not soon forget. The girls of that school showed their contempt for those who send comic valentines to hurt the feelings of another, especially one so much more unfortunate than themselves.—Evangelist.

A BIRD STRIKE.

BY GERTRUDE MORTON.

Last summer two robins built their nest on the low bough of an apple tree in the garden just across the hedge. We used to watch them from the veranda, wondering why they built so low and fearing lest something might happen to the tiny house. Finally a day came on which we failed to see our little friends. So we went over and investigated. One robin lying stiff and cold beneath the tree, its feathers scattered far and wide, told the story. We peeped into the nest. There were three wee blue eggs.

"Take them into the canaries," suggested May.

So in we marched with the little beauties, straight up to the cage where Jack and Jill sat cooling and preening their feathers.

In the course of time there was a little pecking at one of the shells and a tiny robin tumbled out into the world of joys and sorrows. He was a queer-looking birdling, all-neck and head and bill. But the most astonishing part of him was his capacity for food! Where he put it all we couldn't conjecture. No more could Jack or Jill. They both kept up an incessant and for a while, at least, unwearied march between the seed cup and cracker dish and the insatiable Oliver Twist, as we soon named him. His bill was so continual-ly open that we thought he must have lost the power to shut it, for he would no sooner swallow the cracked seed that Jill, with true maternal instinct, dropped into his mouth, than he would cry to Jack to trot off and get him a piece of cracker. The canaries stood it so long that we marveled at their patience, though for a time they did considerable scolding. But at last as Master Robin waxed stronger and larger, and his bill assumed such grand proportions that it threatened to take

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in even the adopted parents, Jack and Jill grew crosser and crosser and would sputter together by the hour.

Something must be done, it was evident, and one morning we had the good fortune to be present when the conference took place. Jack hopped up on the topmost perch and called his mate. She followed and settled down beside him. Then came such a chirping and twittering and looking first at Oliver and then at each other. It was as plain as anything could possibly be that those canaries had determined to be imposed upon no longer—that they had decided upon heroic measures.

Jill flew up in the swing and stayed there, twittering in the naughtiest, most independent way up "by hand" until he was old enough to be set free to forage in the garden for himself.—Our robin and his squealing did not exist. Once in a while he would go over to the nest and scold a little, but not one morsel of cracker or bit of seed did either he or Jill carry to their adopted child. They had made up their minds what course to pursue, and they had the courage of their convictions.

We watched them all that day and part of the next and not one particle of food did poor Oliver get. Then May went up to the cage and carefully drew out the nest and the little stranger. He was apparently exhausted, but he managed to roll his eyes up in a most expressive way and he gave one peep, as though to say, "Give me food or I die."

From that time he was brought up "by hand" until he was old enough to be set free to forage in the garden for himself.—Our SUNDAY AFTERNOON.



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CONCORD ASSOCIATION.

September 29th was the closing day of a very excellent session of this Association, which convened with our church at New Liberty, Owen county.

Distinguished visiting brethren present were T. T. Eaton, J. J. Taylor, J. G. Bow, Geo. H. Cox, J. A. Burns and J. M. Fowler, besides many other brethren equally as faithful, yet not so distinguished.

Dr. Taylor won the love and admiration of all, not only for the reason that he magnified Georgetown College, always held in high esteem by Owen county Baptists, but that along other lines of Christian service he said wise and helpful things, his sayings all having the ring of true metal.

The introductory sermon was preached by Bro. John E. Bassell from the text at John 12:24. His subject was "The hidden life."

The letters showed a good state of religious activity, with an increase in contributions for missions of more than fifty per cent over last year, the New Liberty church, E. F. Wright pastor, leading as to amount given for Foreign Missions.

Our new pastors, B. F. Swindler, W. E. Brittain, J. F. Norris and J. T. Canady, all took hold and did well their part.

The Ministers' Aid Society and Orphans' Home were entertained with reasonable cash contributions. The Western Recorder had a large place in the affairs of the meeting and succeeded in carrying off a big list of new subscribers and renewals.

The reports were carefully made and well discussed. The question of temperance in the form of enforcing the local option law called out several enthusiastic speeches, and a unanimous rising vote, demanding that all candidates for the civil offices declare for the enforcement of local option.

J. W. WALDRUP, Owenton, Ky.

ORDINATION.

By invitation of the pastor, Rev. O. L. Powers, I visited at his home September 22nd and assisted him in ordaining three deacons at Mt. Pleasant church, preaching for him Saturday and Sunday. This is an old and historic church, located in Franklin county, constituted July 24, 1790, by Moses Bledsoe and John Bailey.

I also preached for his Providence church Sunday afternoon. This is the home church of Rev. Cadwallader Lewis, where he preached twenty-three years. Surely the lines have fallen on this pastor in pleasant places, and should he ever start to hunt a more pleasant or desirable field it would be useless for him to ask this scribe to direct him, because he has all that one could desire.

Todd's Point, Ky., Sept. 28.

