



## On Preaching.

BY REV. JOS. N. BARBER.

There has always been a place for preaching in the plan of God, and the gradual communication of truth is the only mode consistent with man's limited mental and spiritual faculties or capacity, and God's methods are everywhere conformed to this necessity. There are three periods of development, and the first is that of form—which pertains to the earlier ages—in which we find Noah offering the patriarchal sacrifice; a Melchizedek, priest of the most high God, and others, and behold in their offerings the simple worship of a simple age, the sacrifices of which are converging toward a developed ritual, and its ill-defined ideas crystallizing. And thus we take our stand at the beginning of the peculiar development of the chosen people, among whom is imposing ritual and splendid ceremonial, God's agencies for guiding and fostering the people. The tabernacle rises sanctified by God's presence, and within its richly decorated walls stand priests by the sacrificial altars, and standing between the people and the Lord God, who are themselves separated from Him by the high priest and the holy veil. This we find to be the first step in the religious development of God's chosen people, and also see in it an expression of the divine plan of education. The young are taught by objects; we arrive at the abstract through the concrete; we rise to ideas through symbols. Israel was a child, and through ceremonial and prescribed form must learn obedience; through cleansings and purifications must begin to conceive the divine holiness, deepen the sense of sin through offerings, and discern the demand for perfection through a perfect lamb, while the priest was a constant suggestion of the distance of God from the sinner and the need of an appointed intercessor; and thus were these spiritual children taught the condition of elevating them to spiritual maturity.

Then comes the types, days and seasons, as chosen means of God to teach the world; but one stage of development does not give way to another without first suggesting in itself a coming change. The unrolling plans begin to indicate that both priesthood and ritual are inadequate to the great work. We have arrived at a new epoch, which brings us to another period of development. Notice this briefly.

An eminent gentleman has denominated this the "Classic Period." The religious system of the Jews has a higher feature. The prophet emerges and Samuel comes into view as the first man in his nation, and for the good reason that he spoke for God, and so grasped the conscience of the people. He, both by his life and messages as he proclaimed them, stamped a new and fresh character on this period of development (1 Sam. 15: 22), and thus for the first time both altar and ritual share their office with the herald of a new order.

The Jewish prophets had the distinction of rising higher than the letter of the law, and observed the more hidden meaning of the ceremonial observance. It is said they measured righteousness by holiness, and in a scathing manner administered rebukes to priests and people alike, and were therefore the most potent influences under the old dispensation. They brought and held man face to face with his Maker; they disparaged all rites and gave the people to understand that God's fasts are "to loose the bands of wickedness, to undo the heavy burdens and let the oppressed go free," insisting that God desires "mercy and not sacrifice and the knowledge of God more than burnt offering." Antedating the fullness of times and the unfolding of the divine purpose, the old prophet is at least the assurance of a time when the mightiest agency of God shall be the proclamation of His Word.

Now we have Elijah, Elisha, Hosea,

Joel, Micah, Josiah, Ezekiel, rising higher and higher above the letter of the ceremonial law, and in their ministry broaden the popular conception of God, and the rulers themselves begin to understand the new agency; and in order to reform his kingdom Jehoshaphat sends teachers into the homes of the people, and the plan becomes more evident as the Old Testament dispensation hastens to its close.

The captivity is ended, the people return, and the foremost influence among them is the teacher. The temple is supplemented by Ezra's pulpit, which is indicative of what shall be prophetic of the hour when neither in Jerusalem nor on Samaria's mountain shall men find God's way, but wherever they shall seek him in spirit and in truth.

In our next we will take up the third period of development.  
Louisiana, Mo.

## God As A Rewarder.

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

Among all the names and attributes of our heavenly Father, that is a very endearing one that is contained in that glorious epic of faith, the eleventh chapter of the "Hebrews." We read that God is the "rewarder of them that diligently seek him." That precious promise is linked with every earnest prayer and every act of obedience. God rewards labor. Does not every farmer act in faith when he drives his plough in spring-time, and drops his grain into the mellowed ground? Every minister prepares his gospel message—every Sunday School teacher conducts the Bible lesson, and every godly parent tills the soil of the child's docile heart, in the simple faith that God rewards good sowing with harvests.

God rewards obedience. He enjoins upon every sinner repentance and the forsaking of his sins, and the acceptance of Jesus Christ as his atoning Saviour. Every sinner that breaks off from his sins, and lays hold of Jesus Christ, does it on the assurance that our truth-seeking God will reward obedience. "By faith, Noah being warned of God of things not seen as yet, prepared an ark to the saving of his house." An unbelieving generation hooted, no doubt, at the "fanatic" who was wasting his time and money on that unwieldy vessel. But every blow of Noah's hammer was an audible evidence of the patriarch's faith in the Lord as a rewarder of obedience.

God rewards believing prayer for right things, when it is offered in a submissive spirit. "Ask and ye shall receive; seek and ye shall find." Humble, childlike faith creates a condition of things in which it is wise and right for God to grant what might otherwise be denied. We grasp the blessed truth that He hears prayer, and gives the best answer to prayer in His own time and way; upon these two facts we plant our knees when we bow down before Him. Oh, the long, long trials to which we are often subjected, while our loving Father is testing our faith, and giving it more vigor and volume! We are often kept at arm's length—like that pleading Syro-Phoenician mother—in order to test our faith; the victory comes when the Master says "be it unto thee as thou wilt."

Godly wives are often left to press their earnest petitions through months and years before the answer comes in the work of the converting Spirit. There was an excellent woman in my congregation who was for a long time anxious for the conversion of her husband. She endeavored to make her own Christian life very attractive to him—a very important point, too often neglected. On a certain Sabbath she shut herself up and spent much of the day in beseeching prayers that God would touch her husband's heart. She said nothing to her husband but took the case straight up to the throne of grace. The next day, when she opened her Bible to conduct family worship, according to her custom, he came and took the Book out of her hands and

said, "Wife, it is about time that I did this," and he read the chapter himself. Before the week was over he was praying himself, and at the next communion he united with our church!

Verily, God is a rewarder of them that diligently seek Him. That praying Hannah, who said, "The grief of my heart is that of all my six children, not one loves Jesus," was not satisfied that it should be so. She continued her fervent supplications until five of them were converted during a revival. They all united in a day of fasting and prayer for the sixth daughter, and she was soon rejoicing in Christ. The victory that overcame in that case was a faith that would not be denied.

Sometimes the prayers of parents are answered long after the lips that breathed them are moulded into dust. When a certain Captain K— sailed on his last sea voyage, he left a prayer for his little boy written out and deposited in an oak chest. After his death at sea, his widow locked up the chest, and when she was on her dying bed she gave the key to their son. He grew up a licentious and dissolute man. When he had reached middle life he determined to open that chest out of mere curiosity. He found in it a paper, on the outside of which was written, "The prayer of M— K— for his wife and child." He read the prayer, put it back into the chest, but could not lock it out of his troubled heart. It burned there like a live coal. He became so distressed that the woman whom he was living with as his mistress thought he was becoming deranged. He broke down in penitence, cried to God for mercy, and making the woman his legal wife, began a new life of prayer and obedience to God's commandments. And so God proved to be the rewarder of a faith that had been hidden away in a secret place a half century before! I have no doubt that among the blessed surprises in eternity will be the triumphs of many a believer's trusting prayers.

My friend, if you are not a Christian, I entreat you to put the divine promise to the test. Jesus Christ's invitation to you is "follow Me!" He calls upon you to forsake your darling sins and offers you pardon.—Southern Churchman.

## Private Prayer.

BY REV. HANDLEY G. C. MOULE, D.D.

"Thou, when thou prayest, enter into thy closet, and shut the door, and pray to thy Father who is in secret; and thy Father, who seeth in secret, shall reward thee." Here is indeed obligation, bound upon us by the golden cord of the personal direction of the Lord Jesus Christ Himself, and His personal guarantee of results. Whatever be our consciousness of the mystery of prayer, and the problems—some of them insoluble from our present view-point—which surround it, let us retreat out of them all into the sacred "closet" of this utterance of His, and confidently, while with uttermost reverence, pray. Let us recollect the fact which He has given us for our warrant. There, in the closet, in the *tamlion*—that most domestic of words—in the nook and corner of the house of common life, pray to the Eternal Person who, secret in His eternity, is also present in the inmost secret of thy daily round. He is there, with a locality on which you may securely count. He is "seeing" there—a remarkable word, where we might have expected rather "He heareth in secret." But was not the Lord thinking of that word in the Thirty-first Psalm: "Thou shalt hide them in the secret of Thy face"? The phrase is just such as to put before us in its most vivid form the thought of personal presence and cognizance. He is there to watch the very action of His worshipper, and so most assuredly to catch his every word.

Around this majestically simple—I had almost said homely—injunction are grouped a hundred Scriptures which develop the warrant and the blessedness of praying; such, for example, as those which emphasize our absolute right, as

members incorporate in Christ to come with boldness, with the liberty to say anything *parveta*, into the unseen holy place of the presence of God, by the Spirit. But let this first great warrant stand in its radiant directness amidst those surroundings. The Lord Himself here holds to our feet the lamp of His own Word to show us the way into the sanctum of prayer. All may be dark around with questions of the mind, with puzzles of experience, or with dullness of spiritual realization. Nevertheless, while the night is dark, and the landscape invisible, the lamp is alight and the pathway shines beneath it. To thy closet; shut the door; the Face is there; the Eyes of God thy Father watch thee come in; pray.

There is first the recollection, antecedent to the prayer, of a filial relation with the Holy One. In His grace thou art His child. He has welcomed thee, in His Son, to His home. That closet is, from its spiritual side, His; a little office-chamber in the very house of the Father of thy spirit, who has loved thee, and restored thee, and delights to hear thee say, Abba, Father. Vastly more would be our joy in prayer, surely, if we would more habitually begin with the recollection (whether or no it burns into a realization at the moment) that it is thus. "I am the child of God through faith in Christ Jesus; I am more than a suppliant; I am a child at home; it is my Father who sees me enter." What will more effectually charm from the soul not only the misery of unbelief and servile fear, but the unloving spirit towards others which is, on the Lord's own assurance, one inmost obstacle to prevailing prayer, than such recollection? And, again, our Lord's precept here presupposes a certain deliberateness of purpose in our secret praying. Enter in, and shut the door. The time spent inside may be very brief. But it is to be, for what it is, deliberate. The disciple shuts himself quietly off. He gives himself, so far as he can, quiet of circumstance, to aid quiet of soul. He is desirous of that great necessary for successful prayer, "recollection." He would have time to believe, time to "set the Lord before him," as well as actually to speak to Him.

I do not forget how often, for many a disciple, "the closet" may be impossible, in its literal sense. But even then, even in a crowd, "the secret of the Face" can be entered; the soul, aye, in a time measured by moments, can, if it has learned the habit of "remembering God," step in to be alone with Him. Only, to that very end, where "the closet" is possible, let us use it to the uttermost. Let us covet and greedily grasp the interview alone, in the quiet corner of the busy house, with the Father, in the Son.—Baptist Commonwealth.

