

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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THE conceit of high church Episcopalianism would be irritating if it were not so amusing. The low church men are modest and sensible. The Churchman fairly loses its head in speaking of Archbishop Davidson's visit to this country. For that it is beside itself is shown by this: "As public interest seems widespread and deep, both in America and England, so the consequences should be beneficial to both National churches." This country has no national church.

THE Watchman makes note of the absence of all religion in the baccalaureate sermons this year. The speakers give good advice, such as any cultivated heathen or infidel might do, but all appeals to Christian motives have been conspicuously avoided. Yet these be Christian colleges, endowed by earnest Christian men.

REV. N. B. Best, in the Interior, tells a great truth which is forgotten in these bustling days. He says: "The truth of human nature is that no real help can ever be given anybody except there is friendship to carry it. Yet it is common to think that people who need help can be helped off-hand by just running over to them and doing the kind thing their necessities seem to require."

THERE were 14,000 who professed religion in the meetings held by Dr. R. A. Torrey in London. There was no signing of cards. Dr. Torrey made the men rise and give their experience. The first who did so was Col. Beauchamp, son of a lord. Since his conversion he has been doing personal work for the salvation of souls. He does not intend to be a preacher. He is a soldier, but he never misses an opportunity to urge his friends to repentance.

AN interesting incident of the Torrey meeting was told by Mr. Alexander. A young man was just across the street on his way to the theatre when the congregation began singing Coronation. He stopped, listened, went into the meeting, listened to the sermon and was converted.

SPEAKING of the revival in Wales, a Welsh minister, Rev. T. C. Williams, said that every meeting held in Anglesea turns into a revival meeting. When the magistrate's court was convened there was some delay while waiting for the business to go on the people present began singing, "A way is found to forgive sins."

Our business is not to build quickly but to build upon a right foundation and in a right spirit.—Joseph Parker.

## The Revival We Need.

BY GEO. B. EAGER, D.D.

Account for it as we may, the present age differs in no respect from the one that preceded it more than in regard to the sturdiness of religious convictions. Scepticism, not in its primary and better sense of a healthy spirit of inquiry, a disposition to look narrowly into things before accepting them as true, to "prove all things" and "hold fast" only "to that which is good," but in its secondary and sinister sense of morbid doubt, of diseased uncertainty, of disinclination to believe, is characteristic of much of the thinking of our times. Men, to be sure, are still found to whom doubt is only a means of reaching conviction, who hate shams, who love truth too passionately to put up with anything less or other, men of such doubt, we may believe as the poet had in mind when he sang—

"There lives more faith in honest doubt,  
Believe me, than in half the creeds."

But how many there are who doubt for the mere sake of doubting, as if they thought there was merit in uncertainty, and how many whose only "creed" or "profession" is "not to believe?"

Take this man, for instance, as a representative—we have all met him—the man who says he is "confused," "doesn't know what to think about religious matters." He has heard that new light has broken upon the world from the monuments, but he doesn't know what the light is. He has seen a headline in some paper that something has been dug up somewhere, some "code" or something or other, but he doesn't know just where or what. He has heard that there has been commotion in some theological seminary, but just what was the nature or cause of the commotion he does not know. He has read in a newspaper that fault has been found with a certain creed, that they are busy now modifying it, that Rev. Dr. Blank has given up belief in some articles of it, etc., etc. But the reason and meaning of it all he is not able to discover. He was brought up in a Christian home, has been standing on the outskirts of the Christian crowd all his life; he knows that something is going on at the centre, but just what it is for the life of him he can't tell.

Or take this man: "Well, there are two sides, you know, to every question," is the way he meets you, "and if a man is going to be fair," he quietly continues, "he must consider both sides." If you urge him, ever so lovingly, to become a Christian, he replies, "I'm thinking about it, but there are two sides, you know;" and the scales into which he throws the arguments pro and con are about evenly balanced, so far as he can see, and he is waiting still for them to kick the beam. Alas! we marvel at the man and sorrow for him, too, for his hair has grown gray, there are furrows in his cheeks and the shadow of death is falling across his face, but he is still repeating, though somewhat nervously now, "There are two sides, you know!"

Then here is a man of another type—an avowed agnostic. He does not know, and is convinced that he cannot know, about these mysteries. Religious matters are quite beyond him—they are beyond everybody; such themes as God, the soul, immortality, and so they are not profitable. One cannot reach certainty in re-

gard to any of these matters, he insists, therefore it is the part of wisdom to give one's time and thought to other things. "One world at a time—one world at a time," is his motto. The only two things that our agnostic is absolutely sure about are, first, that he cannot know anything about religion, and then that you cannot either.

To deepen the general uncertainty and confusion, here is the religious man of timid heart, who is in a chronic state of alarm. He is afraid of the higher criticism, of the new theology, of the new psychology, of the German philosophy, of French scepticism, and, indeed, of every form of modern scientific investigation. He is concerned for the Ark of the Lord lest it be upset by one or all of these things. He puts on a brave face, and speaks with a great tone of assurance, but in his heart of hearts he is afraid of thorough investigation. "Possibly," he tremblingly says to himself, "if we only thought deeply enough we might discover that some of the things we believe are not true." "We'd better let well enough alone, and not bother ourselves to probe too deeply."

"Isn't he a believer?" you ask. Why, to be sure—at least he thinks he is. He is a "member of the church," he "accepts all the doctrines," he "believes every word in the lids of the Bible," but why he believes he cannot tell—he is not able to give a reason for the hope that is in him. In the presence of these others, all arguing about their unbelief and giving reasons for it, he is silent. He is a "Christian," we will grant, but his belief is not positive enough, and he is not well enough posted about these things to be able to tell these men why he is a Christian, or to defend the faith once for all delivered to the saints. The Robert Elsmere are not all dead yet, if we are living in an age that is in the main more constructive than destructive. In Mrs. Ward's famous novel, you remember, she represents a contest between Squire Wendover and her hero, Robert Elsmere. The Squire is not a believer in Christianity, "as church people teach it." He is very plausible and has a weighty way of "suggesting" things. He drops a few remarks against miracles and claims of Jesus, and Robert Elsmere capitulates at once. Not a word of argument does he offer, not a syllable of protest—he simply surrenders. Now, despite the fact that Mr. Gladstone and others thought the picture of the novelist "ridiculous," Mrs. Ward was painting true to life when she painted it. Many a young man has gone down in our day just as Robert Elsmere went down; and, if I mistake not, many another is destined to go down the same way. There is something in the homes from which they have gone out, something in the society in which they are living, something in the spirit of the age, something in the whole atmosphere and tendency of the times that is undermining the faith and evaporating the convictions of thousands and putting to the test the faith and character of even the sturdiest. We cry aloud for "revival," and we organize schemes of evangelism on the grandest scale, but the revival we most deeply need is one that will make sin and Christ and the Bible more real to us, and that will issue in sturdier and more positive convictions. O for a church militant! There are blessed signs of a quickened life, of an awakening of con-

science, of a returning passion for righteousness. But never until Christians themselves, in private and in public, in the home and in the place of business, on Monday as well as on Sunday, have more positiveness of religious faith, more enthusiasm of virtue, more sturdiness of conviction, and more courage of their convictions, will they be found standing up against these subtle or blatant enemies of the faith, defending themselves against those who talk against Christ and his claims, and going forth like Christ himself, God-sent on the heavenly mission of teaching transgressors God's ways that sinners may be converted unto Him.

## Beyond The Curtain.

The life which we are living now is more aware than we know of the life which is to come. Death, which separates the two, is not, as it has been so often pictured, like a great thick wall. It is rather like a soft and yielding curtain, through which we cannot see, but which is always waving and trembling with the impulses that come out of the life which lies upon the other side of it. We are never wholly unaware that the curtain is not the end of everything. Sounds come to us, muffled and dull, but still indubitably real, through its thick folds. Every time that a new soul passes through that veil from mortality to immortality, it seems as if we heard its light foot falls for a moment after the jealous curtain has concealed it from our sight. As each soul passes, it almost seems as if the opening of the curtain to let it through were going to give us a sight of the unseen things beyond; and, though we are forever disappointed, the shadowy expectation always comes back to us again, when we see the curtain stirred by another friend's departure. After our friend has passed, we can almost see the curtain, which he stirred, moving tremulously for awhile, before it settles once more into stillness. Behind this curtain of death, St. John, in his great vision, passed, and he has written down for us what he saw there. He has not told us many things; but he has told us much; and most of what we want to know is wrapped up in this simple declaration, "I saw the dead, small and great, stand before God." I think that it grows clearer and clearer to us all that what we need are the great truths, the vast and broad assurances within which are included all the special details of life. Let us have them, and we are more and more content to leave the special details unknown. With regard to eternity, for instance, I am sure that we can most easily, nay, most gladly, forego the detailed knowledge of the circumstances and occupations of the other life, if only we can fully know two things—that the dead are, and that they are with God.—Phillips Brooks.

A poet represents one coming up to a gate on a mountain-side, over which were written the words, "The Gate of Death," but when he touched the gate, it opened, and he found himself amid great brightness and beauty; then, turning about, he saw above the gate he had entered the words, "The Gate of Life." If we are in Christ, death is abolished, and the point which earth calls the point of death is really the point of life.—Rev. J. R. Miller, D.D.

## A Dangerous Suggestion Exposed.

BY JOHN L. D. HILLYER.

In the RECORDER of the 15th of June, I find the following paragraph:

"W. E. Cursons, a Baptist of Johannesburg, says there is too much liberty among Baptists, and that there should be 'a governing body with legislative authority over every church.' Dr. MacArthur, of New York City, thinks the President of the Baptist Pan-convention of Northern and Southern and colored Baptists ought to have authority and that the moderators of our General Associations ought to have the authority of Methodist bishops."

The suggestions of W. E. Cursons and of Dr. MacArthur are extremely dangerous. Reasons for our close adherence to strict church independency are many and are well known. One reason which springs from the nature of the human mind, which, of course, the Holy Spirit knew ought to control this question, though it has not been generally considered. In an article published seven or eight years ago in the RECORDER on "Church Propagation A Priori," the writer put in the following paragraph:

"These churches are independent bodies, each directly responsible to the Lord for its faith and practice. This fact, of necessity, makes each church hold the Bible to be the only rule of faith and practice. If it were otherwise, if churches could combine by councils, synods, or conferences, or by colleges of bishops into any sort of universal power, there would at once be a strong temptation to assume authority in the matter of church government and practice, and even over the ordinances themselves. But so long as churches are kept distinct, as they evidently were in the New Testament period, they will each adhere to the word of God as the source of all authority, and will combine for no purpose except to execute the Lord's work where combined effort should be best, and incidentally to aid one another to understand more clearly and adhere more faithfully to the Word. I am persuaded that the Lord intended, by the system of independent churches, to keep from those churches the temptation to use authority not given in the Word. Every other form of church government has yielded to this temptation, more or less."

This is the theory; the condition easily arises, when religious communities form general bodies that are entrusted with ecclesiastical power. They legislate, they adjudicate questions for their constituent bodies, and immediately they intervene between the churches and the Bible.

It was just this that came to pass one hundred and fifty years after Christ, when the "synods" began to legislate for the churches and Presbyterianism began. When one hundred years later the device of clothing a metropolitan bishop with authority over provincials was adopted by ecclesiastical councils, Episcopacy was born, and three hundred years later, when by the idea of making the bishop of Rome "universal bishop," Papacy came into being.

This course of history followed the natural grooves of human nature. To prevent it, to preserve the authority of the Bible intact in every church, the Holy Spirit led the apostles to organize separate, independent churches. These churches were taught to act for themselves, in full sense of their responsibility.

If now, we should accept even in a modified degree, the suggestions of the paragraph quoted from your issue of the 15th of June, the "authority" superimposed on the churches would destroy the claim "that we make the New Testament our only rule of faith and practice." No individual, no assembly, can claim that principle unless it is left absolutely free to adjudicate all religious questions for itself. Churches, therefore, are made up of individuals who are of one accord on leading religious questions. General bodies composed of such assemblies are pos-

sible only as they agree in the common convictions of the several separate assemblies; and each of these assemblies closely reserves to itself the right to govern its own work in accordance with the teaching of the New Testament as it sees it.

The claim made by Protestant denominations generally, that the New Testament, or the Bible, is their only rule of faith and practice, is absurd at the very threshold, for their "confessions of faith," their "standards," their "disciplines," and the decrees of their governing bodies come between their people and the authority of the Word of God. The members must not interpret the Word for themselves, but must obey the higher powers. And this condition would follow immediately if Baptists should accept the ideas of Dr. MacArthur and our South African brother. We want no mediary between the servant and his Lord. We want no modification of soul liberty. The Christian world has been learning from us on this question since the days of John Huss, and it has been coming towards us for two centuries. As faith expands and enlightenment grows the principle of direct responsibility to God will grow more and more in favor. It is little short of treason for us to talk about surrendering it now.

Individual responsibility and church independency are essentially the same, and are absolutely inseparable. The individual must serve the Master and be answerable to Him in all things. He is required by the will of the Master to unite with others, *with whom he is in accord*, in the formation of churches. These churches are held together by nothing except the covenant of agreement. There is absolutely no coercion. Each member is enjoying his soul-liberty absolutely. These churches are charged by the Lord Himself with certain duties. The obligation rests upon the church as a body. It also rests upon each member of the church, not because the church imposes the obligation, but because Christ does. The church will be held responsible to the Lord for its conduct in respect to His work, and it will be dealt with by Him for its treatment of the trust He has laid upon it. This responsibility is directly to the Master. Some have denied that churches, as such, are answerable for their conduct; but the messages sent to the seven churches show that each church is answerable to the Lord, and is subject to His providential discipline. And these messages show further that each church is dealt with separately, and that there is no intervening power between the church and Christ; and the only authority the church has over its members is to deal with them when they become "disorderly," that is, when they violate the covenant of agreement between the members thereof.

If the foregoing is a truthful presentation of the vital powers of the churches, Dr. MacArthur, and all those who want a "stronger" government, are wrong. Rome, Georgia.

We are blind with regard to the future; it is as if we had no vision at all; we may not boast of to-morrow, because we know not what one day may bring forth. We know the history of the day that is gone, but what is coming in the morning not the wisest man can tell. God keeps to-morrow in his own hand; but this we know, that we shall be led and upheld and comforted; our perplexity shall be relieved, the crooked places shall be made straight, the rough places plain, and even the valleys shall be exalted; a new song will be in our mouth at the close of the day; if we have to sing of judgment, we shall also have to sing of mercy, for God's way towards us is one of judgment and of love.—Joseph Parker.

M. A. Summers writes: "I have carefully examined a copy of Glorious Praise, and am much pleased with it. Contains the largest number of excellent songs I have found in any one book."—Parkersburg, W. Va.

## The Boon and Bane of Libraries.

BY R. T. MIDDLEDITCH, D.D.

Mr. Carnegie's gifts for libraries are now reported at more than forty million dollars. His munificence in this direction is deservedly extolled. It is good to find a millionaire who realizes that he ought to do great things for the welfare of society. There can be no doubt that the multiplication of free libraries is a great boon to many thousands. There are hosts of people who hunger for books which they cannot possibly buy, and the opportunity to read them without cost will be highly prized.

Yet these libraries will not be without their drawbacks. For many persons the opportunity of access to a large number of books is likely to be unprofitable. Those who have access to few books are likely to be economical with a prized volume. They limit their reading so that their enjoyment may be prolonged. At the same time such reading is of enhanced intellectual benefit. There is often more real knowledge in a farmer's household with a few good books than in city homes, where there is a superabundant supply of printed matter.

A very large proportion of the books taken from libraries are volumes of fiction. A record of the Chicago Public Library shows that over forty-five per cent of its circulation was of novels. Fiction seems to be so generally sought after that we may almost accept the dictum of a recent writer that "ultimately the novelists for the grown and ungrown will drive the writers of other sorts of books out of the business."

There is especial reason to fear that our free libraries will not be altogether a blessing for young people. With thousands of volumes at hand they are likely to form a skimming habit and rush through story after story with almost telegraphic speed. In the case of many young people, studies will be neglected and the "midnight oil" will be burned without profit to the mind, and to the impairment of health. Many books will be read whose tendency is not to ennoble the life, but rather to leave a detrimental influence.

Lord Roseberry is credited with the remark that the average reader spends to much time in "munching crab apples, unconscious of the choicest fruits of the tree of knowledge." In this connection these words from the "Notebooks" of Matthew Arnold are worth remembering: "The importance of reading, not slight stuff to get through the time, but the best that has been written, forces itself upon me more and more every year I live; it is living in good company—the best company—and people are generally quite keen enough, or too keen, about doing that; yet they will not do it in the simplest and best manner of reading."

A large library is not always really helpful to a minister. Literary gluttony is a prevalent evil. Principal Forsyth says: "Many ministers read too much. They read in mental sloth, and it breeds in them no mental courage. They do no more than read; they never wrestle." Some of the greatest preachers have had little affinity with book worms. We find F. W. Robertson declaring, "As to religious books, I could count on my fingers in two minutes all I have ever read, but they are mine."

Many authors, lamenting their poverty in books, have used brains instead of eyesight, producing works of value where otherwise they might have become merely critics. Dr. Alexander Whyte reports Thomas Boston as saying: "My scarcity of books was a kind of providence to me, for it made me think out the thing." So he said: "I plied my books," and Dr. Whyte says that both the substance and the style of his books "was the reward of his incessant plying of his few great books and of his place among men." It is probable that if a large library had been accessible to Bunyan, he would not have achieved any such book as "Pilgrim's Progress."

There can be no doubt that many people would be more profited if they read fewer books, however good their style or matter. They would surely be more likely to "mark, learn, and inwardly digest."—Christian Work.

## What Christ Teaches About Judging Others.

One cannot help feeling as he reads the account of the early ministry of Jesus that in it there was a constant mingling of severity and tenderness. We find him weeping over Jerusalem, and yet it is the same Saviour who drives the money changers from the temple. We find him holding little children in his arms, and the scene suddenly changes and, behold! he is turning upon men to rebuke them for their hypocrisy! The same lips which framed the sentence, "Come unto me, all ye that labor and are heavy laden," spoke the sharp words to the people following him, "How shall ye escape the damnation of hell?"

The spirit of the Christian is the spirit of love and gentleness. Yet there are times when we must rebuke sin and take no compromising position in the presence of evil. To be censorious, however, is to be unChrist-like and a disloyal follower of Jesus.

There are certain things to be said about censoriousness. First: It is dangerous; for in judging others, we court judgment ourselves. The critic is, as a rule, unpopular, and it is distinctly said in the Scriptures that if we do not forgive others, God will not forgive us. To be censorious is, oftentimes, to nourish an unforgiving spirit, and so both from man and from God there is danger to the man who judges his brother.

Second: It is frequently hypocritical. We have, most of us, found that in proportion as we have become quick to discern the faults of others, we have less and less discerned our own shortcomings, and frequently when we have found faults in other people, they are but the reflection of the faults in our own lives. My own experience is that when I have been censorious I have found, when I stopped to consider, that there was more cause for complaint concerning myself than against those against whom I had lifted my voice.

Third: It is useless. So long as there is any inconsistency in our own lives and others can see this, we can have no power in turning them from the way of sin.

There are certain principles which must always prevail in the life of a Christian, if he is able fittingly and effectively to bring others to repentance.

First: He must right himself with God, not that he may live a sinless life, but he must show by his very spirit that it is his constant aim to do that which he would ask others to do.

Second: He must be right with his fellowmen. It has been said that a man is no more nearly right with God than with his fellowmen, and a quarrel between Christians has, oftentimes, sealed the lips of the one who would rebuke the sinner and has made ineffective his words.

Third: There is no way to be right with God and men except by constant fellowship with Christ and uninterrupted communion with him. There must be quick confession of sin. We ought not to close our eyes in sleep with an unconfessed sin in our heart.—American Messenger.

If quiet and peace could only be had by withdrawing from the duties and occupations of active life, then quiet and peace for most of us could never be. It is not in our power to fly to some far and still retreat in whose quiet we may escape the evils and troubles here. And the corner will never be found in this world where care and evil shall be unknown by human beings. But the peace which the Saviour gives his own is peace of heart and mind amid daily duties. It is that "central peace" which may subsist at the heart of endless agitation.—A. K. H. Boyd, D.D.

Subscribe for the Recorder.

**Interdenominational Comity.**

BY PARLEY D. ROOT.

That the spirit of interdenominational comity, as we understand the term to mean, prevails to a great extent within the Baptist ranks, there is no question, for to have it otherwise would be to collide with one of the most cherished and sacred principles for which we have ever contended and which we believe is in harmony with the teaching of the New Testament. To construe the meaning of this term in any way so as to come in collision with the advancement of what we regard to be the New Testament church, is to take a position which should never for a moment be considered.

Some years ago an article on this subject appeared, in its strained connection, in one of our religious papers, but I paid but little attention to it, believing that such a position, while it might receive the endorsement of Pedobaptist organizations, could obtain no footing among us, as Baptists. Since then I have failed to see the subject mentioned in any Baptist paper, and naturally inferred that the effort to bring about such a thing was from the fruitful mind of some ardent advocate of "union" sentiment, and so passed it by as not worthy of thought.