FROM DR. BERNARD.

Our friend, Dr. Eaton, has on the editorial page of the Western Recorder, Sept. 29th, 1904, a question from the Southern Advertiser: "A pertinent question, Shall I confer, agree and co-operate with brethren, or shall I fall in with the multitude and gallop with the gang?"

The Bible teaches that we should not follow the multitude to do evil. For men to go with the multitude just because it is the multitude is reprehensible.

We have high regard for the organized work and the workers, and believe in co-operation. We love the brethren and have no sneers for them.

The Northwestern Christian Advocate laments the decline of the custom of family worship, and regards it as one of the gravest dangers that meet the church in our day. For religion is not something to think about merely in the church or on special occasions, but always and everywhere.

H. R. BERNARD.

Many of our readers troubled with rupture will be glad to learn of the existence of a perfect cure. After a thorough investigation on our part, we highly recommend E. S. Beckman Company, 215 Broadway, New York, N. Y., as the only reliable and successful source of relief.

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My dear friends, I am an old sufferer from Rupture, and I have been cured by the use of the Beckman Company's medicine. I am 60 years old, and I have been suffering from Rupture for 30 years. I have tried every other medicine, but I have never been cured until I used the Beckman Company's medicine.

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In his address to Publishers at the Battle Creek banquet, Mr. Post likened the growth of a modern commercial enterprise to the growth of an apple-tree. Good seed, plenty of work and water are needed but the tree will not bear apples without sunshine.

DISTRICT ASSOCIATIONS.

- Time and Place of Meeting.
Enterprise-Durrow, Liberty ch., Oct. 7
Mt. Zion-Woodbine, Oct. 7
North Central-Salt Gun ch., Oct. 8
West Union-Friendsburg church, Oct. 14
Ohio Valley-Mt. Olive church, Dayton, Oct. 14
Hood River-Sinking Springs church, Oct. 15
Graves Co.-Mt. Olive ch., Oct. 15
If changes or corrections are desired, write to the paper.
J. K. HUNTERMAN, Secretary, Georgetown, Ky.

Merited Praise for the Combination of Cures—Bad Cancer Cured.

Maltrepe Cave, Va., May 23, 1904. Dr. D. M. Bye Co., Indianapolis, Ind. Dear Sir—My wife is cured over and is not a bit sore. I cannot with tongue express the thanks to my Dear Saviour and you. I do hope, Dear Doctor, that God will bless you. I am so glad that I was directed to see your advertisement. May God, in all your undertakings, save suffering ones. I will close, praying that God's blessings may abide on you evermore. I will tell my friends of your wonderful medicine and what it did for me. Yours evermore, NANNIE J. HILL. (If you feel like printing this you can do so.)

All forms of cancer and tumor cured by soothing, balsam oils. Doctors, lawyers and ministers endorse it. Write for free book to home office, Dr. D. M. Bye Co., Drawer 508, Indianapolis, Ind.

OWENTON NEWS.

When the saints at Owenton found last spring that necessity was upon them to change pastors, Pastor Mitchell having resigned the care of the church, they determined to make a change in homes as well. They, therefore, instructed their trustees, which is a fine body of business men, to sell the old parsonage and provide a new one. Failing to find such a house as they desired, they proceeded to purchase a handsome lot and have erected thereon one of the handsomest parsonages in the State. It is an imposing building of eight rooms—four below and four above, with a large attic, large front veranda and back porch. It is handsomely papered throughout; they have put up shades to the numerous windows, are putting in screens and will put in a large stove in reception hall. The pastor moved in on the 15th instant, and at once good things in the way of edibles began to come and on the 20th it "stormed." When the brethren and sisters left the pantry was full to overflowing, and still there are droppings of good things. I can truly say with an emphasis, "The lines have fallen unto me in pleasant places, and I have a goodly heritage."

During August we held a series of meetings, the pastor doing the preaching. There was an enlivening of the saints in their religious experiences and purposes. There were 10 professions of faith and 10 baptisms. For these labors the brethren gave me as an "expression of appreciation" nearly \$50. We had a very helpful meeting together, which gave us a fine opportunity to get acquainted with each other. While I am sure I ought to be one of the happiest pastors in the State, I am perplexed to prove worthy of so great kindness, and to give to God and my brethren proper expression of my gratitude. "And my God shall fulfill every need of yours, according to His riches in glory in Christ Jesus."

Pastor N. F. Jones, one of my flock, leaves us soon to locate in Louisville and attend the Seminary. He has had two fine meetings in his field this fall—one at Lawrenceville and the other at Mt. Pleasant. He held the former by himself, and Pastor E. F. Wright aided him in the latter.

Pastor J. W. Waldrop has had a fine meeting at his Salem church, Pastor Wright assisting. Bro. W. is fine in protracted work, as well as in the parsonate. His secretary had a fine meeting with his Harrisonburg church.

The temperance people have been doing some work of late in enforcing the local option law. Plans aggregating some \$1,400 have been placed against parties in our town. The chief transgres-

sor is preparing to appeal his case to the higher court.