FAITH'S LEADING.—God's ways are full of goodness wherever we look. Faith looks up and sees God's goodness above us; hope looks ahead and sees God's goodness in the ways before us. It is as when an astronomer makes an observation on a star with an equatorial telescope; he starts out looking directly up into the zenith of the sky, but as the night moves on, and the star with it, and the telescope ever follows the star, he finds himself looking straight ahead towards the distant horizon. So faith and hope are two visions of the same brightness—one above us, and one before us. If we follow faith far enough it will surely lead us on to hope. If we dwell with faith we shall find ourselves living in hope. This we say unto you, therefore, that the believing man shall despair not at all.—Sunday School Times.

One of the noblest missions in this world lies in just making people happy. He who sets himself to this end is a friend of the human race. But to seek happiness in material things is not the highest quest nor one worthy of an immortal soul. To hold the torch for another when the way is dark and uncertain is an ambition that angels might covet.

**Soul Witnessing.**

BY JOHN T. CHRISTIAN.

That was truly a sad account we gave of the burning of the Baptists by Elizabeth; but it was an account of heroic bravery on the part of the persecuted Baptists. There is need of soul witnessing in England at this hour. The celebrated Frederick George Lee, D.D., writing in 1892, says of these people: "This sect was one of the most direct and offensive products of the so-called Reformation." (Lee, The Church under Queen Elizabeth, p. 174). He is not satisfied with looking to the past, but is in favor of persecution for the present. He continues: "Its lineal descendants at the present day are a great curse to the country. For in many places they still do much to prevent the lower classes having their children christened, so that many thousands year by year die unbaptized, unregenerate." (Ibid, note). Here in bald form is the old doctrine of the Church of England. It was the occasion of the burning of the Dutch Anabaptists, it is the occasion of the persecution of the Baptists of England to-day.

**BAPTIST CHURCHES.**

Dr. Sandys, Archbishop of York, is a witness to the existence of Baptist churches in England in 1576. He says: "It is the property of froward sectaries, whose innovations cannot abide the light, to make **OBSCURE CONVENTICLES**, where the doctrine of truth is set at liberty. The donatists, the Arians, **THE ANABAPTISTS**, the Family of Love, with all the others of the like sort, fostered up their errors in secret and dark corners." (Sandys, Sermons, p. 191. British Museum, Ac. 2077.7).

There were Baptist churches in England in obscure corners. It is cruel to force people to hide for protection from persecution and then to chide them for not worshipping in the open. Anabaptists were not welcome to Dr. Sandys under any conditions. "I speak of godly strangers," he continues, "that are strangers for the truth's sake; not as such as are of no religion, of no church, godless and faithless people, some papists, some anabaptists, some Arians, some libertines; these **ARE TO BE EXPELLED AND CAST OUT OF THE COUNTRY**, lest for their wickedness God plague the whole realm. God is wont ever to bless the country, for retaining and relieving godly religious strangers; so he is wont to pour his plagues on them that nourish Canaanites among them." (Ibid, p. 266).

**THE FORM OF BAPTISM IMMERSION.**

A glimpse of the form of baptism by immersion is afforded us by John Brooke, A. D. 1577. In a book entitled, A briefe and cleane Confession of the Christian Fayth by John Brooke near Sandwich. An. 1577 (London, 1579. British Museum, 3505. c. 30) Article lxi, he says: "I beleue that baptisme ought to be administered (not with oyle, salt, spittle, or such like things) but only **IN PURE AND CLEAN WATER**, in the name of the Father, the Sonne and of the holye Ghoste."

The very next year additional proof of immersion occurs. The Rev. John Man, Merton College, Oxford, A. D. 1578, published in English a translation and adaptation of the "Commonplaces of the Christian Religion," by Wolfgangus Musculus. Of the meaning of the word baptize Man says: "The word baptisme cometh of the Greek, and is as much as to say in English, or **DIPPING or DROWNING IN.**"

He declares that the form of baptism among the Baptists was an immersion. He continues: "But some man will object. If the baptism of John and the baptism of Christ be all one, then the apostle had no reason to baptize the twelve disciples in the manner of our Lord Jesus, who were baptized before of John. For what purpose was it to **DIPPE THEM TWICE IN ONE BAPTISME?** Did not some of the fathers, and the **ANABAPTISTS OF OUR DAYES**, take the foundation of their baptizing of this." (Man, Commonplaces of the Christian Religion, p. 678). All the literature of this period, which speaks of baptism among the English Baptists, points out that the form of baptism practiced among them was immersion.

The appearance in England of some of David George's Family of Love in this year, gave an occasion for an outbreak against the Baptists. The presence of Baptists was recognized and they were forthwith classed with these new sects. The contemporary testimony of I. Rogers is at hand. He says: "And yet to see how basely sathan endeoureth daily in his mebers, to trouble and disquiet this peaceable Zion, by raising up diuers strange and monstrous heresies as **THE ANABAPTISTS**, the Free will men, the Arrians, the Pelagians, and the Family of Love, with many others, which heresies the Diuell more busily soweth nowe, to disquiet the Church, **THE HERETOFORE** in ye time of ignorance, when he lulled the most part of ye world in errors and dreams of men.

"If, euer there were **DISTURBERS OF THE CHURCH**, whereby these scriptures and prophecies may be fulfilled, I **THINK THAT NOW IS THE TIME**: For what with bloudie Papists with their fire and faggot, continuall warre, with horrible murders on the one side; and **THE ANABAPTISTES**, Free will men, Pelagians, and the Family of Love on the other side, **CHRIST'S CHURCH HATH BUT LITTLE REST**, and **SMALL FAVOUR IN THE LIGHT OF MEN**, but **SPURNED AT ON EUERY SIDE.**" (The Displaying of an horrible secte of grosse and wicked Heretiques naming themselves the Familie of

Love, &c. Newly set forth by I. Rogers) London, 1578) British Museum, C. 40. a. 7). The Anabaptists existed in such numbers as to seriously impede the progress of the church and to give great alarm to the Churchmen.

Gabriel Putney, Esq., A. D. 1580, made a confession of faith. He said: "I also confess that the water in baptism testifies the true presence of the blood of Jesus Christ, washing sins from the soul, as water washeth filthiness from my body; and I detest the error of the Anabaptists, who say that infants are not to be baptized." (Elizabeth, Domestic Papers, vol. 28. Calendar of State Papers, Domestic Series, 1580-1625. p. 34). The form of baptism was immersion and the Anabaptists were so numerous that a common confession of faith could not be made without denouncing them.

A noted conflict occurred, A. D. 1581, between the commons and the bishop. Six bishops were appointed to confer with the commons to devise measures of redress. The discussions which followed appear to have been extremely acrimonious. The bishops were plainly told that they were unfit to be trusted in charge of the church. The complaint was "they had filled the pulpits with unlearned and unfit ministers whom they had admitted into orders, and the **NUMBER of Papists and ANABAPTISTS HAD INCREASED** by their remissness." (Notes of Proceedings in Parliament. Mr. Norton's defence against Mr. Hampton's Report, March, 1581. MSS. Domestic).

It was evident that the Baptists had greatly increased in numbers. The Parliament practically prescribed the Romish religion. "No Catholic," it was said, "could go to church without damnable schism." "Christians were bound fully and wholly, and not by pieces and patches, to keep the Catholic faith, which was impossible to be done if they went to church and prayed and communicated with heretics and schismatics, Puritans, Anabaptists, Brownists or the Family of Love." (Catholics going to Protestant Churches, 1581. MSS. Domestic).

The Catholics were in constant rebellion, the Baptists to a man did not oppose the government, yet Elizabeth was far from merciful to the Catholics than she was to the Baptists. "It were to be wish'd," says an ancient writer, "that Elizabeth had treated the Anabaptists, who certainly did not conspire against her life, or against her government, with the same moderation that she treated the Roman Catholics, and that she had not been so severe as to give up some of them to the flames." (Acta Regia, vol. 4. p. 86. London, 1727. British Museum, 2072. b.).

Some of these people were foreigners, but some of them were "even in Englande amongst our selues and amidst our owne bowels." A little later the same author again takes up the Baptists. He says: "Of Arrians I would not willingly write anything, nor of ye Heretikes (I meane) **ANABAPTISTS**, Libertines, (which are indeed at this day all shrowded & fostered vnder that name of the family of loue) but that I **KNOW THAT ALL THESE HERESIES DOE MISCHIEVOUSLY ENCREASE AMONGST VS**. But I will leaue them, & their pestilent positions, which both by reading their books, and by the confession of some that haue returned from their errors, I haue obserued & gathered, and will reserue them to a more sifter treatise."

These passages demonstrate that the number of Baptists in England at this time was large, that their numbers were steadily increasing, that they had largely depleted the attendance at the Parish churches, and that they were propagating their opinions through books.

Little Rock, Ark.

**GETTING AS WE GIVE.**—A little fellow who had noticed that his mother put only five cents into the contribution box on Sunday, said to her on the way home, as she was finding fault with the sermon, "Why, mamma, what could you expect for a nickel?" There was sound philosophy in the criticism; too, for it is a pretty well-established fact that we get out of things in this life what we put into them. The degree of profit is determined by the degree of investment. One who contributes ten cents, from the same income, toward the preaching of the gospel, is pretty sure to get twice as much good out of the same sermon as the one who contributes a nickel. The size of the contribution, or, what is apt to be the same thing, the measure of the sacrifice, determines the measure of spiritual expectancy and receptivity. One actually gets more of the same gospel for ten cents than he would for five. In filling a vessel with water in a given time, quite as much must be allowed for the size of the neck of the bottle as for the size of the stream in which it is immersed. On the human side of the analogy receptivity represents the neck of the bottle; and receptivity can hardly be more accurately measured than by the spirit of sacrifice that lies back of it. We get according as we give; and this is true whether we go to the shop, the school, the place of business, or the house of God.—Gospel in All Lands.

The quiet life is by no means the least effective. The silent stream bespeaks its depths, and it is capable of greater accomplishments than the gurgling brook. The one may be the more spectacular than the other, but by their results their efficiency is measured. So, the life that flows without a ripple on the surface, and hardly attracts a passing notice, can be powerful for God.—Christian Observer.

The growth of grace is like the polishing of metals. There is first an opaque surface; by and by you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.—Payson.

**Confessions of An Octogenarian Optimist.**

BY HENRY G. WESTON, D.D.

III.

