

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## Discovering the Will of God.

BY WILLIAM WISTAR HAMILTON, D.D.

What is truth? What is the will of God? Is there any way of discovering? Like Paul we are led, after reviewing the plan of God, to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" To know him would be to know truth; to know his will would be to know right and wrong. I call upon you, therefore, by means of the compassions of God, that ye proffer your bodies a this-life sacrifice, separated, well-pleasing unto God, for this is spiritual service showing itself in a rational way. And do not become shaped by this world's moulds, but become transfigured by the making new of your mind, that ye may discover what is the will of God, that will which is good for us, well-pleasing to God, and therefore perfect. Such a possibility, such a thought, must stir us to the very depths. Madame Currie devotes patient and untiring months, goes through tons of material, and finds only a few grains of radium—but that much is worth millions of dollars. Here in this Scripture (Rom. 12:1, 2) we have an exhortation, a command, a promise. Mountain tops are on either side of this passage. We are ascending the roadway between, and as we rise, we see more and more of the far-reaching plans of God, their beauty and their symmetry.

Review the truths of the Gospel with Paul, and see if you have accepted them. To have opportunity to know God and not reverence him is to be guilty, and having had the law of God in nature and in the moral consciousness, and having turned from it, all men are condemned. God's compassions are seen just here. Not by setting aside the guilt, for that is impossible; not by setting aside the laws, for this is not possible; but by taking the guilt and fulfilling the law. He who has accepted these facts has gone a long way toward the discovery of the will of God.

"I saw one hanging on a tree  
In agonies and blood;  
He fixed his languid eyes on me,  
As near his cross I stood.

"O never till my latest breath,  
Shall I forget that look!  
It seemed to charge me with his death,  
Though not a word he spoke.

"A second look he gave, which said,  
"I freely all forgive;  
This blood is for thy ransom paid;  
I died that thou mayst live."

Condemnation, propitiation, justification, consecration, preservation, sanctification, glorification are all here.

We recall the father in Chicago who sent away to another land, to Austria, for Dr. Lorenz to come to his child, and, it is said, paid him a fee of twenty thousand dollars. Did the child have a pin-scratch, a bruised head, a bad cold? No, no! It was a case of life-long helplessness and impotence. The seriousness of the case led to the unusual plan. Cure, too, is a desperate disease. No home remedies or physicians can meet the need. The Great Physician from a far country must come and take our case in hand.

Another step in this discovery is the understanding, the probing of the body in a this-life service. Some folks are Gnos-

tics, or Idealists, and say that these bodies and pains are only ideas, while others take the other extreme and do away with "the renewing of the mind." These are the same old heresies, the same old follies "with new collars and cuffs on." Christian (?) Science (?) is just the same old (Gnosticism, and is still the enemy of Christianity. We all feel like the boy who was afraid of the goat. When his mother told him there was no goat there, and that there could be no hurt, he said, "Yes, mother, we know it, but I am afraid the goat don't." Well, these bodies are to be given in a this-life service. "Holy," separated they are to be; "pleasing" also, not to self or men or world, but to God. This is the rational way to render spiritual service. This is the soul showing itself in a moral, rational activity. Apart from the body? The body do as it pleases; the eye contemplate lustful sights; the ear attend willingly slanderous vulgarities; the tongue give itself to foul conversation; the hands and feet take hold of the places and methods of evil, and then the soul be worshipful and go on discovering the will of God? Not so! Never so! He who says yes to the ways of the world with his body will find the windows darkened to the will of God. Many there are who walk in the dark as to the great things of God, because after accepting the truth of the Gospel they purposely darken the avenues of light to the soul.

A third step so naturally follows this as to be almost the same, that is the spurning of the world's ideals, a refusing to be shaped by the world's moulds and patterns. The age has its moral features, its spirit, its plans, its hopes, its ambitions, its successes! All that is needed is just so much clay brought to a certain condition and put into the mould of a regulation pattern, and you will have the same brick-like worlding. On the other hand, the Divine Potter takes the lump of clay and with his own hand shapes it into a vessel fit for his use. It is not position or possessions that recommends us to God. If you were up where God is and looking down on men, would the one who has a little better house or a little larger bag of rocks be any more to you? Would it not be as when now we see two ants crossing our path, one of which has a larger crumb of bread than the other? It is not wealth, but worth, so do not fashion yourself after this world's ideals. Do not look upon the Igorotes and fashion yourself after them. Shall we become heathenized by them, or shall we try to lift them up to our ideals? Shall we as Christians yield to the world, or shall we set the fashion for better things?

Then as if nearing the discovery, as if needing only a guide to take us to the light, Paul says, heed the voice of the Spirit. Let him who regenerated you speak to your mind, and renew it day by day, and be transfigured by making new your mental vision. Some foolishly attempt to live a Spirit-guided life without taking the first steps, and are caught in many a bog and chase away after many a deluding mirage. The things of God are not reached by short cuts. His truths are spiritually discerned, but are not rationally discerned. The more we heed the voice of the Spirit, the more readily do we recognize him, so that the discovering of what he would teach is more accurately and perfectly done. The nearer we are to God the plainer become his plans and dealings. One has well said that obedience is an organ of knowledge, for "if any man will do his will he shall

know of the doctrine." Paul in these two verses (Rom. 12:1, 2) seemed to stand on the isthmus between two continents. To the north are God's plans, God's compassions to sinful men, like North America with its mountain chains, its valleys, its rivers, its great lakes, its beauty and wealth. Now and then in some Yukon valley of some cold Alaska are discovered gold and riches untold. On the other hand, stretch away man's many duties, like South America with its Monroe doctrines, its Amazonian possibilities, its Andean difficulties, and its Hornu rapids. The two are not distinct, they belong to each other and are linked together, and though the footing be narrow, he who will may pass from one to the other, and may discover the will of God and its relation to the daily life.

Some years ago a little boy in a Southern town made his money by selling newspapers, and among those sold were the *New York Herald* and *World*. He through these learned much of New York City, its streets, its parks, its buildings, its statue of liberty, its tomb of Grant, its Brooklyn bridge, its commerce. The opportunity came, when a young man, of last setting foot in the great metropolis. He boarded a Broadway car, went as far as that would take him and picked out along the way the places known to him from newspaper cuts and descriptions. He visited churches, parks, schools, public institutions; he tried to discover what there was great about Wall Street, or sensible about the Stock Exchange. He threaded the streets, rode upon its elevated trains, watched its busy piers, moved with its hurrying throngs. One evening, as the people came from their work by thousands, he watched them from the bridge entrance, and wondered who and what they all were. At last a new idea came, a desire to see it all in one. The request was made and the privilege accorded of standing on top of the World building. It was a long climb, but worth all it cost. Moving about that world-shaped dome he saw it all now, and picked out the places he had visited and studied, and grasped the great city and water-ways and surroundings in its unity. Even so some day shall we see all that we now puzzle and worry over in its oneness. Thank God for the privilege of discovering his will day by day and at last of having a world-view of its unity and symmetry!

Louisville, Ky.

It is of the first consequence that action should follow resolution. In any case, if a man makes a resolution that is worth anything, the sooner he puts it into action the better; and, of all the characteristics which call out admiration, this is above all others—decision; and the man who knows not only how to decide, but how to act upon his decision, is the man whom others most approve; that is the man to deserve our confidence, and the man to get it. And, therefore, the Lord draws a perfect picture, not simply of an awakened man, but of a man who feels pressure; not only of a man who resolves that something must be done to relieve this pressure, but one who gets up and does it; a man who acts; a man who knows how to do that which he has resolved to do.—Marston.

Defend me, O eternal Father, not from my enemies, not from poverty, sickness and death, but from myself, from my weak will and lawless passions.—J. L. Spaulding.

Page. Wm. SANDAY, of Oxford, denies the plenary inspiration of Scripture, all the miracles in the Old Testament and most of those in the New. He has a right to do this, of course, but it seems strange that he remains in the Episcopal church. If Oxford allows such teaching the Law Lords of England may take away her endowment as they did that of the Scottish body.

The *Religious Herald* does not think the effort to open the pretty little parlor of the Baptist Congress which was deftly moved from Washington City to St. Louis has anything to do with a scheme to unite Northern and Southern Baptists. The *Herald* forgets that one of the reasons which the men assembled in Massachusetts who called for the opening of the parlor gave for opening it was the widespread desire for union between Northern and Southern Baptists. They were frank and said so plainly.

A strong article in the *Standard* speaks of some of the revelations of the immorality in the public schools as sickening, and adds: "It is such facts as these which cause many parents to send their children to our denominational schools where both religion and good morals are cultivated." We hope the day will come when every Baptist child in the country shall be in a Baptist school.

When Ballington Booth rather than to obey his father and leave a field he liked for one he did not make a split in the Salvation Army and called his followers the Volunteers, many thought the Salvation Army would be weakened if not destroyed. But Booth Tucker and his wife took charge, and the growth of the Army has been great. The number of officers has nearly doubled and the number of posts has been increased from 620 to 900.

Know this time till the Toronto Convention of the International Sunday School Union meets the Religious Education Association will be on its prettiest behaviour. It will pose as orthodox—as it is according to its ideas of orthodoxy. The few orthodox men who have walked into its little parlor, forgetful of the command not to be unequally yoked together with unbelievers, will be put forward, and the fact that the conservatives were "conscious by their absence" at the meeting carefully concealed.

Four, Four, of the Chicago University says: "How children have millions before they can understand anything about what you would like to teach them as religion, before they have even heard the name of God, or have named Him themselves?" That is his opinion. Southern Baptists believe that no one has religion till he is converted.

QUESTIONS ANSWERED.

A brother sent me three questions in regard to the action of deacons. I answered one but not the others, throwing them into the waste-basket. But he writes again, and as he seems so much in earnest in regard to the questions, I will quote them and give my reason for not answering them. "What should be done with the deacons of a church that will attend baseball on Sunday, or that will rent a farm on Sunday?" Now I saw no room for question in such cases, especially the first. There is but one thing to be done, and that speedily. And besides, I saw no use in wasting ink and space in saying anything to a church which would even consider the possibility of retaining such men as deacons. It seemed to me in my indignation that that church was too far gone in worldliness and sin to be capable of repentance, and therefore good advice would be thrown away on it.

But I may have judged the church too severely. Or there may be in it a remnant of grace according to the election of God. At any rate, the good brother who asked the questions in his sorrow is a lot, even if there are no more righteous men in the church. But the pious ones who grieve and weep for the sins of their Zion ought to pray mightily to God to convert the unregenerate in the membership. That the church members who are not Christians shall be converted ought to be the one great thought in their hearts, taking precedence of all worldly affairs of their own. If they will pray with all their hearts, caring more for the salvation of the unconverted members than anything else, they may expect God to answer their prayers. Then the question will be easily settled. If the deacons are converted they will keep holy the Sabbath day. If they persist in their present course, the converted church members will exclude them.

But if the day of repentance has passed, and the church remains as it is, then the remnant of faithful ones should take their letters and join the nearest faithful church. But I believe if the elect will do their duty to God and the church, He will hear their prayers for the salvation of the members.

Alas! Here is more against a Baptist deacon. Yet I still maintain my faith that the Baptist deacons, taken as a whole, are the best of men. A Baptist widow who had always been a good woman, accused the deacon of attempted violence, took the matter to the courts, proved her case and was given damages by the court. If the case against the man had not been thus proved, I should insist that the charge was merely an attempt at blackmail, as the man was rich. But the action of the court prevents that easy solution of the matter. It seems the brother was arraigned before the church, but has succeeded in getting his case put off from month to month, till now some of the members are urging the deacons to "drop it." I am asked if this would be right; and if it would be wrong, what ought a conscientious brother who has regard for the commands of God to do.

Were I a member of the church, I certainly would not allow the deacons to drop the matter. I would see to it in the next business meeting that a vote was had on the exclusion of the man from the fellowship of the church. The action of the court constitutes prima facie evidence against him, and makes it necessary for the church, in order to have a good repute among them that are without and for the sake of her own good name with her sister churches, to exclude him. She ought not to allow his absenting himself from church meeting to delay matters, though of course he ought to be notified that the matter will be brought up. I would force that church to face the

matter honorably and take a vote. If they voted against exclusion, then I would ask for my letters and permit it to be nearest Baptist church. And think of the members who fear the Lord and love purity and holiness of the name. How injurious to the church requires us to believe that brought to the point where she must take action, she would act in the fear of God.

A brother writes that a Baptist is engaged in a business which requires him to work on Sunday, just as he does on other days. This Baptist could make an ample living without the Sunday work, but it pays well. I am asked what I think of the Sabbath-breaker, and of the church to which he belongs?

Well, I think they are, in a sense, betraying their Lord for money. If the man was engaged in the Sunday work before he made a profession of religion, and himself believed it was right, the church might bear with him for a space of time till he learned the way of the Lord more perfectly. If he had no other way to make a living, the brethren ought to aid him by all the means in their power to find another occupation. If they are determined, they will find him something to do, and he is resolute in trying to find other work, he will succeed. God will help him. He may not find work that will pay as well, but God will supply all his necessities. And his daily bread with God's approval will be better than all the flesh pots of Egypt. The church which does not object to this Sabbath-breaking is guiltier than the man himself. For the church must honour her Head, and enforce her discipline upon those members who disobey the plain commands of her God.

The plea is that with our modern civilization, work on Sunday is absolutely necessary. The trouble is that God does not base his commands nor his punishments upon any civilization. And God is the sovereign and the Judge. His commands cut athwart the civilization of Egypt in the days of Moses, and of Greece and Rome in the days of our Lord. Roman civilization required the burning of incense to the gods, but the Lord's people went to the dungeon and the stake rather than obey.

Who can estimate the good accomplished in a consecrated life, especially when, in God's mercy, it is continued many years? None but the omniscient mind can follow the lines of moral influence and power. The Christian throws the pebble of prayer into the ocean of divine Providence, and the influence is felt in every direction, widening and deepening along the course of eternal ages. Our mission is not to trace out results, but, rather, to create and put in motion influences. We spin the threads of life, but God weaves them, and in designs of his own. By simple faith we must do our work, and then leave the results with Him. We may have only "five loaves and two fishes," but under the quickening and directing power of the divine Spirit these are sufficient to feed the multitude, with many baskets of fragments remaining. Causes are constantly creating changes in the material world, but in all the changes created there is no loss—not a particle of matter is wasted. Through the power of heat, a quantity of water is converted into steam, and this passes beyond the reach of human vision and even the power of human knowledge. So the power of divine grace, acting upon the human soul, generates influences which radiate through the wide expanse of God's spiritual kingdom, but is ways unknown to finite minds. Wonderful beyond the power of human thought is the web woven from the threads of every human life. Eternity will not be long enough to trace all the threads in this marvelous web. What inspiration dwells in this thought! What a powerful motive it presents to the people of God to purer devotion and more complete consecration in his exalted service! Selected.

I hear the wind among the trees, Playing celestial symphonies; I see the branches downward bent, Like keys of some great instrument. —Longfellow.

Evangelism, Old and New.

By W. A. C. HIGGINS, D.D.

There is a materialistic evangelism which has no education, and it is surprising that Dr. Watson should be among them. He declares that "dying men fifty years ago were totally concerned with the question of what would become of themselves on the other side, while dying people of to-day forget themselves in thinking of what is to become of their wives and children." This, of course, means, if it means anything, that dying men of to-day have not so much faith in God and His promises as dying men had fifty years ago. The dying man of fifty years could trust God with his family while he was going, and such hope for the future was a greater legacy to the family at his bedside than any care for their welfare he might manifest. Indeed, it would be a grief to a Christian wife and Christian children to have their husband and father careful in his dying moments for their welfare. If this statement of Dr. Watson is true, it is only another proof of his other statement, that we are in the midst of degenerate times, and such a state of affairs is either a cause or a result of the degeneracy. But I do not believe the statement. The Christians whom I have seen die are, I believe, as full of hope for themselves in the future and of faith in God for their loved ones as were the fathers of fifty years ago.

I am inclined to think Dr. Watson is right when he says that a sermon on hell in the future does not attract as much attention as a sermon on hell in the East End of London. And yet I cannot help thinking that the absence of the sermon on the hell of the future has done much towards making a hell of the East End. If there were more hell in our pulpits, there would be less on our streets and behind the doors of our houses. Sin has ceased to be very sinful. Indeed, it has no reality in the thought of some, and, as a result, sin reigns unto death, wielding its scepter over the lives of willing subjects. The seed of the age is a Jonathan Edwards, who will picture sin as the real, guilty, polluting, damning thing that it is, and the sinner as doomed to everlasting retribution if he will not repent. Such preaching in the past made men of moral and spiritual stamina, in striking contrast with the soft and flabby specimens Dr. Watson introduces to us in his description of our degenerate times. Such preaching magnified Jesus Christ as a Saviour from something to something, and transformed pigmies into giants. Dr. Watson being witness, the descendants of the giants of those days have degenerated into dwarfs. They are living in the narrow circle of earthly thought and purpose. They are of the earth earthy, even while they are dying caring less for the unseen and eternal than for the seen and temporal. Their characters, made thus in an earthly mould, of course lack the dimensions of the heavenly. In these any wonder that great men, as Dr. Watson laments, are scarce? This caring for the present makes batteries, not men. It breeds worldlings, not prophets. It produces a race of sensualists, not heroes.