B. F. SWINDLER, Owenton, Ky.

HARBOURVILLE BAPTIST INSTITUTION.

I have just recently learned that our beloved institute was reported, or believed to be dead, by our people out of the mountains. Praise the Lord, our people were never more alive to its needs, and we expect to open the school the first Monday in January with a full corps of the best teachers we can get.

Rev. A. E. Brown, the mountain missionary, has just been with us, and we are greatly encouraged. All our people fell in love with him, and believe him to be a grand man of God, engaged in a glorious work. True, we have seen dark days and trials and difficulties in abundance, but the Lord has always come to our relief and saved us from despair.

Brethren and sisters, these things have long since led us to believe that the Lord was in this work, and if that is true, it cannot fail, it cannot die, but we will only love it the better because it has come up through great tribulation; and I want to say to our brethren and sisters at home, Be not discouraged; this is a work for God and His cause, and we are only learning necessary lessons of patience and perseverance, and in God's own good time this institution will be established on a solid foundation, for we are building for God and the church.

We have a campus and buildings and furnishings we value at not less than eight thousand dollars, and less than one hundred dollars of it was received from without the mountains of Eastern Kentucky. Praise the Lord!

Fifteen hundred to two thousand dollars will put us out of debt, and our people are responding nobly. Pray for us.

JOHN H. DAVIS, Sec. Board of Trustees. Harbourville, Ky.

NOVATIAN'S BAPTISM.

Novatian's baptism is usually spoken of as "Clinic Baptism"—that is, baptism on a sick bed, which is said to be performed by aspersion. This incident has been heralded by Pedobaptists everywhere as a clincher against Baptist succession. It does not materially militate against Baptist claims to admit all that Pedobaptists claim concerning Novatian's baptism. Even with this admission their charges can and have been successfully met. But one strange thing to me is that Baptist writers have almost universally admitted the "clinic baptism" of Novatian. At the risk of being criticised, I am going to say that I do not believe a word of it. I think I have sufficient reasons for the above statement, viz.: The only authority for said charge is the letter of Cornelius, bishop of Rome, addressed to Fabius, bishop of Antioch. Cornelius' letter is quoted by Eusebius, p. 261, and reads as follows: "Who (Novatus) sided by the exorcists when attacked by an obstinate disease, and being supposed at the point of death, was baptised by aspersion, in the bed on which he lay; if indeed it be proper to say that one like him did receive baptism." The entire scope of these letters show them the most abusive and unreasonable, almost, known to literature. Of this letter Neander says: "Not less wanting in good sense than

unworthy of a Christian. We can here, to be sure, merely conjecture what the fact at bottom is which lies under the distorted representation of Cornelius's hatred" (Neander's History, pp. 238, 239). Schaff and Herzog Ect., Vol. 2, p. 1,670, says: "With respect to his (Novatian's) life, before the schism, we depend entirely upon the spiteful and mendacious (lying) letter of Cornelius."

All unbiased historians admit that Cornelius's letters were composed of slander and prompted by hate. Yet with all these facts before them a credulous public continues to allow this charge from this vile source against one of the purest men known to history. There is no court in our land who would convict the lowest of characters on such testimony. I, for one, enter my protest.

Apart from the villainess of Cornelius' character, I wish to examine some of the causes and circumstances connected with these letters.

1. Cornelius was seeking for a place of authority and rule over his brethren as bishop of Rome. Novatian stood in his way, and he sought to crush him, so he could get to be bishop of Rome and have dominion over his brethren. This shows Cornelius' motive.

2. The rules of the church forbid one with "clinic baptism" being ordained.

3. Yet the presbytery ordained Novatian.

4. He was strong in his demands for re-baptism of all whose baptism was invalid.

5. No other writer ever made mention of the fact.

With the above facts we are forced to the following conclusions:

1. We cannot afford to accept an accusation from such an evil source, prompted by such motives, against as pure a man as Novatian, especially when entirely unsupported by contemporary writers.

2. We must deliberately conclude that the church through her presbytery in ordaining Novatian violated her own rules, or discredited the words of Cornelius. It seems to me the latter is most reasonable.

3. That Novatian would not have so strenuously held to one thing for the church and at the same time his own life and baptism violated every principle he advocated.

4. If his own baptism had been defective, as Cornelius claimed, the people would not have tolerated his strict demands for re-baptism in others for the slightest irregularity.

Therefore we must conclude that the charge against Novatian of "clinic baptism" is false.

J. H. GATMA, Tiptonville, Tenn.

DEAR RECORDER—

I closed my work at the Forks of Dix River the third Sunday in September. It was indeed a sad day for all. They are noble people and my work with them will ever be cherished as one of the dearest experiences of life. They will call a pastor at once.

I was greeted here last Sunday by large and earnest congregations, and the welcome given the pastor's family was cordial indeed. The ladies came with many substantial tokens of kindness, for which we are profoundly grateful. This church, with an elegant building and a beautiful parsonage, is certainly well equipped for great service.