Pressure of business! The universal sway of games, sports, amusements and entertainments is not only the striking feature of the contrast between our life and that of three-quarters of a century ago. The passion for material wellbeing, which De Toqueville says has no check in a republic except religion, has become the strongest passion in America, pervading every department of life and thought. The conflict between labor and capital engrossing all attention is one of its manifestations. Seventy-five years ago no such conflict existed, for there were no such classes. No New Englander would have submitted to any system of checks, such as are now universal, which intimidated distrust of his honesty. I remember very well with what surprise American travellers looked upon this custom in England and the contempt they expressed for the men who submitted to it. Few things strike the old man more sadly than the evidence which everywhere thrusts itself on his attention that man has no faith in man. The bell which chronicles the conductor's reception of his nickel in the trolley car in the morning is the first note of the dirge, unceasing through the day, that man has no confidence in his fellow. The worst of this is that when one loses his faith in man, he is sure to lose his faith in God.

The passion for material well being incarnates itself in Trusts, Corporations, Political Machines, Labor Unions. These were all unknown fourscore years ago. They have become the rulers of our national, civic, individual life. For the accomplishment of the ends for which they were formed, they are absolutely perfect. The promoters of Trusts and Corporations amass "riches beyond the dreams of avarice"; the Labor Unions achieve for their members all that they promise; the Political Machine does not know defeat. But in the aims, purposes, principles, plans and methods of these incarnations of the age, there is no God. As there is no fear of God, there is no regard for man. The Trust rolls up riches for itself, but to do this it must destroy the business of competitors.

Acute observers tell us that there never was a time when wealth and knowledge and the power which proceeds from them made man so independent. I can easily believe them, nay, I cannot but believe them. God has become a passionless energy working through nature and law. Personality has disappeared; there is no relation between a personal God and a personal sinner. The dire effects of this upon the current conception of sin, repentance, forgiveness, conversion, and indeed all that differentiates Christianity from the religions of the world are too obvious to need enumerating. They may be all summed up in the statement that religion springs from nature, Christianity from grace. Nature is a necessary attribute of man; grace is God's free gift to persons.

The saddest feature of all this is that the deity of our Lord Jesus Christ is so obscured. His human nature is portrayed in words that cannot be surpassed for beauty and power. From pulpit and platform I hear the cry, "Back to Christ," "We have 'resurrected' Christ," "The Four Gospels are the life of Jesus, preach that life," "To preach the Gospel is to repeat the story as told by the Four Evangelists." I hear eloquent sermons exulting that men everywhere in these days recognize the perfect humanity of Jesus; that His ethical teachings are received and practised by multitudes of unconscious Christians all about us. But the New Testament teaches us most emphatically that the Christian is the one to whom the divine nature of Christ has been revealed by the Father, that the church consists of those to whom Christ has been thus divinely revealed as the Son of God. Christ rebuked the man who praised Him as a teacher; He gave no instructions to any one, high or low, who did not forsake all and follow Him.

The gospels do not profess to give the life of Jesus. They are the story of the presentation to the Jews of Christ as a Saviour in His offices and relations, and the manner in which this presentation was received. They give His miracles, His discourses, dialogues, conversations, His death and resurrection. They present a crucified Christ, made to us righteousness, sanctification, redemption, life.

There is no doubt that some of those who have taken the trouble to read my "confessions" thus far, are ready to ask, how I can be an optimist if I believe that the special characteristics of this age are so clearly contrary to the spirit of revelation. My optimism is not founded on the spirit of this age or on its distinctive characteristics. I am an optimist because I believe in God. The Bible is the most singular book in the world. The New Testament gives an account of the sending forth of the preachers of the gospel, but they have no promise of what is ordinarily counted success. When Christ first commissions the twelve He tells them of the difficulties which they would encounter, and that God without whom not a sparrow falls to the ground will reward them. When Christ commissions His disciples to disciple all nations He adds only, "I am with you always." His last word to them is His first word, "Believe." In His last conversation with the disciples Jesus says to Peter, "Wilt thou lay down thy life for me? The cock shall not crow until thou has denied me thrice. Let not your heart be troubled, believe in God, believe in me."

I believe in God; that God who gave His Son for the redemption of the world; that Son whom

He loves because He gave up His life for this object; that Son to whom He promised the heathen for His inheritance and the uttermost parts of the earth for His possession; that Son to whom every knee shall bow of those in heaven and on the earth; that Son whom every tongue shall confess that Jesus Christ is the Lord to the glory of God the Father.—Watchman.

**..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.

**MAGAZINES.**

The Christian Repository is out in good time, and fully sustains its possibilities for the coming family magazine of the South. The frontispiece is a fine likeness of Dr. S. H. Ford, its founder and its editor for over half a century. A poem on entering his eighty-sixth year, written by Dr. Ford himself, is followed by a sketch of his long and useful life. The Bible as Literature, President P. T. Hale, Jackson, Tenn.; The Confederate Dead, President J. J. Taylor, Georgetown; Remarks to the Graduating Class of the Welner Conservatory of Music, Sam Frank Taylor, are among some of the good things the number contains. In all the magazine has 58 pages of good reading matter both for the family and minister. It is well worth the price, \$1 a year, St. Louis, Mo.

"The Fortress," by a young newspaper man, Will Levington Comfort, appears complete in the September issue of Lippincott's Magazine. Mr. Comfort left the office of the Pittsburg Despatch to go to Manchuria as war correspondent. He was chock-full of energy and bristling with experience. Of course, he succeeded, and all who follow the news columns will read with fascination the spirited tale of love and war that grew out of this young reporter's dash for Port Arthur. It breathes the air of battle. Its descriptions of assault, repulse, conquest and famine are so faithfully pictorial that they form, really, a contribution to the inner history of the Russo-Japanese struggle. The peculiar romance of the novel centres in the fact that three of the four leading characters are war correspondents—one a daring, plucky, loving little woman who does precisely and completely just what a wholesome and determined American girl would be expected to do—not only penetrates to Port Arthur and makes a great news "beat," but "scoops" several desirable hearts into the bargain.

**THE SANCTITY OF THE WORLD AND LIFE.**

—One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple. For many years prophetic voices have been heard pleading in our land for religion in common life, and we cannot listen too often to the religious interpretation of our daily relations and duties, even though it may disturb our selfish ease. It cannot be too distinctly affirmed that God has other cares for His children than the care that they should sing His praises in psalms and hymns. The recognition of God which we most need, and which all other forms of recognition ought to make more prevailing, is the recognition the practical recognition, in every relation and sphere of the Divine law of that relation and sphere. The most religious man ought to mean the man most faithful to the ideal in every province and interest of life—as parent, as son, as master, as servant, as friend, as citizen. How many men—men who are not consciously acting a part—can go straight from church to take advantage of men's ignorance, or trust or need, to play fast and loose with honourable engagements, to outwit their neighbors, to drive sharp bargains, to write anonymous slanders, to live as though religious obligations were luxuries to be kept apart from common use, as though the Sunday prayer and the big subscription could be a substitute for fairness and kindness in ordinary affairs, as though money gained by gambling in stocks, by lying advertisements, by cruel competition, by starvation wages to workmen and workwomen, by trading on the weakness and wickedness of their fellows—as if this money could be sanctified by giving a tithe of it to education, or philanthropy, or religion, to church expenses and charities, and societies for converting Hindus and Hottentots. This is not the true worship of one who is the God of all life, and who demands our obedience as lawyers and doctors, and editors, artists and merchants, and citizens, as well as our obedience as members of churches. It shows that the pressure of this omnipresent law is not felt in office and shop and market and council-chamber—that these places are not yet recognized by us as the House of the Lord, where justice and truth, mercy and love ought to be as supreme in our regard as they are within formally consecrated walls. It is a miserable thing thus to localize our sanctities, to have such a divided life, to keep two minds, two consciences, two sets of principles and beliefs. Let us be done with this dualism. Let one God, one law, rule us all ways and everywhere. Let the passion and purpose of our best hours charge and insure our life in all its parts.—John Humber.

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

**Sunday-School Lessons**

SUNDAY, SEPT. 10.

**THE LIFE-GIVING STREAM.**

Ezekiel 47:1-12.

Motto Text.—"Whosoever will let him take of the water of life freely."—Rev. 22:17.

Ezekiel had now been in Babylon thirty-five years. The national spirit and the desire for freedom and the worship of the temple was not strong in the younger generation which had grown up. They had known no other country, and did not feel, therefore, that they were exiles. They were slaves, but they had many comforts. The journey was a hard one to Palestine, and that land was waste and desolate. They could worship God here in Babylon. In spite of the best efforts of Ezekiel, Nehemiah and others like them, at the end of another generation when Cyrus allowed them to return a majority preferred to stay. Only the elect are faithful.

To these people Ezekiel tells the vision of the water of salvation and the glories which should be in their promised land if only they would return unto their God and worship him in the beauty of holiness.

Ezekiel has described the temple as the symbol of God's presence, the heart of the Jewish national existence. An angel had showed him the temple and its dimensions.

"Afterwards he brought me again unto the door of the house."—When he had finished his examination of the temple. The forefront of the house was towards the east and from under the right side and at the south side of the altar of sacrifice flowed a stream of living water. There was a spring of water connected with the temple whose waters flowed into the valley east of the city, and it was the only natural spring in the city. The vision may have had no reference to this at all, but the memory of it in the minds of the older people would serve to make the impression more vivid. "The stream flowed not only from the temple, but apparently from the Holy of Holies, and flowed close by the altar of sacrifice."—Peloubet.

"Then brought he me out of the way of the gate northward."—In the court of the temple Ezekiel could not see the progress of the waters outside. The eastern gate was kept shut, hence the angel led him out of the north gate and around towards the east, and there the waters were running out from the eastern side of the threshold of the gate.

"And when the man that had

**Rheumatism**

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

The line in his hand went forth eastward,"—the angel who had already measured the dimensions of the temple. He followed the course of the waters. "He measured a thousand cubits and he brought me through the waters; the waters were to the ankles."—Thus the waters ran quite a distance without acquiring any great depth.

Measuring off another thousand cubits the angel again led the prophet from one bank to the other. The waters were now up to the knees, and doubtless the river had widened proportionately. A third time the thousand cubits were measured, and the third time Ezekiel walks from bank to bank. "The water then reached the loins.

When the fourth thousand of cubits had been measured the stream had become a mighty river, waters too deep to be walked through, and no measure was taken of their depths. There is no reason to think any special significance attaches to the thousand cubits, still less that they symbolized a thousand years with the inference that the millennium will come either at the end of four thousand years after the return of the Jews to Jerusalem or after the crucifixion of Christ.

"Son of man, hast thou seen this?"—Had he observed it thoughtfully, and did he understand its significance. It would seem that he did, for the angel led him back to the brink of the river. Where Ezekiel had gone we do not know, probably no further than to some knoll from which he could see the further course of the river.