Coming to Vermont, I was not prepared to meet the subject, as I was informed that the "new inventions" which have now-a-days secured so large a following among Baptists had not been favorably regarded, while the "old doctrines" so faithfully advocated by our "fathers" were rigidly adhered to. Imagine my surprise in being directed to the minutes of the Vermont Baptist Anniversaries for 1904 to see in the report of the Convention at Newport, Vt., Sept. 27 and 28, the following:

**"INTERDENOMINATIONAL COMITY. CONSTITUTION.**

- "1. That interdenominational comity is both needful and practicable in Vermont.
- "2. That there be appointed a commission consisting of five members from each evangelical denomination in the state, that shall be known as the permanent commission on interdenominational comity.
- "7. That interdenominational comity shall be understood to mean that no community in which any evangelical denomination has any legitimate claim shall be entered by any other denomination without conference with the denomination or denominations interested, through their official agencies, such officials to be designated by each denomination.
- "8. That interdenominational comity shall also be understood to mean that a feeble church should be revived, if possible, rather than a new one established to become its rival.
- "9. That interdenominational comity shall further be understood to mean that when any denomination begins Gospel work in any destitute section, it shall be encouraged to develop that work without other denominational interference.
- "10. That in case of any disagreement upon any of the points already named, or upon any others that may arise, the whole matter shall be referred to the permanent commission on interdenominational comity for final adjustment.
- "11. That temporary suspension of church work by any denomination occupying a field should not be deemed sufficient warrant, in itself, for the entrance into the field of any other denomination. Such suspension should be deemed abandonment, only when a church or community has had no regular religious services for an entire year, at least."

I would not be surprised to see such a constitution in the minutes of a Pedobaptist convention, but rather would feel that it would be consistent with the views held by such organizations, but I confess that I am surprised to see it in the minutes of a convention represented by messengers from Baptist churches throughout a whole state. To me it looks like an acknowledgment on the part of Baptists that there were sections where a Baptist church had no place. I see in this minute what to me is a solution of the question, Why Baptist churches are not found in all of the centers of trade throughout Vermont? There are many towns and villages in the state with populations from 1,000 to 3,000 or more, which have no Baptist church and every effort to organize one in their midst is looked upon with disfavor even by such as profess to be Baptist who live in them.

The writer lives but a few miles from a thriving manufacturing village of upwards of 3,000 inhabitants, where are to be found Unitarian, Universalist, Congregational and Methodist organizations, each having a pastor, but no Baptist church. Thinking that it would be agreeable to such as held to Baptist principles to have an occasional Baptist service, I appointed a meeting in a hall in the place on a Sunday afternoon, and gave notice of it, but upon my arrival found but fifteen or eighteen present. Thinking that the notice was not generally known, I left another appointment for the following Sunday, and notices were handed to the pastors of several of the churches, with the request that they read them to their congregations. The next Sunday came, but instead of a larger congregation, it was considerably smaller. I was told that the notices given to the different pastors to announce were not read. Being desirous of learning why such as professed Baptist principles, of which there were half an hundred or so in the village and community, were not present, I was informed that inasmuch as they had found church homes among the different organizations in town, that they preferred remaining where they were to undertaking the organization of another society. That other Baptist ministers had undertaken

the work to which I had given myself and met with the same result.

Since seeing the minutes of the Baptist Convention of the State, I am not at a loss to understand the cause of my disappointment. It would have been a surprise to have had it otherwise. This state of affairs is the legitimate fruit of the spirit imbibed by the different Baptist churches throughout the state.

To say that the Baptist churches of Vermont, or any others who pursue the same course, have entered upon the sure road to ruin their organizations and build up Pedobaptist interests in their stead, is not putting it any too strong.

If Baptist churches have nothing for which to contend in contradistinction from other religious organizations, the sooner we give place to them the better. But we have something for which we are to contend.

A Baptist church is emphatically a divinely organized institution, and the only divinely organized institution in the world. Being composed of regenerated souls who have put on Christ, by a burial into His death and resurrection to a new life; officered according to the model given in the New Testament, by a pastor and deacons, and who are commanded to "earnestly contend for the faith once for all delivered to the saints," which is true of no other organization, there is a place for such an organization, however many other religious organizations in the place there may be, and no one who is true to the interests of such a church can carry out his obligations to the great Head of the church and give way for any other.

The matter of advocating the doctrines to which we hold in any place, is not a matter of volition with us. We are not at liberty to compromise with organizations holding different views from those which we believe are taught in the New Testament. Well would it be for such as are wont to think lightly of the teaching of the word of God, who for any reason neglects to lift up the standard of truth as taught us by Christ and the Apostles, to read carefully and prayerfully the words of the glorified Christ given John on the Isle of Patmos, and give earnest heed to them: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book."

Whatever others may do or say, no one can have clean hands and be free from acting deceitfully who pursues any other course save that given us in the Word of God and which is in perfect alignment with the teaching of Christ and the Apostles.

In its legitimate scope, "interdenominational comity" means that there shall exist between us as Baptists and the different denominations a spirit of courtesy, civility, amenity, politeness, suavity, urbanity, affability, good breeding and good manners, which could not be avoidable if the Spirit of the Great Head of the church pervaded the hearts of such as make up the church; but it does not mean that we are to give way for other organizations and neglect to advocate what we believe to be the teaching of Scripture, because some other organization or denomination may have gained a foothold in some community where we would labor in the building up of the cause of Christ, according to the light which has been imparted to us.

Such a position should not receive the indorsement of any organization or individual claiming a place in the Baptist ranks.  
North Springfield, Vermont.

**Preaching To Win Souls.**

BY REV. THEODORE L. CUTLER, D.D.

"How far do your chief American preachers aim at the conversion of souls?" This question, once addressed to me by the 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 key-note 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 Whitefields 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 only Saviour. Out of these wise labors grew the mighty Methodist church with its world-wide labors and philanthropies.

The question which my beloved British brother addressed to me is pertinent to every minister of the Gospel: "How far do you aim mainly at the conversion of souls?" No minister is likely to succeed in what he undertakes with only half a heart; certainly he can never do what he never even 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 things and helpful things; but if you stop

short of leading immortal souls to Christ your ministry in one vital point will be a failure. 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" of 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 means me." "Thou art the man," sent David's arrow into Nathan's heart. Pray to 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.

Don't be afraid of the word "Hell" any more than of the word "Heaven." The too common assertion that the faithful, tender and solemn presentation of the divinely revealed retributions of sin, is an attempt to "scare people into religion" is utterly preposterous. As the ambassadors of Jesus 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 would never 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 weighty 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 doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Nobody 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. Go down to the roots. When you have made a sinner see himself, then point him to the all-sufficient Redeemer, whose atoning blood cleanseth from all sin. This was Peter's style of preaching at the time of Pentecost, when three thousand souls were convicted and converted in a single day. When you are preaching repentance you cannot be too pungent; when you are offering salvation through the Lord Jesus you cannot be too winsome and beseeching.

It goes without saying that 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 immediate acceptance of Christ. Once 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 a hundred persons. Watch for the presence of the Holy Spirit! Listen for the first drops of the blessing; and then gird yourself for the happy work. There is no ecstasy this side of Heaven comparable to that of winning souls to a new life and to the life everlasting. "It is my heaven on earth," said Samuel Rutherford, "to spend my days in gathering in some souls to Christ."

I hear some people talk about "modern methods" of evangelization; but I have not yet discovered any improvements on the methods of Paul and of Peter, of Wesley and of Whitefield, and of Spurgeon. We have not yet outgrown the Bible, or the need of the Spirit, or the power of prayer. God never means that this world shall advance a single inch beyond the Cross of Calvary. Plant yourself beside that Cross! Preach Jesus Christ right there, and He will "draw all men unto Him." This method of soul-winning is no more obsolete than yonder sun blazing in the mid-heavens.—New York Observer.

We have most of us realized, I suppose, that the only irritating thing about scepticism is that it does not exist. A really open mind (which, as Mr. Chamberlain truly says, means an empty mind) would be a very charming thing; it is a very charming thing as it exists in babies in long clothes. But the trouble is that to leave a child's mind empty does not mean that it will remain empty; it only means that it will be filled with silly things. He will not be a sceptic; he will merely be a fanatic for fifth-rate causes. Where the human mind is not fed with any doctrine at all, it is simply at the mercy of the first mean sophistry or twopenny cynical generalization that it may hear from a fast schoolfellow or a vulgar employer. Where there is nothing there is Satan. Where there is no concern for moral or religious offices, there is either a fussy and tyrannical concern for cuffs and collars or (what is almost worse) a fussy and tyrannical concern for Liberty ties and Jaeger shirts and all the heathen horrors of art and hygiene. When you break the big laws you do not get liberty; you do not even get anarchy. You get the small laws.—Chesterton.

Freedom is a valuable asset, no doubt, and we are duly grateful to our forefathers for their self-sacrificing effort to secure it for us. But when it is used for the annoyance and discomfort of others, as is habitually done on our national independence day, and for many days before and after, it ceases to be freedom and becomes a disagreeable sort of tyranny.

**..Literary..**

Any book here noticed can be had at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

The Treasury of Religious Thought for August has the following contents: Sermons: The Central Theme of the Gospel, Rev. Jacob W. Kapp, D.D.; The Light of the World, Rev. Russell H. Conwell, D.D.; The Moral Law in the Laboratory of Life, Rev. Merle A. Breed. Outlines and Leading Thoughts of Sermons: Faith Mastery, Rev. Frederick F. Shannon; Righteousness More than Rules, President Arthur Hadley, LL.D.; Temple and Priesthood, Rev. Cornelius Woelfkin, D.D.; Progress through Personality, President J. F. Gonder, D.D., LL.D. Sermon in Illustration: The Hand of Christ; The Pastor and His Greek Testament, Prof. Geo. H. Shodde, Ph.D.; Science and the Supernatural, III, Sound, Joseph Hamilton; Editorial: Current Thought and Events; Movements Among the Churches, Rev. Charles H. Small; The Vision of God, James E. C. Sawyer, D.D.; The Pastor and His Work; Christian Edification; Home and Family Life; Temperance; Thoughts for the Hour of Prayer; Prayer Meeting Topics, Rev. G. B. F. Hallock, D.D.; Young People's Meeting; Sunday School Lessons; Illustrative Incidents, Rev. Clarence A. Vincent, D.D.; E. B. Treat & Co., Publishers, 241-243 West 23d Street, New-York.

The Homiletic Review for August, is out in good time, and it fully sustains the standard of this strong periodical. This monthly is a good deal larger than it used to be, there being now eighty-two pages of reading matter in it, besides the advertising pages. Its contents are under six or seven different sections. It opens with several pages of Editorial Comment, and this is followed by three or four articles on general religious themes. Then come Sermonic Suggestions, Studies in Bible Themes, Pastoral Helps, Sermons and Addresses, and Illustrations for Pulpit Use, in order. Here there is much that is of use for the minister who will employ its varied contents wisely. It is well worth \$3 a year, its price. Published by Funk & Wagnalls Co., New York.

**The Divinity of Jesus.**

BY REV. O. P. GIFFORD, D.D.

In the Epistles Paul says nothing about the divinity of human nature, nor of the humanity of God, but much of the gulf between man and God, of the need of regeneration of human nature to become divine. But it is said if Jesus were divine, if he were the Son of God, then his crucifixion was a theatrical show, silly, meaningless. Nay, the meaning is: God manifest in the flesh, lifting the world back to himself. If he were merely man, then indeed it were a theatrical show, silly, without meaning. The death on the cross, a thousand times passed through, would be but a show; a hundred thousand have died on crosses. Not a man, save Jesus Christ, wrought redemption by his death on the cross. Think you enough of his own righteousness is left over after forming the character of any living man or dead man, to redeem another man? Go to Calvary. Strip the two other crosses of the thieves; put in their places Plato the philosopher and Moses the law-giver. Would they have done what Jesus Christ has done? Would Plato and Moses have died as Christ died? Tell me how much their suffering would mean to men; how much salvation their death would bring to the world? How much more than enough righteousness and morality for himself had Moses from the Hebrew law? None. Surround Jerusalem with crosses as the great Roman general did. Crucify six hundred at a time. Add together all their righteousness. Would there be enough to save a living soul, to lift the burden of sin from a single heart?

The power of the Crucifixion is tremendous. The thought is, God manifest in the flesh. Christ's point of contact with us is in his humanity. Christ's power in us is his divinity. When I stand and look at Jesus Christ, begotten of the Holy Ghost, born of the Virgin Mary; when I study his miracles and teachings, how he died on the cross, opened the tomb; when I study what he has been to the world for eighteen hundred years, I witness: "My Lord and my God." I surrender to him. There is not, in any other man, there never will be, there never can be such power and might in all humanity. For there is human nature in man, there is divine nature in the Son of the living God. The men who believed in Jesus Christ, the Son of the living God, went out to conquer the world. Beloved, the world is not Christianized by the teaching of the divinity of man and the humanity of Christ, but by men who have taught the humanity of man and the divinity of Jesus Christ.—Examiner.

"Mamma," said the pretty fluff-haired girl. "I think I ought to go to cooking school, don't you?" "It isn't necessary, my dear," replied the mother. "I can teach you to cook." "But that would never do, mamma," protested the fair daughter, "you only know how to cook the ordinary things that people really eat."—Cincinnati Enquirer.

You will do us a favor by mentioning the Recorder when answering advertisements.

## Sunday-School Lesson

SUNDAY, SEPT. 3.

### THE CAPTIVITY OF JUDAH.

2 Chron. 36:11-21.

Motto Text.—"Be sure your sin will find you out."—Num. 32:23. "Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem."—Zedekiah was the weak and wicked son of the good and strong Josiah. He was the youngest son. "And he did that which was evil in the sight of the Lord."—The evil which is especially mentioned is his refusal to obey God who spoke to him through the mouth of Jeremiah. It is evil in God's sight to refuse to obey the commandments in the Bible. God cannot be disobeyed with impunity. His disobedience was due in large part to his cowardly weakness. He was afraid of offending the princes and yielded to their evil counsels.

"And he also rebelled against King Nebuchadnezzar, who had made him swear by God."—In the fourth year of his reign Nebuchadnezzar sent for him to come to Babylon and made him take an oath of obedience (see Ez. 17:11-21). Instead of keeping his oath, Zedekiah intrigued with Egypt and trusting to help from that country broke into rebellion. This was in the eighth year of his reign. "But he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel."—Jeremiah urged him to give up idolatry and worship the Lord. Had he and his people repented and served God, God could have freed them from the power of Nebuchadnezzar. Without God rebellion was madness.

"Moreover, all the chief of the priests and the people transgressed very much after all the abominations of the heathen."—So soon had all the work of Josiah passed away. The priests were leaders in sin. The chief priests were the heads of the twenty-four courses into which the priests were divided. See Chron. 1:3-19. "And polluted the house of the Lord which he had hallowed in Jerusalem."—Ezekiel tells us some of these abominations carried on in the temple: Hebrew women worshipped the Babylonian god Tammuz; seventy elders offered incense before vile pictures of heathen gods, and men turned their backs to the Holy Place and worshipped the sun. Our churches correspond to the synagogues; our hearts are the temple of God. How guilty we often are in worshipping money, or self, or the world in these temples of God! Vile as were these old Israelites, we cannot throw the first stone at them.

"And the Lord God of their

### The Itch Fiend

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fathers sent to them by his messengers."—Ezekiel and Jeremiah were the leading ones among the prophets though there were others. Many and earnest were the messages they brought. "Rising up betimes and sending."—A graphic figure which represents God as very eager for them. He would not willingly punish. All He could do was done to save from the consequences of their sin and folly. "Because he had compassion on his people and on his dwelling place."—They were his chosen people and were also beloved for the fathers' sake. And God would have his temple freed from pollution so that it need not be destroyed. The prophets warned them faithfully of the terrible punishment which was coming upon them if they did not repent and cease from their idolatry. But alas! the hearts of the sons of men are fully set in them to do evil.

"But they mocked the messengers of God, and despised his words and misused his prophets."

—One verb means they ridiculed and scoffed at the prophets; the other that they did them bodily injury. Jeremiah was beaten and imprisoned, and Uriah was put to death. This was their answer to God's mercy which called them to repentance. Then followed the judgment of his justice. The day of grace was over, and His wrath fell on them. Sinners should not forget that there comes a time when their day of grace is over and they are left to their hardness of heart and to eternal death in hell.

"Therefore he brought upon them the king of the Chaldees."—Nebuchadnezzar, whose father, pushing north from the Persian Gulf had conquered Babylonia. He besieged Jerusalem, but gave up the siege for awhile to go and attack the Egyptians who were marching to aid Zedekiah, when he returned to Jerusalem. After the siege had lasted a year and a half, the Jews fighting with all the bravery for which they were famous, the Chaldeans captured the city. "Who slew their young men with the sword in the house of their sanctuary."—Show how thoroughly they killed out the young men, even killing those who took refuge in the courts of the temple. They spared neither sex nor age, killing even the very old.

The temple had been spoiled in the days of Jehoiachin, but Nebuchadnezzar made thorough work this time, carrying off everything and destroying the temple itself. The wall of the city was destroyed that it might not in future be able to make such resistance again, and all the finest buildings were destroyed.

"And them that had escaped from the sword carried he away to Babylon."—Jeremiah estimated the number he carried away at this time to have been 745. More had been carried off on two previous occasions. Nebuchadnezzar emptied Jerusalem.

And then follows a verse the lessons from which have not been laid to heart as they ought to be. God had commanded (Lev. 17) that the land should not be cultivated every seventh year, and He had warned them (Lev. 26, 34, 35) that if this command was not obeyed they should be carried into captivity and the land left to enjoy her Sabbaths. All Israel ignored this command. Kings like David, Hezekiah and Josiah; prophets like Elijah and Isaiah simply ignored it. They seem to have thought it was not meant

for those enlightened times. No attention was ever called to it. But God was watching and keeping count. For 490 years the command had not been obeyed; and therefore they had to stay in captivity seventy years. No command of God becomes obsolete or can be ignored by the best of men. Are there any commands so treated to-day?

DEAR RECORDER—

It was my pleasure to supply for Bro. T. V. McCaul, pastor of Providence church, where we had a good audience and fine attention and remarks by the people of how well they were liking the pastor. Bro. McCaul has taken strong hold of his work and has linked to himself in his work for the Master a noble band of God's people. There is pleasure in serving so noble a people whose loyalty reveals itself so plainly to a stranger. Long may this union continue to last; happy pastor and happy people.

My entertainment was in the splendid home of Prof. W. S. Coleman, a life-long friend of the Recorder. It was enjoyable after being away from home some days to be treated so kindly and to be made so comfortable. It is hard to tell which calls for more of Bro. Coleman's attention, his business or his sweet little granddaughter, Grace Coleman, the only child of an only son.

Most of our Baptist people seem to be happy in Kentucky, and are usually prosperous. When they realize their power, Kentucky Baptists will do more for the Master's cause; they have not come into the full power as laborers for Christ. May God speed the day. Truly, A. N. C.

### Wrong Sort.

Perhaps Plain Old Meat, Potatoes, and Bread may be Against You For a Time.

A change to the right kind of food can lift one from a sick bed. A lady in Welden, Ill., says:

"Last Spring I became bed-fast with severe stomach trouble accompanied by sick headache. I got worse and worse until I became so low I could scarcely retain any food at all, although I tried every kind. I had become completely discouraged, had given up all hope and thought I was doomed to starve to death, till one day my husband trying to find something I could retain brought home some Grape-Nuts.

"To my surprise the food agreed with me, digested perfectly and without distress. I began to gain strength at once, my flesh (which had been flabby) grew firmer, my health improved in every way and every day, and in a very few weeks I gained 20 pounds in weight. I liked Grape-Nuts so well that for 4 months I ate no other food, and always felt as well satisfied after eating as if I had sat down to a fine banquet.

"I had no return of the miserable sick stomach nor of the headaches, that I used to have when I ate other food. I am now a well woman, doing all my own work again, and feel that life is worth living.

"Grape-Nuts food has been a god-send to my family; it surely saved my life and my two little boys have thriven on it wonderfully." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Get the little book, "The Road to Wellville," in each pkg.

### ABIDING IN CHRIST.

Our Lord Himself has put the truth in the plainest words: He that abideth in Me, and I in him, the same bringeth forth much fruit; for apart from me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered, and men gather them and cast them into the fire, and they are burnt."

What, then, is this "abiding in Christ?" It is the daily merging of our life in all its purposes, desires and plans in His. So described, it seems very far from any attainment of ours. But let me point to at least four simple means by which a man can in some degree make sure of "abiding in Christ."

The first is faith—the deliberate converging of all the capacities of our life upon one supreme fact—Christ the Way, the Truth and the Life. As faith looks at life, it sees one great purpose standing over it—Christ's Will; one great Presence consecrating it—Christ's Spirit.