My Piano church is one of the best and is composed of a fine class of people.

Dr. J. S. Dill, pastor at Bowling Green, is a most cordial yoke fellow, and his praises are on all lips in this section. He is doing a fine work in the Park City. I go to-morrow to aid in the ordination of Bro. Bush, who is a member of the First church there. He is a young man of promise.

I go to aid Bro. R. L. Purdon in a meeting at Mackville in two weeks. I find the Recorder in many homes here, and I hope to put it in many more.

Sincerely yours,

WM. M. STALLINGS, Smith's Grove, Ky., Sept. 30.

RECEIPTS.

The following are the receipts of the Foreign Mission Board by States from May 1st, 1904, to October 1st 1904.

Table with 2 columns: State and Amount. Includes Virginia (\$7,064.15), South Carolina (5,575.03), Kentucky (5,075.56), Georgia (4,213.39), Tennessee (3,257.36), Missouri (2,820.20), North Carolina (2,719.84), Alabama (2,076.36), Mississippi (1,767.53), Texas (1,669.47), Louisiana (720.17), Maryland (591.78), Florida (486.26), Dist. of Columbia (339.09), Indian Territory (136.08), Oklahoma (119.19), Arkansas (114.21), Other sources (282.94).

Total \$39,028.67

On September 15th the Foreign Mission Journal shows that the Board had incurred an indebtedness of \$33,501.27. The expenses have been quite heavy sending out so many new missionaries. Church and Association treasurers can assist much by sending forward such funds as they have on hand for foreign missions.

WE SERVE IT UP.

Just the suggestion of a taste because Scott's Emulsion really contains the pure cod-liver oil and lots of it. We serve it up in its most palatable form and for this and other reasons Scott's Emulsion is superior in every respect to the raw oil.

SEVERN'S VALLEY ASSOCIATION.

This body convened with Middle Creek church last week. The introductory sermon was ably preached by Pastor Hunt, of Gilthead and Sonora churches.

Deacon S. H. Bland was re-elected moderator by unanimous vote, and E. C. Morgan, of Elizabethtown, was chosen clerk by unanimous vote. The churches were well represented by messengers, and the attendance was large, and the "dinner on the ground" each day was abundant. The reports were encouraging from the churches. Reports of committees were promptly furnished and ably discussed. The order was fine considering the size of the crowd. Moderator Bland is greatly respected and loved, and it seems an easy matter for him to keep order.

Pastor W. J. Puckett has been pastor of Middle Creek church for several years, and he is greatly loved by the church and community, but some time ago he accepted the care of our church at Cave City, and having moved there, he felt constrained to resign at Middle Creek. Bro. Puckett is one of our best pastors and preachers, and we wish him great success in his new field. H.

The habit of viewing things cheerfully and of thinking about life hopefully may be made to grow up in us like any other habit.—Gailin.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, headache, pains in the kidneys or neuralgia, etc., write for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers. You can cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery has been made from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 215, Notre Dame, Ind.

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

BRADSHAW'S BUSINESS COLLEGE. NASHVILLE, TENN. ST. LOUIS, MO. Atlanta, Ga.; Montgomery, Ala.; Ft. Worth, Texas; Oklahoma City, Ok.; Galveston, Texas; Little Rock, Ark.; Ft. Scott, Kans.; Columbia, S. C.; Shreveport, La.; Kansas City, Mo. Incorporated, \$300,000 capital. Established 1889. 14 bankers on board of directors. National reputation. Our diplomas represent a business education which Yale and Harvard's represent in literary circles. No vacation; enter any time. Part or full course. HOME STUDY. PENMANSHIP, etc., taught by mail. Money refunded if not satisfied with course. Write for prices of home study course.

LAW DEPARTMENT.

UNIVERSITY OF LOUISVILLE. Fifty ninth annual session begins Oct. 3. For catalogue and information address W. O. HARRIS, Dean, Louisville, Ky.

THE TEMPLE COLLEGE

PHILADELPHIA, PA. RUSSEL H. CONWELL, Pres. Highest grade Theological Course leading to a degree. Non-resident Department. Send for catalogue.

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BARDSTOWN, KY. Splendidly equipped. Boarding School. Six excellent teachers. Up-to-date work in Art, Music, Rhetoric, Literature, Academic and College Courses. Normal, Commercial and Business Departments. Confers Literary degrees. Prices moderate. Opens Sept. 13, 1904. H. J. Greenwell, President.

OPIUM

Wholesale and Retail. Splendidly equipped. Boarding School. Six excellent teachers. Up-to-date work in Art, Music, Rhetoric, Literature, Academic and College Courses. Normal, Commercial and Business Departments. Confers Literary degrees. Prices moderate. Opens Sept. 13, 1904. H. J. Greenwell, President.