There has been urgent demand for an ethical evangelism. And yet the preaching of morality does not make men moral. Whenever in the history of the church the pulpit has given itself to moral essays, there has been a lack of morals among the people. Pagan religions have good moral precepts, while the pagans are immoral. The first seed of every soul is life, and when Christ lives in us there will result moral conduct. Preaching morality without Christ is like telling blind men to see without sight. Mr. Moody preached for six months every Sunday afternoon in the Baltimore Tabernacle, and yet a sermon was on the Ten Commandments. And yet the worshipers listened him that whereas six months before ninety per cent of the inmates were guilty of violating some rule, now only ten per cent were guilty. In other words, when Mr. Moody began to preach only ten per cent of the inmates were moral, with the rules of the

institution as their standard, in six months the gospel preached ninety per cent was moral. A revival of gospel preaching is the power of the Holy Spirit will mean an ethical revival. The people are Christians, and you have made them moral.

A nursery evangelism has its ardent advocates. And we cannot emphasize too strongly the importance of winning children to Christ and training them in Christian character. But when we would narrow the work of the church to efforts among children, or even make that the principal thing, we have departed from apostolic precedent and acknowledged the weakness of the gospel we preach. So far as we know, there was not a child among the three thousand converted on the day of Pentecost. Certainly the apostles were not converted in childhood. Saul of Tarsus was a man in stature and in the maturity of unbelief. Let us seek to save the children. It means the life saved as well as the soul. As has been aptly said, "An old man saved is the salvation of a unit, but a child saved is the salvation of the multiplication table." And yet after all that has been said, we insist that the gospel is a manly thing suited to the salvation of strong, mature minds, and we make undue concessions to the enemy when we even intimate that the church is compelled to turn from men like Saul, Peter, James and John to the nursery for its future members. The gospel is still the power of God, able to save to the uttermost.—Watchman.

God Sees the Best.

God does not set the less against the greater, as we do; He sets the greater against the less; that is His way. Who will not say, Blessed be His love? Man, being very small, being petty at the kindest, finds a flaw. Thus the wise fool talks; He is honest, he is wise, he is gifted, he is, on the whole, a man of notable intellectual stature and influence; but man thinks he is clever when he discovers a but. He gathers himself up into Pharisaic perpendicularity and says: I discovered that; I pointed out that frailty; I saw it. There can be no pit deeper enough for a wretch like that. How doth God speak? Thus hear the music of infinite love; He has gone astray; he has been unfaithful; he has turned aside from me a thousand times; he has done the things he ought not to have done; yet—that is the difference between human judgment and divine judgment in relation to that greatest of all mysteries, human character. It is better to fall into the hands of God than into the hands of men. Your brethren like to speak against you, to have discovered a peccadillo, one little sin, and to have fingers dainty enough to pick out that little hair and to be able to say, "I've got it!" The Lord saith: "You have wounded me and disappointed me and gone away from me, yet—how can I give thee up? Return!" That is the difference between your human theories and the great divine idea of redemption—God always seeing the best, fixing His eyes upon the admirable points, looking to those elements that are still left out of which He can rear manhood. He will not quench the smoking flax, He will not break the bruised reed.—Joseph Parker.

DRAWING TWO THINGS AT ONCE.—At an evening party it was remarked that nobody present could draw two things at once. Sir Edward Langens, who was present, replied that he thought he could, and, taking a pencil in each hand, he drew simultaneously and without hesitation with the right hand the profile of a stag's head and all its antlers complete, and with the left hand a lovely woman's head. The acts of draftsmanship were strictly simultaneous and not alternate, and the drawing by the left hand was as good as that by the left.—The

The machine of God's promise, the hallowed light of his love, in the free abiding place of the soul. To bring even for a time anywhere else is loss, and loss and lack of health. Here alone is fullness, happiness and strength.



Sunday-School Lessons

ELISHA AND NAAMAN.

SUNDAY, OCT. 23.

2 Kings 5:1-14.

Motto Text—"Heal me, O Lord, and I shall be healed; save me, and I shall be saved."—Jer. 17:14.

"Now Naaman, captain of the host of the king of Syria." Naaman signifies beautiful, and it is probable he was a very handsome man. He was the commander-in-chief of Benhadad's army, and was the most honored subject in the kingdom. "Because by him the Lord had given deliverance unto Syria." The Assyrian monuments give an account of the conquest of Syria by an Assyrian monarch. In a few years, however, Syria won her independence. This is the deliverance which Naaman had won for his country. No wonder he was held in high honor by king and people. Naaman all unconsciously had been an instrument in God's hand, another of the innumerable incidences in the Bible where man's sovereignty was free and yet God's sovereignty was ruling. "He was also a mighty man in valour."—God and man honour courage, one of the noblest of the virtues and one without which few others are possible. The coward may be kindly, but he cannot be truthful nor just.—"But he was a leper."—Here was a nobleman of great power and rank, a successful warrior, a man of consummate ability and power having every good thing life can give—but Leprosy in its early stages is not repulsive nor painful, but it is the most loathsome, terrible and incurable of diseases. It is used in the Bible as the type of sin. Of how many men can it be said in these days, he is great and famous but he is a leper? And in a few years the leprosy of sin will carry him to the terrors of eternal death.

"And the Syrians had gone out by companies."—This refers to marauding raids. It is not probable Naaman himself was engaged in this foray, though his troops probably were and on their return they gave him some of their captives. It is evident the little maid was kindly treated in the house of her master. Everything we read of Naaman shows his character in a good light.

"Would God my lord were with the prophet that is in Samaria."—Even from the humblest source can help come to the greatest. Naaman, who was afterwards inclined to be haughty with Elisha, is ready to heed the words of his servant now and his other servants afterwards; he was a pleasant man in his household and much beloved by his inferiors as well as by the king.

This girl had won the good will of her inferiors, although a stranger and a menial. By being kind and cheerful and helpful one can make friends anywhere, and it is one's own fault in ninety times out of one hundred when those around are not friendly. The Hebrew maiden was a captive among those who had destroyed her home, and who were idolaters. Yet she had so won their confidence and esteem they were ready to listen to her recommendations.

"For he would recover him of

Scrofula

Makes its presence known by many signs, glandular tumors, swellings in the neck, cutaneous eruptions, inflamed eyelids, sore ears, catarrh and wasting diseases.

Hood's Sarsaparilla

Effects permanent cures. His leprosy.—She had heard of Elisha's miracles and had faith to believe he could cure the leprosy though he had never done so. "And one went in and told his lord."—King Benhadad, whose devotion to his great general was well known.

"And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel."—He would have no delay. He was very anxious to have his friend cured as soon as possible. It is one of the mysteries of total depravity that men are not so distressed concerning the leprosy of sin when that will bring eternal death. Why is not every parent who has an unconverted child as eager for his soul's salvation as Benhadad was for Naaman's cure? "And he departed and took with him ten talents of silver and six thousand pieces of gold."—Something more than \$60,000. This great amount was to be, not only pay for a great service, but also to show Naaman's high position and the esteem in which he was held by his king. "Ten changes of raiment."—Costly robes of state, probably heavily embroidered with gold and pearls. "Let the liberality of Naaman shame the penuriousness of those who profess to be Christians and hence to have been healed of the leprosy of sin.

"And he brought the letter to the king of Israel."—Probably Jehoram. Benhadad supposed, of course, Jehoram would know the power of Elisha as the captured maid did. Jehoram did know of Elisha's power, but as the prophet had never healed a case of leprosy, and as the king was an idolater, it is not to be wondered he did not think of Elisha.

Verse 7. We do not wonder at Jehoram's dismay. The natural thought at such a demand would be that Benhadad was seeking to pick a quarrel with him. The king's words show the incurable nature of leprosy. The dismay of the king, as shown by his rending his clothes, was soon noised abroad through the city.

"Let him come now to me."—Elisha had a home in Samaria, it is thought (2 Kings 6:32). Jehoram was wicked and idolatrous, but God would have mercy upon Naaman. No means are too great in his sight to bring one of his elect to salvation. And the greatest blessing which ever came to Naaman was his being taken with the loathsome and fatal disease of leprosy. If God's chosen ones could know, as hereafter they will, they would see that the greatest afflictions in seeming are the greatest blessings. Hence in all things let us give thanks.

"So Naaman came with his horses and with his chariot."—The Hebrew shows a large retinue. The powerful noble travelled in great state. But the prophet who was God's representative, was not to be impressed by human grandeur. As though Naaman was the humblest beggar, Elisha treats him; indeed, with much scathing courtesy. To the haughty he shows himself haughty. God had

a greater spiritual blessing in store for the Syrian general than the physical one he was seeking. And first Naaman must learn the two great lessons of humility and exact obedience.

"But Naaman says wrath."—In spite of his great need it is evident Naaman felt he was patronizing God. It would be a credit to the Jehovah of this little Judah to heal the victor who had defeated Assyria. And the prophet was telling him to do what any common man might do. Naaman also had his own way of being saved, which he considered much better than God's way.

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" The rivers were very clear and beautiful, while Jordan was muddy. Naaman knew better than God, he thought. He was willing to obey partially by washing, but he must choose the river. But God must be exactly obeyed; he might have dipped himself a thousand times in the Abana and his leprosy would have been no better.

The freedom and affection with which his servants address him, even when he was wrath, tells much in favor of Naaman's character. He listens to them as he drives swiftly away from Samaria, and decides to obey the prophet. Seven times he dips himself in the Jordan, probably seeing no change at all till the last time. And then his leprosy is gone. He had obeyed God literally and humbly, and God's promise never fails.

THE BUNDESKONFERENZ

Held its triennial session with the First German Baptist church of Chicago, Ill., from the 21st to the 27th of September, 1904. It includes all German churches in the United States and Canada. At the opening service the largest house of all the German churches in the boundaries of the Conference was packed to the doors with delegates and visitors.

Bro. F. Friedrich, of Berlin, Ont., delivered the opening sermon on John 5:17: "My Father worketh even until now, and I work." After this, Prof. L. Keiser, moderator of the Conference since its former session in 1901, delivered the opening address to the Bundeskonferenz of 1904. To this was also added a hearty welcome of the church to the hearty hospitality of the church we, their guests, can testify.

When the Conference organized on the following morning, Prof. L. Keiser, of Rochester, N. Y., was re-elected moderator, and the Revs. J. H. Merkel, of Cleveland, O., and H. W. Geil, of Rochester, N. Y., secretaries. Bro. J. A. Schulte, who served as treasurer for many years, was also unanimously re-elected. The reports of the local conferences were now read by their respective secretaries. There has been progress everywhere in the work. In the older fields it was only moderate, but so much more encouraging in the new fields of our great West and Northwest. A new conference was organized and added to the old number since the former session in 1901 in the British Northwest, named the Northern Conference. This was represented by Bro. Wm. Schunke, of Winnipeg, Man. There were also delegates of the Pacific Conference, the Texas Conference, a very good delegation from the newer Conferences, and even Europe had its representatives in Bro. Carl Macher, overseer of the German Conference mission, and Bro. Hermann,

of the German Baptists in Russia. A comparison of this gathering with the one held in this same church thirty years ago reminded the older brethren that the Lord has done great things for us. The net gain in membership can stand a favorable comparison with that of our sister churches in the German Empire.

One new departure of late has been the appointment of Bro. H. Schroedner as evangelist for the whole field. The Lord has richly blessed his work and the demand has so increased that the Board was authorized to send out another man as soon as the Lord calls one into the same work. If the man is found it seems not hard to find the means.

The contributions of our German Baptists show an average increase of \$4.15 per capita in the year 1903 over 1893. In 1893 it was \$9.09, and in 1903, \$13.24 per capita. From 1893 to 1898 our churches gave \$164,501.19 for missions, and 1898 to 1903, \$174,608.69. The First German church of Chicago, of which we were guests, gave \$16,069.29 for-all purposes in 1903. Since Bro. J. Meier became pastor of this church in 1878, there have branched out of it six others, mostly self-supporting churches. It was a delight to hear their choir of forty singers, and coming to the doors on Sunday morning to be told, "You have to go to the galleries; we need the main auditorium for the Sunday School." The Lord has done great things for Bro. Meier and his people, and for the whole Bundeskonferenz.

Without last year's increase there were in its churches by report of 1903, 24,323 members and 24,862 teachers and scholars in their Sunday Schools. But our beloved Professor J. S. Gubelmann, of Rochester, N. Y., struck the keynote for the future with his heart-warming and inspiring sermon Sunday morning on 1 Cor. 15:58: "Therefore, my beloved brethren, be ye steadfast immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The report of our Seminary at Rochester shows a long-pressed-for increase in students and future laborers. Among other good things of this gathering is to be named the better understanding and reconnection with the Orphans' Home at Louisville.

With new inspiration for work and earnest prayer for God's blessings, the hosts of the Conference parted. Praise God from whom all blessings flow.

A. JANKEN.

Students continue to come in, so that the catalogue of Georgetown College will make an excellent showing this session. Let parents remember that it is not yet too late to send that boy or that girl.

The new professors, VanLandingham, Young and Winchell, are taking hold with success. Prof. D. E. Fogle, who has spent several months in special study of the modern languages on the continent of Europe, returns next week.

E. B. POLLARD.

Georgetown, Ky.

"HE THAT GIVETH TO THE POOR LENDETH TO THE LORD."

BY FARLEY D. ROOT.

In this age of multi-millionaires, when so many have in their keeping the weal or woe of their fellows, and find it difficult to find the right avenue through which to dispense their accumulated and accumulating fortunes, it would be well if they could turn their attention to the great army of poor people to be found in every part of our land, and as for that matter, all over the world. Said He who spake as never man spake, to the young ruler who asked him what he should do to inherit eternal life among other things, "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven."

As important as the building of seminaries of learning, the endowing of hospitals; the establishing of libraries; the building of churches; the providing of houses of worship with beautiful windows and organs, may be, they come infinitely below that of giving to the poor. "The poor ye have with you always," and the sufferings to which they are subjected are manifold and hard to bear. What better work can one engage in than in striving to make their lot easier and if possible let a ray of sunshine fall across their path. The attention which Jesus gave to the poor was an evidence that he was the Promised One. Said he to John's disciples who asked him as to his character, tell John that the poor have the gospel preached unto them. Then as now, the poor were neglected, cast aside and regarded as of little or no consequence. Not that there were not instances in which poor people were befriended and their lot made easier, but these were not usual. While to-day there are more instances in which provision is made for the poor than possibly the world has ever seen before, many as they are, they are but isolated after all. While the old world gives us many examples of poverty and causes our hearts to be wrung because of the suffering to which these unfortunate ones are subjected the scourge has not been confined to the eastern shores of the great waters by any means. Here, in this land of freedom and free institutions, the poor are to be found in unnumbered multitude, and their ranks are steadily and surely increasing. The causes which have brought about this deplorable state of affairs, it is not the purpose of this paper to consider. It is, however, sufficient to say that while there are those who are criminally impoverished, there are overwhelming numbers of as good and pure and godly poor, who by no reason of theirs, unless it be that they were not endowed as were their more fortunate brothers and sisters, with sufficient executive ability to amass and keep the riches of this world, and consequently are compelled to suffer and live in the midst of want and privation.

How blessed it would be could men of wealth look upon the condition of these thousands from every class of our population, to that extent that instead of giving their thousands and millions to their institutions, which should cause their names to be recorded abroad, they sought out the poor and neglected in our cities, villages, hamlets and country and by judicious bestowments gave them a new lease of life. How many hearts could thus be kept from

Advertisement for the National Conference, Georgetown, Ky.

breaking and homes made to re-sound with song and praise. It cannot be, that it is not known that multitudes are made to groan under the burdens incidental to providing the bare necessities of life.

Possibly some man of wealth might ask, How would one provide for these indigent ones? How could we provide for their needs and not be imposed upon by such as were able to care for themselves? It is true there is always a danger of one being imposed upon by unworthy ones should he undertake to make provision for such as are worthy of such help, but there is a way out of this apparent difficulty. Let men of known uprightness of character be selected in different cities or wards of cities, villages, hamlets and school districts who were acquainted with the circumstances of the people among whom they lived, who should quietly make known the names of the needy ones, to such persons as should be selected to render the aid required to make them comfortable.

I would that these words of the Inspired Volume which heads this article, might be burned into the hearts of such as are in a position to make the lot of those less fortunate than themselves more endurable than often is the case: "He that giveth to the poor, lendeth to the Lord."

PROGRAMME.

The following is the programme of the Ministers' Meeting, to assemble with Sparta Baptist church, Owen county, Ky., Oct. 28th, at 7:00 p. m., and two succeeding days:

Introductory Sermon—Subject: The preservation of God's children—W. E. Britain, J. T. Canedy

Saturday.