Secondly, prayer. Prayer is the inward activity of faith. It means the uplifting of our souls in desire, affection and will to God as the supreme end of our life. If our prayers are to be the means whereby we secure our abiding in Christ, their main object must not be what we want, but to give what God wants—a life surrendered to Himself. Such prayer is the best test as to whether our life is or is not abiding in Christ. If you wish for a simple principle by which you can know whether any pursuit, or ambition, or course of conduct, or friendship is really true to the spirit of Christ, think only whether you can ask Him to accept and bless it in your prayer. William Law has put this test in his usual trenchant way. "Let us suppose," he says, "that a rich man was to put up such a prayer as this to God: 'O Lord, I Thy sinful creature, who am born again to a lively hope of glory in Jesus Christ, beg of Thee to grant me thousand times more riches than I need; grant that as the little span of life wears out I may still abound more and more in wealth, and that I may use and perceive all the best and surest chances of growing richer than any of my neighbors. This I humbly and fervently beg in the name of Jesus Christ. Amen.' An impossible prayer, but alas! a life too possible and too frequent. We may depend upon it that "the same things that make an unchristian prayer make an unchristian life." On the other hand, any desire or action of our life which will really stand the test of honest prayer we may humbly take as "abiding in Christ."

Thirdly, self-discipline. It is plain that if we are to keep our life in union with Christ self-discipline is all-essential. The road in which Christ's companionship is assured is the road of the daily cross. The cross must come to us not only in power to forgive our sins, but in power to inspire and to rule our lives. And remember that every act of self-discipline, of which no one in this world may know, is known and seen and registered by Christ Himself, and is a link in the chain that binds us to His own life-giving and sustaining presence.

Surely if any man believes that he runs the risk of being a failure in God's creation unless somehow or other he lays hold of and brings into his own life the strong life of the Son of man—if he knows that

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this is the appointed means by which the life of the Son of man is communicated to him—then his communions cannot be even a mere privilege, they become something more, a necessity. To such a man the acts of his communion must not be isolated acts of Christian profession, but the supreme acts of his life, the moments in which all his capacities of thought, of imagination, of desire, of will, are raised to their utmost point of intensity, because there he knows that they meet and mingle with the perfect life of Jesus Christ.

Finally, if by faith, prayer, self-discipline, we are "abiding in Christ," then we shall bear fruit with the simplicity and inevitableness of a healthy tree. We may not always clearly discern it in ourselves. Sometimes it is better that we should not; but it will be seen inwardly in the growth of deeper love, strengthened tranquility, more steadfast joyfulness. It will be seen outwardly in the attractiveness of our example, in the range of our influence, in the perseverance and hopefulness of the service of our fellow-men. This is the bearing of fruit wherein, as our Lord tells us, the Father is glorified. On such a life the Creator, looking down, can see that it is good, and can rejoice in what he has made. Is it not a wonderful thought, almost more wonderful than we can dare to conceive, that my life might become a joy to God who gave it? To give joy to God—this is the most uplifting and inspiring ambition of life.—The Bishop of Stepney.

FIGHTING SHADOWS.—I am told that engineers on the railway dislike moonlight nights, because they are all the time fighting shadows. There is a shadow across the track just ahead; it looks like a man, or a horse, or a tree, but it is not; it is only the shadow of something extending across the rails. We spend a lot of our energy—all of us do—just fighting shadows. We are all prone to mistrust God; and to see great troubles rising up before us. Time after time have we come to the place, and either, like the women at Christ's tomb, found the trouble removed, or have found that God has given us grace to overcome it. One trouble is scarcely passed until we are looking into the future for new ones, forgetting that we have a promise good for all days to come, "My grace is sufficient for thee."—Sel.

DEAR RECORDER:

Yours is the best paper I get. Can't get along without the Recorder.

Very truly,  
L. B. BENJAMIN.

Denison, Texas.

**EDITORIAL CORRESPONDENCE.**

California has been so much visited and so often described that little needs be said concerning it. San Francisco is a great city rapidly growing now, though it should have been much larger than it is. A number of Eastern cities, smaller a few years ago, are now larger than San Francisco. The two things of special interest there are the Golden Gate and Chinatown. The former is the entrance from the Pacific into the bay. Nature has here made one of the finest harbors in the world. At the Golden Gate, or just outside, reached by street cars, are the seal rocks where sometimes a hundred seals may be seen on the rocks at one time. When I looked there were 27, but then I always get to a place at an "unusual time." The Golden Gate Park is very beautiful, and the Museum there is well worth a visit.

You go to Chinatown at night, with a guide from your hotel. This is simply an old part of the city, now occupied by Chinese—and not a town built by them. There are 20,000 Chinese men and 500 Chinese women in Chinatown. The women are held as property and for the lowest purposes. Opium dens, where the men sit around smoking opium, are sights to be remembered. One old Chinaman, as he lay fixing the opium on his pipe, told us in good English what a curse opium was to the Chinese, who take to the habit "because they have got no sense;" what he had suffered from it, but that he could not now stop because he would be thrown into violent pains. Our guide said that 90 per cent of the Chinese there use opium. Their places of worship are curiosities—the big bell to call the divinity when the devotee is ready to say his prayers and burn his incense, the images, &c., &c., are interesting to see. Business shrewdness is shown by a sign in English that special prayers will be offered for all tourists who leave a contribution.

With Americans and Europeans the theatre is corrupting, but with the Chinese it is the reverse. Their theatres are about the best things they have. No women are allowed on the stage and no women are in the audience. This, however, is not on account of any idea of purity, for they are impure to the limit, but because the theatre is designed to instruct, and women are held incapable of receiving instruction and they are not to be considered in such connection. In a Chinese theatre, they will present from the stage accounts of events in Chinese history. They will take the life of some great ruler or general, and give it out in sections, night after night. Sometimes one life will furnish matter for a given stage for years. The presentation lasts till midnight and should the performers quit sooner, the audience will not submit, but will insist on full time or else will proceed to demolish everything in sight.

From San Francisco we go to San Jose, in the Santa Clara valley, and thence we run down to see the big trees near Santa Cruz. There are several groves of big trees in California, and this one is the most accessible. Here is the hollow tree in which Gen. Fremont had his headquarters. Here is the Giant, with Grant, Harrison, Sherman, Mc-

Kinley, Roosevelt, &c. Since Mr. Roosevelt became President they changed the tree named for him, selecting a larger one. These trees range from 50 to 67 feet in circumference and from 300 to 376 feet in height. One double tree is 110 feet in circumference.

Thence down the coast to Los Angeles, the most interesting point in California. Here we spent Sunday, worshipping with the Temple (Robert J. Burdette, pastor,) in the morning and the First church at night. Pastor Burdette is in Europe, and we heard Dr. Taylor preach a fine sermon. The Temple church are worshipping in the Masonic Temple, while the new auditorium, in which they are to have quarters, is being erected. Whom should we see in the pulpit at the First church but our life-long friend, Dr. A. S. Worrall. Pastor Smale preached and Dr. Worrall followed with an earnest and pungent exhortation. It was pleasant to thus run upon him when so far away.

At the Temple in the morning who should come up to greet us but Mrs. Ryan, who reminded the writer that she heard his first sermon, mentioning the text, "Remember Lot's Wife." Then here came F. S. Yager, Esq., late of Chattanooga, now practicing law in Los Angeles, and most successfully so. He is one of the Kentucky Yagers. He and Dr. Arthur Yager are brothers. There are many Kentuckians and more Southerners in Los Angeles. We were pleased to see Mrs. Nelson, of Chattanooga, the Woolwines, Mrs. Breeden, of Louisville, and many others. If you wish to unexpectedly run on people you know, far from home, Los Angeles is the place.

Of course we went over to San Catalina island and visited the Sea Gardens. These are more gorgeous and more interesting than those at Nassau, and are well worth a visit. Be sure to go in a rowboat, and through the glass bottom you can see clearly. The growths on the bottom of the sea here are surpassingly beautiful both in form and color, to say nothing of the red, yellow, blue, spotted, &c., fish one sees. This is a great fishing place.

On Spring St. in Los Angeles the writer had an adventure. I was walking along with Dr. Worrall and a woman turned the corner leisurely in a no-top buggy. A big team belonging to a brewery was crossing the street and struck this buggy. Despite the woman's cries the driver did not check his team, and the buggy was turned over, the woman being thrown violently to the street. Springing forward I caught her by both shoulders and dragging her from under the wheels lifted her up. She was hurt on one side. The buggy was not broken, and presently we helped her into it. She had by this time somewhat recovered herself and asked, "Have I any witnesses?" Dr. Worrall and I gave her our names and addresses, in turn taking hers. Whereupon two men on the sidewalk, possibly in some way related to the brewery, began to interfere, saying, "What do you want to make trouble for? The woman is not much hurt. Let her go about her business." The one who said this gesticulated violently and was quite overbearing in his manner. I promptly replied in a loud voice all could hear that I came from a region where men are not allowed to knock wo-

men down in the street and run over them; and that this woman should have justice if there was any justice in California. The boisterous interloper said no more. I went immediately to see a good lawyer and put him in communication with the injured woman, who, by the way, is an active temperance worker in Los Angeles. Am expecting in due time to forward my deposition, though it is to be hoped the brewery will make it all right with the woman without a law-suit, and will be more careful henceforth. A Kentucky Baptist preacher sees many things on the Pacific Coast that go against his grain.

Respectfully, &c.,  
T. T. EATON.

Los Angeles, Cal.

**BARTOW, FLA.**

We learn from a correspondent in Bartow that Rev. S. G. Mullins, after a successful pastorate of nearly four years, has resigned the care of the First church Bartow, to accept care of the First church, St. Petersburg, Fla. Since he became pastor at Bartow he received into the fellowship of the church 225—a noble record. The work of the church in all denominational enterprises has greatly increased. Bro. Mullins and his wife have greatly endeared themselves to the church and community in Bartow. Knowing both well, we commend them to the brethren in their new field, and from them we expect good reports. They are natives of Kentucky, and are affectionately remembered by their many friends. While in Bartow last winter the writer enjoyed the hospitality of brother and sister Mullins. It was my pleasure to preach for his people, and to rejoice over the many improvements that had taken place since our former visit to Bartow.

W. P. H.

**A Spoon Shaker**

*Straight From Coffecdom.*

Coffee can marshal a good squadron of enemies and some very hard ones to overcome. A lady in Florida writes:

"I have always been very fond of good coffee, and for years drank it at least three times a day. At last, however, I found that it was injuring me.

"I became bilious, subject to frequent and violent headaches, and so very nervous that I could not lift a spoon to my mouth without spilling a part of its contents; my heart got 'rickety' and beat so fast and so hard that I could scarcely breathe, while my skin got thick and dingy, with yellow blotches on my face, caused by the condition of my liver and blood. I made up my mind that all these afflictions came from the coffee, and I determined to experiment and see.

"So I quit coffee and got a package of Postum which furnished my hot morning beverage. After a little time I was rewarded by a complete restoration of my health in every respect. I do not suffer from biliousness any more, my headaches have disappeared, my nerves are as steady as could be desired, my heart beats regularly and my complexion has cleared up beautifully—the blotches have been wiped out and it is such a pleasure to be well again." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

**LIBERTY ASSOCIATION.**

The sixty-sixth session of Liberty Association met with the Edmonton church, Aug. 9, 1905. The body was called to order by Bro. S. E. Jones, former moderator, after which "How Firm a Foundation" was sung. Elder W. J. Puckett preached the annual sermon from Matthew 25:25, dwelling largely on Christian faithfulness both in doctrine and practice.

The letters read by Bro. Geo. J. Burnett and W. S. Doil, showed a marked increase over last year. Some of the churches were not represented because of the body's meeting on the extreme border.

After the enrollment of messengers Judge S. E. Jones, of Glasgow, was re-elected moderator, and C. H. Hatchett, also of Glasgow, clerk.

The Association decided to meet next year with Beech Grove church in Barren county, on Wednesday after the first Sunday in August, Elder J. M. Bruce to preach the introductory sermon.

The report on Sunday Schools was next heard. This called forth strong speeches from a number of the brethren in favor of this work.

The report on religious literature was read; several speeches followed this report urging the reading of religious literature, and strongly recommending the WESTERN RECORDER as the paper.

On the morning of the second day, the reports on missions were read and discussed together. J. L. Bryan read an apportionment and recommended that the churches be asked to give the amount asked, which will be \$1,229. Much enthusiasm was manifested by the speakers, and a strong plea made for the lost heathen.

After the report of the District Mission Board, suggestions were offered to plant a church building at Edmonton in order to better carry on the Lord's work.

A report of the work done at Liberty College was read by the principal, Geo. J. Burnett. This showed that the school had had a most prosperous year, and that there were brighter prospects in store for it next year. The Association, as a body, seemed more interested and enthusiastic over this institution than ever before.

A collection and pledges were taken for the education of an orphan girl in this College who otherwise would be placed under the influence and control of the Catholics. We would like to say in behalf of this work, we believe that there is no more potent factor in bringing about a revolution in the morals of our communities than the influence of educated, refined girls—such young ladies are they who come from the halls of Liberty College. Fathers, mothers, let us appeal to you to make a sacrifice, if need be, in order to educate your daughters! May many young minds come under the influence of this experienced faculty the coming year.

The writer had to leave on the second day afternoon and was unable to hear the closing reports, but we understand that it was one of the most interesting and successful meetings Liberty Association has held for many years. Of one thing we are sure, and that is that, we were never more royally entertained than by J. B. Eubank and wife, while in Edmonton. J. LESLIE ADKINS.

**FROM TENNESSEE.**

Six months ago to-day we left dear old Paducah and the state of our nativity. We felt deeply impressed to come to Knoxville, and our stay clearly indicates that no mistake has been made. We have enjoyed the work with Centennial church very much. There has been an average of three additions per Sunday and the congregations have grown to be the largest of any denomination in the city. We have a very large auditorium, and it has been crowded and many chairs have been used every Sunday night this summer. It is a great joy to preach to such a great throng of people. The Sunday School ran between 400 and 500 till the hot weather came, and it dropped a little below 400 for the summer. We expect it will run between 500 and 600 when autumn comes and our people return from the summer outings. It is truly the finest school I have ever seen.

Our prayer meetings have grown very rapidly in numbers, interest and spiritual power. Often we have more than 50 men present. We are expecting our large auditorium to be well filled when cool weather comes.

I am charmed with Knoxville, and especially with Centennial church. I have found also a noble set of pastors, loved and appreciated by their splendid churches. The Baptists are growing very rapidly. Twenty years ago there was only one Baptist church in the city, with about 450 members; now there are more than 3,000 members and about ten churches. I have never met a finer people than these East Tennessee Baptists, loyal and royal people they are.

Centennial church, with its location and membership, will become one of the greatest churches in all of our Southland. It is now recognized to be the greatest spiritual force in the city as well as the most enthusiastic congregation.

What I have said may seem a little extravagant, but if any one doubts let him come, like many have, and be convinced for himself.

Our Association meets next week. I wish some of the Recorder people could come. I might say also that the church has bought a beautiful parsonage, one of the finest in the state, hence pastor and family are happy.

G. W. PERRYMAN.

Knoxville, Tenn., Aug 17.

When a man hath liberty to go into the treasure-house of a king, to enrich himself, he will first seek the keys wherewith to open the doors; so, if we desire to be enriched with God's grace, we must first labor to have faith, which is the only key of God's treasure-house, and secures us all graces needful both for body and soul.—Cawdrey.

**PIMPLES AND BLACKHEADS.**

Speedily Removed by Baths with Cuticura Soap and Gentle Applications of Cuticura.

Gently smear the face with Cuticura Ointment, the great skin cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water and bathe freely for some minutes. Repeat morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable.

## STAR OF MY SOUL.

Star of my soul, by thy light I see,  
Shine thro' the day, and thro' the night;  
Lead me, oh lead me, onward lead me,  
Hopeless I'd be without thy light.

Shine thro' the deserts that I must tread,  
Shine and guide my faltering feet  
Thro' the dreary waste. I have no dread,  
With thy sweet light, these deserts to meet.

I ask not indubitable sight.  
Bear faith and love up high, so high,  
Up where thou art the living light.  
Far, far above the starry sky.  
MATTIE S. SMITH.

## Our Pulpit.

JOTHAM.

BY REV. ALEXANDER MACLAREN, D.D.

"So Jotham became mighty, because he prepared his ways before the Lord his God."—2 Chron. xxvii. 6.

This King Jotham is one of the obscure of the Jewish monarchs, and we know next to nothing about him. The most remarkable event in his reign is that "in the year when King Uzziah," his father, "died," and consequently in Jotham's first year, Isaiah saw the Lord sitting in the Temple on the empty throne, and had the lips which were to utter so many immortal words touched with fire from the altar. Whether it were the effect of the prophet's words, or from other causes, the little that is told of him is good, and he is enlogised as having imitated his father's God-pleasing acts and not having stained himself by repenting his father's sin. The rest that we hear of him in Chronicles is a mere sketch of campaigns, buildings and victories, and then he and his reign are summed up in the words of our text, which is the analysis of the man and the disclosure of the secret of his prosperity: "He became mighty, because he prepared his ways"—and, more than that, "he prepared them before the Lord his God."

So then, if we begin, as it were, at the bottom, as we ought to do, in studying a character, taking the deepest thing first, and laying hold upon the seminal and germinal principle of the whole, this text reminds us that

The secret of True Strength lies in the Continual Recognition that a Life is Lived "Before the Lord our God."

Now, to say, "Walk thou before Me," the command given to Abraham, suggests a somewhat different modification of the idea from the apparently parallel phrase, "to walk with God," which is declared to have been the life's habit of Enoch. The one expression suggests simple companionship and communion; the other suggests rather the vivid and continual realization of the thought that we are ever in the great Taskmaster's eye. To walk before God is to feel thrillingly and continually, and yet without

being abased or crushed or discomposed, but rather being encouraged and quickened and calmed and ennobled and gladdened thereby: "Thou God seest me." It seems to me that one of the plainest pieces of Christian duty, and, alas! one of the most neglected of them, is the cultivation, definitely and consciously, by effort and by self-discipline, of that consciousness as a present factor in all our lives, and an influencing motive in everything we do. If once we could bring before the eye of our minds that great, blazing, white Throne and Him that sits upon it, we should want nothing else to burn upon the common-places of life, and to flash its insignificance into splendour and awfulness. We should want nothing else to lift us to a "solemn scorn of ills," and to deliver us from the false sweetnesses and fading delights that grow on the low level of a sense-bound life. Brethren, our whole life would be transformed and glorified, and we should be different men and women, if we ordered our ways as before the Lord our God. What meanness could live when we knew that it was seen by those pure eyes? How we should be ashamed of ourselves, of our complaints, of our murmurings, of our reluctance to do our duty, of our puerile regrets for vanished blessings, and of all the low cares and desires that beset and spoil our lives, if once this thought, "before God," were habitual with us, and we walked in it as in an atmosphere!

Why is it not? and might it not be? and if it might not, ought it not to be? And what are we to say to Him whom we profess to love as our supreme God, if all the day long the thought of Him seldom comes into our minds, and if any triviality, held near the eye, is large enough and bright enough to shut Him out from our sight? With deep ethical significance and accuracy was the command given to Abraham as the sole, all-sufficient direction for both inward and outward life: "Walk before Me an (so) be thou perfect." For indeed the full realization—adequate and constant and solid enough to be a motive—of "Thou Go seest me," would be found to contain practical directions in regard to all moral difficulties, and would carry in itself not only motive but impulse, not only law but power to fulfil it. The Master's eye makes diligent servants. How schoolboys bend themselves over their slates and quicken their effort when the teacher is walking behind the benches! And how a gang of idle labourers will buckle to the spade and tax their muscles in an altogether different fashion when the overseer appears upon the field! If we realized, as we should do, the presence in all our little daily life of that great, sovereign Lord, there would be less skulking, less superficially-performed tasks, less jerry work put into our building; more of our strength cast into all our work, and less of ourselves in any of it.

Remember, too, how connected with this is another piece of effort needed in the religious life, and suggested by the last words of this text, "Before the Lord his God." Cultivate the habit of narrowing down the general truths of religion to their relation to ourselves. Do not be content with "the Lord our God," or "the Lord the God of the whole earth," but put a "my" in, and realize

not only the presence of a Divine Inspector, but the closeness of the personal bond that unites to Him; and the individual responsibility, in all its width and depth an unshiftableness—if I may use such a word—which results therefrom. You cannot shake off or step out of the tasks that the Lord your God lays upon you. You and He are as if alone in the world. Make Him your God by choice, by your own personal acceptance of His authority and dependence upon His power, and try to translate into daily life the great truth, "Thou God seest me," and bring it to bear upon the veriest trifles and smallest details.

Now, the text follows the order of observation, so to speak, and mentions the outward facts of Jotham's success before it goes deeper and accounts for them. We have reversed the process and dealt first with the cause. The spring of all lay in his conscious recognition of his relation to God and God's to him. From that, of course, followed that he "prepared," according to the Authorized Version, or "ordered," according to the Revised Version, "his ways." There is an alternative rendering of the word rendered "prepared" or "ordered," given in the margin of the Authorized Version, which reads, "established his ways." Both the ideas of ordering and establishing are contained in the word.

Now that fact, that the same word means both these, conveys a piece of practical wisdom, which it will do us all good to note clearly and take to heart. For it teaches us that whatever is "ordered" is firm, and whatever is disordered, haphazard, done without the exercise of one's mind on the act, being chaotic, is necessarily short-lived.