"At the bank of the river were very many trees on the one side and on the other."—Compare Revelation 22:1, 2 and what is said in Genesis of the tree of life. So rapidly did the waters bring fertility to the soil that trees were already growing along the banks. "These waters issue out toward the east country."—He must ever bear in mind whence the stream of salvation flows. "And go down into the desert and go into the sea."—The desert is the valley of the Jordan, and the sea is the Dead Sea. "Which being brought forth into the sea, the waters shall be healed."—The Dead Sea is so brackish that fish cannot live in it. Hence its name. Sometimes the fish from the Jordan are carried into it, but they soon die. It was a fit emblem of sin, as the waters were of salvation.

"And it shall come to pass that everything that liveth, which moveth."—All forms of animal life are indicated by these words. The Gospel is sent to seek and to save all sorts and conditions of man, and is not confined to the Israelites.

"The fishers shall stand upon it from En-gedi even unto Englaim."—En-gedi is on the western coast of the Dead Sea. Jerome says En-glaim is at the mouth of the Jordan. There were two springs which emptied fresh water into the sea. The idea is that the fishers shall stand all along the shore of the Dead Sea and find the waters full of fish, so great shall be the change which the river of life shall make.

"But the miry places thereof and the marshes thereof shall not be healed; they shall be given to salt."—The water did not reach these and their sterility was unchanged. The Gospel is the only remedy, and those who do not seek the pardon of their sins are

left in their guilt; though all around them the saved are rejoicing.

Verse 12.—"Salvation must present itself above all in the form of saving grace. Besides the nourishing fruits, therefore, are named also the healing leaves."—Lange.

**ONE TROUBLE AHEAD.**

It would seem well for those who talk so glibly about Christian union to look at the obstacles they must encounter. It has been puzzling me for some time how the rest of the Christian world will influence the Baptists into organic union with themselves as long as Baptists hold to the principle of the independency of the churches.

Look at this mountainous trouble a moment: (1) The Baptists have now many thousands of churches, each independent of all others; (2) It appears that many hundreds more are being constituted each year; and (3) Baptists everywhere, having learned of the calamitous effects of ecclesiasticism, have guarded and are guarding with jealous care the principle of the independency of the churches. So completely has this principle been guarded that all Baptist Associations and Conventions have an article in their constitution against usurping authority over the churches of their constituency.

More, in all this talk for years about union this writer has never heard of one single Baptist, much less one single Baptist church, who has intimated that he would lay down one single Baptist principle for the sake of Baptist union.

Now I ask, in all candor, if the Baptists who for so these many centuries have guarded their independency so well that they will not let a sister Baptist church, much less all outsiders, usurp authority over them; and if there has not yet appeared a single Baptist who has said he will give up one principle for the sake of union, is there not trouble ahead? Yea, is not this principle of independency an insuperable barrier to Christian union as it is now desired? If its advocates have made no progress with us in the many years past, when will they?

It seems that the unionists had as well turn their bugle in some other direction, for Baptists regard its sound as uncertain and will not come up to the battle. My advice to them is to quit doing nothing, for they are certainly getting behind as Baptist churches are multiplying so fast; and, if they want Christian union, join a Baptist church at once and go to work. This will make them feel better, and it is about the only practical thing to do.

W. J. PUCKETT.  
Cave City, Aug. 24

**BABY SLEEPS, MOTHER RESTS**

After a Warm Bath with Cuticura Soap and a Single Application of Cuticura

Ointment, the great Skin Cure, and purest and sweetest of emollients. This treatment means instant relief, refreshing sleep and speedy cure for skin-tortured, disfigured, itching and burning babies, and rest for tired, fretted mothers, in the severest forms of skin and scalp humors, eczemas, rashes and chafings, with loss of hair; when all else fails. (Ado.

**THE CHURCH AND TEMPERANCE AND THE DUTY OF KENTUCKIANS.**

Having been a reader of your valuable paper over forty years, and believing in the noble stand you have taken at all times in defence of the religion and church of Jesus Christ, as understood by the people called Baptists, and in defence against all error in all forms against the faith and belief of Baptists and teachings of Jesus Christ, and because of the noble stand you have taken against the greatest curse to humanity, the traffic in strong drink; therefore, as a Kentuckian and a converted bar tender in the city of Bowling Green, Ky., thirty-five years ago, I deem it my duty before God and man to speak to the temperance people of Kentucky. In your great battle of ballots which all good men and women throughout the length and breadth of the state, regardless of whether you are a Baptist, Methodist, Presbyterian or Christian, under whatever name, the time is fully come in which every honest man and woman that loves Jesus Christ and has a hope of heaven and loves your sons and daughters, who desire to have your state freed from all manner of crime, even in the remote mountainous section of the Blue Grass State; it can easily be accomplished, for when honest men and women, whether they are members of any church or not, see the good work going on they will gladly cast their votes in favor of the man who will cast his vote to rid the state of every saloon in it.

Here is the good that comes through the church of Jesus Christ. If the church members will teach their children from five to fifteen years of age to shun the saloon, gambling and the cigarette as they would a den of rattlesnakes, and give your sons and daughters a common school education they will soon give their hearts to Jesus Christ. Henceforth your sons will be honest men, your daughters will be noble women and the human family will immediately commence to regain health and strength and the world, in a moral, religious and business sense, will become clear-headed, sober and thinking men and women.

On the other hand, if you allow the evil and corrupting influences of strong drink and the saloons to carry on their nefarious business in your towns, cities and villages, your sons and daughters will be led to believe in no God, and your sons will become weak-minded, dishonest, debauched in health and strength, having no natural affection for father and mother, no love for home or sister. He will imagine when he has a few drinks of Bourbon or beer in his stomach and a cigarette or cigar in his mouth that he is the very type of a man and a gentleman, when in reality he is going the way to fill a drunkard's grave, to become a loafer, a gambler, a nonentity. God bless the noble men and women in Kentucky for what they have done in the last few years in voting the saloons from many counties. Be of good cheer; God is in the work and I am confident in two years more there will not be a legal saloon in the state and Kentucky, which was the first state to manufacture and sell the vile, soul-destroying beverage of whiskey in great quantities, has in these later times seen the evil from it, and,

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under the banner engraven upon it in imperishable letters, "In God we trust," that the voters of Kentucky on intelligent lines will vote forever as true American freemen for temperance on the plan of international undenominational new political temperance union, in which you will forever vote against any man who runs for office unless he will cast his vote for local option, regardless of whether he is a Democrat or Republican. It is not a question of whether it will hurt business in any of your towns and cities, as some of the false sayings of the liquor sellers tell you. But the great question is to stop the evils of strong drink all over America which is doing more to send souls to hell than any other power of the devil in a thousand ways.

God bless Drs. Eaton and Harvey in giving such a strong Baptist paper to the Baptists of Kentucky and the world. It is sound on all the great teachings of the Bible and commands of Jesus Christ. I take many other Baptist papers, but I unhesitatingly pronounce the Recorder head, shoulders and body above them all. It is ever on the build-up, never using a word to destroy the religion of Jesus Christ for the purpose of making money.

God be with Bro. Harvey wherever he may go as the ambassador of Jesus Christ. Let every Baptist in the state subscribe for the Recorder, and may every Baptist son and daughter in every Baptist family read the glorious news in it concerning the work of the church of Jesus Christ. God grant that the next Fourth of July in every county in the state, in place of making a great noise with fire works and drinking of beer and whiskey, we may have in place of that a temperance barbecue or dinner in which two or three intelligent, good temperance speakers may tell the people what is the real meaning of the Fourth of July. Let the Sunday School children in all the different towns or cities march to the place of holding the oratorical talk on temperance, in which all men women and children will be blessed and the church of Jesus Christ will have power over the hearts and consciences of men and souls be saved from hell.

Do these things, dear Baptist brothers and sisters, in the work of the church of Jesus Christ and as honest men and women in the cause of temperance, and the state of Kentucky will stand forth as one of the brightest stars in the firmament of God's land on temperance and the uplifting of the minds and hearts of humanity from the soul-destroying curse of intemperance.

J. G. VERRON.  
Chicago, Ills.

EDITORIAL CORRESPONDENCE.

We went from Los Angeles to the Yellowstone Park as directly and as speedily as we could. The hotels and railroad stations were abundantly supplied with advertising literature about the Yellowstone, and mention was made of entering by the Monida route only. We supposed, of course, that direct connection was to be had, but although our train was on time, we had to lie over at Ogden 22 hours. It is necessary to stay all night at Monida, and to start to Grayling Inn at 7 a. m. We were fortunate enough to get in "Stage No. 1" and so changed our horses three times on the way, making good time over the 65 miles that constituted our day's journey. Those who did not get in "Stage No. 1" had only one change of horses, and arrived when they could. One set had to walk six miles because their team gave out. You see the "Stage No. 1" makes the record that is reported—the others arriving, no matter when. There has been this season a great rush to the Yellowstone, and each day there were several stages full of tourists.

Grayling Inn, our first stop, is five miles from the Park, and the advertisements picture this inn as an ideal place to stop. We stayed in a room divided only by a cloth from the next room, in which a woman was sick in the night. The partition walls are cloth and you can hear everything your neighbors say and do. In the night I counted seven distinct snores, going at once. On our return they put us in a new rough plank building without any lock on our door. The dining room was too small to accommodate the visitors and we had to line up before the door, or wait till the 2nd, 3d or 4th sitting. The elevation is over 7,000 feet, and there was frost that night, August 4th.

You start early next morning, driving through "Christmas Tree Park." This is so called because it contains a good many small spruce and pine trees which might be used as Christmas trees if the Government did not prohibit it and if people cared to send so far for a Christmas tree. The first point you strike of interest is the Lower Geyser Basin. These geysers are wonderful. They are hot water gushing up from the earth. Some of them have beautiful pools of the most gorgeous coloring. One of them is called the Morning Glory from its striking resemblance to that flower. Some of them gush up many feet in the air. These shootings are at longer or shorter intervals. Over at the Upper Basin is located the famous geyser "Old Faithful," which, at intervals of 63 to 65 minutes, shoots up 150 feet in the air. The tourist, therefore, can count on seeing Old Faithful in action. There are many other large geysers, but since their shooting is at long intervals, you are liable to miss them entirely.

Over the "basin" of the geysers there is formed a crust, and around the larger ones there are mounds created by the geysers. They rush up and run over their rims and as the hot water runs off it cools and leaves a deposit. As we stood by a most beautiful basin suddenly the water began to rise and we had to scamper to avoid being scalded. The brilliant colors, blue, green, yellow, purple, &c., &c., vary according to

the minerals held in solution by the water and according to the way the sunlight falls. One must be careful in going among these geysers, lest he break through the crust and be boiled before help can reach him. A lady broke through and got her feet and ankles so badly scalded she had to be carried to the hotel on a stretcher. I saw the print of a man's foot, where he had stepped and broken through, but, evidently had recovered himself, though, no doubt, with a scalded foot.

At the Norris basin they have made a plank walk along which you can go. At several places the supports of this walk have broken through the crust, but since it is all nailed together you can get over, if you hurry. While some of the geysers are very large, being 50 or 60 feet in diameter, some of them are very small, not bigger than your finger, and you can make new ones by poking the end of your umbrella or cane through.