9 a. m.—Devotional service—N. F. Jones.

Scriptural doctrine of sin—B. F. Swindler, Robert Lusby.

General discussion. The work of the Holy Spirit in regeneration—J. F. Norris, Robert Kirby.

General discussion. The nature and process of regeneration—N. F. Jones, Lewis Thomas.

General discussion. 2 p. m.—Devotional service—B. F. Swindler.

The doctrine of baptism—J. T. Canedy, E. F. Wright.

General discussion. How to develop the churches—J. S. Randall, J. A. Heid.

General discussion. 7 p. m.—Devotional service—J. W. Waldrop.

The doctrine of the Lord's Supper—B. F. Swindler, J. W. Waldrop.

Sunday Morning.

Foreign missions—E. F. Wright, J. F. Norris.

General discussion. All mission fields and work aside from foreign missions—N. F. Jones, J. S. Randall.

General discussion. All speeches under the head of general discussion limited to ten minutes. Sunday School speeches to five minutes. If places occur, questions will be introduced and answered.

Done by order of the Mission Board.

J. W. WALDROP, Chm., N. F. JONES, Secretary.

NORTH BEND ASSOCIATION.

This body convened with Beaver Lick church, Boone county, 5th inst. The introductory sermon was preached by Pastor E. B. Atwood. The sermon was on missions, and aroused great enthusiasm in the large audience. He becomes pastor at Campbellburg and Sulphur churches, and will continue his studies in our Seminary.

The Association was organized by the election of J. C. Revel, moderator. He is a man of affairs and a leader among our Baptist hosts. He is superintendent of Burlington Sunday School and president of Boone County Deposit Bank.

D. E. Castleman, a prominent attorney of Burlington, was re-elected clerk, in which capacity he has served to the satisfaction of his brethren for many years.

Pastor Layton Maddox distinguished himself as host, and he is very popular not only with his church, but the Beaver Lick community.

The churches were well represented by messengers, and the whole community, irrespective of denominational preferences, manifested their deep interest in the meeting and in their preparation of entertainment.

The following pastors were present: M. D. Early, pastor Burlington and Bullittsburg; T. C. Ecton, Walton; J. A. Hensley, Bank Lick; W. S. Taylor, Sand Run, Oak Ridge and Oak Island; Dr. Sam Adams, Crittenden and Hickory Grove; E. L. Andrews, Third church, Covington, where Association will meet next year; J. D. Gwaltney, Madison Ave., Covington; Logan Vickers, Ludlow; Dr. Charles W. Daniel, First church, Covington.

There were several visitors, among them Dr. R. F. Swindler, now of Owen, but for many years pastor of Madison Ave., and moderator of the Association ever since Dr. J. A. Kirtley, of blessed memory, after thirty years' service in that capacity, declined to serve any longer; Dr. C. J. Hagby, moderator of Campbell County Association; J. I. Willis, of South District Association; I. Johnson, moderator of Ten Mile Association; J. W. Pigg, of Concord Association. It was a joy to meet Rev. T. L. Utx, of Florence, who has been unable, on account of delicate health, to serve as pastor, but he seems to be building up in health, and his many friends were made glad to see him enjoying better health than he has for years. On the second and last day Drs. Bow and Young and Brethren Swain and Cox arrived. It was a fine meeting, and the discussions on missions were inspiring, but there was not time enough given to the consideration of some of the reports. There was a short time devoted to a memorial service in honor of Dr. J. A. Kirtley, one of Kentucky's noblest characters. He had been a preacher for nearly sixty years, and pastor of one church for about half a century. His influence is still a mighty power for good in the Association, as well as throughout Kentucky. He was a model Christian gentleman, and all who knew him admired and loved him. In all his ways he was Christ-like.

Pastor J. E. Martin was missed at the meeting, he having resigned care of the church at Erlanger. He is supplying at Salem, Ind., and pursuing his studies in our Seminary. During a meeting of 15 days, doing the preaching himself, he had 12 additions and the church was greatly revived.

During his three years' pastorate he received into the church 70 additions, and mission contributions increased from \$14 per year to \$75. The church when he took charge was being supported in part by the Mission Board, but after the first year the church became self-supporting.

W. P. H.

PREACHING TO WIN SOULS.

BY REV. T. L. CUYLER, D.D.

"How far do your chief preachers aim at the conversion of souls?" This question, once addressed to me by that master workman, Charles H. Spurgeon, is pertinent yet; it showed his estimate of the highest purpose of the Christian ministry.

Certainly, the chief aim of our Divine Master was to seek and to save the lost; His first text of which we read was the word "Repent." To win souls to Jesus Christ by the aid of the Holy Spirit was the main purpose of the Apostles. Paul struck the keynote when he declared that he was determined to know nothing but Jesus Christ and Him crucified; and he ceased not to warn sinners night and day with tears. The great Reformation in the sixteenth century was far more than a protest against prevailing errors; it was a direct bringing of souls to the Lord Jesus Christ. When a spiritual famine prevailed in Great Britain, the Wesleys and Whitefield rose at once to the demand of the times; they addressed their fellow countrymen as exposed to the "wrath to come," and their one aim was to lead souls to the Saviour. Out of these wise labors grew the mighty Methodist church, with its world-wide labors and philanthropies.

"How far do you aim mainly at the conversion of souls?" No minister is likely to succeed in what he undertakes with only half heart; certainly he can never do what he never attempts to do.

If your whole heart is not bent on the glorious work of converting sinners by the help of God, you will never accomplish it. You may produce many able discourses freighted with valuable thought; you may wax eloquent over social evils, and plead for reformatory measures and philanthropies; you may say many good, true and helpful things; but if you stop short of leading immortal souls to Christ, your ministry in one vital point will miss its mark.

There is much talk about "saving the masses"; but people are not saved in the mass; they must be reached and persuaded Christward one by one. Men may go to perdition by the regiment; they must be led to Jesus individually. A single soul was audience enough for the Master at the well of Sychar, and in the "inquiry-room" with Nicodemus.

Aim, therefore, to make your preaching pointed and individualizing. You are not to be a pulpit scold; but you may so present God's truth pungently and lovingly that every unconverted person in your audience may be made to feel, "That he means me!" "Thou art the man," sent David's arrow into Nathan's heart. Pray God to help you love every sinner before you so fervently, that you will tell him plainly that if he does not repent of his sins and accept and obey Jesus Christ, he will be lost forever! The too common assertion that the faithful, tender and solemn presentation of the Divinely revealed retribution of sin is an attempt to "scare people into religion," is utterly

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT.

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

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and need attention first. If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Swamp-Root will set your whole system right, and the best proof of this is a trial.

23 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 suffered everything 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 short time. I continued to 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 me 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, J. C. RICHARDSON

You may have a sample bottle of this famous kidney remedy, Swamp-Root sent free by mail, postpaid, by which you may test its virtues for such diseases as kidney, bladder and uric acid disorders, poor digestion, when obliged to pass your water frequently night and day, smarting or irritation in passing,

NOTE: In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and best of suitable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Louisville "Western Recorder." The genuineness of this offer is guaranteed.

preposterous. An "ambassadors for Christ," it is our bounden duty to "declare the whole counsel of God," and we have no right to conceal or to belittle any great revealed truth. If Noah had not been "moved with fear" of a predicted deluge, he never would have prepared an ark for saving himself and his household. It is a criminal cruelty to conceal from the transgressors of God's law and of God's love that "the wages of sin is death."

There is much truth in Mr. Gladstone's declaration that "the decay of the sense of sin against God is one of the most serious portents of these days." Preach, therefore, my brother, most plainly and lovingly the guilt and the doom of sin; and pray that every impenitent soul before you may be convicted by the Holy Spirit. No body is likely to flee to the Lord Jesus Christ until he or she feels the need of Him. Deep convictions of sin usually produce deep conversions; shallow convictions produce shallow conversions and half-way Christians.

Only a part of your soul-winning is likely to be done in the pulpit. Much of it is to be done by personal interviews. Seize opportunities. Keep your doors open to all who desire to converse with you. Pastoral visitation (which is going too much out of fashion) will give you opportunity to discover those who are anxious about their soul's welfare, and you will rejoice to converse with them, and to urge an imme-

brick-dust or sediment in the urine, head aches, back ache, lame back, dizziness, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, without feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or



setting, or has a cloudy appearance, it is evidence that your kidneys and bladder need immediate attention.

Swamp-Root is the great discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with wonderful success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty cent and one-dollar. 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.

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diate acceptance of Christ. Once when during my afternoon visits I discovered three or four inquirers, I summoned my church officers, and special services were appointed every evening. They resulted in the conversion of nearly an hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of blessing, and then gird yourself for the happy work. "It is my heaven on earth," says Samuel Rutherford, "to spend my days in gathering souls to Christ." Ex.

DISTRICT ASSOCIATIONS.

Time and Place of Meeting:

West Union—Friendship church, Oct. 14. Ohio Valley—Mt. Olive church, Union Co., Oct. 18.

Blood River—Little Springs church, Oct. 18. Graves Co.—Stinking Bluffs church, Oct. 25.

If changes or corrections are desired, write to the papers. J. K. NUNNALLY, Secretary, Georgetown, Ky.

However nervous, depressed and despairing may be the tone of any one, the Lord leaves him no excuse for fretting, for there is enough in God's promises to overbalance all these material difficulties. In the measure in which the Christian enjoys his privileges, rises above the things that are seen, hides himself in the Refuge provided for him, will be able to voice the confession of Paul and say, "None of these things move me."—S. H. Tyng, Jr.

THE PRAYER OF LIFE

HENRY THOMAS STOCKARD

Lead me, O God, in life's brave early day, While skies are clear and all the world is gay; So many hurtful blooms my vision greet! So many paths diverge to lure my feet Far from the peaceful, sinless road astray!

And when the morning can no longer stay / And songs are mute, and noon tide's fervent ray / Upon the weary track must fiercely beat, / Lead me, O God!

Nor leave me when the eventide shall lay / Upon life's happy field its vapor gray; / Clasp my hand in thine more close and sweet / Than thou hast ever held it; and, while feet / The night is falling, down the unknown ways, / Lead me, O God!

—News and Observer.

Our Pulpit.

UNBELIEVERS UPBRAIDED.

BY C. H. SPURGEON.

"He... upbraided them with their unbelief."—Mark 16:14. I shall not dwell so much upon this particular instance of the disciples' unbelief as upon the fact that the Lord Jesus Christ upbraided them because of it. This action of his shows us the way in which unbelief is to be treated by us. As our loving Saviour felt it to be right rather to upbraid than to console, he taught us that, at least on some occasions, unbelief should be treated with severity rather than with condolence.

Beloved friends, let us never look upon our own unbelief as an excusable infirmity, but let us always regard it as a sin, and as a great sin, too. Whatever excuse you may at any time make for others, and I pray you to make excuses for them whenever you can rightly do so,—never make any for yourself. In that case, be swift to condemn. I am not at all afraid that, as a general rule, we shall err on the side of harshness to ourselves. No; we are far too ready to palliate our own wrongdoing, to cover up our own faults, and to belittle our own offences. I very specially urge every believer in Jesus to deal most sternly with himself in this matter of unbelief. If he turns the back of the judicial knife towards others, let him always turn the keen edge of it towards himself. In that direction, use your sharpest eye and your most severely critical judgment. If you see any fault in yourself, you may depend upon it that the fault is far greater than it appears to be; therefore, deal more sternly with it. It is a very easy thing for us to get into a desponding state of heart, and to mistrust the promises and faithfulness of God; and yet, all the while, to look upon ourselves as the subjects of a disease which we cannot help, and even to claim pity at the hands of our fellow-men, and to think that they should console with us, and try to cheer us. Perhaps they should; but, at any rate, we must not think that they should. It will be far

wiser for each one of us to feel, "The sinners of mine is a great wrong in the sight of God. He has never given me any occasion for it, and I am doing him a cruel injustice by this doubting him. I must not idly sit down, and say, 'This has come upon me like a fever, or a paralysis, which I cannot help;' but I must rather say, 'This is a great sin, in which I must no longer indulge; but I must confess my unbelief, with shame and self-abasement, to think that there should be in me this evil heart of unbelief.'"

Have you never seen a "cod-dled" lad? I have seen one, who ought to be in the open air at play, shut in a close room because his parents were fearful that he was delicate, and unable to do as other lads do. He ought to have been taking part in various healthy exercises that would have developed and strengthened every muscle in his body; but, instead of that, he was sitting down, tied to his mother's apron strings, and was being made weaker than he was before. He was kept in an atmosphere which was not fit for him to breathe because his foolish parents were afraid the fresh air might be too trying for him; and long before he was ill, he was dosed and physicked until he really became ill. Many a child has been murdered by being thus cod-dled; or, if he has lived to grow up to manhood, he has been a poor, feeble, effeminate creature, because the abundant love, which has been lavished upon him, has been linked with equally abundant folly. You can easily treat Christians, and especially young converts, in the same senseless fashion. If they are unbelieving, you can keep back from them the stern truth about the sinfulness of such a state of heart and mind, because you fear that they will be discouraged if you deal faithfully with them. That is quite as wrong as saying to the unconverted, over and over again, "Only believe," without ever mentioning the need of repentance and regeneration. There is a way of misapplying even the promises of God to unbelieving hearts, and of giving the consolations of the gospel to those who are not in condition to receive them, as one might give sweetmeats to sick children, and so do them harm. People who are thus unwisely treated are apt to remain in the same sad state until their unbelief becomes chronic, and their unhappiness becomes a lifelong burden to them. Sometimes, when a man is in great pain, it is wise to give him something that will afford him even temporary relief; but the better course is, if possible, to strike at the root of his disease, and eradicate it once for all. That should be our method of dealing with the unbelief of our brothers and sisters in Christ. We must make it clear to them that unbelief is no trifle, and that it is a thing for which its owner is not to be pitied, but to be blamed, and to be severely blamed, for it is a most grievous fault and sin. Our Saviour dealt thus with the eleven when he upbraided them because of their unbelief. He did not excuse them, or comfort them, but he upbraided them. Upbraiding does not seem to be in harmony with the usual character of Jesus, does it? Yet, you may depend upon it that it was the right thing for him to do; and the kind thing, too; otherwise he would not have done it.

Jesus upbraided these disciples of his because of their unbelief upon a very special point on which

they ought to have been the first to believe. Many persons had seen their Lord after he had risen from the dead; and the eleven apostles, who ought, by reason of their greater spiritual advantages, and their more intimate companionship with Christ, to have been the readiest to believe the good tidings, were not so; and, therefore, Christ "upbraided them with their unbelief and hardness of heart, because they believed not them that had seen him after he had risen." Yet these eye-witnesses—Peter and John, Cleopas and his companion, and Mary Magdalene, Joanna, the other Mary, and the rest of the holy women—who had come to the eleven, were their own brethren and sisters in the faith; so Christ might well say to them—and I daresay he did—"Why did you doubt their testimony? You did them an injustice by acting in such a manner. They are honest and truthful, and they have told you the truth. You have not been accustomed to doubt their word; so, as you have believed their witness concerning other matters, why did you not believe them in this instance? Moreover," our Lord might well say, "there were many of them; it was not merely one, who might have been mistaken; but a considerable number saw me, and I spake with them; and they came and told you that it was even so, yet you did not believe them. The number of the witnesses and their well known character, are sure signs that you must have been in a wrong state of heart and mind, not to be able to receive such clear evidence as theirs; and, therefore, you are blameworthy for your unbelief."

In the case of these apostles, unbelief was peculiarly sinful, for they had the promise of their Lord to back up the testimony of his disciples. He had often told them that he would rise again from the dead, and had even foretold the very day of his resurrection, so that the unbelief of the apostles was altogether inexcusable. Yet this very fact, which was a cause of stumbling to the apostles, appears to me to give point and power to the appeal which I make to myself, and to you, against our unbelief. We all believe that Jesus—Christ rose from the dead; we have no difficulty in accepting that great fundamental doctrine of the Christian faith; all of us, who are believers in the Lord Jesus Christ, fully endorse Paul's words to the saints in Rome, and say that our Lord "was delivered for our offences, and was raised again for our justification." Well, then, brethren and sisters in Christ, if we believe that Jesus rose from the dead, the ground is completely cut from under the feet of unbelief, for his promise is, "Because I live, ye shall live also." If he lives, then the gospel is true, and the promises of the gospel are sure to all who believe in him. If he lives, then he lives to intercede for us; and, through his intercession, every covenant blessing is certain to come to us. Therefore, if we harbour unbelief in our hearts, we are doubly guilty; and if the Saviour were here in bodily presence, though his face would still beam with infinite love to us, I am quite sure that he would cry in stronger tones that he used towards these eleven apostles, and would say because of our unbelief, "If Thomas will not believe, that Christ is risen until he has put his finger into the print of the nails in his hands, and thrust his hand into his Saviour's wounded

side, that is had enough; but it is worse if you, who do believe that he is risen, and who do not doubt any one of the doctrines that he has taught you, still have unbelief mingled with the faith which you do possess. Whether that supposed faith is all true, or not, is more than I can say; but, with so much faith as you profess to have, how can you still continue to doubt?