The ordered life is the established life. The life of impulse, chance, passion, the life that is lived without choice and plan, without reflection and consideration of consequences, the following of nature, which some people tell us is the highest law, and which is woefully likely to degenerate into following the lower nature, which ought not to be followed, but covered and kept under harness—such a life is sure to be a topsy-turvy life, which, being based upon the narrowest point, must, by the laws of equilibrium, topple over sooner or later. If you would have your lives established, they must be ordered. You must bring your brains to bear upon them, and you must bring more than brain, you must bring to bear on every part of them the spiritual instincts that are quickened by contact with the thought of the All-seeing God, and let these have the ordering of them. Such lives, and only such, will "endure when all that seems shall suffer shock." "He that doeth the will of God abideth forever."

But the lesson that is pressed upon us by this word, understood in the other meanings of "prepared" or "ordered," is that all our "ways," that is, our practical life, our acts, direction of mind, habits, should be regulated by continual consciousness of, and reference to, the All-discerning Eye that looks down upon us, and the God in whose hands our breath is, "and whose are"—whether we make them so or not—"all our ways." To translate that into less picturesque, and less forcible, but more modern words, it is just this: You Chris-

tian people ought to make it a point of duty to cultivate the habit of referring everything that you do to the will and judgment of God. Take Him into account in everything great or small, and in nothing say, "Thus I will, thus I command. My will shall stand instead of all other reasons"; but say, "Lord, by Thee and for Thee I try to do this"; and having done it, say, "Lord, the seed is sown in Thy name; bless Thou the springing thereof." Works thus begun, continued and ended, will never be put to confusion, and "ways" thus ordered will be established. A path of righteousness like that can no more fail to be a way of peace than can God's throne ever totter or fall. An ordered life in which He is consulted, and which is all shaped at His bidding, and by His strength, and for His dear name, will stand four-square to all the winds that blow, and, being founded upon a rock, will never fall.

But we may also note that in the strength of that thought, that we are before the Lord our God, we shall best establish our ways in the sense that we shall keep on steadily and doggedly on the path. Well begun may be half ended, but there is often a long, dreary grind before it is wholly ended, and the last half of the march is the wearisome half. The Bible has a great deal to say about the need of obstinate persistence on the right road. "Ye did run well, what did hinder you?" "Cast not away your confidence, which hath great recompense of reward. We are made partakers of Christ if we hold fast the beginning of our confidence firm unto the end." "He that overcometh and keepeth my words unto the end, to him will I give authority." Lives which derive their impulse from communion with God will not come to a dead stop half way on their road, like a motor the fuel of which fails, and it will be impossible for any man to "endure unto the end," and so to be heir of the promise, "the same shall be saved," unless he draws his persistence from Him who "fainteth not, neither is weary," and who reneweth strength to them that have no might, so that in all the monotonous levels they shall walk and not faint, and in all the crises, demanding brief spurts of energy, "they shall run and not be weary;" and so at last, "shall mount up with wings as eagles." A path ordered, and a path persisted in, ought to be the path of every Christian man.

The text finally tells of the prosperity and growing power which attends such a course. "Jotham became mighty." That was a simple outward blessing. His kingdom prospered, and, according to the theocratic constitution of Judah, faithfulness to God and material well-being went together. You cannot apply these words, of course, to the outward lives of Christians. It is no doubt true that "Godliness is profitable for all things," but there are a great many other things besides the godliness of the man that does them, which determine whether a man's undertakings shall prosper in the world's sense or not. It would be a pitiable thing if the full revelation of God in Christ did not teach as Christians more about the meaning and the worth of outward success and inward prosperity than the Old Testament could teach. I hope we have learned that lesson; at least, it

is not the fault of our lesson book if we have not. Although it is true that religion does not make the best of both worlds, it does not do so by taking the world's estimate of what its best for to-day is, and giving a religious man that. Sometimes it does, and sometimes it does not, and whether it does or no depends on other considerations than the reality of the man's devotion. Good men are often made better by being made sad and unsuccessful. And if they are not bettered by adversity, it is not the fault of the discipline but of the people who undergo it.

But though the husk of my text fall away—and we should thank God that it has fallen away—the kernel of it is ever true. Who-soever will thus root his life in the living thought of a loving, Divine eye being perpetually upon him, and make that thought a motive for holiness and loving obedience and effort after service, will find that the true success, the only success and the only strength that are worth a man's ambition to desire or his effort to secure, will assuredly be his. He may be voted a failure as regards the world's prizes. But a man that "orders his ways," and perseveres in ways thus ordered, "before the Lord," will for reward get more power to order his ways, and a purer and more thrilling, less interrupted and more child-like, vision of the face that looks upon him. "His eyes behold the upright," and the upright behold His eyes, and in the interchange of glances there is power; and in that power is the highest reward for ordered lives. We shall get power to do, power to bear, power to think aright, power to love, power to will, power to behold, power to deny ourselves, power to become sons of God. That is the success of life when out of all its changes, and by reason of all its efforts, we realize more fully our filial possession of our Father, and our Father's changeless love to us. We shall become mighty with the might that is born of obedience and faith, if we order our ways before the Lord our God. "The path of the just is as the shining light, that shineth more and more until the noontide of the day."—Baptist Times and Freeman.

The preacher of the Gospel should not be expected to know everything, because it is very certain that he does not. But it is justifiable to expect that he should be thoroughly acquainted with his Bible. A man who should undertake to teach astronomy with as little knowledge of the literature of that science as many preachers display of the Sacred Scriptures would soon be ousted from his professorship. Better that the preacher should know less of some other things and know more of his Bible, alike in its letter and its spirit. We have received many a sermon in which the very text was misquoted. Surely such ignorance is unworthy an incumbent of the sacred calling.—Examiner.

The thanksgiving spirit is ever to be cultivated. It is not something for a special day or hour. It is a product of our renewal and sanctification. There is always occasion for its exercise. The saints of old were full of it in both dispensations. And Christians to-day ought to be noted for it.

**INDISPOSITION TO THOUGHT.**

We are fond of pointing to evidence of progress in this country, but the direction to a very large extent, is a material one. We have accumulated so much wealth. We have built so many miles of railway. We have perfected such mechanical inventions, and we have formed such colossal combinations for the carrying on of commercial enterprises. True, in addition, we have added very extensively to our college endowments, and also to the means of ministering to physical needs.

While, however, it may readily be acknowledged that there has been marked advancement along these lines indicated by us, and others that may suggest themselves, the question may be asked if we are really advancing along intellectual lines. Are we, as a whole, in the average circles of our national life, moving upward as well as moving onward industrially? Is there not manifest at the present time an indisposition on the part of vast multitudes of our people to anything like serious thought? We claim to be a reading people, and we are; but for the vast proportion is there a getting beyond the daily paper or the cheap magazine or the latest novel? The best magazines, as a matter of fact, are shrinking in their circulation or are changing their character. In response to a lady who declined to contribute to a certain fashionable journal until it was better edited, the reply was made by the editor that the best edited magazine in the country to-day is the *Atlantic Monthly*, and that it has the poorest circulation. We do not know that this is so, but if it is so, we ought to be ashamed of the fact. Standard works, it seems to be pretty well established in the book trade, are being overwhelmed by the avalanche of fiction that has been within the past year or two let loose. An editorial in a recent number of *The Independent*, among other things, says this: "There is practically no sale in America for really serious books by American authors, however important the subject-matter, and however well written they may be. The best informed publishers in this city assure us that instead of increasing, the demand for such works is noticeably less than it was twenty-five years ago. Such a fact is conclusive proof that the American people at the present time have not the habit of reading thoughtful studies on any of the great subjects in which an intelligent community might be expected to be interested."

Comment on this is scarcely needed, but it certainly should induce serious thought in those in any wise connected with the direction of public sentiment and action. In another direction the same tendency is to be discerned. In olden times communities would sustain a Lecture Lyceum or platform, from which information, literary or scientific, from time to time would be given. These lectures were the event of the community in which they were held, and people flocked by them. There are scarcely any now, save by the humorist or the worker of the magic lantern. We do not want to limn the situation in gloomy colors. We have not the disposition to do so, and in the long view of the matter we do not think gloomy colors justified. But

we want to look about us and get hold of the trend of things that our own course of action may be determined. We want to get hold of the young, and instil into them the thought that with the lighter aspects of thought and literature there should be combined the more serious and solid. The noblest work of God is man. The noblest type of man is the one who is best educated along all lines and in all the faculties of his being—in body, soul and spirit. To achieve this man we must give attention to the deep things of the soul as well as to the clamorous demands of our material daily lives. — Baptist Commonwealth.

**EXAMINING OUR PRAYERS.**

Men will never cease praying in the world. Whatever may be said about the materialism of the age, the lack of devotion or the apparent neglect of prayer as observed by the fathers, yet so long as human need remains and hearts are troubled and burdened, prayers in some form will continue to be offered. There may not be that formal observance in the family such as characterized the daily living of Christian households a generation or two ago, and it is all the greater pity that this is so, for nothing has greater influence as an educational and spiritual force to bind together the family life and develop it in all the nobler attainments of character.

It would seem that what is needed to-day is not discussion as to the quantity of prayer in our age as compared with previous generations, or more urgent exhortations to pray, but as to the quality of our prayers. In its broadest scope, Jesus did not attach to prayer any special importance as to time or place, but said, "When ye pray say." Regularity in praying may be beneficial because we are creatures of habit so largely, and yet one danger lying in that way of regularity is formalism. It is so easy to drop into forms and accustomed phrases to such an extent that prayer may become too largely a thing of certain words at certain times. While we need to be trained to regularity we must watch such tendencies lest prayer becomes a meaningless observance. To know how to pray is to know how to pray without ceasing; to be instant in prayer. Anywhere and at any time a need arises or a temptation surprises us we should be able to pray effectually.

Some of the most genuine prayers the psalmist offered were put in two words, "Lord Help." Even a superficial study of the prayer which Jesus taught his disciples will reveal to us the two essential elements in true prayer; a right attitude of mind and heart toward God and a right affection for our fellows. To keep these two ideas before us will change our petitions and bring them within the field of true prayer. Nothing is more essential, when we approach God in the name of Christ, than genuine humility and a sense of dependence. Nothing presents in greater contrast the true from the false than that incident given by Jesus of the two men who went up to the temple to pray. The Pharisee had the form but he came as far from offering a genuine prayer as it is possible to conceive. Doubtless he was sincere but his pride and self-esteem were an offense to

heaven. He simply attempted to tell the Almighty about his own superiority to other people and to thank God for it. Is it any wonder that Jesus said the poor publican went down to his house justified rather than this Pharisee? Listen to his prayer; "God be merciful to me the sinner." He had not become haughty over divine favors received, but rightly apprehended his own position among imperfect men.

We are not to measure our goodness by the amount of blessing which has come into our life. God deals without respect to our differences in distributing to our physical needs; sending rain upon the just and unjust, and if we have received superior blessings it is not because we are superior to others. This thought may modify many of our prayers, for if we come to examine them we shall find that more frequently than we are aware we petition God to continue to us the best he has to bestow, as though we were worthy even of the least of his mercies.

Again how often is it true, even of an aroused and earnest soul, that prayer consists in pleading with God to come and bless the church; to send a revival; to pour out his Spirit; to help the poor and burdened and sorrowing and hasten the coming of his kingdom? Stop a moment and think! Has not God taken every measure and made every provision to bless the church which he established through the sacrifice of his Son? Is he not constantly in the attitude of waiting, desiring to revive his church? Would not our position before God rather require us to pray that we might be willing to open our hearts and lives, getting more of the selfishness and evil desire out and more of the grace of Christ in, and that we should desire above all other things to be revived in mind and heart? Would not a revival then come to the church?

Let us not continue to pray that God will help the poor and burdened and sorrowing until we are ready to go with some of the means and the sympathy which we have and give to them.

Is there any other way, since Jesus ascended to his throne and sent forth in his name, to help the burdened and needy except through those of us who are Christ's? How can we pray, "Thy kingdom come," unless we are ready to become ambassadors? If we want the kingdom hastened we may then pray, "Master send me." We may well cease our praying for the Lord to save our friends from sin and indifference until we can pray for courage and strength to go to them and be in Christ's stead, the authorized agents to give the invitation and to become the helpers to bring them to the Christ.—The Standard.

Really it requires a good deal of credulity to be a thorough-paced atheist. There is so much that has to be assumed when you eliminate God from the universe. It is hardly too much to say that it takes more faith to be an atheist than to be a Christian.

"There are some people who pass through many experiences, but never acquire experience," was the pithy remark of one who had carefully observed life.

We cannot get away from the idea of a Supreme Being and our obligation to Him.—Bishop N. S. Bulson.



Mrs. M. Seymour  
48 Straight St.  
Grand Rapids, Mich.

"Soon after I began to take Wine of Cardui I could see that I was beginning to get back my strength."

That is the comment Mrs. Seymour makes.

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## Editorial

At the meeting of our General Association at Russellville, the writer, who was in the chair, ruled that a motion to adjourn *sine die* is out of order while any motions are lying on the table. He made a brief explanation, which was accepted by the brethren. There has grown up of late a serious abuse of the motion to lay on the table. It is used as a motion to suppress, and brethren think that when they have voted to lay a motion on the table, they have disposed of it. Not so. A motion to lay on the table simply means that the body does not wish to act on the pending motion at present, but that they will take it up later. And that is just why a motion to lay on the table is not debatable. Any one who may wish to debate the matter can have the opportunity to do so, when the motion is taken from the table before final adjournment. If the motion to lay on the table be made a motion to suppress then it becomes debatable.

The right way to shut off debate is to move the previous question. The right way to get rid of a motion when it is not desired to take action on its merits, is to move to postpone indefinitely, it cannot be renewed during that session of the body. Of course it is in order to move to postpone a resolution to a time definite, and that is debatable only as to the time. A motion to postpone indefinitely is debatable, but by passing it the body gets rid of the resolution, or motion, pending without committing itself on the merits of the question.

It sometimes happens that a resolution is introduced, which is in order and yet for reasons deemed sufficient the body does not wish to go on record on the merits of the matter involved. They do not wish either to pass the resolution or to vote it down. They desire simply to be rid of it. The proper action, in such a case, is to postpone indefinitely.

We have often felt that the use made of the motion to lay on the table was little short of an outrage on the brother offering a resolution. A brother in perfect good faith offers a resolution which is strictly in order about a matter that he deems important. Another brother agrees with him, at least to the extent of saying the matter should be considered, and seconds the motion. Whereupon some brother who does not favor the resolution jumps up with: "I move to lay the resolution on the table." The brother who offered the resolution asks to be heard, but the chair cries out, "A motion to lay on the table is not debatable," and proceeds to take the vote. The mover of the resolution is then regarded as having been vanquished. His remedy, of course, is to watch his opportunity to have the resolution taken from the table. If he fails, then when the motion is made to adjourn *sine die*, let him make the point of order that the body cannot adjourn with his resolution on the table. Thus he will compel the body either to act disorderly or to take some sort of action on his resolution. Every member of a deliberative body has rights which every other member and

the body as a whole are bound to respect.

There has been an unfortunate tendency in many bodies to suppress the individual and to have things run by a coterie. In political bodies this is called "the machine," but of course there is no "machine" in our religious bodies. We believe in liberty, in free speech and in uniform brotherly kindness.

HENRY JAMES is regarded as one of the brightest literary lights now above the horizon. Not long ago he delivered the commencement address before the young ladies at Byrn-Mawr-College. This address has been published in the *Booklover's Magazine*, and it is noteworthy as coming from such a source and being delivered on such an occasion. Mr. James proceeds to instruct the young ladies on how to talk, his theme being—"The Question of our Speech." We have waded through this address, though it is very hard reading, and have wondered what impression it made on the young ladies who were obliged to at least sit still while it was being delivered. Here are the first two sentences of the address:

"I am offered the opportunity of addressing you a few observations on a subject that should content itself, to my thinking, with no secondary place among those justly commended to your attention on such a day as this, and that yet will not, I dare say, have been treated before you, very often, as a matter especially inviting that attention. You will have been appealed to, at this season, and in preparation for this occasion, with admirable persuasion and admirable effect, I make no doubt, on behalf of the interests and ideals, scholarly, moral, social, you have here so happily pursued, many of the duties, responsibilities, opportunities you have learned, in these beautiful conditions at the threshold of life, to see open out before you."

We feel like exclaiming—"indeed—who told you so?" Since Mr. James is so great a literary man, when he was called upon to address a group of young ladies, we take it, he would be at his best, and would speak to them in his clearest and simplest style. These two sentences are fair samples of those composing the address. Take the very next sentence, for example, which is as follows:

"These admonitions, taken together, will have borne, essentially, upon the question of culture, as you are expected to consider and cherish it; and some of them, naturally, will have pressed on the higher, the advanced developments of that question, those that are forever flowering above our heads and waving and rustling their branches in the blue vast of human thought."

There now! We are reminded of the German philosopher whose distinction was that he held the vaguest views of the unknowable of any one living. Years ago, the writer heard Stephen Pearl Andrews explain the "hinge-wise union of the difference and agreement." Could we recall any of Mr. Andrews' sentences they might well be set down along with the above.

We will favor our readers with one more of Mr. James' sentences taken at random, only selecting the opening sentence of a paragraph: "Taking thought in this connection, is what I mean by obtaining a tone-standard—a clear

criterion of the best usage and example: which is but to recognize, once for all, that avoiding vulgarity, arriving at lucidity, pleasantness, charm, and contributing by the mode and the degree of utterance a colloquial, a genial value, even to an inevitably limited quantity of intention of thought, is an art to be acquired and cultivated, just as much as any of the other, subtler, arts of life." The reader will note the "lucidity, pleasantness, charm" of that sentence.

After all, it may be well to have addresses of this sort delivered at our colleges. To require the students to point out the sense in such an address would be a helpful exercise. If they succeed in finding a meaning in such an address, they will be qualified to tackle anything in English literature.

It has been common for people who attend horse races to claim that their one interest is in fine stock, that they care nothing for the betting, and would really prefer that there were no betting. It has been said over and over again, that the preachers should be more "liberal" in regard to the races, that the pulpit denunciations of the sport are unjust and ill-advised, that the preachers do not know what they are talking about, that they are "narrow," "bigoted" and "puritanical" and should learn a few things about racing before expressing themselves so freely. Yes, this has been the talk. The races are said to be all right, serving to stimulate the culture of fine horses, and they should not be condemned just because a few people bet on the results.

And yet, *mirabile dictu*, in those states where gambling at the races has been suppressed, the attendance has fallen off so that in some instances the racing has ceased entirely. In Ohio, for example, a track was recently closed for the avowed reason that pool-selling was not allowed. Governor Folk's noble efforts against pool-selling in St. Louis, too, has stopped the racing. A leading secular paper says editorially:

"It is a pretty generally recognized fact that if you make it impossible to gamble on a horse race you destroy public interest in the sport. Gambling and horse racing are as inseparable as whiskey and intoxication."

We have often wondered why these patrons of the races (solely because they are interested in fine horses), who think the races are all right, do not exert themselves to stop the gambling. And now comes a fresh wonder—why in the world do these people themselves stay away from the races when gambling is suppressed? Does not this show that the preachers have all along been right? If stopping the gambling stops the races, then certainly it is the gambling that keeps up the races.

There is no objection to the culture of fine stock, and the many county and state fairs do good in this and other directions. At many of these fairs, of which we know, no gambling of any sort is permitted—the Shelby County Fair, for example—and there is no reason the best people should hesitate to patronize such fairs. Let us have the best horses, the best cows, the best sheep, the best hogs, the best chickens, the best apples, the best peaches, &c., &c. But let us have them like Christians and let there be

no gambling in connection with having them. There never was any reason people should take the devil into partnership with them in anything they do. His partnership is always damaging and, if persisted in, is ruinous.

In her sharp arraignment of Mr. John D. Rockefeller, Miss Ida M. Tarbell tells of the most wonderful achievement that ever was accomplished by man. According to her, Mr. Rockefeller has the power to work miracles. She says of him: "And the contracts were signed—secretly, of course. And when they were signed what did Mr. Rockefeller do? He swooped down on a great industry in his home town with the proof that henceforth he was not only to have rates fully one hundred per cent cheaper than his competitors, but he was to have the extra one hundred per cent they paid!"

According to this, Mr. Rockefeller had the railroads ship his oil for absolutely nothing and at the same time to pay him the full amounts his competitors paid for their freight. Think of it. Mr. Rockefeller so hypnotized the shrewd railroad magnates, according to Miss Tarbell, that they shipped all the oil that was delivered to them for nothing at all, giving Mr. Rockefeller his freight absolutely free and turning over to him all they got from other shippers of oil. Did ever any man accomplish anything equal to this before? "One hundred per cent cheaper" is nothing, whatever the price may be. To turn over one hundred per cent of anything is to turn it all over; since one hundred per cent is all there is of anything.

Mr. Rockefeller has shown himself a wonderful financier, but nothing we had ever heard of his achievements approaches this. But we question the fact in spite of Miss Tarbell's testimony. We think her statement here must be a little mixed. We do not believe that Mr. Rockefeller could get railroad managers to sign contracts to carry all his oil absolutely free and also to pay over to him every cent they collected from his competitors.

ROBERT BURNS thought it would be well if we could see ourselves as others see us. We think he was only partly right. Often others see us wrongly. They sometimes do us injustice, and if we saw ourselves as they see us we would not see ourselves aright. Sometimes others see us in a more favorable light than is warranted, and if we saw ourselves thus we would think of ourselves more highly than we ought to think. Rather should we seek to see ourselves as we really are in the sight of God. A man with friends who were partial to him, with enemies who were prejudiced against him and with acquaintances who were simply complaisant toward him, would see a strange medley if he saw himself as others see him.