Children Teething

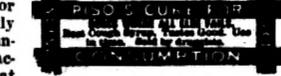
Mrs. Winslow's has been used for years by thousands of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Alleviates Pain, Cures Wind Colic, and is the best remedy for Diarrhoea. Sold by Druggists in every part of the world. Twenty-five cents a bottle.

CANCER

30 years experience enables us to scientifically treat and effectually cure every case of cancer and tumors without the knife. To book send free. Address Mrs. J. M. F. WRIGHT, 7th & Elm Sts., Cincinnati, O.

\$3 a Day Cure

Send to your address and we will show you how to cure your cancer, without the knife, in 30 days. Address Mrs. J. M. F. WRIGHT, 7th & Elm Sts., Cincinnati, O.



IS 25 CENTS TOO MUCH

Young People's Songs of Praise. Contains 250 songs, bound in cloth. THE BEST SELLING. THE NEW YORK CO.—New York, Chicago.

Dandruff

Men wear a week, women wear in two weeks, should wash the head with a certain kind of soap...

Glenn's Sulphur Soap

It is the best soap for the face, hair, and scalp. It is made in New York.

The Farm and Household

W. D. Judy sold last week at Mt. Sterling a pair of five-year-old mules for \$335.

J. W. Swope sold to Roger Cannon 5 steers, weight 1,400 lbs., at \$4.35, to be taken Oct. 1st.

Albert Wilson, of Bath county, has sold to Allie Robertson 24 acres of tobacco, estimated at 40,000 pounds, for \$10 per hundred straight.

R. M. West has bought 600 acres of new crop hemp at \$5.30 for 112 pounds, also 60,000 pounds of old and new hemp from Moore and Montgomery.

Hogs are high. At Mrs. Lide R. McIlvaine's sale last week, hogs were sold at prices equal to 6 and 6 1/2 cts. The fine corn crop and continued good price for fat hogs will make stockers sell high.

A strange freak of nature in the shape of a locust tree in full bloom can be seen on the farm of Thomas May, on Johnson. The bloom is not scattering but heavy, and it is the first incident of the kind that has been known in that vicinity.

W. B. Woodford sold to L. Joseph 70 head of 1,450 pound cattle at 5 cts. Last week Jonas Weil bought of Judge H. C. Smith 62 export cattle at 5 cts. W. J. Calvert sold to Ben Woodford and Will Wornall 500 barrels of corn in field at \$2 per barrel.

Mt. Sterling Court: The Advocate says: Between 2,500 and 3,000 cattle on the market. A lot of good cattle among the number. Trade was brisk and prices while lower than last court, we thought were good. A few bunches of 1,050 pound steers sold at 4 cts., but they were good.

When the potatoes are ready to break ground, a weeder should be run across the field to pull down the beds so that the potatoes can come through the ground quickly.

POTATO CULTURE

While potato growing has assumed large proportions, there is still the certainty that a decided increase, if properly conducted, will bring good profits. To accomplish this, more attention must be paid to selecting seed, and thorough spraying must continue throughout the season.

My experience has shown that it would be better to buy the seed potatoes from the originators and growers North and have them shipped South in double-headed barrels just as soon as they are harvested and dried.

The writer has seen from time to time many barrels and bags of potatoes remain on the steamboat wharves and in open warehouses as they are shipped from the North. This delay is often due to the farmer's inability to haul the potatoes to his potato home on account of the bad weather.

If farmers will get their seed potatoes from the North in October, and keep them in their own potato houses, they will realize a smaller percentage of loss, and the convenience of having the potatoes in stock, ready for planting as soon as the weather will permit.

The best varieties for early planting in February are the Early Rose, Boves, Red Bliss, Crowa Jewel, White Bliss, and Clarke's No. 1.

I have carefully observed that potatoes do better when they are changed by growers every now and then—the grower in the lowlands getting his seed from the grower in the high-land, and the grower in the high-land getting his seed from the grower in the lower country.

We are convinced by experience that the land for planting potatoes, in February, should be plowed in November and December, and then reworked. Potatoes demand clean culture, and working the field several times during the fall and winter will leave it in the best possible condition for February and March planting in the South.

The potato planter scatters the fertilizer in the drill and covers it before the seed fall. Carefully conducted experiments demonstrate that from 1,000 pounds to 1,500 pounds potato fertilizer to the acre will give the best results and better returns and that 1,000 pounds should go in the drill under the seed, and the balance spread broadcast before the cultivator starts.

When the potatoes are ready to break ground, a weeder should be run across the field to pull down the beds so that the potatoes can come through the ground quickly.

The trouble with far too many growers is that they wait until the bugs appear and signs of their ravages show themselves, before preparing to protect the growing vines by spraying, when the vines are fairly above ground, but death or Paria green mixture, dry with a special made after. A little later, say ten days, begin spraying with bug death in connection with bordeaux mixture, or Paria green and bordeaux mixture, and do thorough work, going over the field, be it large or small, twice in a row—both ways at least once a week, until a day or two before harvesting the potatoes.