I want in this discourse, to upbraid myself, and you also, for any unbelief that we may have harboured; by noticing, first, the evil of unbelief in itself; and, then, the evils that surely flow out of unbelief.

First, then, I have to say to any of God's children who have given way to unbelief in any degree—Your unbelief is an evil thing in itself. This truth will come very close to home to you if you will just think how you would feel if others disbelieved you. If anyone were to question your veracity, you would be very vexed; and if you made a promise to any man, and he expressed a doubt as to the fulfilment of it, you would feel hurt; but if those with whom you are most closely connected were to disbelieve you, you would feel still more grieved; for you expect absolute confidence from them. If mutual trust were taken away from your family, how unhappy the members of that family would be;—the children suspecting the sincerity of their parents' love;—the wife doubting the reality of her husband's affection;—the husband dubious of his wife's faithfulness! Try to conceive, if you can, what it would be if those, who now call you friend, or child, or husband, or wife, or brother, or sister, should no longer accept what you say as being true. Suppose, also, that you were perfectly conscious that you had never broken your word to them—that you had faithfully kept every promise that you had made to them, and had been in all things honest, and true, and sincere, would you not feel their doubts and suspicions most acutely? I am sure you would; they would touch the very apple of your eye, and cut you to the quick; you could not endure such treatment from them. Then, how can you mete out to the Lord Jesus Christ such treatment as would be so painful to yourself? And, further, how can you expect your child to trust you when you doubt your Saviour? How can you look even to your wife for confidence in you when, if there be some little trouble, or things go somewhat awkwardly, you straightway begin to mistrust your God and Saviour?

Remember, too, that the sin of your unbelief may be measured by the excellence of the Person whom you mistrust. I said, just now, that, if you were conscious of your absolute sincerity, you would be the more deeply wounded by the suspicion of those who doubted you. What think you then, of the sin of doubting Christ, who cannot lie, who is "the Truth" itself? I know, beloved that you have a very high opinion of your Lord and Saviour: do you not worship him as Divine? Do you not also feel his truly human sympathy? You know that there is no clause in his everlasting covenant, which binds him to those who are unfaithful, or which he will not fulfil at the appointed time. His incarnation, his life here below, his shameful sufferings, his glorious death;—all these he prom-

ised to undergo, and all these he performed in due season, and he will go right through to the end with the great work of your eternal salvation. By the mouth of his servant Jeremiah, the Lord asked, long ago, "Have I been a wilderness unto Israel? a land of darkness?" And the Lord Jesus might well say to his professed followers, "Have I been as the barren fig tree was to me when I found on it nothing but leaves?" As he points to the long list of his favours to us, he may well ask, "For which of them do you thus misjudge and mistrust me?" And when he spreads out the whole roll of his life and work before you, he may well enquire, "Upon which part of my life or work do you base your suspicions? What is there in my nature, as Divine and human—what is there in my character—what is there in my life below, or in my life above—that should lead you to question my faithfulness to you, my power to help you, my readiness to sympathize with you, my willingness to bless you?" Why, you are doubting him whom the angels adore and worship! You have felt, sometimes, as if you would like to wash his feet with your tears. How, then, can you ever insult him with your doubts? You have even said that you could die for him; and it has been your great ambition to live for him; yet you cannot trust him! If you have run with the footmen in the matter of these minor trials of your faith, and they have wearied you; what would you do if you had to contend with horsemen, as many others have had to do in the day of martyrdom? And if, in the favorable circumstances in which you have been placed, you have doubted your Saviour, what are you likely to do when you are in the swellings of Jordan? Ah, brethren, when you think of unbelief as aiming her darts at Jesus Christ, the Well-beloved of our soul, surely you will say that it is a shameful sin, and a disgraceful crime against infinite love!

Then there is this further point—some of these actions have been repetitions of former ones. For instance, a man is in trouble, and he has doubts concerning the providence of God; but he is delivered, God is gracious to him, and helps him out of his difficulty. Well, now, if he falls into a similar trouble, and he is again guilty of harbouring doubt, this is far worse. If a man should doubt your word the first time you speak to him, you might say, "Well, he does not know me." The second time, you might say, "When he has proved me more, he will trust me." But what shall I say of those, whose hair has a sprinkling of gray in it, and whose Christian experience extends to a score of years, or more—perhaps two score—possibly, three score? Oh, if you doubt the Lord now, it will be a crying shame! It will not be surprising if some of us act thus, for so did Israel for forty years in the wilderness; but that does not mitigate the evil in our case. It is a desperately evil thing that God should be mistrusted over and over again, and that he should have to say, "How long will it be ere ye believe me?"

I scarcely like to linger on such a theme; yet if I see our hearts grow to be thus unfaithful, let me recall that, oftentimes our unbelief has come in the teeth of our own assurance to the contrary. Do you not sometimes catch yourself saying, after a very great mercy, "Well, I never can doubt the Lord

"When you have had an answer to prayer of a very memorable kind, you have said, 'Oh, I must believe in the power of prayer now! For me ever to think that the Lord will deny me, must be impossible.' Yes, in that respect, also, we are just like the Israelites, who promised to keep the covenant, yet speedily broke it.

There is also this aggravation of your sin; although you do not trust the Lord as you should, you do trust your fellow-creatures. You can believe that lie of the old serpent—

"The Lord hath forsaken thee quite;  
Thy God will be gracious no more;"—

yet you cannot so readily believe the oath and promise of God. If an earthly friend were to say to you, "I will help you," how readily you would jump at his offer! If there be an arm of flesh near, how cheerfully you lean upon it; and, though, perhaps, there be nothing for you to stay yourself upon but a broken reed, you think it is a strong staff, and throw all your weight upon it. It is quite true that ungodly men, who have no faith, generally have any amount of credulity. They cannot believe the truth, but they can believe lies to any extent. So is it, alas! with God's own people when they get off the track of faith. They seem to become credulous concerning the things seen, which are temporal, in proportion as they become dubious of the things unseen, which are eternal. Is not this a sin of the greatest blackness? Thou canst not trust thy husband, but thou canst trust a flatterer who deceives thee! Thou canst not trust thy God, but thou makest idol gods unto thyself, and trustest to them. Thou canst stay thyself on the promise of man who is but as a moth which is soon crushed; but as for him who made the heavens and the earth, and all things that are, thou canst not rely upon him. I feel as if I could sit down and cover my face for shame, when I think of those occasions wherein I have been guilty of this sin. Perhaps the best thing we could all do would be to go home and fall on our knees and ask our blessed Saviour to wash away all this unbelief, and not to believe us when we talk about doubting, but only to believe that, as he knows all things, he knows that, after all, we do trust him.

II. Now, with great brevity, I have to speak upon the second point, which is, the many evils which come out of unbelief to those of us who love the Lord.

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Brethren and sisters, it is enough of evil—if there were no more—that unbelief is so cruel to Christ, and grieves his Holy Spirit so much. I should but repeat myself if I reminded you how mistrust grieves you; and, speaking after the manner of men, in the same fashion it grieves the Holy Spirit. He dwells in you; shall he dwell in you to be grieved by you? He assuages your grief; will you cause him grief? Your vexations vanish because he is the Comforter; will you vex the Comforter? And what can vex him more than suspecting the ever-faithful heart of Christ? That is evil enough—to wound Christ and the Holy Spirit.

Next, remember—though this is a more selfish argument—how much unrest and misery unbelief has caused to yourself. You have never had half as many trials from God as you have manufactured for yourself. Death, which you so much dread, is nothing compared with the thousand deaths that you have died through the fear of death. You make a whip for yourself, and you mix bitter cups for yourself by your unbelief. There is quite enough trial for you to bear, and God will help you to bear it; but you put away the helping hand when you are unbelieving, and then you increase your own burden. Oh, you can sing, even by the rivers of Babylon, if you have but faith! You may lie on your sick bed, and feel great pain; yet your spirit shall not smart, but shall dance away your pangs, if your heart be but looking in simple confidence to Christ; and you shall die, as the negro said his master died—"full of life"—if you have true faith in Jesus. But if faith shall fail you, oh, then you are distressed when there is no cause for distress, and full of fear where no fear is!

And then how much you lose in other things besides happiness! A thousand promises are missed because there is not the faith to claim them. There are the caskets and you have the keys; yet you do not put the keys into the locks to open them. There are Joseph's granaries, and you are hungry; but you do not go unto Joseph, and show your confidence in him by asking for what you need. Ye are not straitened in God, but in yourselves. If you believe not, you shall not be established, neither shall your prayers prevail, nor shall you grow in grace. If you believe not, your experience shall not be of that high and lofty kind that otherwise it might have been. We live down here in the marsh and the mist, when, had we faith, we might live in the everlasting sunshine. We are down below in the dungeons, fretting under imaginary chains, when the key of promise is in our bosom, which will open every door in Doubting Castle. If we will but use it, we may get away to the tops of the mountains, and see the New Jerusalem, and the land which is very far off.

Further, unbelief weakens us for all practical purposes. What can the man who is unbelieving do? O brothers and sisters in Christ! it is a terrible thing to think how much work there is that falls flat because it is not done in faith. You saw the trees when they were covered with bloom; there seemed to be a promise of much fruit; but there were chilling winds, and sharp frosts, and so, perhaps, only one in a hundred of the blossoms ever turned to fruit. The tree of the church seems, at times, covered

with beautiful blossoms; what can be more lovely to the sight? But the blossoms do not knit—faith is the bee that carries the pollen, it is faith that frothifies the whole, and makes it truly fruitful unto God. What might my sermons not have done had I believed my Master more? You, Sunday-school teacher, may say, "Had I taught in greater faith, I might have won my scholars." Or you may say, "Had I gone to my visitings of the poor and the sick in the strength of the Lord, who knows what I might have done for him?"

I am sure, too, that the influence of unbelief in Christians, upon the unconverted, is very serious indeed. If we do not play the man in times of trial—if we do not show them what faith in God can do—they will think there is nothing in it. And suppose, brethren, you should make any one think there is nothing in religion, how sad that would be! When the devil wants a friend, surely he could not find one more able to do him service than a child of God who is full of mistrust. The children say, "Our father only trusts God for bread when there is plenty in the cupboard." And the servants say, "The master is only happy in the Lord when he is in good health." And those who know our business affairs say, Oh, yes! So-and-so is a great believer; but, then, he has a big balance at his banker's; you should see him when trade is bad; you should see him when there are bad debts; and you will find that he is not a bit more a believer in Jesus Christ than any of the rest of us. He is a fair weather Christian; he is like the flowers that open when the sun shines; but take away the summer prosperity, and you will see but little of his religion." Let it not be so with any of us, but may God deliver us from this tremendous evil of unbelief!

Every time we keep silent under insult and loving and sweet under irritation and provocation, we have made it easier for all about us to do the same. J. R. Miller.

**DEATHS**

BROWN.

John Y. Brown was born Dec. 20, 1817, and died Sept. 16, 1904, at the home of his son-in-law, R. L. Redman, near Parker's Grove, Laclede county, Ky. He professed religion and joined South Fork Baptist church in 1837 or 1838, where he remained a consistent member until death. Was married to Margaret Morrison in 1846, she having preceded him in death eleven years. He was the father of three children, only one of whom now survives, Mrs. M. R. Gardner, of near Sonora. He was of a family noted for its longevity. He was one of nine, four of whom are yet living. They are Mrs. Elizabeth Highbaugh of Hart county, aged 90; Mrs. Margaret Gaddie, of Salt Lake City, aged 90; Mrs. Virginia Highbaugh, of Hart county, aged 69; W. M. Brown, of Sonora, aged 83. Those who have died were Rev. Jas. H. Brown, aged 88; Mrs. J. J. Crouch, aged 92; Mrs. Sarah W. Compton, aged 81, and Rev. D. J. Brown, aged 59. His father, Rev. William M. Brown died, aged 67. He was a constant reader of the WESTERN RECORDER and a few years before his death he subscribed for the WESTERN RECORDER for life, and paid for it in advance.

M. R. GARDNER.

**BOGGESS.**

Mrs. Etta Boggeess, wife of M. L. Boggeess, daughter of Winsford Stuart, died Sept. 1, 1904, at her home near Perrod, Ky., aged 29 years 3 months and 12 days. She was born in Bourbon county, at the age of thirteen and lived a consistent Christian up to her death. She leaves a little daughter two years of age, a bereaved husband, a host of friends and relatives to mourn their loss, but to rejoice in her eternal gain.

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Editorial

The decision of the highest court in Great Britain that the few Presbyterians who held to the original Confession of Faith are the real Free Church of Scotland and are entitled to all the property (over \$50,000,000 worth) till now held by the United Free church, has made a great stir and has raised a number of questions. It seems to us the decision that is now so often sought to have been carried on while the case was pending in court. The outcry comes too late.

The great question now is whether a church has the legal right to revise its creed, without forfeiting its property. Many are stoutly maintaining this right. But the question arises, where are the limits? For money given for one purpose to be diverted to a different purpose, is sheer dishonesty, is a clear breach of trust. We take it that those who are so loudly clamoring for the right of a church to change its creed, would not justify a radical change in the fundamental articles. Certainly it is not honest to take money given for one purpose and use it for a different purpose, and we are unwilling to believe that distinguished divines in Scotland would advocate such dishonesty. Surely there must, in their view, be limitations, and we think it would be well to have these limitations defined.

It is evident that the highest court believed the change in the Confession in question, was no great as to justify the minority, who declined the change, in holding the property, and the decision was given accordingly. Would they have so decided had the change been simply of phraseology and involved no difference in meaning? Of course, it is difficult to alter phraseology that has been carefully thought over and formulated without altering the meaning.

Then the question rises, suppose there was a slight change of meaning, what then? Suppose there was a little—only a little—more change of meaning—what then? And so on, changing by littles, how far could the changes be tolerated? It is an interesting question, that has a bearing in all lands, as well as in Great Britain.

The question is not which of the creeds is nearer the truth. People whose creed is not true have the legal right to give money for its maintenance, and that money should be faithfully used for the purpose for which it was given. Religious liberty demands this. This is axiomatic.

Of course, if a man is convinced that the creed he has held is wrong, he ought to change it, no matter what the cost.

Whenever a church is convinced that its creed is wrong, it should lose no time in changing that creed, but the church has no right to a dollar given to maintain that creed, when once it abandons that creed. Let churches as well as individuals be true to their convictions, but let them maintain their integrity, and let them not even wink at any form of dishonesty. Honesty in faith does not warrant dishonesty in finance.

It is no answer to say that the few who cling to the old creed are incapable of properly administering the property. If John Smith rightly owns property in possession of James Jones, and brings suit to recover it, the court would

not for a moment consider the plea that John was not equal to the task of properly administering the property. The court might, if deemed necessary, appoint a guardian or a trustee for Jones, but Jones' incapacity in no way entitles Smith to claim Jones' property.

A COMPLICATION has been introduced into the arrangements of the Southern Baptist Convention for work among the Negroes. The Home Board, in accordance with the action at Nashville, appointed a Secretary (Dr. Barton) for this cause, and got ready for active work, awaiting the approval of the Negro National Baptist Convention. This body at its recent meeting, however, postponed for a year the consideration of the subject. This calls a halt. This postponement, it seems, was caused by opposition to the arrangement which threatened a serious division in the Convention. It is hoped that after a year's delay there can be unanimity. In view of the opposition among the white Baptists in North Carolina and Virginia, it will require all the wisdom available to manage the matter so as to secure the best results. Fortunately our Home Board is composed of wise men, and there is a special committee, also composed of wise men, appointed to advise with the Board; and, beside all this, there are many wise brethren who know exactly how it should all be done, who are ready to tell the Board how to do it. So we do not harbor for a moment a single doubt that the proper course will be pursued.

Since writing the above our attention has been called to a statement from Dr. J. A. French in the Baptist Argus of Sept. 29th as follows: "The Convention was almost unanimous in its decision to accept the Home Board's offer, just a few thinking there might be something under the chip." The headlines over Dr. French's article declare in large letters: "The National Baptist Convention Endorse Co-operation With White Baptists." The Christian Index, the Religious Herald and other papers tell us that the National Convention did not "accept the Home Board's offer," but postponed the consideration of it for a year. Colored brethren who were present confirm what the Index and the Herald say. Yet Dr. French lives in Austin, where the meeting was held.

At Dr. Lorimer's funeral in New York—a most impressive occasion—Dr. Henson made one of the chief addresses. Among other things he is thus reported in the Examiner: "Like St. Paul, Dr. Lorimer, he said, had a vision. He came to New York because he saw a vision of a great temple here, in this great world center of religion. He came with a vision of interesting the wealthy religious men of greater New York in the project of erecting here a mammoth temple, which was to be the 'Great Everyman's Church'—be he either rich or poor. It was to surpass in size any of the great temples he had built, and was to be the biggest monument in the line of a building that has ever been erected in the name of religion. His plans were already laid, money had been interested, and now he has passed away. Dr. Henson hoped that, in honor of him and the fulfillment of his great life, those whom he interested and those who desire to perpetuate his memory will unite and carry

them through. Men of wealth of New York, men of God of New York," concluded Dr. Henson, "shall he see that vision realized?"