AMABILITY is perfectly consistent with firm devotion to principle. The martyrs smiled and sang as they suffered. Paul and Silas sang with their feet fast in the stocks of the Philippian jail and their backs torn and bleeding from the stripes, unjustly and cruelly inflicted on them.

The sweetest lives are those to duty wed.—Browning.

## Editorial Varieties

We have often wondered what satisfaction people get out of making fools of themselves.

The editor-in-chief has returned from his great trip, of which he has been telling our readers for some weeks. It was a great trip indeed—involving over 11,000 miles of travel and many strange sights and experiences.

"I have more faith in the power of one missionary to uplift a nation than in the power of all the armies of the world to make one man better."—William Jennings Bryan. Well said, and thoroughly true. The Gospel is the only hope for any nation.

Some ancient documents in the archives of Japan have recently been discovered which tell of communications between Japan and Mexico many centuries ago. It is likely these documents contain much curious information and that they will throw much light on Ancient American questions.

The following appears in one of the current magazines: "Ben Greet and his company of English players have returned for a series of outdoor and indoor presentations of the immortal comedies at the University of Chicago." Is the University of Chicago going into the theatrical business?

During his recent Mediterranean trip the Kaiser of Germany gave away presents valued at \$300,000. When he visited Palestine six years ago he gave away \$500,000 worth of presents. These presents were diamond pins, rings, necklaces, gold watches and snuff boxes. Certainly he is a generous monarch.

According to Chinese anatomy a man has 12 ribs and a woman 14; while a man has eight pieces in his skull and a woman 6. No wonder the Chinese have a proverb: "No creditors at your door and no doctors around the house is happiness." The Japanese have made wonderful progress in medicine, as the health of their armies attest.

The *World To-day*, for August has a fine full-page likeness of the Hon. E. W. Stephens, with the statement that he is President of the Southern Baptist Convention, and also of the General Convention of the Baptists of North America. Let him succeed Dr. Clifford as the next President of the World's Baptist Alliance, just started in London.

We have an anti-Chinese law excluding Chinese labor, but we have no anti-Japanese law. One result is that Japanese laborers by the thousands are coming to this country. The anti-Chinese law is now giving trouble on account of the Chinese boycott of American goods, and some modifications may be needed; it seems clear that more restrictions should be put upon immigration from other countries.

The *Washington Post* complains that the Chautauquas over the country are drifting from the idea of instruction to the idea of amusement. Instead of inviting men who are capable of edifying to occupy the platform, they invite those who will "draw" as sensations or as mountebanks. There is just enough truth in this to make the criticism timely. The trouble is financial. The managers feel that they must pay expenses. If people will pay to hear a mountebank when they will not pay to hear a wise man, the issue becomes—mountebanks and money vs. wise men and debt.

In his article on the Beef Trust in *Everybody's Magazine*, Mr. Charles E. Russell lays down as the first condition of the remedy "that men shall not do as the agents for corporations the dirty, depraved and criminal things they would scorn to do for their own private fortunes." But the fact of the business is, that men who do "dirty, depraved and criminal things" for their employers do not hesitate a moment to do the same sort of things for their own private fortunes when opportunity offers. Nay a man is more likely to steal for his own benefit than to steal for the benefit of his employer. So if a man will steal for those who pay to do so, much more will he steal for himself. It is a great mistake to think that a man will be dishonest for part of the profits, and at the same time scorn to be dishonest for all the profits. Mr. Russell's remedy is no remedy at all.

# AMONG THE Churches.

**Walnut St. (Third and St. Catherine)**—Pastor Eaton (just returned from his travels) preached: Fear in religion; Wages. One by letter.

**Broadway**—Bro. J. T. Watts: Cost of glory.

**Chestnut St.**—Pastor Weaver: Christian's riches; Sin exposed and punished. One by letter.

**East**—Pastor Willson: Most beautiful eulogy; Christ and Nicodemus.

**Twenty-second and Walnut**—Bro. W. S. Splawn: Heart of unbelief; Near but lost. Five for baptism.

**Clifton**—Pastor Foster: Christ's teaching on prayer; How to pray.

**Franklin St.**—Pastor Jenkins: Obedience; The "comes" of Jesus. One by letter, two for baptism. Bro. Ed. J. Castleman "licensed" to preach.

**Highland**—Pastor Dawes: The Lamb worthy to open the seals.

**Immanuel**—Bro. T. J. Watts: Inquiring for old paths.

**Parkland**—Pastor Taylor: Christian growth; What is man? One restored.

**Portland Ave.**—Bro. G. C. Cates: Bringing sinners to Christ.

**Southgate St.**—Bro. C. K. Dozier: Life that counts; Failures.

**Third Ave.**—Pastor Ransom: Brought into the kingdom; Jesus and sinners. One baptized.

**Twenty-sixth and Market**—Bro. H. D. Allen: Delighting in the Lord; Christ the Lamb of God. One by letter.

**Hazelwood**—Pastor Athoff: Reasoning from within; Satan's compromises.

**Oakdale**—Pastor Mohler: Messengers wanted; Receiving sinners. Three by letter.

**Ormsby Ave.**—Bro. G. W. Bouldin: Christian greatness; Christ our peace.

**Highland Park**—Pastor McDaniel: Enlarged conceptions; The saloon.

**Hope Mission**—Pastor Bruce reports a good week.

**Van Buren St.**—Bro. E. L. Wells: Command and promise.

## THE STATE.

Bro. Foster, of Clifton church, aided Pastor Johnson in a meeting at Cox's Creek. There were 18 additions, 16 by experience and baptism.

Bro. Jenkins, of Franklin St., is aiding Pastor Kimble in a meeting at Hill Grove, with good prospects.

Bro. Mohler, of Oakdale, aided Pastor Sims in a meeting at Buffalo Lick. There were 9 baptisms and others to follow.

Bro. R. A. LaRue writes: "The District Board of Ohio River Association engaged Eld. John Lockhart and the writer to hold a protracted meeting at Mullikin, Livingston county. They commenced the fifth Sunday in July and continued two weeks, resulting in quite a number of professions and baptisms. Christians were greatly built up and the cause strengthened. This is quite an important field on account of extensive mining operations and fine farming lands."

Pastor C. W. Bowles writes: On last Saturday I closed one of the best meetings of my life at Knox's Creek, Hart county. The church was thoroughly revived and 20 additions, 19 for baptism and 1 under the watchcare of the church. Had the assistance of Bro. W. M. Knapp, who did the preaching to the satisfaction of all. I am now engaged with my church at Oak Hill, Lenoir county."

Pastor R. L. Brandenburg writes from Waco: "We have just closed a good meeting with my church at Corinth, Clarke county. Fortunately we had the assistance of Pastor E. L. Baker, of Hillsville, who was on his way to the Baptist Association, and found time to

preach for us for some days. The meeting was one of great spiritual power and influence for our church. Bro. Baker preached the doctrines of grace and sin with much power and as a visible result 12 were added to the church, 11 by experience and baptism and 1 by restoration and the church much revived and strengthened. Pray for us."

Pastor T. P. Edwards writes: "I closed a great meeting Sunday night, Aug. 13, at Marvel Yard, near Union Hall in Estill county, with 29 additions, 26 joined by experience and baptism, and I constituted a new church with a bright future before it. I could have had 60 or 70 additions if I would have taken Campbellite baptism. I will get the most of them any way after I get them to see into it. I will begin a meeting at Chestnut Stand, Aug. 14. Bro. J. M. Parsons closed a meeting at Irvin, Aug. 6 with 15 additions. The Baptists have a good opening in Estill now. Pray for us."

Pastor J. M. McFarland writes: "I have just closed a meeting at Albany, Clinton county. Conditions were rather unfavorable. Bro. Brookshier, pastor, being absent the entire time on account of sickness. However, results were favorable owing to the co-operation of the faithful few. Eight awaiting baptism and 4 by letter. Outlook for the Baptists now good in Albany. I have written a letter to Bro. Oates to hold a meeting with me in Monticello, but haven't heard from him yet."

## OTHER STATES.

Pastor J. E. Skinner writes from Trezevant, Tenn.: "Our meetings have closed yesterday, third Sunday, after two weeks' run, with fine results. About 15 professions of faith and 14 additions to the church, 12 baptized. Bro. J. H. Anderson, of Trenton, Tenn., who did the preaching, stayed till the close, witnessing the baptism Sunday morning, then preached a fine sermon to the young converts at 11 a. m. Bro. Anderson is a great man of God. God be praised."

Pastor John T. Oakley writes: "Bro. Don Q. Smith, of Rowlett, Ky., has been with us in a two weeks' meeting at Alexandria, Tenn. Immediate results, 24 additions by experience and baptism and 11 by letter. These additions consisted of 17 heads of families and grown people, with three or four exceptions. Bro. Smith is a fine preacher and entrenched himself in all hearts. God bless him. Pastor and church thank God and take courage."

Pastor C. T. Casey writes from Aurora, Ind.: "I have just moved here as pastor of the Ebenezer church. Everything is moving along nicely. This church is the banner B. Y. P. U. church of the state. Please change my paper from Fairmount to Aurora, Ind."

Pastor H. F. Burns writes from Janesville, Tenn.: "We have just closed a fine meeting with Salem church. Bro. I. N. Penick, of Martin, Tenn., did the preaching, and did it well. Seven joined by letter, baptized 10, 1 more approved for baptism. Bro. Penick preceded me here as pastor, and is held in the very highest esteem by our people. There were 4 professions and two renewals during the young men's prayer meeting in the college building last night. It was an old-fashioned shouting meeting. I begin a meeting with my Oak Grove church next Sunday."

Elders W. A. Mink and Geo. Barker organized a church Aug. 14th at Newport, Ark. The church unanimously called Bro. J. V. Turner as pastor. Bro. Turner begins his pastoral work at home among those with whom he has spent most of his life. He will be ordained the first Sunday in September. He is very young, but God has wondrously blessed his labors."

Pastor J. S. Shinn, Conway, S. C., assisted by Bro. J. M. Page, held a meeting in which 29 were added to the church.

A good meeting at Enoree, S. C., closed with 31 additions by experience and baptism.

A meeting was held with Second church, Easley, S. C., resulting in 24 conversions, 16 by experience and baptism and 8 by letter and restoration.

A great meeting at the little mining town, Gold Hill S. C., resulted in about 20 additions to the church and the town stirred from drowsy to streamers.

Bro. John E. Assus has been set apart to the full work of the Gospel ministry by the New Bethel church, N. C.

Pastor A. L. Betts, Winston Salem, N. C., held a meeting in which he received 20 for baptism and 13 by letter.

The new meeting house at Agency Ford, Mo., has been set apart to the worship of God. Bro. M. P. Hunt preached the dedicatory sermon.

Pastor Lee Wood, Pleasant Valley, Mo., closed his meeting with 8 for baptism, 3 by letter and 1 restored.

At Lima School house, six miles south of Clinton, Mo., a meeting was held resulting in 19 baptisms, a mission Sunday school was organized at the close of the meeting.

Bro. W. E. Killough has been set apart to the full work of the Gospel ministry by the church at Mountain Creek, Mo.

The saints at Alba, Texas, had a time of refreshing from the Lord: 19 added to the fellowship of the church.

A new church was constituted at Plugerville, Texas, with 22 charter members. Immediately afterwards 15 joined by experience and baptism and 2 by restoration.

At Crowder Mountain, a mission of Bessemer church, N. C., a cotton mill village of about 250 inhabitants, a meeting was held resulting in 18 received for baptism, 3 by letter and 1 by relation; since June about 45 have been baptized and 33 received by letter.

About 33 were brought into the church, saved souls, as a result of the eight days' meeting at Dripping Springs, Texas.

The church at Hamilton, Texas, much revived and 24 approved for baptism. Bro. J. M. Gaddy did the preaching.

A gracious revival at Forest Glade, Texas, resulted in 21 additions to the church, 12 by experience and baptism.

The church at Whitmire, S. C., closed a good meeting with 13 accessions by experience and baptism and 3 by letter.

The meeting at Treadway, S. C., resulted in 23 being added to the church by experience and baptism and 4 by letter.

Seventeen additions to the church at Pleasant Hill, S. C.—result of their meeting.

A gracious meeting at Keysville, Va., resulted in 18 additions to the fellowship of the church.

Fourteen added to the church at Strong Creek, Franklin county, Va., a partial result of their meeting.

The saints at Middlesex, Va., greatly enjoyed their meeting. 28 candidates have been baptized and others have been approved for baptism.

The church at Celeste, Texas, has been much revived and 18 added to her membership.

A good meeting in which Bro. S. F. Bancum did the preaching closed at Mount Moriah church, Texas, with 15 baptized and others expected.

Fifteen joined by experience and baptism, several by letter and others reclaimed, result of a meeting at Kosse, Texas.

A church has been organized at the Trap Crossing on the Colorado River, Coleman county, Texas, with 8 constituent members. 18 additions to the church, 10 by letter and statement and 8 by baptism.

The membership of the church at Westville, Texas, had been reduced to 2; a meeting was held and 4 joined by letter, one by statement and 7 on profession of faith and baptism.

At Moreland, Va., Pastor R. H. Bowden held the first meeting ever held in the church. 20 professions of faith, all of them uniting with the church. This was the first time the ordinance of baptism has ever been administered in this community.

As a result of his meeting, Pastor T. G. Wood baptized 25 new members into the fellowship of his church, Manteo, N. C.

Pastor P. H. Fontaine, Grassy Creek, N. C., received for baptism 24 and 7 restored as a result of his meeting. He was aided by Bro. W. T. Orsath, Va.

## SHELBY COUNTY ASSOCIATION.

On Thursday morning, Aug. 17, 1905, the messengers from the churches composing the Shelby County Association met with the church at Waddy and at 10 o'clock a. m. were called to order by the moderator, Elder B. J. Davis. The introductory sermon was preached by Bro. B. B. Bailey to a most attentive and deeply impressed audience. Among the visitors were Dr. J. J. Taylor, of Georgetown College; Dr. J. W. Millard, of Atlanta; Dr. J. G. Bow, State Secretary; Dr. W. P. Harvey of Western Recorder; Rev. McMurry, of Oneida Baptist Institute; Rev. H. E. Gleaton, of Baptist Argus.

The attendance was very large and the hospitality of the church and community was lavish indeed. Many splendid speeches were made that were full of religious fervor and zeal for the Master's cause. The contributions to missions show an increase of \$400 and on next year an effort will be made to raise \$2,400.

Eld. B. J. Davis, the most dignified of moderators, and J. T. Doyle, the most efficient clerk, were unanimously re-elected. The session was one of the most harmonious and spiritual in the history of the Association. The next Association will meet with the church at Croppers on Thursday and Friday before the first Sunday in August, 1906.

Fraternally,  
ESTEN DOOLAN.

## PULASKI COUNTY.

Have just closed a ten days' meeting at Eubanks. Visible results, 7 conversions and 8 accessions to the church. Eubanks is a village church composed mostly of country members. Bro. W. R. Davidson has been the faithful pastor for nine years.

Bro. Geo. E. Baker has recently resigned care of church at Steubenville, and is devoting more time to Burnside. Work has been recently resumed upon the house at that point, and they hope to have it completed by October 3, at which time the Pulaski County Association will meet there.

At Somerset I have just rounded out two full years as pastor, during which time 126 have been added to the membership, 44 of whom have been received in the last six months.

Truly yours,  
J. W. RAWLES.  
Somerset, Ky., Aug. 14.

## DEAR RECORDER:

Please announce in your paper that the Long Run Association meets this year Wednesday and Thursday, Sept. 6 and 7, with Pleasant Grove church in Jefferson county. The railroad station is Avoca. It is on the Shelbyville branch of the L. & N. The church is only about one hundred yards from the station. The train leaves First and Water St. Station at 7:30 a. m., and returning arrives here at 6 p. m. The L. & N. have kindly made a rate of one and one-third for the round trip. Those who cannot go and spend both days can go one morning and get back the same evening, and the brethren of Pleasant Grove church have assured me that they will have ample arrangements for all who will come, and they desire a large attendance. This is the Centennial Celebration of this church, and will be an occasion of great interest to the church as well as to the Association.

If there is any additional information desired, I shall be glad to give it to any who will communicate with me in regard to it.

Those clerks who have not yet received blank Association Letters will kindly let me know, as I have mailed them to all, but it may be some have failed to get them.

Yours fraternally,  
J. HENRY BURNETT.

## DEAR RECORDER:

Will you please state in this week's issue that the Woman's Missionary Meeting will be held at the preaching stand on the 2nd day of Long Run Association, from 10 a. m. to noon hour. Then in the afternoon we hope to hold a missionary rally presided over by Dr. Bow or any one he will suggest. We want the societies of the country churches to bring reports to the Woman's Meeting. Sunbeam Bands and B. Y. P. U. are requested to send reports also. We ask the earnest, faithful prayers of all Christians that we will have a good meeting, and that in this missionary rally we may reach those not interested in missions.

Yours in the work,  
Mrs. BELL MORSEMAN.

The Gospel meeting at Beechland church will begin the first Sunday in September, Bro. C. D. Spillman, evangelist. Every one is invited.



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## "WONDERLAND 1905,"

the annual publication of the Northern Pacific Railway, contains nine chapters of interesting matter bearing on the Northwest.

The tourist, the new settler and farmer, the man or woman of historical tastes, can all find matter of interest in its pages. School teachers and scholars in the public schools will find the book extremely useful for auxiliary reading and study. It is also a good all around book on the Northwest for general reading. The latest number of this justly famous publication is the best issue to date. The cover cannot be surpassed for beautiful simplicity. The illustrations are very attractive, the folded inserts of panoramic views (a new feature) being particularly fine.

It treats of the new \$4,500,000 capital of Minnesota, at St. Paul, of Isle Royale, a coming summer resort of the Northwest, of the Pyramid Park (commonly known as the Badlands) of North Dakota. Of Montana's representation at the Union National Convention held at Baltimore in 1864, of the romantic legend of "The Sepulchre of Lame Deer" of Yellowstone Park, of Kachess, a beautiful Washington lake, "The Lewis and Clark Exposition," the journey from California eastward via Portland and the Northern Pacific Railway. The article on Yellowstone Park is an especially valuable one containing an immense amount of specific information of an historical and descriptive character and being illustrated vividly and elegantly. Send six cents in stamps for the book to A. M. Cleland, G. P. A., Northern Pacific Railway, St. Paul, Minn.

Sister J. R. Kendrick is one of our noble Old Guard, who has shown herself indeed a mother in Israel by training her children to walk in her footsteps. She writes that when she was married in 1866, her father, G. W. Sanders presented her with the Western Recorder—and she has taken it ever since. Now all her children are grown and married and every one of them take the Recorder.

During the last few weeks the editor has been off on his vacation, the business manager has been off at State Conventions and Associations and the office editor has been sick. If anything has appeared that ought to have been edited down and was not, and if many things have not appeared which ought to have been published, we know we can appeal to the kindly forbearance of our readers and writers to excuse us.

W. D. Nowlin, D.D., pastor Third church, Owensboro, paid us a call last week. He was called to Louisville to unite in the bonds of matrimony Miss Grace Stewart, of Los Angeles, Cal., and Mr. C. E. Mullen, of Owensboro. The marriage took place in the parlors of the Galt House. Bro. Nowlin reports his church in a prosperous condition. The increase in mission contributions over previous year is about \$1,000. H.

Bro. C. T. Rowlett, from Mt. Pleasant, Trimble county, called and paid his subscription and said: "I am 75 years old and have been a subscriber to the Recorder for 40 years." It is needless to say that he is a stalwart Christian in the Baptist faith. H.

## Family Circle.

Stories for the Young and Old.

### TRUE NOBILITY.

'Tis not the wealth that makes a king,  
Nor the purple coloring,  
Nor a brow that's bound with gold,  
Nor gate on mighty hinges rolled.

The king is he who, void of fear,  
Looks abroad with bosom clear,  
Who can tread ambition down,  
Nor be swayed by a smile or frown;  
Nor for all the treasure cares  
That mine conceals, or harvest wears,  
Or that golden sands deliver,  
Bosomed in a glassy river,  
What shall move his placid might?

Not the headlong thunder-light,  
For all the shapes of slaughter's trade,  
With onward lance or fiery blade.  
Safe, with wisdom for his crown,  
He looks on all things calmly down;  
He welcomes Fate when Fate is near,  
Nor taints his dying breath with fear.

No to fear not earthly thing,  
This it is that makes the king;  
And all of us, whoever we be,  
May carve us out that royalty.  
—Seneca, translated by Leigh Hunt.

### A CRISIS.

BY MARY MORRISON.

"Why, Margaret Corcoran, is that really you?" Ethel Holliday shook back her tangled tresses of yellow hair and sprang up from the cozy corner where she had been nursing an imaginary headache and a reprimand from her German teacher, and greeted the new comer effusively. "Are your eyes better? Did that famous French oculist do all you expected? Are you coming—here to school?"

Ethel's fusillade of questions rattled like hail about her visitor, who answered them with an indulgent smile. "One 'yes' will do for them all, Ethel. You were always extravagant of breath."