A striking feature of these geysers is the close proximity of the boiling and the cold water. We saw several places where you could catch a fish on a hook out of the cold water, and without changing your position or removing the fish from the hook, you could throw it over and boil it. We were told of many who had actually done this. There is, for example, a boiling geyser within three feet of Lake Yellowstone, a lake which abounds in fine fish. This, by the way, is the most elevated body of water for its size in the world.

The mud geysers also are of curious interest. The largest one consists of a hole in the ground some 20 or 30 feet below the surface and some 70 feet across. At one side of the bottom of this hole there comes up every second a ton or so of hot muddy water and steam, with a loud noise. It seems as if a mighty engine were below, like the engine of a great steamship under full pressure, puffing like fury. I could imagine Pluto and Vulcan cleaning out their places, and introducing the modern steam engine for the purpose. There is something awe-inspiring in standing in the presence of mighty unseen and unknown forces.

Another sort of mud geysers is the "paint pot." There are several of these. The mud is chalky and of a pretty color, red, yellow, pink, white or brown, only one color being in one pot. This mud is pretty stiff and it spits up, very much like cooking cornmeal mush nearly ready for the table. From many points there will be thrown up bits of mud and the places whence they came will take the forms of beautiful flowers, most like lilies. They are going all the time, only the places of the emissions vary, and an emission is liable to occur at any point.

Next week I will tell of the Canyon of the Yellowstone and the other wonders of the Park.

Respectfully, &c.,

T. T. EATON.

Yellowstone Park, Aug 9.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Sores up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. S. Sumner, Box 212, Notre Dame, Ind.

THE CENTRAL CONFERENCE OF GERMAN BAPTIST CHURCHES.

This body held its twenty-fifth annual session with the German Baptist church at Dayton, Ohio, from the 15th to the 21st of August, 1905. It was a time of refreshing from the presence of the Lord. This was due to the reports of the churches, partly, for what the Lord has done for them since the former session caused many to say what one expressed in the report, "We look thankfully to the past and hopefully into the future, but chiefly to the spirit that prevailed among us.

A deep longing for true discipleship and full surrender to the service of our Lord for the salvation of souls was manifest. According to reports, baptisms increased from 220 last year to 264 during this, by an earlier gathering shortened year of 11 months. The net gain was 182 against 57 of the year before, and the present membership is 5,595.

While some of the churches in this Conference were richly blessed with additions, we rejoiced much more in the reports of our general evangelist, Brother H. Schwendner. His time was almost exclusively spent in service among the churches of the Northwestern and Northern Conferences, and in some new fields. Their reports will show the result in figures, but we were refreshed to hear of him what our Lord has done. In most churches, the Holy Spirit's power manifested itself above all expectations. Once Bro. Schwendner said to the leading brethren of a church, "Here we ought to have 100 conversions." They said, "Your calculation is far too high, if we get 15 to 20 we will do very well." But the Lord gave them 118. Sometimes when he tried to close a meeting at 10 o'clock at night some one would arise and say, "We must pray with this soul yet," and after that another would follow. One meeting he closed at 1 o'clock in the morning, and then a number remained in prayer still. Such fields were blessed abundantly.

Bro. G. A. Shulte, General Secretary of German Missions, spoke of a baptismal scene in Dakota. Seventy-six converts marched in procession to the water singing: "The Lord has done so much for me."

O I would always love him!  
He gave his precious blood for me,  
O, I would always love him!  
I will now always love him,  
My Saviour! My Saviour! For ever will I love him,  
He has done so much for me!"

There were more than a thousand witnesses.

In the closing service of the Conference Bro. Schwendner led us to sing that baptismal song and to surrender ourselves all, pastors and members to the Lord for prayerful service to lead by his grace and power a thousand souls to Christ this year. He whose strength is made perfect in weakness is well able to do it. May the love of Christ ex-tract us.

While I omit financial figures this time I may state that our churches did not decrease in well-doing. Old churches are active and new ones are springing up.

A number of essays were read and sermons preached. They were very good and could not have been better. The hospitable church did all it could to entertain us. We were led through that "palace of industry" of the National Cash

Register Co, through that splendid home for old soldiers, where they could be the happiest men on earth if they had the Spirit of Christ, and also through the wheel factory, where Bro. Zwisch and some others have made their success by prayer, elm, and hickory. God be with you till we meet again.

THE AMERICAN BAPTIST PUBLICATION SOCIETY.

Rev. J. B. Simmons, D.D., who has been the efficient Secretary of the American Baptist Publication Society of New York State for many years, has resigned his position. At the acceptance of his resignation the Board of the Publication Society adopted the following minute:

"The Board in accepting the resignation desires to express to you the deep gratitude of the Society for your twenty years of efficient service. You came to the Society with a noble record of services rendered—not only in the churches in which you presided as a pastor, but of a trusted and honored official of a sister Society. Your experience and ability eminently fitted you for the long period of activity in this Society's work. You have been a workman that needeth not to be ashamed, and the results in your work will be a strong factor in the Society's operations. Your successor will build on solid foundations which your hands have laid. As long as your life is continued you will have the best wishes of the Board for your personal prosperity; and it hopes to have your heartiest support and prayers in its important work.

"All the members present voted heartily that this communication be sent you as an expression of their personal feelings."

Rev. C. H. Rust, who has been active in Publication Society work as a Chapel Car Missionary on "Glad Tidings," has been elected to take Dr. Simmons' place, and will enter upon his duties October 1, 1905. Mr. Rust is well known, and a man of sterling character and fine ability. There is no doubt that Baptists will everywhere greet Mr. Rust heartily in his new field which comes to him in well deserved promotion.

ALABAMA NOTES.

We have just closed an excellent meeting. Rev. R. S. Gorin, of Bessemer did the preaching. Indeed Bro. Gorin is a workman that needeth not to be ashamed. He is truly a fine preacher. We had eight additions and the spiritual life of our town was greatly quickened. The people here break the record attending church. They go day and night, and would go to more services if it were necessary. They have twice pounded us since coming here the first of May, and are continually expressing in a substantial way their appreciation of their pastor. Alabama has a noble ministry. Perhaps Dr. Crompton, our greatly beloved secretary, is the noblest Roman of them all. Editor Barnett is a prince, and is giving us a first-class paper.

There is no paper on earth superior to the WESTERN RECORDER, and may I say that Dr. Eaton, its honored editor, stands without an equal. To a man loving Baptist principles the editorials are well worth the money. I am a subscriber to the end.

J. G. MURRAY.  
LaFayette, Ala., Aug 26.

USE THE PRUNING KNIFE.

An old gardener inspecting plants for his friend, the other day, was careful to pluck off every yellow leaf. "These fellows are bad for them," he said. "A living branch gives back more than it takes from the tree, but a dying branch, while it greedily drinks up the nutriment, makes no return whatever."

There are things in many a man's life which correspond to those dying branches—duties no longer due, recreations that no longer re-create, conventions that no longer bind, forms that have gotten empty and fashions that have lost their meaning and beauty. These were once green and lush and gave fair promise of fruitfulness; but now for a long while they have been drooping and growing yellow. All interest has gone out of them and they have ceased to bring to the life budget any contribution of real worth. And yet the useless things still hang upon a man, waste his time and sap his vital energy.

Our Master dealt with such a matter in the case of that disciple who was willing to follow him but said, "Suffer me first to go and bury my father." The request to the modern ear seems proper enough. Jesus would surely be the last to have one fail in filial duty. But burial meant to the Hebrew of those days much more than the simple laying away of a beloved form. That part of it was over within a few hours. Afterward came a lugubrious time when, with house turned topsyturvy and dreary with the wail of hired mourners, the bereaved ones were for weeks and months hedged about with tedious conventionalities. Such occupation, our Lord said, befitted dead men, but for the man with the new life in his soul and the glad tidings on his lips there was better business.

As one grows older, as it becomes increasingly plain that his time is shortening and that if he proposes to do anything before he goes he must be about it, the problem of vital economy becomes more and more pressing. "What can I do without? Where can I get more time? How can I gain more strength for life's larger uses?"

Just here the gardener's hint is of value. It takes courage to do it; but some of us might substantially increase our product of blossoms and of fruit if we would resolutely pluck off certain dying twigs and sundry yellow leaves.—Congregationalist.

Rev. F. F. Gibson, the popular pastor of Fort Smith, Ark., on returning from the Baptist Congress in London, spent some days in Louisville, and frequently called at our office. We are reminded that we are indebted to our Seminary, and the fact that many of our students find wives in our city for occasional visits. Bro. Gibson, in addition to earning his diploma, also won one of our choicest ladies, the daughter of Deacon Foreman, of East church. Bro. Gibson enters upon the fourth year of his successful pastorate the first Sunday in September.

See all things, not in the blinding and deceitful glare of the world's noon, but as they will seem when the shadows of life are closing in.—Dean Farrar.

Master is the great word in the art of life.—W. T. Brown.

## SALVATION BY GRACE.

BY BENJ. URTON.

The grace God gives is so complete,  
His bounding love applies,  
The grace that falls at Jesus' feet  
And on that grace relies.

Yes, grace is given to His child  
To keep him in the way;  
To live above him that's defiled,  
Grace wins the heavenly day.

This grace we need for all our ills,  
God can alone supply;  
Yes, grace His promises fulfills,  
And shows us how to die.

His grace that keeps us in the way,  
Secures our hopes and trust,  
The grace at last will win the day  
And save us with the just.

Yes, grace for grace to us is given  
While journeying here below;  
O wondrous grace that gives us  
Heaven,  
Our home where we shall go.

That grace that helped us all along,  
Since we for refuge fled  
To Jesus Christ our hope and song,  
Our great and only Head.

Yes, grace and only grace we plead,  
The sovereign grace of God;  
Amazing grace at last will lead  
Where saints renown have trod.

At last on Jordan's chilly banks  
Our weary feet shall stand,  
Then grace will keep us in the ranks  
Of that selected band.

And when before the throne we go  
To meet him face to face,  
Determined nothing there to know  
But Jesus and His grace.

His grace will there be all my plea,  
Nothing that I have done;  
All other hopes but grace will flee,  
Pure grace the only one.

And when the streets of God I walk,  
And view the heavenly place,  
This then will be my constant talk,  
A sinner saved by grace.  
Hanly, Ky.

## Our Pulpit.

### FALSE JUSTIFICATION AND TRUE.

BY C. H. SPURGEON.

"If I justify myself, mine own mouth shall condemn me."—Job ix. 20.

"It is God that justifieth. Who is he that condemneth?"—Romans viii. 33, 34.