For small planter, a knapsack sprayer with an agitator and force pump should be used, and the insecticide mixed in an oil barrel, and stirred each time thoroughly before filling sprayer.

One thing is certain, spraying should begin when the vines are six inches high, and repeated every week or ten days until the potatoes are harvested.

To grow potatoes successfully and profitably, certain improved implements are demanded—the planter, weeder, horse hoe, and cultivator, high pressure power six row sprayer and the digger. These, in addition to the plow, cutaway harrow, etc., furnish the equipment until time for shipping.

The potato crop is one of immense value to the farmers in the Southern States, bordering on the coast, and that value will be increased as attention is given to the fundamental principles which science and experience have demonstrated.

SUCCESS WITH BROOD MARES.

In the Rural New Yorker there is an article about raising colts. We have had little experience on this farm in that line, but can report better success than Mr. Morse seems to have had, says a correspondent writing from Lancaster, Mass. We have two mares which have been bred three or four times each. One is a strong, steady going horse used principally for a general driving horse, but often put to farm work during the busy season on the farm. Three days after her second colt was born she was taken out to cultivate and was used moderately from that time on, allowing the colt to get its milk every three hours. She is driven usually to within about two weeks of the time her colts are born and is never thin. The other mare is simply a gentleman's driving horse. She is high-spirited and very swift, being partly "Wilkes," and is used scarcely any on the farm. She is rather poor after her colts are born, but she is driven within a month before they are born, and I should say within two weeks after they are born. Comparing our experience with that of Mr. Morse, I should say there is much difference in mares. If they all did as well as ours I think farmers might easily raise their own horses. I think I could give a number of instances in this section where farmers have had just as good success as we have.

Test Your Cows.—Heavy milkers are always heavy feeders, but it does not always follow that heavy feeders are heavy milkers. Each dairymaid must test his own cow's individuality.

GLORIOUS PRIZE—25 cts. the copy.

DREAD OF HUMANITY

I am compelled by a sense of gratitude to tell you the great good your remedy has done for me in a case of Costagione's Blood Poison. Among other symptoms I was severely afflicted with Rheumatism, and got almost past going. The disease got a firm hold upon my system; my blood was thoroughly poisoned with the virus. I lost in weight, was run down, had sore throat, eruptions, spots, and other evidences of the disease. I was truly in a bad shape when I began the use of S. S. S., but the persistent use of it brought me out of my trouble safe and sound, and I have the courage to publicly testify to the virtues of your great blood remedy, S. S. S., and to recommend it to all blood-poisoned persons, sincerely believing if it is taken according to directions, and given a fair trial, it will thoroughly eliminate every particle of the virus. JAMES CORNMAN, Stark Hotel, Greensburg, Pa.

SSS. Suffering swellings in the groins, red eruptions upon the skin, sores in the mouth and corners of hair and eyebrows, are some of the symptoms of this vile disease. S. S. S. is an antidote for the awful virus that attacks and destroys even the bones. S. S. S. contains no Mercury, Potash or other mineral ingredient. We offer \$1.00 for proof that it is not a costly vegetable. Home treatment book giving the symptoms and other interesting and valuable information about this disease, mailed free. Our physicians advise free those who write us.

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LOOK AT THE SCHEDULES. Leave Louisville 9:00 a. m. daily, arrive St. Louis 4:00 p. m. daily. Solid train of Pullman Sleepers, Southern Railway Standard Dining Car and Day Coaches through from Louisville to St. Louis without change.

All trains make close connection at Union Station, St. Louis, with Wabash Shuttle Trains and Electric Cars direct to the World's Fair Grounds.

ROUND TRIP EXCURSION RATES FROM LOUISVILLE. \$12.00 good returning until December 15th, 1904. \$11.00 good returning 6 days. \$10.00 good returning 12 days. \$7.00 Coach Excursion tickets on sale Sunday to Thursday inclusive during Oct. and Nov., good returning 7 days.

"BIG FOUR" THE BEST LINE TO INDIANAPOLIS PEORIA, CHICAGO.

And all points in Indiana and Michigan. CLEVELAND, NEW YORK, BOSTON.

Information cheerfully furnished on application of City Ticket Office, "Big Four Route," No. 225 Fourth Avenue, or write to J. J. Stone, General Agent, Louisville, Ky.

THE GREAT SOUTHWEST SYSTEM. Connecting the Commercial Centers and the World's Fair. MISSOURI, KANSAS, NEBRASKA, COLORADO, ARKANSAS, LOUISIANA, TEXAS, OLD AND NEW MEXICO, CALIFORNIA.

ON THEM! EASE. WORLD'S FAIR TRAVEL GETTING HEAVIER.

While the volume of travel to St. Louis on account of the World's Fair has not quite come up to the expectations of the World's Fair management, or the railroads, it has been as large as was expected, all things considered.

It is certainly a big, grand show and one that no person with the means should miss. It is the opportunity of a life time in an educational way and one that will be taken advantage of by the great majority of the people of America before it closes. It is an attraction that all Americans are proud of, and justly so.