"Oh, and you'll room with me, won't you? We used to sit together, you know, back in Brownley. I am all alone since Ellen Graham complained to Miss Gregg that I talked so much she couldn't study. Just fancy! Why, I've been a regular book-worm since I came to Warwick. All the girls say so."

Margaret Corcoran laughed. Ethel Holliday posing as a book-worm was amusing. She walked to the window and looked out. It was so good to be back; so good to feel that she was not to be shut out of the world's work.

"It is a beautiful view, isn't it; the finest, I think, at the hall. See those maples; such rich reds and yellows! They are simply gorgeous." Ethel pointed out the objects of interest obligingly. "I am so glad you came here instead of going to Oberlin. I know all the girls already and I can tell you lots of things," she rattled on with her arm around Margaret's waist.

Margaret looked at her curiously. Ethel evidently did not know that she had spent last year here. Why, this was her old room, the room where she had battled for weeks with the terrific fear which had threatened to cloud her life. She did not speak of it to Ethel; some things are better put away from sight and forgotten.

"Indeed!" she said, questioningly. "Oh, yes. I get acquainted so easy, you know. It will be easier for you, too, because I know the girls. I can tell you all about them. Come over here to the cory and let's make ourselves comfortable," she exclaimed, dragging Margaret away from the window and seating her among the tumbled cushions which she plumped up invitingly. "Now we can have a perfectly delightful visit if no one comes in to interrupt," she said, reaching out to touch Margaret's shining coil of hair. "Where did you learn to do your hair this way, Margaret? It isn't in the least becoming; you would look lovely in a pomp. Anna Gardner wears the biggest one you ever saw, but don't think for a minute it is all her own hair. She takes two switches and a rat to build it up; I've seen them. A rat! Ugh! That is going a little too far, don't you think so? Anna's room is just three doors down. It is a wonder she isn't here this afternoon. That girl is the greatest talker you ever saw; no one gets a chance to put in a word edgewise. She isn't a bit like Irma Wells. I fairly doted on Irma when I first came."

A yearning tenderness filled Margaret's heart at sound of her name. It was Irma who had cheered and encouraged her to bear the ordeal she had feared and dreaded so long. Irma had been a veritable tower of strength upon whom she had been glad to lean those last hard weeks. "She has not disappointed you, I hope," she said.

Ethel smiled. "Well, I should not care to introduce her among our set at home. Why, she cleans the lamps and dresses Miss Vinning's hair. I was so astonished."

Margaret looked up quickly. "That is not incompatible with the conduct of a lady," she observed thoughtfully. "Dear Irma! Fortune had not smiled upon her as she had hoped, but how bravely she was bearing its frowns!"

"Well, she is stingy, too. She has worn a navy blue cheviot ever since I came. She wears it everywhere. I declare I would have a little consideration for my friends."

"Of course that does not include you," Margaret remarked.

"Why not? Irma and I are the best of friends."

Margaret's lip curled slightly; she was getting new views of friendship.

"You will like Stella Bright," Ethel went on. "She is such an obliging little thing. She would be pretty, too, only she is so stooped it quite spoils her figure. I have heard it hinted that she is almost a hunchback, but she always wears some fluffy thing about her neck so one can never be sure. I thought I would drop into her room some time when she was dressing—but" Margaret winced. It was as if the covering had been torn from some deformity of her own.

"Oh, I didn't, of course. She has rather a haughty way with her, after all," Ethel continued, ignoring Margaret's growing impatience. "And Drusilla Decker. Oh, Margaret, the colors that girl wears! What would you think of a bright apple green waist and a purple skirt—a regular staring purple that fairly hurts your eyes; and the way it hangs—my! I believe that her mother must chop them out with an ax, by the fit. They are farmers and make their own clothes, of course; farmers always do. She stutters, too, when she gets excited. We girls have any amount of fun with her."

The lights in Margaret's eyes were flashing ominously. Drusilla Decker had been an especial protegee of her own the year before. The poor child had been so new to the ways of civilization and so pitiful in her shrinking awkwardness. Margaret had deemed it no hardship to read and make certain articles of her apparel most conspicuously offensive to laws of good taste until her failing eyesight made this impossible. She felt that it was useless to explain this to Ethel, however; she evidently would not understand her motive.

There were footsteps coming along the hall; they paused a moment and Ethel listened breathlessly but they went on again. "It is Anna Gordon, I'm sure," she thinks I'm out." She got up and opened the door cautiously. "It was Philippina Bond," she said on coming back. "I wonder what she wanted of me? Oh, I know. I borrowed her Virgil last night. Oh, Margaret, such an awful thing has happened to Philippina. She had a brother hanged for murder in Chicago only last August. I shudder every time I look at her, and really her eyes have a perfectly murderous glare sometimes."

Margaret started violently. It had come, then. Poor Philippina! She had always worried over Jack and foreboded evil for him. She had loved him so and yearned over him mightily. She was young for such a terrible sorrow. She turned away to hide the tears which Ethel's thoughtless words had evoked. The latter was still rattling heedlessly on when Margaret's indignation came to the rescue. These were her friends also.

"Have you quite finished, or are there others?" she asked.

Ethel's eyes opened wonderingly. "I haven't mentioned Allie Mayberry, have I? She is on this floor. She paints frightfully, too. You ought to see her cheeks! Nor Maud Toan—" she paused to adjust a cushion.

"Has she a wooden leg or a glass eye?" interrogated Margaret sarcastically.

Ethel stared. "Oh, dear no! Maud has a beautiful figure. She knows it, too; that is what spoils her."

Margaret made a gesture of impatience. "Your friends are to be congratulated, Ethel, in having a friend capable of such delicate criticism. I suppose you have been equally successful in discovering their good qualities," she said.

Ethel rose excitedly. "Why, Margaret Corcoran, of course I have! They are the jolliest lot of girls. I mean to have a little spread this afternoon and ask them all up to meet you. It will be better than getting acquainted by degrees," she declared enthusiastically, beginning to put the room in order.

It was Margaret's turn to stare. There was a troubled look on her face as she watched Ethel's preparations. She did not seem to be cruel at heart;

it was only a petty habit of gossiping yet, which took the form of personal criticism, but it was spoiling her. If only she could see where she was drifting! A determined spot of red crept into her cheeks as she mused which resulted in a little note written and dispatched by the letter-carrier who came along the hall.

"They are all coming," Ethel told her after a rapid tour of investigation. "Won't it be jolly?" she added enthusiastically.

Margaret's heart smote her as she watched Ethel bustling gayly about, but she hardened it ruthlessly.

"We'll have flannel cake and macarons. I have some nice and fresh that I got this morning for Sunday luncheon. Oh, you needn't stare. We all do it; we take turns, you know. We can't starve, and really the Sunday luncheons here are awful. Oh, Margaret! Mamma sent me some of the loveliest jelly in molds and six perfectly beautiful spoons to eat it with; we will have that, and, let me see—olives, of course, and lady fingers. I'll borrow some of Anna Gardner; she got three pounds this morning. We meant to whack up, anyway. I guess that is all. Oh, there's the strained honey mamma sent; the girls will appreciate that," she declared generously.

The clamorings of conscience were growing troublesome and Margaret got up and walked to the window.

"There! It is all ready now but the olives. I'll just run down to the corner and get a bottle," Ethel said stepping back to admire the effect of a vase of trailing smilax in the center of the table a spray of which she had wreathed artistically about each dish.

The girls were coming down the hall in a body as she returned and they came in together. Margaret still stood at the window. She turned to them with flushed cheeks as Ethel presented her.

"Allow me to make you acquainted with Miss Margaret Corcoran an old friend and seatmate of my childish days," she said ceremoniously.

"Do not trouble to name them all, Ethel. I think I recognize most of them from your description. This must be Miss Irma Wells. I recognize the blue cheviot dress you so elaborately pictured; as for the stingsiness, time will probably reveal that. And this, I'm sure, is Miss Maud Toan. The too evident consciousness of her fine figure reveals her identity with the young lady of your description. Correct me if I am wrong." She looked to Ethel for confirmation, but she was flushing and paling and seemed incapable of reply.

Margaret fought bravely with a host of generous impulses which threatened to overwhelm her, and went resolutely on. "This is Miss Stella Bright, is it not? I think I can detect the haughtiness of manner you complained of, and also—" She paused out of pity to Ethel, who looked ready to faint, and hurried on. "I think I cannot be mistaken in naming this Miss Drusilla Decker. The green waist and purple skirt which you so graphically painted prove that, and the young lady on her right is—" But she could not bring herself to speak Philippina's name. There was a mute plea for forgiveness in the eyes she raised to Philippina's, as she cleared her throat and went on. "This young lady with the painted cheeks I believed you called Allie Mayberry, or was it she who wore the two switches and a rat? Oh, I remember now, that was Anna Gardner. There, Ethel, haven't I a retentive memory? You know in school I used to—" But Ethel was fleeing to the refuge of her bedroom and they heard the key click in the lock. They listened breathlessly but there was no sound.

"Oh, Margaret!" They gathered about her with welcoming tears and kisses. "It is so good to see you back well and strong, dear," Irma whispered. "It was Stella who crept to Margaret's side presently. 'Poor Ethel! Aren't you afraid for her, Margaret?' she whispered.

Margaret's arm stole lovingly about her waist. "Desperate diseases require heroic treatment, you know, dear," she said reassuringly. There was an anxious expression on her face, however, as she listened at the door. She had expected sobs and reproaches, but there was only silence. The wound might be deeper than she thought. What if it refused to heal? They stole noiselessly away presently. Margaret left a note upon the table beside the unfastened door.

"Dear Ethel! I am sorry to have hurt you, dear, but the surgeon's knife must be sure and steady. Better the wounds of a friend than the kisses of an enemy. We are all waiting in Philippina's room—your friends, who have also been mine since a year ago. I suppose, you know. If you want us ring the little bell on the table; we shall be listening and longing to come to you. If you can find it in your heart to forgive us, dear, forget that it has ever seemed necessary

to wound you that we may keep our friend, Ethel."

The afternoon was waning when it sounded; a faint little tinkle that brought back smiles to the anxious faces in Philippina's room. The crisis had passed.

"Dear Ethel! We must be tender of her," cautioned Margaret. "Convalescence is a critical time," she added warningly as they went down the hall.

Ethel sat at the table waiting. Only a spot of burning color on each cheek indicated the ordeal through which she had passed. They came in with a breezy rush and chatter that deceived nobody, for under the ripple of merriment flowed a warm counter current, fresh from stirring depths below, hitherto unsounded and unknown.—Interior.

### HOW TO DO IT.

BY KATE MCVICKAR.

Mary Moore (on her way to church)—I called for you. Aren't you going, Julia?

Julia—No. It's too disagreeable today.

Mary—Why, you went to the reception last night, and it stormed worse.

Julia—Yes, I know; but then I had to go. I got a new dress for that reception and husband ordered a carriage. Everybody who was invited went; one must go with the crowd!

Mary—And you think everybody won't go to church this morning?

Julia—I'm very sure they won't; beside, nobody will miss me.

Mary—Our pastor will. He said last Sunday that empty pews had the effect of a wet blanket on a minister's enthusiasm. "No preacher could put his soul in a sermon who faced vacant seats," he said. Your vacant place says you are dissatisfied with your pastor.

Julia—No, it doesn't. I think he is a fine preacher, and we all know he is a good man. I'll say more; he is the right man for our church. I think I am losing interest. Our church is so cold. Other people say so, too. There are more empty pews than mine, and I hear only a handful attend the prayer-meetings.

Mary (taking a seat)—Let us have a little sisterly talk about this matter. We both love our church, and approve of our minister, and in our hearts both regret the coldness you speak of. What are we doing to correct it, you and I? Will staying away; retailing foolish babble (that some young thoughtless people utter about a noble woman like Mrs. U); discussing (like unkind outsiders) the apathy of our people—will these things mend matters? Come, Julia, put on your hat and go with me to church. You will encourage our pastor. And if he says something that pleases, or better yet, helps you, tell him so. You sit near Mrs. W., who never lets the weather keep her away, despite her long walk. Shake hands with her, and tell her her example is a lesson to us all. On your way out speak to Mrs. Stone, whose husband's sudden death means loneliness and poverty for her. Perhaps there may be strangers near you. Extend a cordial welcome to them. Will you go?

Julia (reluctantly)—To please you, yes.

(Coming home they meet at the church door and walk home together. Julia speaks first).

Julia—Well, Mary, that was a good sermon. I'm glad I came. I do believe I was missed. When Mr. U. shook hands with me he said in a low voice, "I have missed you." And I told him that sermon meant me. Mrs. W. was not one bit upset when I told her she was an example to us, but replied, "Oh, I never come that I am not glad. There is always something for me." And dear Mrs. Stone, her eyes filled and her lips quivered as she pressed my hand. I do feel so sorry for her. At least, by my sympathy I can lighten some sad days for her. Did you see those strangers in our seat? They are Presbyterians. They thanked me so beautifully for inviting them to my seat and said they would be glad to share our pew until they got one, adding that I had made them feel at home in our church. Now, Mary, keep on in your good work. Wake others up beside me. They will be as grateful as I am.

Mary—Then you're not sorry you came with me?

Julia—No, I am not, and Mary, I believe your way is the right way. I am going to reform. I am going to help "them," our church. If you will pardon the slang, I believe the coldness, at least, is our own fault.

Mary—Do one thing more, Julia; pray for our church and for our pastor. Mary had "buddled better than she knew." The change in her friend reacted on others. The good work in that little church received a mighty impulse, and in Julia the pastor found another on whose prayerful help he could depend.—Presbyterian.



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## Little Ones.

### THE FOX AND THE RABBIT.

Old Reynard, the red fox, was out hunting for his breakfast, and he was not particular whether he had chicken, duck or rabbit. From the tracks in the snow, which he was intently studying, it looked very much as if the latter was to tempt his appetite. There were the unmistakable tracks of a rabbit which led straight down to the meadows.

"I see," mused the fox to himself; "the orchard has attracted some rabbit, and I will find him far from his burrow. Well, I should advise all rabbits not to venture far from their home in a snowstorm like this, or if they must go far, they should take their tracks with them."

There was something like a sly smile on the fox's face at the thought of this joke. He was cunning and tricky in his way, and he always felt that whatever he did or thought was worthy of attention. As he trotted along now, following up the foot tracks of the rabbit, he thought how innocent rabbits were, and what delicious dinners they made.

In a short time he came to a halt, for there before him were double tracks. For a moment the fox studied these carefully, and he was nearly ready to confess to himself that the rabbit had played him a trick. "He has doubled on his track," he said to himself, "and must have gone off in this direction. Well, I'll take the freshest track."

He turned to the right then, and followed the new track, but with some misgivings as to his breakfast. Then a hundred yards further the tracks were apparently doubled on again, or at least they were so blurred that old Reynard was considerably puzzled. But foxes have the reputation for solving hard puzzles, and this one said that he finally understood it all. "I'll go straight to the orchard, and I'll find my rabbit there. He thinks to play a trick on me by running back and forth on his own tracks. What an innocent game to attempt to play on an old fox! If rabbits were not so innocent and foxes so wise I suppose there would be more rabbits in the world."

Once more that sly smile on Reynard's face and a smacking of the lips in anticipation of rabbit for breakfast. He trotted along more nimbly now, and paid less attention to the tracks and his surroundings. It was so easy to follow the path which led to the orchard that he could afford to be off his guard.

Just as he had guessed, the double row of tracks led him directly to the orchard. Only once he half hesitated and looked dubiously at one of the big blotches on the snow. "What a funny footprint for a rabbit!" he said. "But I suppose it was made by several rabbits' feet, and any kind of a picture might result from it."

His fears quelled by this method of reasoning, he hurried on again. Suddenly he broke forth from the cover of the swamp and saw the orchard ahead. One sweep with his eyes convinced him that his rabbit was not in sight, but hiding somewhere. He would have to stalk his breakfast after all, and creep upon him while

gnawing the bark of some apple tree. He squatted down and began slyly creeping across the orchard, still following the tracks.

Right ahead of him, not a dozen yards away, was a big apple tree, and something suspiciously tempting was bobbing out from the opposite side every few moments. This something must be the long ears of the stalked rabbit.

"Ah, now for my breakfast!" thought the fox. "I have the foolish, innocent rabbit at last. Now here goes for a spring and a long run!"

Throwing all caution to the wind, the fox broke cover and darted like the wind straight toward the apple tree. The noise he made in running startled the animal on the other side of the tree, and the latter jumped out to meet him. The red fox caught just one glimpse of the animal, and then he felt his heart leap into his throat. Instead of a rabbit he was stalking a big rabbit hound, which had made the funny tracks in the snow where the rabbit had been. The hound yelped with delight, the fox turned swiftly, and then the race began. For half a mile it was a close one, but old Reynard finally escaped in his burrow after the narrowest chase of his life.

Panting from his fear and exertion, the fox thought of the double tracks and the rabbit. "I was more foolish than the rabbit," he reflected sadly. "It was overconfidence that led my parents into traps and caused their death. Maybe the rabbit is not so foolish after all, and I can learn something from him yet."

He shook his head sadly, but more wisely than ever before that day, for even the humble rabbit was not too small to teach him a lesson in caution.—The Christian Advocate.

### TEACH CHILDREN TO CARE FOR THEIR OWN ROOMS.

When a little girl has a bedroom of her own let it be dainty and pretty but very simple, and teach her as early as possible how to take care of it herself, to make her own bed properly, and dust and care for everything in it, in the most approved manner. Explain to her why a feather duster should never be used, why the bed clothing should be thoroughly aired every day and the mattress turned over, why she should sleep with the window down from the top—at least a few inches every night, and you will do much to help her grow up into a strong, healthy woman and supplement the lessons in hygiene and physiology taught in school.

The boy, also, should have a few lessons in bed-making and the general care of his room. It will do him no harm whatever, even if he never has to attend to such things in later life, but will teach him to be thorough and careful, and it may be a great help to an overworked mother.—Ladies' Home Journal.

Souls are rarely won to Christ by argument, but countless multitudes have been won by the simple, tender, straightforward telling of the truths of the Gospel. This reaches the heart, the other the head only; and it is "with the heart that man believes unto righteousness."

If prayer is worship of the heart, meditation is that of the mind.—Bishop Thorold.

## 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, description of my past sufferings and how I permanently cured myself.

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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 bearing down pains as from approaching danger, pain in the back and bowels, creeping feeling in the spine, a desire to cry, hot flashes and faintness, or if you are suffering from any so-called female complaint, then write to Mrs. M. Summers, Notre Dame, Ind., for her free treatment and full instructions. Like myself thousands have been cured by it. I send it in a plain envelope.

Mothers and Daughters will learn of a simple family remedy, which quickly and thoroughly cures female complaints of every nature. It saves worry and expense and the unpleasantness of having to reveal your condition to others. Vigor, health and happiness result from its use.

Wherever you live I can refer you to well-known ladies in your neighborhood, who know and will testify that this family remedy cures all troubles peculiar to their sex, strengthens the whole system and makes healthy and strong women. Write to-day, as this offer may not be made again.

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## IN AND FROM MISSOURI.

*Christian Sentiment Prevails at Missouri State University.*

Ninety-one per cent are adherents. Baptists are not in the lead, but stand about fourth. Of the 1,624 reporting, 1,028 are church members, 451 not members but adherents, and only 145 neither members nor adherents. Methodists, 279 members, 117 adherents. Campbellites, 202 members, 95 adherents. Presbyterians, 189 members, 63 adherents. Baptists, 165 members, 53 adherents. Roman Catholics, 55 members, 6 adherents, &c. 17 denominations represented. Christian Science, one; Russian, one; United Brethren, one.

Rev. W. S. Willburn, our district missionary, is in a deeply interesting meeting at Elm Grove. Eleven professions.

*Not Afraid To Go.—Bob Taylor*

in Bob Taylor's Magazine.

Old Aunt Easter's young master was studying for the ministry and he came home from the theological seminary to spend his vacation. The old soul who had nursed him when a child twined her black arms about his neck and said, "Ma'rs Jeema, I's so glad to see my child ag'in." "Yes," he said, "Aunt Easter, I am happy to see you once more, but it grieves me to see you still smoking that old strong pipe. How do you think you will feel when you get to heaven and stand before the angels with that polluted breath?" "Bless de Lord, honey," the old darkey said, "you'se been off to the logical cemetery, but you'se not larnt all the Scriptures yet. When I goes to heaven I'se gwine to leave my brea'f behind."

*Your money or Your Life.*

This will remind you what the Apostle Paul said, "The love of money is the root of all evil." Not money, but the love of it. In the hurried life business men and working men are alike sufferers, or both share the same fate. Your money or your life seems to be one of those phrases the country isn't permitted to forget. No longer, says one, shouted by the bold highwayman on lonely roads, through midnight darkness; it is now being cried in broad open daylight to all men by the vital statistics of Greater New York. And the modern cry is far more serious than the old one, carrying with it, as it does, a penalty which no man who is sacrificing health for wealth can possibly hope to avoid. In my next I'll try and give your readers some facts bearing on this subject. In the meantime let us neither hurry nor worry.

Daniel Webster once said, "The most important thought I ever had was that of my responsibility to God." Why isn't this equally true of every man? I presume it would be if men would reflect as Webster did.