The great question for the human race to answer has ever been this, "How can man be just with God?" It is clear to every conscience that is at all awake that the thrice-holy God demands obedience to his law, and that disobedience to the divine law will certainly entail punishment. Hence the grand essential for each one of us is to be right towards God,—to be accounted just even at his judgment bar. This is a most important matter at all times, but it appears to increase in importance as we advance in years, and get nearer to that

great testing time when the Lord shall put everyone into his unerring balances, to weigh him, and so to prove what he really is. Woe unto the man who shall stand before the bar of God unjustified; but happy shall he be who, in that last dread day, shall be approved and accepted by the Judge of all the earth.

First, let us consider the self-justification of which Job speaks: "If I justify myself, mine own mouth shall condemn me."

I call to your remembrance the fact that it is Job who speaks thus, because, if there ever was a man, in this world, who might have been justified before God by his own works, it was Job. Did not the Lord himself say of him to Satan, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?" Yet, so far was Job from imagining that he had attained a sinless condition, that he here declares concerning himself, "If I say I am perfect, it shall also prove me perverse. Though I were perfect, yet would I not know my soul: I would despise my life." In addition to Job's excellence of character, he paid devout attention to religious observances. When his children met together for feasting, he offered special sacrifices on their behalf, saying, "It may be that my sons have sinned, and cursed God in their hearts." Job was evidently as devout towards God as he was upright towards man; yet, you see, he tells us that if he were to justify himself, his own mouth would condemn him. Further, as if to show us how notable Job was in all respects, he had, in addition to his excellent character and his devotional spirit, it most remarkable afflictions; but, putting together all his good works, all his religious observances, and all his afflictions, he says, "If I justify myself, mine own mouth shall condemn me." Job, at any rate, was not one of those who have imagined that they could work out a righteousness of their own which could be acceptable in the sight of God.

Let us try to find out what he meant when he said, "If I justify myself, mine own mouth shall condemn me." I think he meant, first, that it would not be true. He could not and dare not say that he was just before God; it would be a lie for him to stand up before the Lord and say, "Great God, I deserve commendation at thy hands, for in me is found true righteousness." Instead of talking like that, Job says, "If I were to say that, my own mouth would contradict me while I was trying to say it. I could not say it; I dare not say it." I hope there are many here who feel that, to talk about any righteousness of their own, would be utterly absurd. If I were to attempt to justify myself before God, I should have to belie my conscience, my self-knowledge and my whole being. Whatever any one else may think or say, I know that I must be saved by the grace of God; or else that I shall never be saved at all. I have not done a single good work in which I cannot see any fault—not one solitary thing which I cannot perceive to be marred and stained, and, like a vessel spoiled even while it is on the potter's wheel, not fit to be presented before God at all. That is what Job meant when he said, "If I justify myself, mine own mouth shall condemn me."

I think that Job meant that if

he were to plead that he was righteous before God, he would be sure to make such a muddled statement that, somehow or other, the statement itself would contain its own condemnation. If a man says, "I have kept God's law perfectly, so I can enter heaven by the merit of my own good works," every intelligent person thinks, "What a proud man that is!" And can a proud man be accepted before God?—Is it not written, "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off?" So you see that a statement of self-justification, by betraying the pride of our heart, straightway condemns us. Men who believe themselves to be saved by their own good works generally have something harsh and evil to say against God's grace, or against his Son, or against the divine plan of salvation through the substitutionary sacrifice of Christ; and the very fact that they say anything against those things shows that their heart is in rebellion against God, and therefore their own mouth condemns them.

Years ago there was an old man in Wiltshire, who, according to his own statement, was a hundred and three years of age, he had never neglected his parish church, he had brought up eleven children and had no help from the parish, and he expected that, by-and-by, he should go home to God, for "he had never done anything wrong in his life that he knewed about." "But," said some one to him, "you are a sinner, you know." "I know I ain't," he said. "Well, but God says that you are." And what, think you, did that old man reply? He said, "God may say what he likes, but I know I ain't." So, you see, he even contradicted God himself, and is not that a great sin for anybody to commit? What worse sin can there be, and what clearer proof of the alienation of the human heart, than that a man should flatly contradict God? Well, none of you ever did that, did you? No, you have not honesty enough to do that, but you mean it all the same. Many of you mean it, in your very souls. When a man does not accept salvation by Jesus Christ, if you probe his heart to its very depths, you will find that his rejection means that he does not really feel that he is guilty in the sight of God. He will not own that he needs divine mercy, nor will he accept salvation by the blood and righteousness of Christ. Self-righteousness often lies concealed far down in the heart of man; but whenever he ventures to speak it out, the very way in which he talks of it condemns him.

I have heard men talk in this fashion—"Well, I am quite as good as others are; and if I am not all right at last, it will be a very bad look-out for a great many." Oh, yes, I see what you mean; because others are not what they should be, you are content with your own condition because you are like them. There is no fear of God before your eyes; and your only hope is that, as you are like others, it will be as well with you as it will be with them! But is not that a poor hope to lean upon? Do you not know that the broad road is thronged with travellers, and yet that it leads to destruction? Even if you fare as others do, it will be no comfort to you to perish as they do. There is a very ancient declaration, which ought to be a

warning to you: "Though hand join in hand, the wicked shall not be unpunished."

"Well," says another, "I have done my best, and I cannot do more than that." When you speak like that, you mean to imply that God asks of you more than he ought to ask, that really he is unjust in his dealings with you, and that the great evil is not that you are a bad servant, but that he is a tyrant Master. What is that but flinging down the gauntlet to the Almighty, and charging him with injustice? Such language as that betrays the enmity of your heart against the Most High.

"Well," says another, "I pay everybody all that is due." I am glad that you do so, and wish everybody else did the same; but have you paid to God all that is due to him? There is the great flaw in your life—you pay every creditor except your God, to whom you owe all that you have. Many a man who would not ill-treat his dog, does not mind ill-treating his God. The last one of whom many of you think is your Creator, and Provider, and Preserver, the God who keeps the breath of life, in your nostrils. You give some sort of consideration to the meanest servant in your kitchen; but to him who made the heavens and the earth, to him who sustains all things by the word of his power, you pay no regard whatsoever. As this is the real meaning of your attempt at self-justification, it carries its condemnation upon its very surface.

"Still," says one, "whatever I may seem to be, I am really good at heart." Ah! that is another of the sayings that I have often heard, but I have never yet been able to believe that a man could be bad in life, yet good at heart. It is sometimes said of a man, who dies drunk, and cursing his Maker, "Ah, he was a good fellow at bottom." That is not the way that men talk in the market. If you buy a barrel of apples, and see a lot of rotten and spoiled ones at the top of the barrel, do you believe the salesman when he says, "Ah, but the apples underneath are very good ones"? Of course, you do not believe anything of the kind; you always reckon that the fruit below is worse than that at the top, for the universal practice is to put the best at the top, and the poorer quality underneath. In like manner, we do not believe the man who says that he is good at bottom, and good at heart, although his life is evil. No, sir, you are even worse in heart than you ever were in life, because there are many things that restrain you from revealing your naked self to those who only see your outward life. But your sin is there, down at the bottom of your heart; and if you attempt to justify yourself in the sight of God, the very statement that you make will condemn you.

Besides, so conscious are men that their own good works will not justify them before God, that I do not remember ever meeting with a person who absolutely professed to be at peace with God as the result of his own endeavours. If I were to ask any man who says that he is righteous simply because of what he has himself done or been, "Are you prepared to die?" he would shake his head, and say, "Oh, no! I am not prepared to die." You say that you have done nothing wrong, and that you are all right. But sup-

pose that, to-morrow, you were to be called to stand at God's judgment-bar, would you feel comfortable in the prospect? "Oh, no!" you say. I felt sure that must be your answer. Indeed, all the religions in the world that teach the doctrine of salvation by works are at least honest enough not to pretend to ensure for any man present salvation. Take, for instance, that gigantic form of error, the Romish system of religion. It never tells anybody that he is saved. There is not a cardinal, though he is called a prince of the church, and there is not a pope, though he is called Christ's vicar on earth, who dares to say that he is saved. They have some kind of faint hope that they may be saved at some future period, but there are none of them who dare to say that they are already saved. As to using the language of the Apostle Paul, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ"—language which even boys and girls in our Sunday School can use as soon as they have believed in Jesus Christ—well, even the greatest and the wisest of them cannot say that, either while they are in full health and strength, or when they are about to die. What becomes even of their great cardinals when they die? I have seen a notice of this sort put up in their churches, and probably many of you have also seen it, "Of your charity, pray for the repose of the soul of Cardinal So-and-so;" so that it is evident that he has gone somewhere or other where he is not at rest. It is quite clear that he has not gone to heaven; so all that he has done, all the masses that he has said, all the confessions he has made, and all the penances he has undergone, have done nothing for him but land him somewhere where he has not got repose for his soul. But it is the glory of the Gospel of Christ that it says to the sinner, "Believe on the Lord Jesus Christ, and you shall be justified immediately. Trust in what he has done, and you shall be saved and you shall know that you are saved, and that you shall be saved forever." This is a Gospel that is worth preaching, and I pray you, therefore, to regard it as worth hearing, while I try to expound it during the few remaining minutes available for my discourse; and, in order that you may do so, I urge you to put away all self-righteousness in which you have hitherto trusted. Bury it; bury it forever; it will only ruin you if you rely upon it.

II. Our second text reveals the divine justification of which the Apostle Paul speaks: "It is God that justifieth. Who is he that condemneth?"

Brethren and sisters in Christ, you know that God can justify the ungodly. We may put this truth very broadly, and say that God can take an unjust, unrighteous sinner, and, by a wondrous process, which made even the angels in heaven to be astonished when it was revealed to them, he can take the guilt from the guilty one, and cast it into the depths of the sea; and he can cover the unrighteous man with a spotless robe of righteousness, so that he shall be accounted fair and lovely, and whiter than the newly-fallen snow. God can do this, at once, for every soul that is willing to accept the divine plan of salvation. Well might the apostle say, "It is God that justifieth." Oh, what a blessing it is

that God is able to pardon the guilty, and both to impute and impart righteousness to those who have none of their own!

Notice how this great work is done. The whole wondrous plan of salvation can be summed up in a single word—substitution. As the first Adam stood before God as the representative and federal head of the whole human race, and as it was by his sin that our whole race fell, it became possible for God to regard our race as a whole, and to find for us another Adam, who would come and stand in our stead, and represent us as the first Adam did; so that, as in the first Adam we fell, we might be raised up by a second Adam. That second Adam is the Lord Jesus Christ, the Son of God and the Son of Mary, the Lord from heaven. He has been here upon this earth, and he has kept the law of God in every jot and tittle, and so has woven a righteousness which covers the sinner from head to foot when he is enabled to put it on; and then, when the law of God examines him, it cannot find a flaw, or a rent, or even a faulty thread, in that matchless robe which is woven from the top throughout.