Tremont Temple had a large delegation at the funeral and they sent a beautiful floral tribute with the inscription, "Tremont Temple mourns."—Dr. Sanders, Judson, MacArthur, Elder, Long, and Fosdick took part. It was a most impressive occasion. We suppose they will inscribe over the grave the text of his last sermon, and which he desired should be his epitaph—"Faithful unto death."

The Cumberland Presbyterian publishes some figures taken from the census returns of India and from the returns of missionary societies, in regard to Christians in that land. The census (1901) gives the Baptists as numbering 216,915, while the mission figures give the number as 154,078. This indicates that in the century and over Baptists have been laboring in India, it has become there something like it is in this country, and Baptists are there who have letters in their trunks or whose names have been dropped. These the census taker counts while the churches do not report them. This is easily understood.

But the figures for the Methodists, Presbyterians and Congregationalists cannot be thus explained. The census gives the Methodists 68,480, the Presbyterians, 43,064, and the Congregationalists 37,313, while the denominational reports, respectively, give the numbers as 133,446; 57,065, and 171,130. The greatest discrepancy is with the Congregationalists, who claim 171,130 members in India, while the census takers found only 37,313. It has been suggested that these people declined to tell the census takers what was their religious belief. That explanation does not strike us as satisfactory.

EVANGELIST HAM was talking with an unconverted lawyer about personal religion. The latter excused himself from being a Christian on the ground that there are hypocrites in the churches. Bro. Ham asked: "Do you not think a man is very little to be a hypocrite in a church?" "Yes," said the lawyer; "I do not know any man so little as a hypocrite in church." "Well," said the evangelist, "a hypocrite in church must be bigger than you are, else you could not hide behind him." That was a rifle shot.

Just about the absurd excuse a sinner ever gave for neglecting the gospel, is that there are hypocrites in the churches. Nobody is asking him to be a hypocrite. No pulpit advocates hypocrisy. No creed has a declaration favoring hypocrisy as one of its articles. Because some are hypocrites, forsooth, nobody ought to be sincere—such is the logic of the man who offers this excuse.

So far from the existence of hypocrites being an argument against Christianity, it is exactly the other way. The existence of counterfeits proves there is good money in circulation. Men do not counterfeit what is worthless. The old saying is true—"Hypocrisy is the tribute vice pays to virtue."

Hypocrisy is one of the manifestations of human depravity, and it is to be found in all directions. It is in business, in society, in politics—everywhere. It is not surprising that it finds its way in to churches. But there is less of it in the churches than anywhere else. Only there does it receive its severest rebuke. Only there is it

brought into contrast with the highest sincerity and the most faithful honesty. Only there is it put to the blush. So the man who really wishes to get away from hypocrisy will seek the churches. The man who wishes to be forever free from hypocrites will seek Heaven, for only there can no hypocrite be found. The man who says in words that he hates hypocrites and on that account turns his back on religion, shows by his actions that he loves hypocrites and seeks to make his home with them throughout eternity. He refuses to go on earth where fewest hypocrites are found and refuses all invitations to make his eternal home where no hypocrite can ever come.

Yet, with a folly that is amazing, men turn away from religion with the excuse "there are hypocrites in the churches."

A PRESBYTERIAN minister in New York creates a sensation by repudiating his faith such as he could never have ceated by doing good service. The daily papers tell of his defection in glaring headlines. The cheapest way for a preacher to be notorious is to fly the track; but it is the notoriety of only a day. After that he is a dead sensation and nobody cares about him farther.

This preacher denies the fundamental doctrines of the evangelical faith and yet claims to hold on to faith in God's love to men. This is ridiculously absurd, as we have recently shown. We challenge any man who repudiates orthodoxy to give a valid reason for believing God loves man. The issue is orthodoxy versus naturalism, and there is no middle ground. The sooner and the better this is clearly understood the better.

RECENTLY, the story goes, J. Pierrepont Morgan, Wm. Rockefeller, J. J. Hill, James Stillman and Chauncey Depew were dining together. While they were at the table a messenger came with a package for Mr. Depew, on which there were charges to the amount of a dollar and forty cents. Actually those millionaires did not have money enough at hand, all told, to pay the bill, and so Mr. Depew was obliged to borrow from a messenger boy who was convenient. A minute after death the richest man of earth will not have a cent.

ONE of the purest and best souls went home last week. Mrs. C. D. L. Stone died in this city at the residence of her son, Mr. W. S. Stone, and her body was carried to Hawesville for burial. Dr. J. M. Weaver conducted the funeral. Mrs. Stone reached the advanced age of 94 years. She was one of our Old Guard, having read the Western Record for eighty years. She went "like a shock of corn fully ripe for the harvest."

OPEN we have been told that this or that single article in the Western Record is worth the subscription price for a year. The Christian Index comes out much stronger than that. Quoting a brief editorial paragraph, the Index says: "That paragraph is worth a year's subscription to the Record." Thanks.

THE melon growers of Rocky Ford, Colorado, have received \$31,000,000 for their crops since that industry was started. The amount steadily increased each year.

Editorial Varieties

The Investigator, the jaded paper in Boston, has ceased publication.

It is said that there are 5,000 fewer doctors in England than there were ten years ago.

The Socialists of Massachusetts have nominated John Quincy Adams for Governor. To this has the name of Adams come.

It takes a high ecclesiastic—from the Pope to Dr. Dowse—to get off high sounding platitudes in making a public address.

The twenty-three nearest relatives of the Czar of Russia receive from the government \$460,000 each. Royalty is an expensive luxury.

Patrick Fish, a Seminole Indian, is 119 years old. He draws a pension of \$12 a month from the United States Government.

The Chinese name for Port Arthur is Lushunkow. Twenty years ago it was a small place and was the point where criminals were deported.

A Kansas paper states that a certain preacher "disappointed" a certain church the Sunday before, but fails to state whether or not the preacher delivered a sermon.

The Congregationalist says: "The Baptists in America are waking up to the importance of having some representative national body." What is there for such a body to do?

A prominent Quaker—they say the greatest in England—is a marquis. He has become financially ruined, and all his fine clothes have been sold. He is so distressed that he has decided to become a Roman Catholic monk.

A preacher asked a neat little boy if he played marbles on Sunday. The little fellow replied: "Get thee behind me, Satan," just as his mother had instructed him to say to anybody who asked him to do wrong.

The Kansas City Theological Seminary has a larger attendance at its opening than it had last year. It will come day be a question: On what principles should the number, location and personnel of our theological seminaries be determined?

The Sunday Reed Congress is meeting at the World's Fair this week. The editor of the Western Record was on the programme. He was unable to go on account of his protracted meeting, but he sent on the manuscript of his address.

Dr. O. P. Gifford, of Buffalo, was involved in a newspaper gift enterprise, by which some people lost money. He has tendered \$4,000 of his own means to make good the loss to the subscribers. This is an example of a high sense of honor.

During August there was an increase of \$4,100,000 in cotton exports over the year before, and a decrease of \$7,500,000 in the export of breadstuffs. This would indicate that there is greater prosperity in the South, where the cotton is raised, than in the West, where the breadstuffs are produced.

There are tons of letters and postal cards in St. Louis directed to people "care of the World's Fair." This mail matter is kept at the Government building at the Fair.

Dr. Noah K. Davis has invented a new system of notation for logic. We think it a good thing, much better than Sir Wm. Hamilton's system.

The Louisville Baptist says: "The Western Record, great as it is, has one weakness. It can't see any good in anything north of Mason and Dixon line." So far from this, we could fill the paper with a condensed list of things in the North we believe to be good. The Louisville Baptist is published in Little Rock, Ark., and Fulton, Ky. Both those places are south of Mason's and Dixon's lines.

Our Louisville churches are holding, or will soon hold, protracted meetings. Walnut St. Bro. Ham preaching; Franklin St. Bro. Henson preaching; Twenty-sixth and Market, Bro. Bernard preaching—these are now in progress. Twenty-second and Walnut, Bro. Mansy preaching, Oct. 10th; West, Bro. Martin (T. T.), preaching, Nov. 15th; Broadway, Bro. C. A. Nelson preaching, Nov. 20th. We hope for a great revival.

New Cure For Kidney and Bladder Diseases, Rheumatism, Etc.

Our readers will be glad to know that the new botanical discovery, Alkavis, has proved a certain cure for all diseases caused by uric acid in the blood or by disordered action of the kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30 days. It acts directly upon the blood and kidneys, and is a true specific, just as quinine is in malaria.

Among the many testimonials received in one from the Rev. W. F. Wray, D.D., of Washington, in which he states that Alkavis completely cured him of Rheumatism and Kidney and Bladder disease of many years standing. Many ladies also testify to its curative powers in disorders peculiar to womanhood.

So far the Church Kidney Cure Company, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free sample of Alkavis prepaid by mail to every reader of the Western Recorder who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Diabetes, Pain in Back, difficult or too frequent passing water, or other affliction due to improper action of the kidneys or urinary organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis entirely free. Address Church Kidney Cure Co., No. 404 Fourth Ave., New York.

AMONG THE Churches.

LOUISVILLE.

Walnut St. (Third and St. Catherine Sts.)—Evangelist Ham preached three times Sunday and twice a day last week. He devoted the week to preaching to Christians, and only Sunday did he begin his appeals to the unconverted. There were 30 professions of faith on Sunday. Meeting continues. Five baptized, three for baptism and one by relation.

Broadway—Pastor Jones' topics were "The stewardship of youth" and "The life that is worth living." Sunday School early in the morning. Meeting begins Nov. 28th.

Chestnut St.—Pastor Weaver's subjects were "Power of prayer" and "Why men are not saved."

East—Pastor Gill's topics were "On the sea with Jesus," and "The Jericho road." Bro. T. T. Martin begins Nov. 13th.

McFerran Memorial—Pastor Hamilton spoke on "The logic of the Gospel" and on "Signs of revival in Louisville." One by letter, 1 baptized. On Wednesday night Bro. Kennedy baptized four from the Broadway Ave. mission.

Twenty-second and Walnut—Sunday School rally all the morning, and at night Pastor Cree preached on "Love, loosed and lifted." He is to have an assistant. 57 in Sunday School. Bro. Massey begins next week. Two baptized.

Clifton—Pastor Foster spoke on "The commission," and Bro. G. W. Clarke on "The hope of glory." One by letter and 1 for baptism. Meetings daily.

Franklin St.—Pastor Jenkins began his meetings. He spoke on "Helpers and hindrances" and on "A purpose of heart." Bro. W. W. Hamilton will preach next week. Two for baptism, 3 by letter and 1 restored.

Parkland—Pastor Taylor preached on "Home Missions" and on "Cleansing the leper." One by letter.

Portland Ave.—Bro. W. M. Brown preached during the week. Five for baptism, 10 professions of faith. Pastor Longrier has been sick in the Eighth St. infirmary, but he is up again.

Southside St.—Pastor Clarke spoke on "Things that are seen" and Bro. W. M. Bayles responded. Pastor Clarke began meeting at Clifton at night.

Third Ave.—Bro. Ransom's mission work is being continued, and 111 added to God.

Twenty-sixth and Market—Bro. H. B. Perryman preached on "Sufferers." "The prodigal" and "The unsearchable sin." 100 persons added daily during the week. The meeting continues, 11 for baptism.

East Mead—Pastor Greenhouse spoke on "Receiving power" and on "Working of sin."

Thirty-sixth and Grand—Bro. Davis spoke on "Little things."

Van Buren St.—Pastor Hall's themes were "Living for Christ" and "Paul's farewell." He resigned his charge Sunday.

Bardstown—Pastor Anderson told of his work.

Falmersac (New Albany)—Pastor Paulson spoke on "The household of God" and on "Daniel." Three for baptism and 1 by letter.

Beechland—Bro. Goss announced that Bro. James, of Texas, accepts the call. Meeting begins Sunday.

Bellevue—Pastor Johnson told of the work. In March the church was organized with 24. It has grown to 81. Central lot secured. House badly needed. Population 8,000 and rapidly growing.

Hope Mission—Evangelist Ham spoke Saturday night. Eleven professions.

Hazelwood—Pastor Althoff preached on "Forgiveness."

Oedar Creek—Pastor Cates spoke on "Lord fighting" and on "Denying Christ." One baptized.

Elizabethtown—Pastor Brengle reported 65 additions to the Baptists as a result of the Ham meetings there.

New Salem—Pastor Carver spoke on "The mission of Baptists" and "The sinlessness of Jesus." One by letter.

Capt. T. T. Hyde, of Charleston, S. C., was at the Pastors' Conference and spoke a word of cheer.

Dr. J. M. Matthews was the appointed speaker before the Conference. He made a masterly address. He put the ministry as the highest profession and noblest next. He spoke on heredity and marriage. Physical characteristics are where recognized as hereditary and are morals. While character is built by the man himself, some have a harder time than others. Heredity makes vast differences, and this should be considered in dealing with men. Men are influenced first by heredity, second by environment, and third by education. Should the law forbid certain marriages? Should ministers refuse to marry certain marriages—runaway couples, for instance? Many marriages should be forbidden. Parents should investigate the men who seek their daughters. Men with taints of insanity, with tuberculosis, with syphilis (and there are 7,800,000 in this country) should not be allowed to marry. Dr. Matthews, as a physician and health officer, made an earnest appeal to the ministers to help bring this to pass.

SEMINARY NOTES.

Mississippi has ten men in the Seminary this year.

Evergreen church was supplied by Bro. Seay.

The writer supplied at Borden, Ind. This church is to have a meeting soon.

Bro. J. T. Jackson, of Alabama, has been appointed chairman of the mess hall with Bro. W. C. James, of Texas, and Paul Bagby of Virginia, as assistants.

Dr. T. T. Eaton, Bro. Risner, of Baltimore, Md., Bro. Watts, assistant pastor of Broadway, and Dr. W. W. Hamilton have dined with us. Come again.

Bro. W. C. Hunter has been in a meeting at Harrod's Creek, where he is pastor. Six additions to the church.

The first mid-week prayer service of the session was led by Bro. Paul Bagby, of Virginia.

Campbellburg, Ind., is being supplied by Bro. E. L. Morgan.

The pulpit at Salem, Ind., was filled by Bro. J. E. Martin. Good services and one addition to the church.

Almost every train brings us a new student. All anticipate a great session. O. W. K.

THE STATE.

Bro. H. H. Davis writes: "In September I held a meeting in a grove in Edmonson county. I baptized 15, with the following exceptions, answered in the affirmative: Do you know time and place that you realized that you were lost, and by praying to God and trusting in

God, through the merits of Jesus Christ only, that you were made to realize by the Spirit of God blessing and saving your spirits? Do you now desire to obey Jesus Christ in baptism and in all of his commandments? I baptized these, after they were saved, into three churches, Beaver Dam, Silent Grove and Cedar Spring. Several backsliders returned."

Pastor F. H. Coleman writes: "On Wednesday, 5th inst., we closed an interesting meeting with Doctor's Fork church, Boyle county. Elder W. R. Davidson did most of the preaching. He expounded most of the preaching. He added to the church, 1 by letter and 5 by baptism."

Pastor Otis Hughson writes: "We have just closed a meeting of two weeks at the Mt. Tabor church, Paint Lick, Garrard county. The pastor was ably assisted by Bro. O. M. Huey, of Stanford. The church was 377 much revived and 34 were added, 29 of these being by profession and baptism."

Pastor R. C. Kimble writes: "I have just closed a meeting of eleven days with my church at Hill Grove, Meade county. I had the assistance of Bro. C. W. Bowles, of Upton. Bro. Bowles is an earnest and faithful preacher, and an untiring personal worker. Our people learned to love him for his work's sake very dearly. There were 47 additions to our church, 41 by baptism, 6 by letter and restorations. The entire community was blessed in many ways that cannot be told."

OTHER STATES.

The Second church of Jacksonville, Fla., has called Bro. J. B. Holley, of Gainesville, Fla., to the pastoral care of the church and he has accepted the call.

Pastor Giles C. Taylor writes from Corsicana, Texas: "The church here have responded nobly to the ministry of their new pastor. As a result there have been added to the membership during September 34 persons, 19 of whom were baptized. All departments of the work have taken on new life. The Recorder still stands at the head of the list of Baptist papers."

Pastor M. W. DeLoach writes: "Please change my Recorder from Marksville, La., to Nashville, Ark. I have resigned Marksville and have accepted church at Nashville, following Bro. Strickland."

Pastor J. S. Edmonds writes from Marion, Ill.: "I have resigned the pastorate of the church here to accept a call to the First church of Blackwell, O. So please change the address of my paper from Marion, Ill., to Blackwell, O. T."

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

(Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.)