Thomas Darlington, M. D., has recently said, "As a people we are always in a tremendous, and unnecessary, and injurious state of hurry. In comparison with the people of other countries, however, we are, in this respect, ludicrous. A young Greek just arrived in New York, called on me one day," says the doctor, "and said that there was great excitement on Broadway. All the people were rushing somewhere, but he could not find out what it was about. It slowly dawned upon him, after a few days, that the people were always a rushing somewhere, and that what they

were about was their own private business."

"Another foreigner, newly arrived in Brooklyn saw all the people running for a New York ferry boat and promptly joined in the chase. Breathless and panting, he reached the gate a moment after it was closed and became greatly excited. In broken English he offered a handsome sum of money to anyone who would row him across the East River. He was gazed at in astonishment by the people; but he insisted that it was vitally important for him to reach New York. When told that the bridge was open and that there would be another boat in two minutes he gasped in amazement. He had, supposed, from the mad rush of the people that it was the last boat of the day. That another one was available in two minutes left him wordless in astonishment.

"It is you who are crazy; not I," he said.

Watch men run at full speed up the stairs to the elevated railway, watch them run along the platforms, watch them run breathlessly across subway stations as if their lives depended upon them catching that particular train, instead of the one three minutes later, and the foreigner's charge will have a certain value. Hurry with us has become a mania. And the diseases which hurry and the human life has developed especially are a warning to many men and women that if they do not promptly begin to take life in a more leisurely way they must pay the severest of all penalties for their folly.

The increase in deaths from heart-disease is a warning to all business men and all society women. This increase has been startling and out of all relative proportion. In one month of the present year New York has had one hundred and twenty-five deaths from this cause, as against only fifty-six deaths from the same complaint in the corresponding week of last year. Along the line of records for thirty years we find that while the general death-rate in proportion to population has steadily lowered, heart-disease and Bright's disease, to which it is closely related, have increased three hundred per cent. The only means of stopping this increase and the increasing ratio is a general campaign of education, which will reach the individuals most concerned, because every man's life is in his own hands and he will not live it properly unless taught to do so. To business men, society women, working men, Irish-Americans and German-Americans this article therefore is addressed primarily as a beginning of this necessary campaign.

If one started out to drive a horse thirty-five miles in one day he would not whip him over the last five miles. Common-sense and a decent consideration for the horse would withhold the whip during the last five miles of the journey. Yet the New York business man shows less common-sense and less consideration for himself in the later and most dangerous period of his life than he would show to a horse. In the great pressure of life in a money-mad nation which is prone to sacrifice all the best values in life for values which are imaginary, the business man works up to forty or forty-five to the full potential energy of his constitution. I submit the above in the hope

that somebody may be benefitted by the experience of others. I'll give your readers a little more latter on—along same line.

Rev. J. T. Nevins of Louisiana, and recently from the Seminary at Louisville, has been called to and accepted charge of our church at Holden, Mo.

Elder W. S. Willburn, our missionary, Salt River Association, closed a most profitable meeting at Elm Grove last Sunday night, August 13th with 33 conversions and 27 additions to the church. Bro. Willburn has proven himself to be a soul-winner since he began his missionary labors one year ago.

Rev. C. F. J. Tate, Carbondale, Ill., is assisting his brother in a meeting at Carondalet church, St. Louis. Large crowds attend the services and prospects encouraging.

JOSEPH N. BARBEE,  
Louisiana, Mo., Aug. 16.

## DEAR RECORDER:

"The Baptist Commonwealth" says: "As we study the story of the first great revival and the revivals which followed it, we are struck with their unlikeliness to the revival as we have it to-day. We find an absence of all that human machinery which is now so often regarded as essential. There are no committees, no finances, no advertising, and, more striking still, no chorus of Gospel singers."

In the first place, they had many things they ought not to have had. They had a preacher that would never be put up to preach the "Convention sermon," they did not have an ideal church membership; they had left their Master in the hours of trouble. If the above quotation is offered as objections, it is not well founded, but it is liable to prove harmful. I am not afraid of being considered unorthodox on any of these points, but we should show our orthodoxy in a way to stimulate progress and not chill fervor.

"Absence of human machinery," now this carries an unhealthy sentiment and no more. Many mistake pious sound for piety. Where just such talk as this prevails. I dare say the course of Christ is at a low ebb. Is not the cry up and down the land, "Let us have of the manhood of the churches"? The trouble is, we have more than we use.

Are men to be used in saving others.—If so, how? By prayer? Yes. By personal invitation, yes. By tracts of the gospel, yes. Is this machinery? One says they get only cards signed; then object to what they did and not the machinery. Some refuse to publish their creeds because they brought war. Never reject a good instrument because bad use has been made of it. Bro. W. E. Powers spoke words of wisdom when he said: "The best prayer for a crop is made from the end of a hoe handle." Was that machinery that let the man through the roof? I welcome any machinery that aims intelligently to bring men to Jesus Christ. "No committees on finances." No it was most likely unnecessary as it would have been folly to have preached repentance to the jailor. They dealt with their conditions; having all things in common, they had a different situation to what we have. Who can show they did not? It was not necessary to report all they had. Is it necessary to have committees in church? Why not be sensible in revivals?

A lady gave Dr. Lorimer a card on the street, inviting him to a revival meeting. He went, God saved him. If that lady had been one of twenty organized for that purpose, would that have been objectionable?—yes, but not to God. I don't suppose the preachers had any denominational papers to read and quote from either. "No advertising." How do we know they did not? How about the unrighteous steward? "Because he had done wisely, for the sons of this world are for their own generation wiser than the sons of the light." We take it for granted that away back yonder the "sons of the light" always did every thing they might have done. How about Luke 9:60, "but go thou and publish abroad the kingdom." We might say that brother had no denominational organ. Advertising means to let the people know about anything. Was this brother forbidden to attend a revival? If we are to let people know a matter at all, it should be done so extensively and vigorously as to reach all possible. These kind of objections are just like those we meet as to education. Dr. so and so had nothing but a hymn book and Bible; he might have accomplished much more if he had had more good books.

Now what is wrong with a chorus of Gospel singers? If you are going to have music, have the right kind. No longer than this week a Christian gentleman told me he had to leave his seat in church because he could no longer bear the voice of his neighbor. If it is right for one man to sing, it is right to sing together. If it is right to sing in the middle of the audience or the rear it is right to sing in front. Now if you are discussing the character of the songs used, or the persons singing them, that is a different thing, but what is wrong with a chorus but what we imagine wrong. I think angels sing in chorus.

Jesus used constructive methods; so did Paul. Let us take congregations and persons as they are, use their habits and customs, so far as they do not violate Scripture principles, to lead these people to Christ. Wasn't this why Paul permitted Timothy to be circumcised? I see no virtue in aping other people. I saw a large congregation of first class Christians get together in a big city and try to do as much like the Welsh people as possible. Some say the chief thing was that there was no special preaching; the preacher was almost eliminated. God said men were to be saved by preaching of His Word.

I think one of the greatest objections the Lord would raise with all of us is that we have very little to show, compared with our opportunities; we are making little progress. One reason is, many are trying to see if we can not eliminate what the first revivals had; then many others are spending their time in trying to show what they did not have. "Sin is missing the mark." I fear many objections are like some doctors, they hit the patient more often than the disease. If we have to object let it be because we are doing so little.

Respectfully,  
HENRY C. RISSNER,  
Tyler, Tex., Aug. 4, 1905.

To be always bright and cheerful we require to watch over and manage ourselves almost as if we were somebody else.—Sir John Lubbock.

Death is the unfastening of the soul.—Rev. J. F. Carson.

## DISTRICT ASSOCIATIONS.

*Place and Time of Meeting:*

## AUGUST.

Ohio Co., Pleasant Grove, 29.  
Tates Creek, Scaffold Cane, 29.  
Union, Willow Creek, 29.  
Cumberland River, Pleasant Point church, 29.  
Breckinridge, Cloverport, 30.  
Ten Mile, Clark's Creek, 30.  
East Concord, Wasslota, 31.  
Baptist, Glen's Creek, 31.  
Upper Cumberland, Middleton church, 31.

## SEPTEMBER.

Central, Bethlehem ch., 5.  
Rockcastle, Mt. Pisgah, 5.  
Long Run, Pleasant Grove, 6.  
Bay's Fork, New Mt. Gilead, 6.  
Elkhorn, Mt. Pleasant, 6.  
Greenup, Summit ch., 6.  
Lynn, Millertown, 6.  
Owen, Zion Hill, 6.  
S. Cumberland River 2nd Union church, 6.  
Greenville, Ingram Chapel, 8.  
Booneville, Corinth, 8.  
Stockton's Valley, Cedar Grove, 9.

Boone's Creek, Providence, 12.  
Crittenden, Pleasant Green, 13.  
Nelson, Cox's Creek, 13.  
Russell's Creek, Pleasant Valley 13.

Sulphur Fork, Ballardville, 13.  
Warren, Jackson's Grove, 13.  
Irvine, Wind Cave, 15.  
Lynn Camp, Middle Fork, 15.  
2nd N. Concord, Salem, 15.  
East Lynn, Mt. Roberts, 20.  
Landmark, Drowning Creek, 20.  
Salem, West Point, 20.  
Freedom, Hopewell, 22.  
Goose Creek, Union ch., 22.  
South Union, Wolf Creek, 22.  
Three Forks, Bush Branch, 22.  
Concord, Dallasburg, 27.  
Edmonson, Holly Springs, 27.  
Goshen, Little Clifty, 27.  
Severns Valley, Sonora, 27.

## OCTOBER.

East Union, Pleasant Grove, 3.  
Pulaski Co., Burnside, 3.  
White's Run, English, 3.  
Little Bethel, Concord ch., 4.  
Little River, Cerulean Springs, 4.

North Bend, Third church, Covington, 4.  
West Kentucky, Liberty, 4.  
Wayne Co., Monticello, 4.  
Enterprise, Fed's Creek, 6.  
Laurel River, Oak Grove, 6.  
South Concord, Taylor Grove, 6.  
Greenville, Ingram Chapel, 8.  
West Union, Blandville, 11.  
North Concord, Swan Pond, 12.  
Clover Bottom, Clover Bottom, 13.  
Mount Zion, Corbin, 13.  
Ohio Valley, Audubon, 17.  
Blood River, Gilbertsville, 18.  
Graves Co., Chapel Hill, 25.

If corrections are necessary, please write to the papers.

J. K. NUNNELLY,  
Statistical Sec.  
Georgetown, Ky.

One way in which disciples wash one another's feet is by reproving one another. But the reprover must not be conched in angry words, so as to destroy the effect; nor in tame, so as to fail of effect. Just as in washing a brother's feet you must not use boiling water to scald them, nor frozen water to freeze them.—Finlayson.

Submission is no cry of a defeated man; it is the soul being on the college and right of being completed after God's pattern.—Phillips Brooks.

**NOTES OF SHELBY COUNTY ASSOCIATION.**

Brother Doolan, of Finchville, has kindly promised to report the proceedings for the WESTERN RECORDER. The introductory sermon was preached by B. B. Bailey, D.D., pastor of Shelbyville church. The sermon was great and came up fully to the expectation of the Association. In order to accommodate the crowd, on the first afternoon, Pastor George Green, pastor of Lawrenceburg and Salvisa churches, preached in the Disciples church to the great satisfaction of his hearers. The afternoon of the second day, complying with the request of the great crowd, who could not find room in the Baptist church, J. W. Millard, former successful pastor of Eutaw Place Baptist church of Baltimore, was prevailed on to preach. The Baptists of Shelby county feel that they have a claim on him as he married one of Shelby county's most gifted ladies, the daughter of Judge Weekly of blessed memory. Dr. Millard after a pastorate of seven years resigned to accept charge of a new church in Atlanta, Ga., that he constituted with 115 members. The day the church was constituted two joined for baptism, and in a few months the number has increased to 150. The name of the church is the Ponce de Leon. At once a lot was secured to erect a house of worship, and the sum of \$53,000 has been raised and no one gave over \$1,800. The members are not rich in worldly means, but like their consecrated and wide-awake pastor they are rich in faith and their success is assured. In the few months the young church has given \$1,200 to Missions, and the Ladies Missionary Society of the church has raised for the same object over \$1,300.

We missed the presence of Bro. J. A. Middleton who served so long as the Moderator of the Association. He was prevented from coming on account of sickness. The President of Georgetown College made a great speech, as he is wont to do, and by vote of the Association he was requested to prepare it for publication in tract form, and a committee was appointed to request it of Dr. J. M. Frost, Sec. of the Sunday School Board, at Nashville, for gratuitous distribution.

The subject of Missions was ably handled by Dr. J. G. Row and others. The temperance question elicited strong speeches from H. E. Cleaton and L. O. Kelly, of Sharpsburg, Ky. These brethren contemplate publishing a 16 page weekly paper in the interest of the temperance cause in Kentucky. I have been attending district associations for 30 years, and have never seen a nicer and more enjoyable preparation for dinner on the ground. Everything tempting to the taste was in great abundance and the arrangement was so complete that everybody was served promptly. Brother B. J. Davis, pastor of the Waddy church where the Association was held, made a model presiding officer. Our venerable brother B. F. Hungerford was on hand as usual, as active in body and as vigorous in mind as any man in the body who is twenty-five years younger. He is now over eighty, but from appearance strangers would hardly think he is sixty-five. It was my pleasure to enjoy the hospitable and beautiful home

of brother and sister Y. M. Bulard, in company with the genial, and a most lovable companion, Pastor Bailey of Shelbyville. Two of Shelby county's most interesting young ladies were also guests. I refer with pleasure to Miss Willis and Miss Searce.

W. P. H.

**INFLUX OF FOREIGN POPULATION.**

Undesirable immigrants from all parts of Europe are pouring into this country at an increasing rate according to United States Commissioner Watchorn. About 48,000 immigrants arrived during July against 36,000 in the same period last year.—*Louisville Times*, Aug 1st.

And all this too, notwithstanding our people have had due and timely warnings of papal designs upon our country. These warnings have been oft repeated. As far back as 1849 Hon. Garrett Davis, in a speech before the convention to revise the Constitution of Kentucky, sounded out the alarm by quoting a statement unguardedly made by the Duke of Richmond to a confidential adviser, the Duke being at the time on his deathbed. He said, in effect, that he had had interviews with all the crowned heads of Europe, and that they were agreed in mutual design upon the government of the United States, their purpose being to eventually take possession of it. Knowing the impossibility, at that time, of accomplishing their end by conquest, they had devised the scheme of doing so by subversion. Their agreed plan was to send here all their low population that could be spared from their armies and navies. These would bring with them their Catholic principles and would raise up a Catholic population, besides instilling their faith into the minds and hearts of our own ignorant people. In this way the European sovereigns hoped eventually to acquire a sufficient voting population to place a Catholic ruler at the head of our government, and then have him proclaim himself controlling monarch of the land. How well they have been, and are still, succeeding, let the favoritism now so often and so plainly being shown the papacy by our cringing and fawning politicians and stateamen (?) testify.

"Straws indicate which way the wind blows." And yet so many Protestants, and even some Baptists, continue to patronize Catholic schools under the false idea that they are cheaper and better than our own schools. A greater mistake never was made.

T. E. RICHBY.

Princeton, Ky.

Recently we noticed in one of our exchanges the announcement of the death of Sister J. W. Hedden, of Mt. Sterling. She has been at death's door, but we are happy to announce that the report was not true. We rejoice to learn from her husband that while still sick she is convalescent, and her recovery is assured.

H.

Necessity is the mother of invention. A preacher in Essex, England, had some difficulty in getting the bell of his church rung promptly. He has invented a plan by which, by means of electricity, he can press a button and ring his own bell without having to go to the belfry.

He who boasts of a good deed, shows that he is not used to them.—*The Searchlight*.

**IT IS FINISHED.**

This was the last announcement of our Saviour on the cross. It was followed by the committal of his Spirit into the hands of his Father. It reminds us of the declaration on the previous evening, "I have finished the work which thou gavest me to do." Is this a repetition of that declaration? If so, why does he not say "I" in this case also? To a thoughtful reader of the whole narrative the reason is clear. In the prayer recorded in the seventeenth chapter, Jesus is speaking of his active ministry. That closed with his final address of love and comfort to his eleven disciples, and recorded in the 14th, 15th, and 16th chapters of John's Gospel. From thence the record is one not of action on his part, but of endurance and suffering. He gives himself up to be scorned and scourged and crucified—to be led "as a lamb to the slaughter and as a sheep before her shearers is dumb." Yes, at length, after hours of such agony, physical and mental, as no one ever endured, the work of human redemption was accomplished—the last demand of divine justice was met, the last of the Old Testament prophecies was fulfilled, and with the same consciousness with which he said, centuries before, "Let there be light," he now said, "It is finished." Krummacher writes:

"It is finished. At the very moment when all seems lost he declares that all is won. Listen! at those words you hear fetters burst and prison walls falling down. Every condition of the work of redemption has been completed. If he has paid the ransom, how can a righteous God demand payment a second time? With the heraldic and conquerory, "It is finished," he turned once more to the world. It was his farewell to the earth—a farewell such as becomed the conqueror of death, the Prince of life, the Governor of all things. He then withdrew himself entirely into connection with God, and turned his face to him alone."

We learn from the twenty-eighth verse how thoughtful Jesus was as to all the details of his sacrifice. He remembered a prophecy in Psa. xlix. 21, and said, "I thirst" in order that the scripture might be fulfilled by their giving him vinegar to drink.

The lesson for us of this official and emphatic announcement is, "Trust in Christ and in Christ alone for salvation." To try to add anything by way of merit to what he has done for us is to minify his perfect work. Suppose a man should go into one of the art galleries of the world and propose to improve with his palette and pencil the works of one of the great painters and a work universally regarded as a masterpiece—how indignantly would that proposal be spurned! But like it, nay, far more absurd and insulting are the pilgrimages and penances that Romanism requires of the living and the masses that it celebrates for the repose of the dead. In the obediences and sacrifice of Christ there is "plentiful redemption" and all we need is to embrace it as freely offered in the Gospel, without money and without price. We never can do too much or earn enough to show our gratitude to God for his "unspeakable gift." But we must realize always that there is and can be no merit in aught that we can

**BUFFALO LITHIA WATER**

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Dr. William Doughty, former Professor of Materia Medica and Therapeutics, Medical College of Georgia, Augusta: "BUFFALO LITHIA WATER is the only reliable treatment known to me for the permanent relief of gravel, and the antecedent conditions that determine it."

Dr. J. T. LeBlanchard, Professor Montreal Clinic, St. N., V. U.: "I have used BUFFALO LITHIA WATER in most obstinate cases of Chronic Inflammation of the Bladder, in Stone of the Bladder, in Uric Acid Gravel, with the most efficacious results."

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do. Salvation is not of works, ness and crying with the public, but wholly of grace through faith can, "God be merciful to me a sinner." Blessed are the poor in spirit, because they are ready to trust in ourselves, like the Pharisees in the temple (Luke xviii. 9), instead of realizing our own utter helplessness and unworthi-

B., in Herald and Presbyter.



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and Household

E. L. Jeffries, of Bedford, sold recently a fine weanling mule for \$90.00.

O. D. Hoskins, of Winchester, sold recently to N. H. Wither- spoon a pair of fancy mare mules...

Mr. W. A. Anderson, of Barren county, sold a good 3-year-old mare mule recently for \$120.

Durham & Cecil bought of J. M. Sallee week before last 40 head of fine export cattle...

The average farmer keeps half a dozen more horses than he needs and seldom stops to think...

In Bourbon, Dick Marsh sold his crop of tobacco, about 24,000 pounds, to the Continental...

B. F. Buckley bought of John W. Allison 20 pure Southdown sheep at \$10 per head...

Richmond Court.—Court day brought a fair sized crowd to town. At the stock yards there were about 1,500 sheep...

The Harrodsburg Herald says: "Last spring Claude Chambers ordered some roasting ear corn of the 'Mexican June' variety..."

Tom J. Redmond sold Saturday of last week to Simon Weil 37 head of 1,400-lb. cattle at 4 1/2 cents...

B. G. Fox and Company shipped a car load of mule colts last week to York, Penn., which they bought at the Harrodsburg Fair.

A Kentucky green trotter was sold to a Cleveland party recently for \$12,000.

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Owing to the rapid strides made by civilization in compounding drugs and putting them on the market in fancy forms...

acts as an antiseptic, disinfectant and germicide. Among these are anise, fennel, mint, thyme and lavender. As a matter of fact...

Uniformity, in size and type is much to be desired among the horses bred on a farm, says Breeder's Gazette.

A GOOD WAY TO TEST EGGS. A new and simple method for testing eggs is published in German papers.

Corn is king in Kentucky this year, and the harvest of this important crop promises to exceed by hundreds of thousands of bushels the yield of any other year.

Richmond Court.—Court day brought a fair sized crowd to town. At the stock yards there were about 1,500 sheep which sold at \$3.50 to \$5.

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A Kentucky green trotter was sold to a Cleveland party recently for \$12,000.

acts as an antiseptic, disinfectant and germicide. Among these are anise, fennel, mint, thyme and lavender. As a matter of fact, an infusion of thyme, sweetened with a little sugar...

THE WEANLING.

Uniformity, in size and type is much to be desired among the horses bred on a farm, says Breeder's Gazette.

A GOOD WAY TO TEST EGGS. A new and simple method for testing eggs is published in German papers.