In addition to this, inasmuch as we had actually sinned against the Lord, this glorious God-man, the Lord Jesus Christ, suffered the terrible consequences of our sin. Oh, wondrous truth! He went up to the accursed tree, and freely gave himself up to die a felon's death, that, in that death, the justice of God might be vindicated, and that God might be just, and yet the Justifier of him that believeth in Jesus. It is thus that God can reckon the sinner to be just, because Jesus has taken his place, and borne the penalty that was due for his sin.

"But," asks some one, "how is that great work accomplished? I see that Christ suffered instead of sinners, and wrought out a righteousness which sinners could never have wrought for themselves; but how can that righteousness become theirs?" God's plan, my friend, is that thou shouldst hide thyself in Christ. Thou must come to Christ, and take what he has done to be thine by an act of simple faith. I cannot use a better illustration than that of the sin-offering brought to the priest under the Mosaic dispensation. When the sacrificial animal was about to be slain, the sinner came and laid his hands upon the head of the beast, and confessed his sin over the appointed sin-offering. Thus his sin was put on the animal, which was then killed and consumed; and so, in type, the man's sin was put away. In a similar fashion, come, beloved, to my Lord Jesus Christ at this very moment; and, by an act of faith, put your sin where God long ago laid it; and, in token of that act, say to your Lord and Saviour himself—

"My faith doth lay her hand  
On that dear head of thine,  
While like a penitent I stand  
And thus confess my sin."

If thou dost thus trust Christ, even though thou hast never done so in all thy life before, it does not matter; for, if thou hast done so now, then thy sin is laid upon Christ, and he has so completely borne the penalty for it that it has ceased to be, and his righteousness is accounted thine seeing that thou art a believer in him. When God looks at thee, he sees no sin in thee, nor does he mark any lack of righteousness in thee;

but, for the sake of Jesus Christ, his Son, he doth accept and look upon thee as though thou hadst always kept his righteous law.

"But for whom is this great work accomplished?" some one asks; "you surely do not mean that it is for me?" I do mean that it is for thee if thou art a believer in the Lord Jesus Christ. But if thou wilt not trust to Him, on thine own head be the guilt of thy soul's eternal ruin. If thou wilt have Christ's righteousness, it is for thee. "What," sayest thou, "for such a guilty sinner as I am?" Harken, man; if thou hadst not been guilty God need not have provided a righteousness for thee. Of course, Christ's righteousness is for the guilty; for whom should it be if not for them? "Dost thou mean," says one, "that, in a moment, I may be cleansed from all sin simply by believing in Jesus?" Yes, I do mean that; thou, even thou, may be cleansed this very instant. "But I have not lived a good life." If thou hadst lived a good life, thou wouldst not have needed a Saviour; Christ Jesus came into the world to save, not the good, but the bad. "In due time Christ died for the ungodly." Publish that blessed truth round the whole earth, and let the ungodly especially hear it. Jesus himself said, "They that be whole need not a physician, but they that are sick." Therefore, ye sin-sick souls, trust yourselves to the Christ who came on purpose to heal just such souls as you are. Only trust him, and there is immediate pardon and immediate salvation for you. "This is too good to be true," saith one. Not so, for high as the heavens are above the earth, so are God's thoughts above your thoughts and his ways above your ways. You feel that you could not forgive like this any who had wronged you; but God's ways are not to be measured by yours. You have often heard us praise and extol him by singing—

"Who is a pardoning God like thee?  
Or who has grace so rich and free?"

"My first text said, 'If I justify myself, mine own mouth shall condemn me;' but my second text as good as says, 'If God justifies me, nobody can condemn me.'" Paul, who wrote these words, and who had been a blasphemer, and a persecutor, and injurious, boldly declares, "It is God that justifieth," and then utters the confident challenge, "Who is he that condemneth?" Are you not astonished to hear that little man from Tarsus talk in such a fashion as that? Why, there is the blood of the martyr Stephen crying out of the ground, and saying, "Why, Paul, I condemn thee." Then there is the blood of all those poor men and women whom he dragged off to prison, or compelled to blaspheme the name of Christ, and those whom he put to death in every city, does not the blood of the martyrs cry out against Paul the apostle, who was once Saul the persecutor? How does he dare to cry, "Who is he that condemneth?" Yet there is no voice of blood raised against him; all is still and silent, for God has blotted out for ever even that great sin which he had committed. But do not the fiends of hell bring accusations against him? Does not the arch-fiend lift up his head and say, "Saul of Tarsus, you are a liar, for I can condemn you. You know what a self righteous man you

used to be, and how you sinned against God in that way"? No, even Satan himself dare not accuse the apostle, for "it is God that justifieth." He has so effectually silenced the powers of darkness with the blood and righteousness of Christ that, like dogs which dread their master's whip, they lie down in their kennel, not daring even to howl against a blood-washed child of God. But do you not expect the angels in heaven, who saw Stephen die, and watched Saul of Tarsus in all his cruel persecutions, to bend down from their shining thrones, and say, "O Paul, it ill becomes you to ask, 'Who is he that condemneth?' when all of us can condemn you"? Oh, no! they all see the splendour of the righteousness of Christ, and they are all glad to take their harps, and sing a new song to the praise and glory of Jesus. Paul's triumphant declaration, "It is God that justifieth," seems to start them again singing, as John heard them in his island prison, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." You may thus challenge hell, earth, and heaven, if you believe in Jesus; for, if God has justified you, who is he that can condemn you?

"But," says someone, "we must feel something." Just so; but if you ever do feel aright, Christ must make you feel aright. You must not bring your feelings to Christ, any more than your works; salvation by feelings is no more possible than salvation by good works. Salvation is all of grace, through faith in Jesus Christ.

I should like to finish by telling you the way in which one of the old Puritans, Mr. Thomas Doolittle, once finished a sermon, and I pray that God will set his blessing on it. The preacher turned to one of the members of the church, sitting in the left-hand gallery, and addressing him by name, he said, "Brother So-and-so, do you repent having trusted your soul to Christ?" And the brother answered, "No, sir, I do not repent it, for I never knew what true joy and peace meant until I believed in the Lord Jesus Christ." Mr. Doolittle then turned to the other side of the gallery, and said, "Brother So-and-so, do you repent having trusted your soul with Christ?" And he answered, "No, sir, I do not. I have known the Lord since I was a child, and my soul's rest and confidence has been found in him; and the more I know him, the more I rejoice in him." Then, looking straight before him, to a young man who had been somewhat uneasy during the sermon, the preacher said, "Young man I do not know your name, but will you have the blood and righteousness of Christ to save you?" The young man was so abashed by this public appeal that he hid his face, and said nothing. The person sitting next to him nudged him, and the minister, looking straight at him, said to him, "Young man, will you answer this question? There is salvation for you in Jesus Christ if you believe in him; are you ready to believe in him?" The young man looked up and said, "Yes, sir." "When?" asked the preacher. The young man replied, "Now, sir." "Then," said he, "listen thou to the voice of God. Behold, now is the accepted time; behold, now is the day of salvation." That young man and his father became two earnest Christ-

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ian men renowned in the church faith is the accepting of what in years afterwards. It might not God gives. Faith is the believing be wise for me exactly to imitate what God says. Faith is the trusting that good man's action, and if I do ye this, and you are saved, as specially addressed a young man, do ye this, and you are saved, as the old men might think that I surely as you are alive. You may did not mean them to trust in have come into this place unsaved and you have been sitting here a Christ, and the young women and you have been sitting here a might imagine that I had passed lost soul, yet you may go home saved in the Lord with an ever- ing to one person only, I will put lasting salvation, and you may the question to everybody here. know it, too. I have told you about God's way. So I say to each individual here of making you just in his sight; —if thou believeth in the Lord now, are you willing to be made Jesus Christ, thou art saved,— just, in God's way? If you die un- saved now, and saved for ever- just, you will be lost for ever. If Therefore, be of good courage, you live unjust, you will miss all thou who hast trusted in the Lord and go thy way rejoicing in him, true peace and rest of heart. Are and may God bless thee both now you willing to have God's right- eousness? You say, "Yes." Well, and for ever! Amen.

## Editorial

### THE LONDON CONGRESS.

When the writer reached Seattle on his return from Alaska, he desired to learn about the meeting of the Baptist Congress in London, but in none of the papers to which he had access—Seattle, Portland, San Francisco, Denver, St. Louis, Chicago and New York papers—could he find any reference to the Congress. This was a surprise. And yet this was almost paralleled in England. The London *Baptist Times* and *Freeman* says: "American Baptists have been surprised at the small amount of space devoted by the press to the meetings of the Baptist World Congress, and have compared our journalism with their own in this respect, much to the disadvantage of the former. Even *The Daily News* reports have been fragmentary and inadequate, considering the importance and unique character of the gathering, while the casual reader of *The Times* and other leading papers might well have been entirely ignorant that such a Congress was being held."

No doubt the reason the Congress made so little impression on the British public is the fact that so few men attended the Congress who were so prominent in public life that the British people had read of them. Nearly all who went from this country were preachers, some of them very eminent. Had Gen. Miles gone, for example, the British officials would have been obliged to take notice of the presence of the commander-in-chief of the armies of the United States. Had Secretary Loeb gone, it would have been the same. Had Gov. Folk gone, the papers would have talked about it and would have interviewed him. Had Mayor Weaver gone, or Gov. Montague, or Gen. S. D. Lee, or any of many others that might be named, their presence would have impressed the British public. Suppose Mr. John D. Rockefeller had gone—the London papers would have been full of it. So far as we know, there was no effort made to secure the presence of our Baptists who are prominent enough in civil and commercial life to be objects of special interest in England, and thus an opportunity to impress the British public was missed.

Dr. W. H. King, our London correspondent, and others have kept our readers duly informed as to the proceedings. The attendance was large and the enthusiasm great. That so many came from so many lands was a feature of special interest. We leave Dr. Pitt and Dr. Prestridge to settle between themselves their relations to this Congress, assured that the settlement will be amicable, but it is safe to say that but for Dr. Prestridge this Congress would not have been. It was fitting that he should be recognized, and that he should be made the Vice President for America of the Alliance, started by this Congress. Indeed the fit thing would have been, since he was denied his proper place as President of the Congress, that he should have been President of

the Alliance. But this by the way.

### ENTHUSIASM AND NEGROES.

It is natural, therefore, that Dr. Prestridge should be specially enthusiastic over the Congress, over its work and its promise; but the enthusiasm of the colored brethren who attended surpasses even his. They had such an ovation and such a triumph as they had never dreamed of. Not only were the American Negroes put on the programme out of all proportion to their number, but they received the greatest recognition. Louisville had several colored messengers who were heard from, Dr. Parrish, Dr. Jordan, Miss Burroughs and others. *The Missionary Herald*, of this city, the organ of the Negro Missionary Board, is full of joy over all this, and naturally so. Dr. Norris, of Arkansas (colored), who is one of the seven Americans on the Executive Committee says: "Every courtesy which could have possibly been expected was shown the Negro delegates. Some one of our number was recognized to speak on nearly every topic before the Congress, and most of the Baptist pulpits in London were filled by Negro brethren on Sunday. About thirty of the forty-eight Negro delegates were given appointments to preach, and so well did they perform the duty assigned them that nearly every one was requested to remain over the following Sunday."