On account of its unequalled train service both as regards equipment and accommodations, the Louisville, Henderson & St. Louis Railway, better known as the Henderson Route, has carried the majority of Kentuckians to St. Louis and have beyond a doubt been more instrumental in contributing to the success of the Fair than any other railroad in this territory.

The Henderson Route is justly entitled to the praise that is being showered upon it, for its train service is unquestionably the finest operated in or out of Kentucky, and their schedule of service is the most maintained that any other line has.

Franklin
NEW INVENTION!
The most perfect...
S. P. BARBER & CO.,
204-206 West Market Street, LOUISVILLE, KY.

Items of Interest
News the World Over.
The Japanese would have done well to have continued to exclude the newspaper correspondents from their firing line. They let the New York Herald correspondent go with them into the battle of Lio Yang. He went one hundred miles or more to be able to send off an unobscured letter and he said that the allies of the Japanese success: "Kurapatkia has delayed the Japanese advance with a smaller force, and inflicted awful damage, while Japan gets two locomotives, four guns and fifteen prisoners, and is already finding her difficulties increasing."

DEATHS.
LOCKETT.
Phillip Francis Lockett was born July 7, 1818, in Henderson county, Ky. Married to Miss Sarah Bell Barker, March 20, 1844, in Union county, Ky. She preceded him into the glory land eleven years ago. About 50 years ago they were both converted in a meeting at Calhoun, and became members of the Baptist church there, and continued so till their death. They were faithful and warm supporters of the cause. He was also a member of the Masonic Order, and for many years a regular attendant and supporter of its interests. He was blessed with more than ordinary health till his last illness, which continued eight weeks. During this time he retained his mental powers and was able to converse with those around him till the last few hours of his life. He seemed to realize that his days were about numbered and made his will, and spoke freely of his relation to God, and felt assured that he was ready to go. He had prayed for absolution, but God seemed to withhold it, but he thanked God for a measure of peace that thrilled his soul with great joy and unbounded love in his heart for everybody, and desired that everybody might be saved.
On the 23rd instant, at 2:40 p. m., he gently and quietly fell asleep in Jesus, in the presence of his seven daughters and three sons and other kindred and friends. He was a grand old Christian gentleman, whom to know was to love. When we met him we could feel that Christian atmosphere that is common only to those who walk with God. We will miss him, but he leaves a family cast in his monument to his righteousness. Brief funeral services were conducted at the home by the writer, assisted by Rev. W. M. Hall.
T. M. MORROX.
Livermore, Ky.

WEDDING SILVER.
Nothing more appropriate, nothing more showy, nothing so thoroughly appreciated. Silver presents endless advantages. They are durable and useful for a lifetime.
S. P. BARBER'S SILVERWARE
is noted for beauty of design and fitness of quality. It possesses character, worth and originality. A crystallized reputation of near half a century. Let us send you our Range, Line Silverware Catalog.
S. P. BARBER & CO.,
204-206 West Market Street, LOUISVILLE, KY.

There is great difference between the cases of the fathers of the Free church and the men now dispossessed by the Law Lords. Chalmers and his 468 preachers went out voluntarily for love of principle, and they lost their salaries which were paid by the state. The preachers who are filling the country with their cries of persecution lose nothing except the houses of worship. For their congregations who paid their salaries are all with them. Their case is no worse than that of a church whose house had been burned. The churches can rent halls, or put up tents and go on till they can build again.

The *Journal & Messenger* notes that this Fall there are more pupils in the private schools than ever. As these are usually religious schools this is a reason for rejoicing. The *Journal & Messenger* opposes that demand of the Socialists to which it says some politicians have yielded that the children shall be furnished text-books free. It says this says the old feeling of independence. The Socialists have gone further and are demanding free lunches to be paid for by the tax-payers. At this rate the last days of the Roman empire will soon be upon us.

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NEW YORK CITY.
European Plan.
Rooms \$1.50 per day and upwards.
The best of Fare, good cooking, prompt and liberal service in Restaurant.
Special attention to Ladies traveling alone.
L. & B. FRISVOLD

On Sunday night the First Baptist church of Syracuse, New York, had a "rally day" services. Among other things there was a stereopticon picture of President Roosevelt which was received with prolonged applause. Stereopticon pictures of political candidates are something new in Baptist churches on Sunday. But we remember right, this is the same church which had a Methodist preacher administer and partake in its communion.

At her home, near Little Mount church, Spencer county, on Sunday, Sep. 11, Mrs. Prude Allen, in the 71st year of her age. She had been a member of Little Mount church about fifty years, and was one of the most faithful members, always present at every service, unless providentially hindered. She was ready for every good work. She greatly admired the *Recoissance*, and read it next to her Bible. Her house had been the preachers' home for over forty years. She is survived by three children—Mr. Winfield Allen, Mrs. Belle McDavitt and Mr. Jos. P. Allen. Funeral services were conducted by Pastor B. J. Davis and former pastor, B. F. Hungerford, in the presence of a large congregation. "She is not dead, but sleepeth."
B. J. D.