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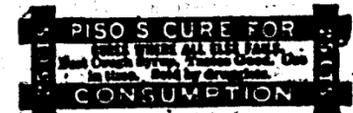
The official Government records of the climate of Western North Carolina, which are unimpeachable evidence, give the following averages: Spring, 53.49 F.; Summer, 70.72 F.; Autumn, 53.48 F.; Winter, 38.87 F.

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Hundreds of others send similar testimony proving Kola a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to the Kola Importing Co., 1182 Broadway, New York.

## Items of Interest

News the World Over

The mail accounts of the great mine disaster in the National Colliery, Walltown, Wales, have come to hand. The explosion is thought to have been due to water dislodging gas. Of the 124 men who were down in the mine at the time the accident happened, only three were brought up alive and two of them died. Among those killed were forty boys under 18.

Black rust in the Northwestern spring wheat fields has been discovered in so many fields over such a scattered area that it cannot be ignored. All the crop experts find it. Prof. Bailey, the black-rust specialist of North Dakota, says there is black rust in many parts of the state. There are more points of infection than last year at this time of year. Snow has found it in many fields in Cass and Trail counties, and says the pustules are ruptured and spores liberated for new infection. It is a month yet to harvest, and weather conditions favor its spread. At Aberdeen, S. D., it has been discovered in twenty fields, and is even on the fresh cut meadows and corn lands.

China has come forward with a demand for \$100,000,000 indemnity from the two combatants for the injury done to her province of Manchuria. The fighting has all been on Chinese territory, her villages have been destroyed, her cities wrecked, her people compelled to flee for their lives. China is right. She is the one who ought to receive the indemnity. Russia and Japan were two robbers fighting for territory to which neither had any right.

New revelations of corruption in the Agricultural Department in Washington City are most humiliating. This time the man is Dr. George T. Moore, a scientist and expert who has been urging soil inoculation on farmers. It was proved that his wife held stock in a company which manufactures the inoculating stuff and that Moore directed inquiring farmers to buy there. The leading agricultural papers have held up the worthlessness of the thing which the Department was pushing. Moore has resigned.

War vessels are still doing their deadly work in times of profound peace, and doing it as usual to their own men and ships. During the German naval exercises at Eckernforde Bay, a battleship collided with a smaller vessel cutting it in two. Three men were killed outright. When will the nations take these many lessons to heart?

An English lady who resides in Central Russia has written a letter home which has been published. She says in the beginning nothing could have been more popular than the war. Now all is changed and the people everywhere are clamoring for peace. They say openly that if the czar will not give them peace and a constitution, they will elect a ruler who will.

"The Book called Caton," published by Caxton in the year 1484 and bound in leather at Oxford in 1540, which has been in the library of Mr. Henry Willett, of Brighton, has been sold at auction in London. The bidding began at \$1,000, and it was finally sold for \$6,750. The last Caton which was sold in London in 1902 was bought by Mr. Pierpont Morgan at the price of \$11,125.

Three years ago quite a large sum of money was raised in England, headed by a large subscription of King Edward, and was named the "Imperial Cancer Research Fund." Leading men in medicine have been engaged in studying cancer. The annual meeting has just been held and the Prince of Wales presided. The doctors reported, they had learned that diet, climate and mode of life had no influence. The summing up was: "The malignancy of cancer appeared to consist in the inherent power the cells possessed of division and multiplication: if they could find out the nature of this apparently unlimited growth, it was not unreasonable to hope they might be successful in obtaining the means for checking or limiting the proliferation and thus neutralize the malignancy." Small encouragement in that statement.

A man named John Jacobs, has been mobbed to death in London. He was accused of having made improper advances to a little girl eight in the Victoria Park. The police arrested him and

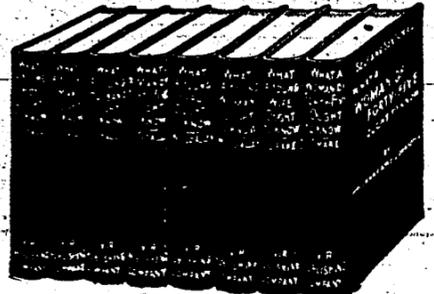
### The Moody Colportage Library

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- Thoughts for the Quiet Hour. Moody.
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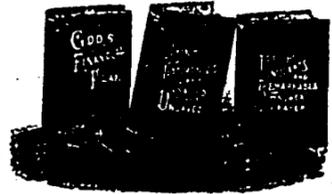
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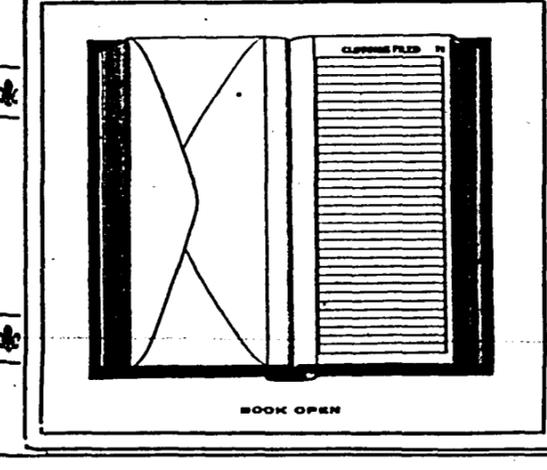
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made inquiries of all who were witnesses, and the evidence was not sufficient for them to arrest him even. Hence they let him go. But a mob gathered and killed him. We hope English papers will be more modest in their denunciation of this country for awhile.

## DEATHS.

WILLIAMS.  
Sister Martha Williams died at the home of her son, Avery Williams, at Strunk, Whitley county, Ky., on Aug. 14, 1905, in the 71st year of her age. She was beloved by every one who knew her and they all spoke of her in an af-

fectionate way as "Grandma Williams." She joined a Baptist church at eighteen years of age and has shown herself a warm-hearted, earnest Christian to the day of her death. As she lay in her coffin there was a sweet smile on her countenance, as though she was in delightful slumber. Her funeral services were conducted at the meeting house in Strunk by Elders Jesse Lay, Ambrose Cordel and the writer. Her husband, who was a prominent Baptist, preceded her to the grave five years ago. Sister Williams went into the organization of the Baptists in this place a month ago by letter from Pine Knot Baptist church. Thus one by one we cross the river.

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Items of Interest  
News the World Over

Bear Admiral Andrew E. Benham died in New York aged 73. When only 15 years old he began his service in the navy as midshipman, and retired in 1894 after 47 years of service. During the war he commanded the Penobscot. He was one of the ablest men in the navy.

The Parliament of Sweden insisted that before they recognized the secession of Norway a vote of the Norwegian people should be taken to show whether they really desired to secede. This was entirely reasonable, and accordingly the vote was ordered. It has been taken and the figures stand 368,200 in favor of secession and only 184 against it. The Norwegians are favoring Prince Charles of Denmark as king. He is a son-in-law of King Edward of England. It is said the German Emperor favors him, but what the king of Denmark and Prince Charles himself think is not known.

One of the worst of recent accidents happened to an excursion train on the Atlantic Coast Line, near Norfolk, Va. The train ran into an open switch, the engine and two cars plunged into the river. About eighty of the excursion party are missing. The trouble was that the danger flag which was put up to warn the train was too small, was of poor stuff and the red had washed out so it was nearly white.

One hundred years or more ago the Dutch seized Java, and began benevolently assimilating its people. But the brave Achinese have continued to fight for their freedom all these years, whenever they could get guns and ammunition. News comes of two fights they have recently made. They attacked the Dutch at Bokong, but were driven off. One Dutch officer and six soldiers were killed, the Achinese left 20 dead on the field. They also attacked the Dutch at Rambong, capturing the post. Two Dutch officers and 22 men were killed, and the five who escaped were all wounded.

A Russian official showed the correspondent of the Birmingham, England, Post, a memorandum written in 1890 by M. Vischnegradski, the Minister of Finance. He wrote: "Reform will come to us from without rather than from within the Empire, and we shall not know it is here until some foreign power, but more likely England in coalition with some Eastern Power, is knocking hard at our gates. The danger must at any rate come from the East, for in Europe we are too solid and centralized to be attacked successfully. It behooves us, therefore, to do all we can to prepare and develop our Asiatic dominion and seek no other territory until we have made what we have quite invulnerable."

There has been trouble with the wireless telegraphy between the ships and the shore in New York Bay. Someone suspected that the Goddess of Liberty, being a woman and therefore supposedly curious, had something to do with it. By putting instruments on both sides of the goddess they found the trouble was she intercepted the messages. How to stop her from gratifying her curiosity is the question.

The Congregationalist calls Dr. Oser's attention to Dr. Lyman Whiting. He graduated at Andover in 1842, is in his eighty-ninth year, yet he attended all the examinations at the Andover anniversaries, took part in several services, was appointed by the examining committee to represent them at the alumni dinner, and not only spoke well but in so clear a voice that none could fail to hear. He has been in continuous service as pastor for sixty-two years.

His Cancer Did Not Prove Fatal  
Owes His Life to the Combination Oil Cure.

R. F. D. No. 8 Marietta, Ga., May 20, 1904. Dr. D. M. E. Eye Co., Indianapolis, Ind. Dear Sirs—I am entirely well—a complete, absolute cure. Dr. E. I think I owe my life to you, as I am certain it would have killed me long before now. I have nothing but the highest praise for you. I cannot explain my feelings. May God bless you and success crown every effort of your life in my earnest prayer. I remain ever your friend, G. W. GILLHAM. All forms of cancer and tumor cured by soothing balsam oils. Doctors, lawyers and ministers endorse it. Write for free book to the Home Office, Dr. D. M. E. Eye Co., Drawer 808, Indianapolis, Ind.

The Paris Journal has received an account of what the German emperor said to the czar, which comes from a member of the Russian court. William urged Nicholas to continue the war. Said he hoped the czar would not be duped by Roosevelt's move in behalf of the Japanese which came at the time when the financial situation of Japan rendered the prospect of a speedy peace desirable for her. William added that two things were absolutely necessary to Russia. One was financial resources and here Germany would aid. The other was a national movement in Russia in favour of continuing the war and for this it was necessary the czar should grant extensive reforms.

Not only is the bubonic plague still slaying its thousands in India, but the cholera has begun. It is doing deadly work among those poor millions who live ever on the verge of starvation. Persons are found lying dead and dying on the streets. This disease has assumed such proportions that Europe is becoming uneasy for fear it may reach her.

CURE YOUR OWN KIDNEY  
and Bladder Diseases at Home at a Small Cost—One Who Did It Gladly Tells You How.

Mr. A. E. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used. Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and without positive means of restoring themselves to health. Our advice is to take advantage of this most generous offer while you can do so without cost.

President Geo. J. Burnett, Liberty College, Glasgow, passing through the city, paid us a visit. We are always glad to see the model young President, and to hear of the success of Liberty College under his able management. The prospect is flattering for even an increased attendance of scholars this coming session over last year, when the friends thought that it could not be better. The work done is of high grade, and the people appreciate it. H.

STATE EVANGELISTS.

Some of our good friends have been reproaching the State Board and the Secretary because we have only one State Evangelist, Bro. G. W. Argabrite, Georgetown, Ky. Do we need more? Yes? Right now I have applications from mission fields and destitute fields for more than a dozen meetings.

Are we able to employ them? No. The cry for pastors and missionary workers is far beyond the ability of the Board to supply. How can it be done? Dr. J. J. Taylor suggests that some of our rich laymen who ought to have been preaching but have given their time and energies to the accumulation of money, may in some measure redeem the time by paying the salary of some good, efficient evangelist in the state. There are many of our Baptist people amply able to do this, support an evangelist. His work would be under the immediate supervision of the Board and the man who furnished the money could see, monthly at least, just what his substitute in Christ's army was doing.

Many people and many churches support foreign missionaries. It seems to me it would be equally well to support a state evangelist.

Missouri has four, and she called every one of them from Kentucky: J. H. Dew, D. P. Montgomery, F. W. Taylor and J. P. Jenkins. We could easily use as many or more. Who that has some of the Lord's money will be responsible for the salary of an evangelist? Perhaps he would receive as much as half of his salary from the field.

If any brother, sister or church is impressed to undertake this work please write to me. J. G. Bow, Cor. Sec. Louisville, Ky.

NOTES FROM CONCORD ASSOCIATION.

Our Association meets at Dallasburg, Sept. 27. We expect good reports from the churches and a fine meeting. Come over. Special meetings are being planned or held in most of our churches. The writer was permitted to be with Pastor J. S. Ransdell at Squiresville and Sweet Owen in July. At the former place there were 16 baptized and the church helped forward in many ways. At Sweet Owen (or Pleasant Ridge) the effort for souls was much mixed with hay harvest, tobacco, rain and church dedication. This last event came of July 30th, and was a success. This good people have built a beautiful house for the Lord. They, with many hundreds of their friends, came together, paid all debts, ate an old-time dinner and listened to sermons by Dr. Swindler and the writer, and a historic address by Rev. J. W. Waldrop, and went home tired and happy. We note with pleasure the high grade of work done by Bro. Ransdell, and rejoice in his future so full of promise.

We hope for a banner year in soul-saving and missions, which are one. God has challenged us to larger things by the most abundant crops and we hope to prove good stewards of his manifold grace.

The beautiful home being built by Deacon B. E. Garvey, in which his pastor is to live, is nearing completion. The house will be a two-story brick, stone and slate structure. It will be ample in room and grounds with every detail wrought out in good taste. I need not say that Bro. Garvey has in all this the valuable co-operation of his noble wife. Verily these are prince and princess in the kingdom. E. F. WRIGHT, New Liberty, Aug. 17.

DEAR RECORDER: The last Fifth Sunday was a bright day with the saints at Penrod. The ministers' meeting of the Gasper River Association met with us at that place. Had a good congregation and plenty of dinner on the ground and a general good time. On Sunday our new church house was dedicated. Bro. W. H. Smith, of Rochester, Butler county, Ky., preached the dedication sermon, and it was an excellent good one. At the close of the sermon the writer made a short talk, called the members of the new church to the front and bowed in prayer. Bro. A. B. Gardner, of Morgantown, led the prayer. The Holy Spirit was evidently with us.

I would further state the writer was sent to this place last November by the District Board of the Gasper River Association; held a meeting of twelve days; succeeded in organizing a church with seventeen members; had the assistance of Bro. J. J. Goodman three days. We found a building at this place started for a union church house. We succeeded in buying it, and have roofed, painted, seated and finished it up nicely inside, and we rejoice that it is all paid for. The State Board came to our assistance in time of need, and has been helping us—gave us \$25 to help pay for the house. Some of the good brethren estimate the house to be worth \$1,000. To the Lord be all the praise. Yours truly, J. E. GARDNER, Penrod, Ky., Aug. 6.

WHO WILL EXPLAIN?

The following is taken from the Standard, Chicago. To the subscribers sending us the best explanation for the delinquency of Christian men and women in regard to paying for their religious papers, we will give a year's subscription. Who will undertake to give an explanation of the condition which is so truthfully, and yet mildly, stated by the perplexed editor of the Standard? Don't use more than 100 words. Come on with the explanation and get credit for a year's subscription: "We ran across the statement the other day that a certain reform newspaper published in Chicago had accumulated delinquent subscription accounts to the extent of \$12,000. Doubtless several religious newspapers could show an equally unfavorable statement with reference to their subscribers. If a man wants to become a religious pessimist let him examine the subscription list of a religious newspaper. He will be surprised to find that eminent doctors of divinity, church deacons, Sunday school superintendents and ordinary laymen not a few, have not paid the annual subscription price of their religious weekly. Men who would scorn to owe the butcher, the baker, or the candlestick maker are complacently willing to allow religious newspapers to wait sometimes for years for the petty amount of a yearly subscription. The owners of religious papers probably receive a smaller percentage of profit than any other class of newspaper publishers. Sometimes the wonder is that they are able to continue publication when so many people, sweet, nice, good people, too, allow their bills to run in arrears even unto the third and fourth generation of duns. We hesitate to declare that the continuation of the religious press is an instance of the perseverance of the saints, but, at least, we submit the case as above."—Word and Way.

CONQUER BY LOVE.—"Euclid, a disciple of Socrates, having offended his brother, the latter cried out in a rage, 'Let me die, if I am not avenged on you one time or other!' To whom Euclid replied, 'And let me die, if I do not soften you by my kindnesses and make you love me as well as ever!'"—New Encyclopedia.

WANT COLUMN

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be directed for in this department of the Western Recorder at a very small cost. Searching to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

TEXAS LAND—Home seekers and investors who want information in reference to West Texas Land, Products, Prices and Descriptions, address I. G. GONNER, Canyon City, Randall county, Texas. Mention this paper.

TEACHERS WANTED.—Male principal for academic department of Baptist institution in Kentucky. Also lady music teachers. Both must be Baptists. Other good openings. National Teachers' Exchange, Lexington, Ky.

FOR SALE.—Farm of 160 acres located in Jefferson county, Ky., 11 miles from Louisville. Fertile soil and good buildings. Desires to sell. Resident and will be sold cheap. Address Chas. F. Hill & Co., Tyler Building, Louisville, Ky.

WANTED.—We buy and sell real estate wherever located; also secure loans on good collateral. Address Charles F. Hill & Co., Tyler Building, Louisville, Ky.

WANTED.—You to let us start you in the military business. Write for information. We sell to dealers only. David Baird & Son, Louisville, Ky.

FOR SALE.—The best Shirt Supporter in the market. Over 100 sold last month. Make a life time investment. Price 25 cents. Address: H. H. Williams, 236 Second St., Louisville, Ky.

WANTED.—The person to know that my Penicillin Tablets cure the worst case of piles or hemorrhoids. Price 25 cents. Address: Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

WANTED.—We are now booking orders for fall delivery of strawberry plants. Price 25 cents per dozen. Special prices on large lots. Address: Meadowbrook Fruit Co., 305 Tyler Building, Louisville, Ky.

FREE sample this month—Sims Silent Worker Tablets unequalled for stomach, bowel, liver and kidney troubles. L. C. Sims, North Tonawanda, N. Y.

WANTED.—A lady with high educational attainments, who has had many years' experience in teaching, desires a position in a school. References exchanged. Address Mrs. T. 122 Garrett St., Charlottesville, Va.

A SAMPLE copy of the Mail Order Journal (84 pages about the mail order business) which is FREE for the asking, may show you the way to make money as it has thousands of others. LOUIS GUENTHER, Mailer Bag, Chicago.

Text of applied locally, and Mineral Wells Salts taken internally, positively cure: Rheumatism and Constipation. New treatment, samples free. THE SPECIFIC WELL CO., Mineral Wells, Texas.

THE MARKETS.

LIVE STOCK.

Report for week ending Aug. 19. Extra good export steers... \$4 75a 4 90 Medium shipping steers... 4 40a 4 75 Choice butcher steers... 4 00a 4 50 Medium to good butchers... 3 50a 4 00 Com. to med. butchers... 3 00a 3 50 Canners... 1 00a 1 50 Good to choice feeders... 3 25a 3 75 Com. to med. feeders... 2 75a 3 25 Good to ex. stock steers... 3 00a 3 50 Com. to med. stock steers... 2 50a 3 00 Good to choice stock heifers... 2 50a 3 00 Com. to med. stock heifers... 1 75a 2 25 Plain light stockers... 2 00a 2 50 Good bologna bologna bulls... 2 50a 3 00 Med. to good bulls... 2 00a 2 40 Choice veal calves... 5 50 6 00 Com. to med. calves... 3 00a 4 00 Choice milk cows... 30 00a35 00 Medium milch cows... 20 00a25 00 Plain milch cows... 12 00a18 00

HOGS. Choice pack. and butch... 4 00 Medium packers... 3 50 Choice light shipping... 3 00 Choice pigs... 5 50a 5 85 Good pigs... 5 00a 5 50 Light pigs... 4 50a 5 25 Roughs... 4 50a 5 25

SHEEP. Good to ex. ship. sheep... 3 50a 4 00 Fair to good d... 3 00a 3 50 Common to medium... 2 00a 2 50 Bucks... 1 50a 3 00 Extra ship. lambs... 7 00 Bestbutcher lambs... 5 25 Fair to good butch. lambs... 4 00a 4 80 Common tall end lambs... 3 50a 4 00

LEAF TOBACCO.

Following is report for week and year ending Aug. 19, 1905. Week. Year. Jan. 1 to date... 2,618 88,065 Year 1904... 2,901 78,020 Year 1903... 1,741 79,165 Year 1902... 2,371 116,616

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, \$7,314; 1904, \$9,352, 1903, \$8,530. Sales of new crop to date, original inspection, 1905, 75,353; 1904, 60,156; 1903, 69,577.

REJECTIONS.

Rejections this week, 1905, 297; 1904, 201; 1903, 411. Percentage of rejections to auction sales, 1905, 18; 1904, 24; 1903, 23. Rejections Jan. 1 to date, 1905, 13,728; 1904, 9,833; 1903, 13,684.

RECEIPTS.

Receipts this week, 1905, 2,218; 1904, 1,792; 1903, 1,504. Receipts Jan. 1 to date, 1905, 74,612; 1904, 64,501; 1903, 65,330.

ASSOCIATIONAL LETTER BLANKS

Two for 50  
25c per dozen  
Send Cash With Order At Once  
To The

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642 Fourth Ave., Louisville, Ky.