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion. It whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges, which are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the blood. I have used it myself; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a strict preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

THE CONVENTION'S PERIODICALS

Table with 2 columns: Periodical Name and Price. Includes items like The Convention Yearbook, Bible Class Quarterly, etc.

How to Organize—With Constitution and By-Laws. Price 10c per sheet. No. 1. U. Quarterly. 1. Their spiritual condition. 2. Their social adaptation to our people. 3. Their advertisement of the Convention's work. 4. Their value in denominational training. 5. The basis for the Board's business operations. 6. They cost 50c per cent of the reported Sunday Schools in the South. They not every School support the Convention in this work? Why not 100 per cent? Every order increases the Board's usefulness. Samples sent on request.

BAPTIST SUNDAY SCHOOL BOARD, 710 Church St. J. M. FROST, Secretary. Nashville, Tenn.

DEAR RECORDER:—

I was in attendance upon the Montana Baptist Association, which held its this year's session with the church at Kalispell, in Flathead county in this State, 356 miles from here, 15th to 19th of September, and met here quite a number of able and distinguished preachers and active lay members. Besides those from the scattered churches in this state, there was one from Portland, Ore., one from New Jersey and one from Mobile, Ala. The meeting was a great success and uplift every way, giving promise of growth and strengthening to all the church enterprises. That county lies in the northwestern part of the state, adjoins the Canada and State of Idaho lines, is a large county and territory, through which the Great Northern Railway passes, from St. Paul to Seattle and Portland. It includes the Flathead Indian reservation. The Flathead river, which heads up in Canada, passes by the town of Kalispell and empties into the great lake of that name, four miles from the town. The lake is forty miles long and fifteen to twenty wide, and this lake gives out at its foot the Pend d'Oreille river, which in turn helps to make the great Pend d'Oreille lake in the State of Idaho, and is spanned by a wonderful bridge for passage of the Northern Pacific Railroad, connecting Chicago and Portland, Seattle and Tacoma.

Flathead county is rich in land, water and timber; is noted for its wonderful production of all the small grain crops, hay, apples, peaches, pears and other fruits, and for vegetables can hardly be equalled anywhere.

The town is twelve years old, four thousand inhabitants, is growing rapidly, has a fine court house and other public buildings, and a great many large business houses, three banks and eight or ten churches; also plenty of saloons, and a rapidly busy and pushing population.

I met there Andrew Morton Green, a member of the Baptist church. He was born in Mercer county, Ky., on the 7th of October, 1807, and expects to celebrate his 97th birthday the 17th of this month. He was "born again" (and knows what that means) in the spring of 1825, in Owen county, and was received into the Big Spring Baptist church, in Woodford county, by exhortation and baptism, administered by Rev. G. Blackburn. His father's name was John Green, and his mother's maiden name Elizabeth Hawkins. His father was related to General Price of Missouri. He removed from Kentucky to Carroll county, Mo., and there lived some years, during which time he and a few others built a Baptist church house and there held worship. Removed back to Owen county, Ky., and lived upon the same farm he had left until 1864, after which he and his wife spent their time among their children in Kentucky, Illinois and elsewhere till in 1889 his wife died, and since then he came to Flathead county in April, 1901, and has lived with a number of his children ever since. He is a brother-in-law to Newton Payne, who was at one time a member of the Kentucky Legislature. Philip King, of Newcastles, Ky., was also his brother-in-law. He is yet an active, live man, with full use and command of his physical and mental capacities, except his hearing is much weakened; is full of church and the religion that warms the heart, and is seen in his connection with the world, is a Baptist sound and true, voted for Jackson, and is a Democrat, and will be to the end.

PRESTON H. LITTLE, Helena, Mont., Oct. 5.

DEAR RECORDER:—

Bethel Female College opens finally in its boarding department. There are 38 boarding pupils. Three new teachers make good impressions. The alumni sent a letter to Bethel Association appealing for financial help for repairs and improvements to property. As usual, a resolution was passed by the few pastors and messengers present commending and pledging assistance. The College is owned by Bethel Association. Two trustees are elected by the Association annually. The twelve trustees have been the largest contributors to the support of the College for repairs and improvements. For some years the contract between the trustees and the college president required that the president pay insurance and keep the property in good condition. Later this contract was changed so that the president was to pay a definite amount annually, which was to be expended in insurance and repairs. It is now found that this amount is insufficient. Will the appeal to the Association result in something more than the resolution? We shall see. There is still some debt on the annex on which interest is accumulating. This is due to slowness of some and failure of some to pay their boardings. President Harrison is a splendid teacher and a liberal giver to the College and cause of Christ. Help!

CHAR. H. NASH.

Yesterday was a good day with the Cape Girardeau saints in spite of the cloudy morning, the service was very well attended. At night we had about 500 present. At the morning service 5 were received into the church, which makes 22 since the second Sunday in July. At night one was forward for prayer and another asked the pastor to write at once for his letter. A spirit of revival seem to be in the church. They have requested Dr. S. F. Taylor, of St. Louis, brother of J. S. Taylor, of Georgetown, Ky., to help, beginning the fourth Sunday in October.

The Missouri General Association meets at Chillicothe, Oct. 17. Hope to see you there.

Yours fraternally, T. J. DUVALL, Cape Girardeau Mo., Oct. 2.

The committees on the Pan-Baptist Congress are announced to meet in Louisville, Nov. 9th. The English committee who have control and decline to share that control with their American brethren and the number of messengers sent by every body. They want, however, that every one who goes shall carry proper credentials. We do not see any need of this. If there be no limit as to number, and those who go have no vote in deciding what is done, we see no occasion for credentials. Any one who chooses can go all the same. Each one pays his own way from start to finish, credentials or no credentials. What point is gained by credentials?

Last Sunday the writer had the pleasure of preaching to a fine congregation at Clay Village where Bro. B. J. Davis is the able and popular pastor, and preaches two Sundays in the month. This is his ninth year, and he has continually grown in favor with his people, and the church is in a prosperous condition. Next Sunday he begins a series of meetings, assisted by Pastor W. W. Horner, of Mayfield, Ky. I spent Saturday night at Bro. Horner's father-in-law's, Bro. Venetta. Mrs. Horner is visiting her parents, and her bright and charming baby is sunshine in the home. H.

We regret to learn of the burning of the homes of two of our best Kentucky Baptists, Mr. Lester Witherspoon, of Versailles, and his home as has Mrs. Gayle, of New Liberty. We have not heard whether there was any insurance in either case.

On the way to South Bend Association

It was my pleasure to enjoy the hospitality of Bro. E. B. Bayers at Erlanger, and he kindly took me in his carriage to a meeting place, Beaver Lick church, where we enjoyed the hospitality during the session of the Association of Bro. Beldinger.



Illinois Central  
RAILROAD.

Two fast express trains daily to Memphis and New Orleans. Direct line to HOT SPRINGS, ARK. New first class line Chicago to ST. PAUL, MINNEAPOLIS, and the North-west. Best of service. Free Reclining Chair Cars, Pullman Sleepers, Dining Service a la carte.

Only line running through personally conducted Excursion Sleepers Louisville to CALIFORNIA, NEW MEXICO, ARIZONA and TEXAS.

Special low one way and round trip fares in effect on first and third Tuesdays each month to the South and South-west Arkansas, Indian Territory, Oklahoma and Texas.

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

**BIG 4 FOUR**  
Four the Greatest Baptist Books.

**The Little Baptist**  
Simple enough for a child, interesting to grown folks. Best book published to put into the hands of your friends to show them the Baptist position in a simple and forceful way.

**Theodosia Ernest;**  
or, The Heroine of Faith. Illustrated. 12mo, 460 pp.

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or, Love and Principle. By Sally Rochester Ford. 12mo, 510 pp.

**Behind the Scenes;**  
Sketches From Real Life. Story of Rev. F. M. James in becoming a Baptist.

**The 4 for \$2 postpaid.**  
BAPTIST BOOK CONCERN,  
642 1/2 Ave., Louisville, Ky.

**LEE E. CRALLE,**  
FUNERAL  
Director and Embalmer.

**Little Ones.**

A LOST BOULDING.  
BY M. B. PECK.

One morning Benjy happened to reach the school house very early. The place was as still as a meeting house in the middle of the week. Benjy was not afraid exactly, but he felt rather lonesome and timid; for the little white school house was hidden from the village by a grove.

To keep up his spirits, Benjy decided to play ball by himself. The ball he pulled from his pocket was a great wonder to all the school children. It was of rubber, almost as light as a soap bubble, and was a beautiful bright red in color. Such a ball had never been seen among the Sharon boys, until this one came to Benjy from a cousin in the city.

He began by tossing and catching it, then he made it bound on the hard, smooth ground; but it was rather stupid to be playing alone. Then he tried to make the school house help him in his fun; and he threw the ball against the wall and up on the roof, catching it as it bounded back. This was much livelier; and he had entirely forgotten to feel lonesome when the ball suddenly disappeared. There was a soft little thud inside the school room, then a crash that in the quiet place sounded to Benjy as loud as a peal of thunder. One of the windows was down a few inches from the top, and the little red ball had found its way through the narrow opening.

Benjy's first fear was that he had lost his ball, and then some damage had been done in the school room. He wondered what could have made the noise that seemed so loud. He stood on tip-toe, and peeped in through a window. On the teacher's desk was a vase lying on its side. The flowers that had been in it were scattered about, and the water was trickling in among the neatly piled books. Benjy was really frightened now. He tried the door, but it was fastened; and he was too small a boy to climb in through a window. He thought of running home to get out of sight of the mischief he had done; for how could he face the scolding that would come? But no one had seen him throw the ball. Perhaps Miss Berry would never find out who it was. Then the boy shut his hands together into two tight little fists, and ran down the road toward the village as fast as his feet could carry him. He met two or three boys going to school, but he did not stop when they shouted.

Miss Berry was shutting the gate behind her when a breathless little boy almost tumbled against her, crying, "O, teacher! I spilled water all over your desk. Please hurry, and perhaps the books won't be spoiled."

When she learned what had happened, she hurried on to rescue the books, leaving Benjy to follow more slowly. She had not scolded. "But she will when she has seen the books and has time to tend to me," he thought ruefully.

As he entered the school room, there was quite a group about the desk, watching Miss Berry wiping off her books and putting them on a window-sill to dry in the sunshine. "I know who did it," a little

girl cried out suddenly, diving into a corner where she had caught sight of the bright ball. "This is Benjy Adam's ball, and he threw it in the window and tipped the vase over!"

She was triumphant over her discovery; but Miss Berry smiled at Benjy over the heads of her other scholars, and said: "Yes, I know who did it; it was an honorable and truthful little boy, who came straight to me with the story of the accident. There has been no harm done, Benjy. Most of the water dripped to the floor, and the few books that are wet will dry and be as good as ever."

And that was all the scolding Benjy received. — Presbyterian Banner.

**SOME INTELLIGENT MONKEYS.**

Some of the higher animals, on occasion, make as intelligent use of tools as men would under similar or like circumstances. A Capuchin monkey, which I owned for several years, was given some walnuts. He tried to crack the nuts with his teeth, but they proved to be too hard. He then seized a stone which happened to be lying near on the pavement, and, holding the nut with one paw, he brought the stone down on it with the other, thus effectually leaving bare the longed-for kernels.

An Ateles, the property of Mr. Paul Devinner, of St. Louis, not only cracks nuts with a hammer, but also uses a "nicker" in extracting the kernels. I have seen him do this time and again, and have often admired his skill and dexterity.

Some monkeys are fully aware of the properties of the lever and of the advantage of leverage. In 1882 I saw a monkey at the fair grounds in St. Louis, Mo., which would pry apart the bars of his cage with a stick. When I gave him my cane he would examine it carefully, as if mentally testing its strength; he would then place it between the bars at just the right spot, and swing back on it with all his might. When he had sprung the bars apart, he would squeeze through and "go on a prowl." Reutter, the German biologist and naturalist, describes a monkey which would "employ a stick wherewith to pry up the lid of a chest which was too heavy for the animal to raise otherwise."

In 1889 there was an exhibition in New York a very large and intelligent hog-nose monkey. This animal was confined by itself, though there was a door between its cage and the one next to it. This door could be easily opened by the monkey, but a spring governed it in such a manner that it would close unless held open. The hog-nose was a sociable individual, and was very fond of visiting his neighbors. It could not bear, having the door closed on it, thus shutting it out from its own particular domicile, so it evolved the ingenious trick of chocking the door with a pan whenever it went calling. It would open the door, then place the pan in such a position that it could not swing to. One day I removed the pan, and the monkey's dismay and uneasiness was very plainly manifested until I restored it. — Scientific American.

There is only one right way to be a Christian, and that is to be one all the time.

Great minds must be ready not only to take opportunities, but to make them.—Colton.

**DEAR MADAM: Please Read My Free Offer**



Words of Wisdom to Sufferers from a Lady of Notre Dame, Indiana.

I need free of charge to every sufferer this great Women's Remedy, with full instructions, gratification of my past sufferings and how I permanently cured myself.

It costs nothing to try this remedy once and if you desire to continue its use, it will cost you only twelve cents a week. It does not interfere with your work or occupation. I have nothing to sell. Tell other sufferers of it; that is all I ask. It cures everybody, young or old. If you feel tearing down pains as from approaching danger, pain in the back and bowels, cramping, flatulence, or if you are suffering from general debility, write to Mrs. M. Summers, Notre Dame, Ind., for her full treatment and full instructions. Like myself thousands have been cured by it. It sends it to a plain envelope.

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After four years of vain endeavor to regain her health by taking other medicines, Miss Beatrice Wood was made a perfectly well woman by taking Wine of Cardui, the most successful menstrual regulator and woman's tonic known to the science of medicine. She took Wine of Cardui and it was what we advise you to do. Will you follow her example and be a well woman? We could show you letters from 10,000 other women who praise Wine of Cardui as she praises it.

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No. 14 Main St., PENSACOOLA, FLA., Nov. 20, 1908. I had been suffering with irregular, scanty and most painful menstruation, and when the periods occurred I was unable to be up and had to stay in bed for a day or two. Nothing I took helped me until I used Wine of Cardui. It proved to be just what I needed. Within two months the serious pain had disappeared, my headaches were less frequent and not so severe and felt very much encouraged, but had to use your medicine for four months before I was entirely well and regular. I have enjoyed the finest health now for sixteen months. I am very regular and have no more pains and eat and sleep as well as could be desired.

Beatrice Wood  
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**"MORBUS SABATICUS."**

BY CLIFF A. OWENS.

The above is the title of a little card that was given me recently. It is so suggestive that a reproduction of it will not be amiss, and possibly will be helpful to some who may be affected with this strange disease.

"Morbus Sabaticus, or Sunday sickness is a disease peculiar to church members. The symptoms vary, but it never interferes with the appetite. It never lasts more than twenty-four hours. No physician is ever called. It is becoming fearfully prevalent and is destroying thousands every year.

"The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night; the patient sleeps well, and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better and is able to take a walk and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He wakes up Monday morning refreshed and able to go to work and does not have any symptoms of the disease until the following Sunday."

Various are the excuses why people do not attend the services of the church. A very popular excuse is, "I feel like I ought to stay with my family." Like the man who was invited to the feast: "I have married a wife and cannot come." Usually this man stays uptown till ten or twelve o'clock at night. This time is spent in discussing politics and telling jokes. Often he is heard to boast that he allows nothing to keep him away from business.

He is never happier than when telling his friends that he hasn't missed a meeting of the lodge in nine years—since he became a member. Says he: "If a fellow won't attend and carry his part of the load, he ought to get out."

Bro. Blank says the reason he doesn't attend church is that he just can't keep from going to sleep. He is very careful to tell his pastor that the fault is not in the sermon. He intimates that he is *dozing* in some way.

His brother delights in telling a joke on his neighbor. He says he was sitting on the jury with Mr. A. The case was very complicated, and the lawyer spoke for two hours and ten minutes. His

friend went to sleep, and would have fallen off his seat had he not caught him. Then he looks solemn and says confidentially: "A man who can't hear a case through without going to sleep has got no business sitting on the jury."

One good sister breaks herself down working on Saturday, getting ready for Sunday.

"Why were you not at church Sunday?"

"We had company and couldn't come," is often the reply. Of course, the "company" couldn't be inhaled (?) by being invited to church. Some people seem to think that Sunday was given as a day on which to make visits and receive company.

The young pastor usually spends a great deal of time begging indifferent church members to attend services. But ere long he quits. It does no good. Some of them seem to think that they do the pastor a great honor when they hear him preach.

A young pastor was greatly worried over the small attendance at the Sunday evening services. He reported the matter to one of his leading members and asked for advice. The reply was: "I don't know of anything to tell you, unless it is to preach better sermons."

But often when a preacher has done his best, there will be some who think that he ought to have done better. Usually the person who complains most of the preacher's poor sermons is the man who seldom hears them. A preacher can't please everybody; and if he could do so, he wouldn't please the Lord.

What if the preacher should stay away from church, making excuses like those he receives from his members? A reason that would not justify your pastor in absenting himself from service, will not justify you.