GERMAN BANK,
Fifth and Market St., LOUISVILLE, KY.
CAPITAL, \$1,000,000
SURPLUS, \$200,000
General Banking & Savings Bank.
DEPOSIT PAID ON YOUR DEPOSITS.
P. VIOLINI, PRESIDENT.

The number of railroad wrecks in the last two weeks has been awful. The one was at Hodges, Tenn., in which 66 persons were killed, and 120 injured. In the wreck on the New York Central near Lyons, Mrs. Newman Erb, wife of a R. R. President, was fatally hurt. Her husband, who was with her, telegraphed to New York for the great surgeon, Dr. Myer, to come on a special train as fast as he could bring him. The best engine was secured and the train ran 373 miles in 344 minutes, but reached Rochester twenty minutes after her death.

In July, 1904, at Adairville, Ky., Bro. V. K. Watson, 64 years old, died. Mr. Watson spent his boyhood near Keyburg, Ky. He married Miss Elizabeth Watson, daughter of a distinguished Baptist preacher, Rev. J. C. Piastura. Nature stamped Mr. Watson a noble man. Intelligent, courteous, affable, generous and loyal to the right, he was an upright citizen, a faithful friend, a loving husband, a devoted father, a loving husband, a devoted father, a conscientious Baptist. It was his delight to administer to the comfort of his charming family. The writer was his pastor for seven years, and it was a delightful privilege to visit that refined, Christian home. He leaves a wife, one of the very elect of God, a lovely daughter, Mrs. Anderson, a devoted son and three grandchildren.
J. H. BURNETT.
Hartford, Ky.

Best CHEAPEST
Hold CHURCH ROLL AND RECORD.
SIZE 8 1/2 x 11 1/2 inches
THIS BOOK LEADS all others as the best and...
Only \$1.50.
This price includes twelve blank church registers.
BAPTIST BOOK CONCERN
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The Car in an imperial ukase deposes Kurapatkin from his position as commander-in-chief, leaving him at the head of the re-inforced army. Gen. Grippenbergh is to command a second army of 300,000 men independent of Kurapatkin. Russia will immediately put 700,000 men in the field. The new commander-in-chief has not been appointed. The Car is said to have declared he will fight as long as he has a soldier and a ruble in the treasury.
Mount Vesuvius has had the most violent eruption since 1872. The director of the observatory at Naples says that in one hour his instruments registered 1844 violent explosions and that one stone thrown out weighed two tons. Lava flowing from the crater has melted the metal of the railroad and burned the houses in which the golden lived. All vegetation within a mile of the crater has been destroyed. Many earthquakes have been felt.
The health statistics of New York State for 1903 have been published. These show that 17,000 persons died of pneumonia, and 12,000 of consumption. The disease which showed the greatest percentage of increase was cancer. There were 5,456 deaths from this disease, an increase over the preceding year of 200. Science is so much at a loss about this disease as ever. Whether the cause lies in the air is known, though it seems to have no proved cause, but is chief cause in something which is in the air and hard to catch. All the New York doctors say it is that substance from alcoholic drinks, medication in eating, pure air and exercise in the open air are the best preventives.

DEACON.
Howard L. Deacon was born Sept. 23, 1807, was born of God in 1830 and served the Lord in New Salem church, Nelson county, until he fell asleep in Jesus, Aug. 18, 1904. He was ready for the summons of his Master, only grieving for the wife and two little children he left behind. He loved his wife and his mother and sister have seen many sorrows. May the Father give the strength of His love. Bro. Deacon was righteous, faithful, zealous for the truth and for the moral life of the community. He hath entered into rest.
W. O. GAMMEL.

Good News For U
Here's the Cream
Examine this List. You will find the best New Books and some Choice Old Ones.

Quiet Talks on Power—S. D. Gordon	net \$.75
The Crises of the Christ—G. Campbell Morgan	net 1.50
The Sotry of the Nazarene—Noah K. Davis	net 1.50
Outline Sermons and Plans—Perrin	net 1.50
Revival Addresses—Trotter	net 1.00
The Church and Young Men—Cressey	net 1.25
Twentieth Century New Testament (4 vols. complete)	net 1.00
Religion in Homespun—F. B. Meyer	net 1.00
Fifty Missionary Stories—Brain	net .90
Evangelism—G. Campbell Morgan	net .50
Boys of the Street—Steinzel	net .50
The Death of Christ—Denney	\$1.50 net 1.25
Typical New Testament Conversations—Noble	net 1.00
Representative Men of the Bible—Matheson, 2 vols. ready	\$1.75 (each) net 1.50
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The Master of Millions—G. C. Lorimer	\$1.50 net 1.18
A Young Man's Make Up—Vance	net .75
Immortality a Rational Faith—Chester	net 1.00
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