"If all our members were just like me."

What kind of a church would my church be?"

The little card referred to above would be incomplete had it failed to give the remedy for "Morbus Sabaticus." Here it is: "Be not deceived; God is not mocked." Crawfordville, Ga.

**ORDINATION.**

On Thursday, Sept. 23, 1904, according to a previous call, a presbytery met at Bethel church for the purpose of examining Bro. Ben Connaway in view of his ordination. The presbytery was composed of the following brethren:

Eldest J. J. Clear, E. F. Jenkins and E. H. Maddox, of Third church, Owensboro; Robt. P. Bruner, of Walnut-street church, Owensboro; W. H. Bell, of New Hope No. 2, and E. S. Jordan, of Bellfield church.

A close examination was led by Bro. E. H. Maddox, and the presbytery reported favorably.

The ordination prayer was led by Bro. Bell, and followed by the laying on of hands by presbytery. Bro. Bruner presented the Bible, Bro. Jenkins gave the charge to the candidate, and Bro. Clear the charge to the church. Upon motion to adjourn, Bro. Connaway pronounced the benediction.

A deep feeling of solemnity prevailed through the entire service. May God's blessings attend Bro. Connaway and may His providence crown his labors with success.

E. H. MADDOX, Mod.,  
E. S. JORDAN, Clerk.

**ORDINATION.**

On the first Sunday in October, at 11 a. m. Bro. J. L. Kee was set apart by Scrub Creek Missionary Baptist church to the work of a Gospel minister. The presbytery was organized by electing Rev. J. C. Green, pastor of the church, moderator, and J. H. Myers as secretary. The deacons of the church were recognized as being part by the presbytery. Then the candidate was presented by Deacon Massey. Then J. H. Myers carried Bro. Kee through a rigid examination, bringing out the distinctive doctrines (which are Bible doctrines), and then Brother Green offered the ordaining prayer. The charge was then given by J. H. Myers, and the benediction by Bro. Kee.

Bro. Kee is comparatively a young man, and is a man of much promise in the Master's work. He has already been called to some churches, and will go forward in the work. May the Lord make him a great power in leading the lost to Christ.

The ordination sermon was preached by the writer and was seemingly greatly appreciated. The text was from 1 Tim 4:16, "The preacher and his message." The house was well filled and it is hoped much good done.

Bro. Green preaches to this church and some others, and is trying to do the Lord's work. His churches should give him a support so that he could have time for study and give more time to the work. Our churches need to awake to the fact "That they that preach the Gospel shall live of the Gospel."

I hope that there shall be a grand forward movement made on all lines of our work. When our churches shall be more liberal in ministerial support and on missions, they may expect greater things of the Lord. There are better days for us in this part of the Master's vineyard.

Jno. H. MYERS, Sec.  
Groveton, Texas.

**PROGRAMME.**

The following is a suggestive programme for the Ministers' and Members' Meeting of Gasser River Association, which meets with the church at Monticello, Butler county, Ky., Friday, 10 a. m., before the fifth Sunday in October: Introductory Sermon—By one to be chosen.

What is the relation of money to spirituality in church life?—J. W. Gill, W. Y. Clardy.

God's financial plan for the churches.—O. W. Penley, A. B. Gardner.

**Fall Dress Goods.**

It is imperative that you consider your new Worsteds Dress now, because the season's showing is, at its best, and you get the same low prices now as when the snow flies. Study the low prices on the following fresh materials, representing the season's choice, and we believe if you are the least interested you'll hurriedly apply for samples, or send in your order and leave the selection to our usual good and discriminating judgment.

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All-wool French Suiting; neat check effect in all colors, 38 inches wide; price a yard only 50c  
42-inch. All-wool English Cheviot plain weave in all choice colors; price little at yard 60c

Fancy Cloth Suiting, mixtures of brown, blue and black; 42 inches wide; all wool; price yard 75c  
All-wool Granite Suiting; full 40 inches wide made in every desirable color of the season; price yard 50c  
Imported Serges; all wool and extra quality; 46 inches wide; with preferred seasonable shades; a yard \$1.00

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**Gardner.** The Bible and Missions—W. H. Smith.  
What are the Scriptural qualifications for church membership?—J. E. Gardner, J. J. Goodman.  
What are the evidences of regeneration?—H. C. Hudnall, J. P. Taylor.  
What makes a good church member?—B. A. Fosy, G. W. Miller.

A. B. GARDNER, Sec. Gen.

What Will Cure A Bad Catarrh.

A Noted Doctor of Atlanta is Curing This Disease by a New Home Treatment.

SENDS IT FREE TO ANY ONE WITHOUT EXPECTING PAYMENT.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stoppage of feeling in nose and throat, coughing, spasm, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to the Doctor Blosser Company, 111 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

THE WORD DID NOT PROFIT THEM.

BY JOE N. BARBER.

Heb 41:2: "But the word preached did not profit them, not being mixed with faith in them that heard it." There is, doubtless, a reference here to Deut. 1:20, 21: "Ye are come unto the mountain of the Amoritians, which the Lord your God doth give unto us. Behold the Lord thy God doth set the land before thee; go up and possess it, as the Lord God of thy fathers hath said unto thee."

The apostle states the Gospel "did not profit them, not being mixed with faith;" because they were not united by faith to it, says Clark. Just as there is a reason why those Hebrews were not profited by the Gospel, so there is a sense in which we, as Christians, are not profited to the extent we should be, and to the extent the Gospel is designed to profit.

Let us offer a few reasons why we do not gain more from the preaching of the Gospel, or come short of far more reaching results in our own lives as those to whom God's blessed messages of love and mercy are sent.

First, our hearts are not right when we go into the sanctuary. As was said of one of old, our "hearts are not right in the sight of God." We do not pray, perhaps, as David prayed, "Create within me a clean heart," and lose sight of the great fact as announced by Jesus Christ, "Blessed are the pure in heart."

But instead we go to the house of the Lord with our hearts all black, dirty and unclean. Our spiritual taste is abnormal, consequently we are not in a condition to perceive "with meekness the engraving of word which is able to save our souls," and therefore derive comparatively little profit from the preaching of the Gospel, "the word preached not being mixed with faith." The condition of the heart has very much to do with the proper reception of the truth. "It is with the heart man believeth."

Keep thy heart with all diligence, for out of it are the issues of life. It is especially necessary thus to keep clean guard over the heart, when we remember that "the heart is deceitful above all things and desperately wicked."

Our next suggestion is, we are too much given to the doing of those things on the Sabbath that are entirely out of harmony with the purpose of the day and our duty as well. "Remember the Sabbath day to keep it holy" is what God has said. In order to do this, it seems to me our minds, hearts, thoughts and entire spiritual being must be exercised in the contemplation of spiritual things: on God and his truth; on the day itself, saying with David, "My meditation of His shall be sweet"—praying that the preacher and the message he brings may be blessed of God to our great profit. Then we will be "glad when they said unto us, let us go into the house of the Lord."

But what are some of the things we do? Well, we put in an hour, we'll say, in reading the Sunday newspaper. I'll tell you, my dear brethren, that notwithstanding the power of the Gospel, it is pretty difficult for the average preacher to get the sweet message he brings into our hearts through forty pages of the Sunday newspaper; and more especially when they add to this hindrance other things, such as figuring on the week's business to ascertain whether we have gained or lost in our transactions; and more especially in the trouble increased from the lamentable fact that we fail to get our hearts in a suitable condition to receive the truth because we have neglected the reading of the Scriptures and prayer for the guidance of the Holy Spirit, and also that God prepare our hearts for the reception of the truth.

The divine injunction is, "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." This growth to which we are exhorted will be very materially interfered with—we will not be profited, and consequently cannot be efficient and effective Christians unless we remove the difficulties and give the Gospel right of way.

If what has been said is true (and I am persuaded it is), anything we come short of along the line indicated, there is grave danger that we blame the preacher for the existence of the very conditions for which we ourselves are responsible.

God help us to believe the truth, and thus to mix it with faith, that its profiting may appear unto all.

Louisiana, Mo.

DEAR RECORDER—

I am again on the "war path" for prohibition. My first stop was with Dr. J. D. Smith, of Paducah, editor of the Kentucky Patriot, an excellent little temperance monthly; price 10 cents per year. Pastor G. W. Perryman, of the first church, is united with the other city ministers in a strenuous warfare against immorality. His church is prospering. My pleasure was to preach once for the next church.

My third stop was at Benton. Here Rev. J. D. Castleberry holds the fort in good style. He is also quite acceptable in revival services among the churches.

I next went to Cairo, Ill., where Rev. T. J. Porter successfully leads the saints of the First church in vigorous warfare for Christ.

From here I went to Wickliffe, Ky., where I had the pleasure of preaching for our people, among whom are some of the best of earth. I am sorry to say the town is cursed with five saloons to debauch its boys and bring sorrow to many of its homes.



THE CALL FOR 1905. Two hundred and twenty-five writers from all parts of the world have been enlisted to write for The YOUTH'S COMPANION FOR 1905. No expense nor care has been spared to make the paper excel itself every week during the next year. Among the men and women of distinction who will write for The Companion are: Mr. Justice Brewer, Madame Sembrich, Jack London, Sargison-General Rixey, Professor Shaler, "Ian MacLaren," Charles G. D. Roberts, Commander Peary, Hamlin Garland, The Hon. Carroll D. Wright, The Hon. Andrew D. White, The Chinese Minister at Washington. Announcement for 1905 and Sample Copies of the Paper sent FREE. EVERY NEW SUBSCRIBER who cuts out and sends this slip or the same of this publication at once with \$1.75 for The Youth's Companion for the 32 weeks of 1905 will receive FREE All the issues of The Companion for the remaining week of 1904. The Thanksgiving, Christmas and New Year's Double Numbers. The Companion's "Caroline" Calendar for 1905, printed in 12 colors. \$10,000.00 will be divided equally among subscribers who secure three new subscriptions. Send for information. THE YOUTH'S COMPANION, Boston, Massachusetts.

My next objective point was Columbus to attend West Kentucky Association, which re-elected J. N. Hall, moderator, W. H. Murray, clerk and Dr. Don Singletary, treasurer. The usual committees reported, and their reports received due attention. The various mission reports were first read and then all were dismissed under one head. This is certainly a capital idea, as it saves much time and yet given abundant opportunity for a full discussion of the question of missions. Rev. Said M. Jureidini, missionary to Syria, was present and added much interest to the occasion. The Baptists of West Kentucky take great interest in him and his work, which was proved by the raising of \$190 to the credit of Columbus church to aid him in purchasing a house of worship in Beirut worth \$12,000, but which can now be had for \$6,000. This liberal contribution will likely be largely increased in the "Purchase" very soon.

A collection of \$41.75 was also made at the Association to pay for a tent purchased by Rev. G. W. Holt for holding meetings, in which he is actively engaged at present in the bounds of the Association. Columbus church thinks no other people has such a pastor as it has in the person of Rev. W. L. Norris, nor any other pastor a more suitable wife. I will be in the "Purchase" a week yet.

T. E. RICHY.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of the Ohio County Baptist Association, to meet with the church at Olaton, Saturday, Oct. 29th: 10 a. m.—Devotional Exercises and organization.

What kind of missionary work is needed in our Association?—J. P. Miller and W. N. Miller.

Proportionate Giving—J. W. Bristow, W. R. Oldham.

1:30—Board Meeting.

Our obligation to give the world the Gospel and the penalty for not doing it—H. D. Birch, J. N. Jarnigan.

What should be done with a church member who is able to contribute and does not do it?—L. P. Drake, L. W. Thomas.

7:00 p. m.—Sermon—John T. Caselier.

Sunday.

10 a. m.—Sunday School—O. M. Shultz, superintendent; J. H. Burnett, teacher.

11 a. m. Sermon on missions—

E. W. Coakley. 1:30 p. m.—Home Department of the Sunday School—Should our churches try it?—J. D. Maddox, A. L. Maddox.

Moral and intellectual qualifications for Sunday School teachers—H. P. Brown, F. M. Farris.

To close prayer meeting. 7 p. m.—Sermon—E. D. Maddox.

E. W. COAKLEY, J. N. JARNIGAN, J. H. BURNETT,

Committee.

A WORD TO HALTING SEMINARY STUDENTS.

I learn that there a number of students in nearly all the Southern States who have been on the point of deciding to come to the Seminary, but who, especially for financial reasons, have not quite made up their minds. I write to say that I have recently learned of a way to extend some special aid to those who need it from a source which I cannot now disclose. If there are brethren who were unable to plan to come to the Seminary on the basis of the regular amount granted, and they will write me immediately, it is probable I can, through the arrangement suggested enable them to carry out their plans of coming to the Seminary. Probably there are pastors who would like to take the Pastor's one year course. I would be especially glad to hear from them. Last year there were seventy or eighty married students, and there may be other married brethren whose hearts yearn for our Seminary course. I should be glad to hear from them. Please write at once. If the student enters any time within the next few weeks, he can get practically all the course for the present season.

E. Y. MULLINA.

DEAR RECORDER—

Our meeting closed at Speedwell, Ky., Sept. 30. The Lord graciously blessed us and gave us a revival of souls. Rev. E. L. Baker, of Jackson, Ky., edited the saints very much in preaching to them the good old doctrine of grace, and to the sinner he preached a bloody cross and Jesus mighty to save. Many souls were saved, and our church was greatly strengthened. Eighteen accessions, 14 by baptism and 4 by letter. To God's name be all the glory. This is the last of the four meetings held with the churches of my pastorate, namely, Union City, Corinth, Waco and Speedwell. During these meetings we

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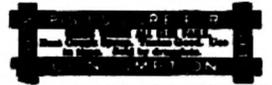
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have received into the fellowship of these churches 57 members.

Sunday, Oct. 2, was a glorious day for us at Corinth at our regular service. Sunday morning the Spirit of the Lord seemed to be with us in the preaching of His word, and it became the power of God unto salvation to believing hearts. Six were received by experience and baptism. We are still expecting great things of the Lord. Pray for us.

R. L. BRANDENBURG, Pastor. Waco, Ky., Oct. 4.

### Eczema

Ordinary medicine—drugs prescribed by your doctor—do not cure Eczema. Glenn's Sulphur Soap does. One cake of this soap contains more pure sulphur than does a whole box of other "sulphur" soaps. You can be cured with Glenn's Sulphur Soap.

25c a cake of all drug stores or mailed for you by The Charles N. Critchfield Co., 115 Fulton Street, New York.

### The Farm

and Household

A Mason county farmer boasts of raising sweet potatoes weighing 5 lbs. each.

When the big tobacco buyers get to fringing it means big prices for the grower. Let them frum.—Grayson Tribune.

Danney's plans were so plentiful in Bracken county this year that they sold from forty to fifty cents per bushel.—Winchester Dem.

### SOME COMMON WEEDS.

Notes of a Tennessee Farmer.

Weeds the farmer has always with him; and the question of getting rid of them is of first importance. They grow in the garden and grain field, and in the pasture; and as to their names and characters their name is legion. It is interesting to know what farm life would be without them, and it is often surprising to know how to get along with them. In cultivated fields they are naturally kept down to a greater or less extent and many people will think that the primary object of cultivation is to kill weeds. In pastures, however, they cannot be adopted or removed to their own devices. The best plan most generally followed, and with most weeds is, all things considered, probably the most profitable. With some species, however, it is sheer folly to make any trace. Weeds must be persistent and aggressive.

indicates an acid soil, and that a dressing of lime will usually be of service. This is probably correct in many but not in all cases. The best remedies are the keeping up of the grass stand where it has not established itself and the plowing up and cultivating of those lands where it has.

The white or narrow-leaved plantain is another weed widely distributed and hard to get rid of. As live stock eat it freely, it is not as bad as some others, but grass is far preferable. In lawns it is especially objectionable. Constant clipping and digging out will finally get rid of it. The seed is so often sown with clover seed that there is no prospect of any decrease in the supply. Too many farmers sow the cheapest grass and clover seed they can get, and thus often seed down their land in weeds of many and various kinds. In the case of the clover and plantain, the first is soon gone, while the latter remains thrifty and vigorous, ever looking for new lands to conquer.

The various thistles often become numerous and troublesome in pastures and meadows. They are easily seen and recognized, however, and the usual way of fighting them is to send some boys out with sharp hoes to dig them out; probably as good a plan as any if a man goes along to see that the work is done thoroughly. I used to have to do this myself, and made it a point to find as few thistles as possible. As each one left to ripen seed will scatter it over many acres, it is important that all should be destroyed; and one neglected field or piece of roadside can keep a whole neighborhood stocked with thistles. Other weeds such as the wild carrot and the purple-topped "iron weed" require similar treatment. These are bad customers, but like the thistle are very conspicuous, and on this account less, I think, to be dreaded than those which are likely to get hold without being noticed.

### ITCHING ECZEMA

In July, 1903, I began to break out with Eczema on my legs and arms, and began treatment with local doctors, but did not get much relief. They said the disease had become chronic. I then quit them and tried various ointments and soaps for another two years, but as soon as a cold weather came I was as bad off as ever, so I finally decided to get medicine alone, and for twelve or thirteen years did nothing towards curing the Eczema, except bathing. This seemed to do about as much good as anything I had tried.

During the time I lost about one-half of my hair. I began to S. S. S. doubtful of a cure, because the disease had run so long, but soon discovered your medicine was doing me good, and continued to take it. I used seven bottles, when I was completely cured, not having a single spot on my body, which before was almost completely covered.

E. C. NORRIS.  
207 Hickory St., Ottumwa, Ia.

### MISSOURI

and

### SOUTHERN

RAILWAY

Operating the Celebrated Great Southwest System

MISSOURI, KANSAS, NEBRASKA, COLORADO, ARKANSAS, LOUISIANA, TEXAS, OLD AND NEW MEXICO, ALABAMA

Hon. A. S. Thompson sold last week 33 head of 1,200 pound cattle to H. Margolen, the butcher. . . Will Bedford, of North Middle town, delivered to L. Joseph, 50 cattle, weight 1,481 lbs., at \$6.10.—Bourbon News.

D. B. Mitchell sold a team of horses last week to a North Carolina gentleman for \$2,000. . . T. H. Botta, who purchased the Koken-doffer farm near Bramblett, has sold his crop of tobacco, some 18,000 or 20,000 pounds, at 19.12c. He sold at same price last year.—Carlisle Mercury.

At the sale of J. W. Epperson last week there was a good crowd and good prices realized. Horses, \$77.50 to \$180; male, \$176; Short-horns, \$40 to \$63; common cows, \$24 to \$60; sows, \$10 to \$19; shoats, \$4.30 to \$4.80; boars, \$10 to \$14; Southdown sheep, \$7 to \$8; common sheep, \$4; corn in the field, \$2.05 to \$2.10; chickens, 25 to 30 cents; turkeys, 65 cents.—Bourbon News.

The wild onion is one of these weeds. A farmer said to me the other day that he dreaded it more than all the others with which he had to contend. I think he was about right, too. As this pest is scattered over a large territory, most readers have no doubt seen it, and it may be easily recognized from its name. For some reason cattle delight in eating this villainous-smelling plant, and when they do, their breath is literally sickening. The milk is, of course, tainted so as to be unfit for use. It is said that the flesh of animals pasturing extensively on this weed is also unwholesome, but I cannot vouch for this. I do know that a few of them in a pasture will make it unfit for keeping milk cows. In meadows and grain fields it is almost equally bad. The aerial bulbets can scarcely be separated from wheat, and comparatively few of them will make it unfit for flour, and of course for sowing.

Freedom from weeds we can scarcely hope to obtain, and it requires eternal vigilance and constant work to keep them within any reasonable bounds.—E. E. Miller, in Country Gentleman.

Robert Clemons, of Mercer, sold to James Salles, of Jessamine, 28 head of cattle, average 1,215 lbs., at about \$55 per head. . . The local hemp market is getting strong, and the crops in Jessamine are equal to the average. Prices here are ranging from \$5 to \$5.25 per 112 lb. Last week in Lexington, B. T. Hume, of Fayette county, sold 100 acres of new hemp for \$5.40 per 112 pounds.—Jessamine Journal.

As the plant reproduces itself by underground bulbs, by aerial bulbets and by seeds, it will be seen that it has every facility for spreading; and if it has any insect or other natural enemies, I have not heard of them. The only way of keeping it in check in pastures and meadows is by digging out every plant very carefully and burning all. It is a hard matter to get every bulb, too, and it is usually necessary to go over the land in the spring and fall for several years to eradicate them. Where the onions are so thick as to make this method of handling them impracticable, a long term of clean cultivation is the only remedy offered. How long this cultivation must last I have no way of deciding, but if it accomplishes anything, it must be as thorough as possible. Indeed, I regard this weed as not only the worst one of my acquaintance to have, but also as one of the very hardest to manage after it gets a hold. I have seen land literally sodded with it, and such land should be an awful warning to the farmer who neglects the few scattered plants which hide in his pasture or meadow. It is a long and unpleasant job to get rid of them, but it is one no farmer can afford to neglect.

Alfalfa hay is extremely valuable for dairy cows. Its price in central Nebraska varies, but ranges from \$5 to \$10 per ton. A few Pennsylvania farmers have had it shipped east, where it costs \$17 per ton, or about \$3 per ton more than bran. It may not pay to do this, but some dairymen think it does.

### SSS

Not a keeps an Eczema.

Less than half rate round trip.

VIA SOUTHERN RAILWAY and QUEEN & CRENSHAW ROUTE.

Oct. 11 and Nov. 11.

On the above dates the Southern Railway, in connection with the Queen & Crenshaw Route, will sell special round trip "Home-Seekers' Excursion Tickets from Louisville to all points in ALABAMA, GEORGIA, FLORIDA (except Key West), to all points in Kentucky south of and including Somerset, to destination in LOUISIANA east of the Mississippi river and on line of the Vicksburg, Shreveport & Pacific Railroad, to all points in Mississippi, North Carolina, South Carolina and Tennessee (except Memphis) and points within 50 miles of Memphis, to all points in VIRGINIA south of and including Lynchburg, Richmond and West Point inclusive on the following basis: Eighty per cent of the standard one-way fare for the Round Trip, no surcharge to exceed \$20. These tickets will be first class, and will be good returning within 21 days from date of sale.

STOP-OVERS will be permitted at any station on route at which tickets are regularly sold and at which trains are scheduled for regular stops, south of and including Somerset, Ky., on going journey only within 16 transit limit.

Don't fail to take advantage of these extremely low rates.

For rates, folders, schedules and complete information, apply to A. J. Cron, Depot Ticket Agent, Louisville, Ky.; E. E. Carr City Pass and Ticket Agent, 224 4th ave., Louisville, Ky.; C. E. Hungerford, Dist. Pass. Agt., 224 4th ave., Louisville, Ky.; G. E. Allen, Asst. Gen. Pass. Agt., St. Louis, Mo.

### ON THE INCREASE.

#### 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.

The heaviest months, so far as attendance is concerned, will be September, October and November, and during these three months the admissions will undoubtedly equal, if not surpass the entire number registered up to August 31st inclusive.

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 most instrumental in contributing to the success of the Fair than any other railroad in this territory.

The Henderson Route is justly entitled to all the praise that is being showered on them, as their train service is unquestionably the finest operated in or out of Kentucky, and their schedule of trains is more nearly maintained than on the majority of roads.

For information as to routes and for the best accommodations and infant train facilities, apply to the Henderson Route, but one thing to be all these things in mind—get the Henderson Route tickets and request this service in purchasing your tickets.

R. C. Gatewood sold to L. Joseph 105 head cattle, average 1,580 pounds, at 5 cents. . . L. L. Bridgforth purchased of Sam Turkey, 76 cattle, averaging 1,550 lbs at 5 cents straight. . . Harold, Tibbs & Gish, of Indianapolis, bought of B. B. Wright 103 head, averaging 1,450 pounds, at \$4.50, and 90 of J. M. Bigstaff averaging 1,500 lbs., at \$4.80. . . Ora Fields, of Indianapolis, purchased the following cattle in this county: 56 of W. B. Gessner, at \$5; 45 of R. R. Whitnitt, at \$5.10; 34 of J. C. Turkey at \$5.10 and 18 of Oliver Howell at \$4.90. The cattle will average 1,500 pounds.—Mt. Sterling Gazette.

Cynthiana Court had a good attendance. Two hundred cattle on the market which met with dull sale for want of buyers, and some were carried over. Quality was fair and good. Good year-old steers sold from \$ 1-4 to \$ 2-4; yearlings, \$ 1 to \$ 1-3; calves, \$ 1-3 to \$ 1-4; calves \$ 1 to \$ 1-2 per head; but little demand for milk cows, which sold from \$ 20 to \$ 30. . . 100 Halls cattle sold from \$ 25 to \$ 35, most of them were bought by Henderson buyers. Some demand for good horses, but plugs were not wanted.—Cynthiana Times.

Dairy cows should be furnished at least eight gallons of water a day. Some cows drink a little more than this and some less.

Who is **MACBETH?**

The maker who isn't afraid of his lamp-chimneys.

The maker who isn't afraid of his lamp-chimneys.

The maker who isn't afraid of his lamp-chimneys.

### "BIG FOUR"

THE BEST LINE TO

INDIANAPOLIS  
PEORIA,  
CHICAGO.

And all points in Indiana and Michigan.

CLEVELAND,  
NEW YORK,  
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And all points East.

Establishments exclusively furnished on application at City Ticket Office, 115 Pine Street, St. Louis, Mo. 224 Fourth Avenue, or write to E. J. Cron, General Agent, Louisville, Ky.



YOU HAVE NO FRIENDS

It is a sad story, but it is a true story. It is the story of a man who has no friends...

AN OLD-TIME REVIVAL

It occurred in the days of Josiah. The children of Israel had departed from the Lord...

AUTUMN'S FAVORED FASHIONS IN Tailored Suits & Coats

LADIES' TAILOR SUITS in over-kilo and cloths, made with latest style coats; long and short, single or double-breasted, fitted skirts; black and colors \$25.00

ROUTING FLANNEL GOWNS & SACQUES

98c Outing Flannel Gown, fancy stripes, in pink and blue; full length, extra width, all sizes. \$2.50 Ladies' French Flannel

Items of Interest

Have the World Over.

A good friend who is a Democrat is not angry but surprised that he should have mentioned "the top of Hon. Robert T. Faine, whom the Democratic house twice by nominating him for governor of Massachusetts, who leaves the Democratic party to vote for Roosevelt because he invited a negro to dine with him in the White House, and you have never said a word about the many white Republicans who have declared they will vote for Roosevelt because they do not believe in negro social equality. Some I know will vote the Prohibition ticket, some will not vote at all and some will vote for Parker. The Recorder has held nothing about them, and it professes to be impartial."

We assure our friend that we mean to be strictly impartial in politics. We mentioned Hon. T. Faine because we thought it an "interesting item," not that he had changed his party, but his reason for it, that President Roosevelt had introduced negro social equality into the White House, and would keep it up, while Judge Parker would not. It was interesting in view of the fact that he agrees with Parker in everything else, and was such a "profound" Democrat. We beg pardon, if publishing that shows any partiality, and we will "avenge" it by saying that ex-Governor Bowdoin, of Massachusetts, has turned Democrat. So now we have mentioned our "top" on each side, and that we hope is satisfactory.

STATEMENT OF THE HOME BOARD.

There seems to be an erroneous impression prevailing in some directions to the effect that the (Negro) National Baptist Convention, at its recent meeting held at Austin, Texas, declined to endorse, or rather deferred putting into operation, the enlarged plans of co-operation which had been arranged between the Home Mission Board of the Southern Baptist Convention and the Home Mission Board of the National Baptist Convention, and which had been approved by the Southern Baptist Convention at Nashville. The impression that the action of the Convention at Austin was such as to defer the operation of this enlarged plan of work, for at least twelve months, was perhaps created from inaccurate Associated Press dispatches, and upon information derived from that source some of our denominational papers have been led to the conclusion that the plan has been defeated.

STATEMENT OF THE HOME BOARD.

We deem it proper to advise that these reports are not only inaccurate, but on the contrary the plan of work as agreed to by the Boards of the two Conventions, and approved by the Southern Baptist Convention at Nashville was most heartily approved by the National Baptist Convention at Austin. Referring to the action of the National Convention, Dr. R. H. Boyd, Corresponding Secretary of the Home Mission Board of that Convention, in a letter under date of Sept. 27th, writes as follows: "The Board's action was unanimously endorsed—that is to say, the opposition found themselves so hopelessly in the minority that they did not vote at all, and this made it unanimous so far as the vote was concerned. "To our surprise such men as C. S. Morris, of New York; Gen. W. Lee, of Washington, Mitchell, of Kansas City, and Anderson, of California, Johnson of Pennsylvania, and Smith of Maine and a host of other leading men of the North and West were wild in their demonstrations and loud in their enthusiasm in encouraging this move."

Postmaster-General Henry C. Payne died in Washington City the 4th. He had had a long and distinguished career, but his last illness lasted only seven days. He was born in Massachusetts in 1843, and removed to Milwaukee when twenty years old. He has been an active and successful politician all his life. He will be succeeded by Mr. Cortelyou after the election is over. He was a man who made warm friends and equally warm enemies. Sir William Harcourt had died in England. His death is a severe blow to the Liberals, as he was the strongest man among their leaders.

Frederic A. Bartholdi has died in France aged 70. He made his first exhibit at the Salon when he was only 18 years old. He was a painter, but was best distinguished as a sculptor, especially of statues and groups of heroic size. He is chiefly known in this country as the sculptor of the colossal statue of Liberty in New York harbor. Rev. Dr. S. F. Upham has died. He was the Senior Professor in the Drew Theological Seminary of the Methodists, and has long been a prominent man in that denomination.

Against the most earnest protests of the farmers who lived along the course, an automobile race took place last week on Long Island. Eighteen started in the race, but several broke down before they had gone far. There was an accident, of course, and men killed, of course; there always are. But if any are to be killed at all, this race was an improvement on the process, as no spectators were killed. The machinist of one millionaire was killed and the millionaire himself seriously, and it is thought fatally, injured. The race was won by an automobile which ran 732 miles in an hour.

The war news is that Gen. Kurovskis made a speech to his men saying they had expected for seven months, but they were now strong enough to attack. The war advanced against the Japanese and the British at Port Blair, but the British were repulsed. The army has been sent to the army headquarters. Gen. Kurovskis is a brave man and not given to talking the world into his conditions, the fact that he made such a speech indicates that he does not intend to fight a battle, but merely to relieve the tension on

Another awful wreck. A freight train collided with a passenger train a mile from Warrensburg, Mo. The freight had been ordered to wait the crossing of the passenger train. The freight was divided into two sections. One went past the freight flying the red flag which tells that another train is coming, but the men on the freight did not notice the red flag and went on. Twenty-seven persons were killed and 35 injured. Our people are waiting for their lives or the lives of their loved ones to be stopped.

Married in the parlors of the Willard Hotel, Tuesday evening at 8 o'clock, Mr. Lee Grinson to Miss Carrie Fleming, by Rev. W. M. Moll, and Mr. George Adkins to Miss Emma Browning, by Rev. J. P. Scroggs. All contracting parties of Adair county, Ky. They left immediately for the World's Fair at St. Louis.

One thing Josiah did was to cause the people to put away idols. He sent his servants out to cut down groves and break down altars and exterminate every vestige of this abomination which could be discovered. He smote right and left, making a clean sweep. In this he has given us a good example. If we would see the work of the Lord revive we must put away idols. Every thing that has been permitted to come in as a rival of the true God, though it be dear as a right eye, must be given up.

Another step was to repair the house of the Lord. It had been long neglected. The people had lost interest in the sanctuary and permitted it to fall into decay. Josiah was ashamed of the condition of the place which his fathers had looked upon as the meeting place between God and man. He set to work to gather money and to make the house of God beautiful and commodious.

The next thing that happened was the discovery of the Bible. The Hebrews had lost their Bible. No doubt there was a tradition that a holy book in which the law of the Lord was written had existed at one time, but what had become of it no one could tell. When they went about cleansing the sanctuary they found among the rubbish, swept in an obscure corner, the only copy of the word of God in existence. They did not even know how great a treasure they had found, but they brought it before the king.

Christians are apt to find their Bibles when they begin to repair the house of the Lord. Some of them have lost their Bibles. They are buried under a mass of Sunday School lesson leaves, a heap of sheet music, Emerson's works or Shakespeare's plays, stacks of novels or daily newspapers, and perhaps Sunday papers. Go search for them and bring them to the light. When the book of the law was carried to Josiah and read in his presence the king's heart melted within him, because he saw how unworthily the people had departed from the law of their God. Then there was a time of penitence and genuine reformation. The people turned unto the Lord with their whole heart. The passover, which had long been neglected, was celebrated, and such a passover feast had not been witnessed in Israel since the days of Samuel. This is only one of the great revivals of religion recorded in the Old Testament. Similar religious movements have taken place from time to time. The Lord has no stereotyped method of reviving His work. Sometimes the leader is a young man, sometimes an old man, sometimes a prominent man, and sometimes an obscure man, and sometimes the agency of his being made known is by the Spirit of God, and sometimes by the people to repentance and consecration. In

STEWART DRY GOODS CO. Large assortment of Knit Under-skirts, both in cotton or wool; all colors, ranging in price from 50c to \$3.00. Ladies' Mercerized Sat-ten Skirts, in black only; full width; numerous styles.

Table with columns for 'Week Year' and 'Total sales of new crop to date, 1904'. Includes data for 1903, 1902, and 1901.

THE MARKETS. LIVE STOCK. Report for week ending Oct. 8.

Special Home-seekers Excursions VIA LOUISVILLE & NASHVILLE R.R. Includes details about the excursion and contact information.