Indeed the Negrophilism was carried to the point of social equality, and the straits of some of our Southern white messengers in flanking social equality were interesting. The *National Baptist Union*, the organ of the General Convention of Negro Baptists, publishes a picture of the Negro delegates "specially invited guests of Sir Samuel Cheek to his Royal Banquet," and the statement is added: "At the close of the banquet special cabs were provided at the expense of the host for the accommodation of the guests to join the regular delegation at Dr. Alexander McLaren's reception at Regent's Park."

Much more along the same line could be told, but this is enough. Dr. A. W. Bealer, of Georgia, says: "One of the brethren approached Dr. W. H. Whitesitt, of Virginia, and said, 'Doctor, it's great to be an American,' to which he replied, 'Yes, but if you were only a Negro you would be much more popular than you are.'" Whether or not any of the Southern delegates (and if so, which ones) took any part in this social equality with the Negroes, we are not informed.

Dr. Clifford is quoted in the *British Weekly* as follows: "When I heard the brilliant speeches of the Negroes and heard their buoyant humour, their grasp of great problems, I felt that these men were not surpassed in intellect by those of our own race." There is nothing to indicate that Dr. Clifford intended this as any reflection on the white brethren present from America and elsewhere.

This feature of the Congress deserves special notice because it seems that just at this point the enthusiasm of the meetings reached its highest; and because it was the greatest exhibition of Negrophilism that has ever come within our knowledge. The position of this paper on these matters is so well understood that there is no need of any expression from us along that line. We reserve what

further we have to say until next week.

BEFORE starting on his Alaskan trip, the editor offered a reward of \$100 for the presentation of a single new truth in theology discovered since 1850. That date was fixed simply for convenience and not that he believes any new truth was discovered then. Some date must be fixed, and it would hardly be claimed that a truth known for more than 50 years is new.

The religious papers have had less to say on this offer than have the secular papers. The latter have advertised it broadcast and have commented on it freely. We have received clippings from secular papers in all parts of our country containing the offer. Perhaps some of the religious papers did not mention it because of their sympathy with "modern religious thought" and of their consequent unwillingness to advertise the bankruptcy of that "thought."

We have received a great many letters of a good many sorts on the subject, but so far the new truth sought has not been presented. Several persons have sent us elaborate manuscripts setting forth their theories which they claim are new. But the offer was not for a new theory. Any bright man or woman can make a new theory any morning before breakfast. What is wanted is a new truth. A single truth can be stated in a single sentence. Let any one who claims to know of a new truth in theology, discovered since 1850, simply state that truth and send it in, and it will receive proper attention.

We have at no time believed there was any such truth in theology. When we would read in books, magazines, papers, &c., about the "new truths in theology" recently discovered, and which required an abandonment of many old doctrines and a re-statement of the rest, we tried to find out what these new truths were that were so far-reaching. We wrote many letters to prominent leaders in the "new thought" asking for some of these new truths, but somehow they would not (or could not) name any. Certainly, if we are called upon to give up some of our cherished doctrines and to restate the rest because of some new truths, we ought to be told just what those new truths are. Hence to find one such truth, if it existed, and to make its non-existence manifest, if it did not exist, we made the offer of the reward.

Among the religious papers who mentioned the reward we are glad to name the *Christian Standard*. Dr. J. W. McGarvey, in his department, published the offer with his hearty approval. He, too, had long been looking to find these new truths of which we heard so much but of which we could see nothing. We had been exhorted over and over again to "keep our minds open to new truth." At once the writer opened his mind as widely as possible, but so far he has received only wind from the direction of all the talk about "new truths."

The offer was made in absolute good faith, and it will be so carried out.

PROF. BARRETT WENDELL, of Harvard University, went over to Cambridge, England, a little over two years ago to deliver the Clark lectures on English literature before the faculties and students

there. He is Professor of English in Harvard, and his theme was, "The Temper of the Seventeenth Century in English Literature." Now that the lectures have been published they are being sharply attacked by British critics. The London *Saturday Review* assails both his scholarship and his style. On the subject of his style there is room for differences of opinion, but a lapse in facts is inexcusable in such a professional scholar in such a series of lectures published in their final form. Among other things the *Review* says: "On page 347 we are actually informed that Dryden published an ode of welcome to the restored King Charles II. We should very much like to see it, and so no doubt would Dryden's editors."

It remains for Prof. Wendell to produce the "ode" in question, and to show his warrant for his statement concerning it. If he can produce it, he is vindicated, and the *Saturday Review* is convicted of ignorance. If he cannot produce it, then he is convicted of inexcusable ignorance.

The *Review* pronounces this course of lectures a literary scandal. It says: "It is scandalous that a great university like Cambridge should tolerate such standards of information and criticism as this volume exhibits."

A beginning has been made in having American professors deliver lectures before European universities, and a reciprocity in this regard was being established. This incident will serve to check this movement. Not only the fact of this criticism, but its unfriendly spirit must be taken into account. If the criticisms be just, it is a pity the choice fell on Prof. Wendell; while if they be unjust the pity is on the other side. In this case American professors will be slow to deliver courses of lectures before European Universities.

The young Americans who go to England to be educated on the Cecil Rhodes scholarships are in danger of returning with a poor opinion of their country. It was shrewd British strategy on Mr. Rhodes' part, but we have been unable to get up any enthusiasm on the subject.

The *Journal and Messenger* comments at length on what this paper said about Dr. Strong's sermon in London, agreeing with most that we said, but misunderstanding the remark about "adoption." Of course, men cannot be adopted into God's family without regeneration. Our contemporary asks us: "Which is better, to be adopted into the royal family, or to be born of the royal family?" as if one could exist without the other. So the illustration of the Negro child fails. To make it fit the white man who adopts the Negro child must have power to change it to a white child. God regenerates all whom He adopts.

"In a recent letter on educational matters Dr. W. E. Hatcher says: 'Shun the rate cutter. The underbidder is the trickster of the educational world.' How about the 'underbidder' in the newspaper world?" — *Religious Herald*. Dr. Hatcher's opinion of the "underbidder in the newspaper world" would be specially interesting. We hope he will answer the *Herald's* question.

Death is but a change of habitation, a crossing over into a larger life. G. O. Lorimer.

## Editorial Varities

"Report comes this way that J. B. Gambrell was in the front fighting and J. Wm. Jones was in the rear praying; since the Civil War J. Wm. Jones has been doing the fighting and J. B. Gambrell has been doing the praying." — *Word and Way*. Had our contemporary taken the proper pains to examine into the truth of this "report," it would have learned that Dr. J. Wm. Jones was known as the "fighting chaplain" during the Civil War, because of his conspicuous courage and his readiness to be in the front when there was any fighting to be done, and in that fighting he took part. The *Word and Way* could easily have learned also that Dr. Jones has not been remiss in praying since the war. We would like to know the source of that "report." Will not the *Word and Way* tell us?

We congratulate Dr. W. H. Felix, David's Fork church, Dr. H. H. Hibbs and the Williamsburg Institute, on the handsome contribution that church has made to the Institute. Dr. Felix and Mrs. Elmore led off with \$1,000 each, and the amount contributed by David's Fork church to the Institute in the past five years is considerably over \$4,000. Bro. Hibbs is engaged in raising \$28,000. Of this he has raised \$10,000 on the previous effort, and now the Williamsburg brethren give \$8,000, leaving \$10,000 to be secured by the present effort. A beautiful dormitory for boys is being erected to cost \$20,000. They do things at Williamsburg. Bro. Hibbs was at South District Association happy and enthusiastic, having just come from David's Fork.

The writer had a pleasant visit to South District Association at Burgin last week, being the guest of Dr. and Mrs. Meredith. Pastor Robinson kindly consented to send us some notes of the meeting. He has taken fine hold at Burgin, and he is one of our very best men. The *WESTERN RECORDER* was most handsomely treated. The writer found but one man who declined to take the paper, and he so far repented that he voluntarily found a friend whom he induced to subscribe. Bro. Bruce and Fox were duly re-elected moderator and clerk respectively, and the meeting went off well. Bro. C. S. Ellis preached the annual sermon with fine effect. His theme was Christ our shepherd.

We congratulate the First Baptist church of Dothan, Ala., and their noble pastor, the Rev. S. H. Campbell, that during a recent absence they voted to give him four months leave of absence and to pay his expenses in a trip to Bible lands. He is the kind of man to take such a trip, since he is sure to make the best use of it. The next time he moves we hope he will move to Kentucky. There is not a pulpit in Kentucky he could not fill.

Dr. Charles W. Daniel paid us a pleasant visit on his way from Covington to his new field in Fort Worth, Texas. He was three years pastor of the First church, Covington, where he did a most important work. The Covington saints are greatly bereaved and the Fort Worth saints are rejoicing. We deeply regret losing Dr. Daniel from Kentucky and warmly congratulate Fort Worth on securing him. He is in the very front rank of our ministry.

We noted the other day a published notice of a religious gathering, containing the following: "Come one, come all, and leave your prejudices at home." &c. This is a new way to spell prejudice, to be sure, and yet we admit that the sort of article some people carry around may be properly spelled "prejudice."

We have just heard of a Baptist paper in Texas called the *Rip Saw*. The editor is the Rev. W. C. Benson, and it is published at Wellington. The editor owns the Benson Telephone system, and is a man of property. We have not been favored with a copy of the *Rip Saw*.

The *Religious Herald*, sneaking of our editor's notes of his Alaskan trip, says: "Dr. Eaton lacks one accomplishment—he does not how to be dull." We make our bow.

The papers tell of a man in California who got angry and his anger threw him into a nervous fit which killed him. High-tempered people might take note.

It is claimed that some U. S. surgeons at Manila have found that leprosy can be cured by the use of X-rays.

# Rheumatism Cure Free



John A. Smith, the great German scientist, whose photo appears above, cured himself of chronic rheumatism in its very worst form after suffering for years and will cure you. All you have to do is fill out the coupon below and mail to him. Every reader of this paper should send to-day.

### FREE PACKAGE OFFER.

John A. Smith, 1801 Gloria Bldg., Milwaukee, Wis.

I am a sufferer from rheumatism and I want to be cured. If you send me a package of your discovery by mail, free, I will give it a trial. My address is:

Name .....  
Street No .....  
City .....  
State .....

## AMONG THE Churches.

Walnut St.—Pastor Eaton: The Door; Cornelius. Four by letter. Tuesday night of next week the pastor will lecture on his recent trip.

Broadway—Bro. J. T. Watts: Enoch's Pre-eminent Piety.

Chestnut St.—Pastor Weaver: Gospel covenant; Joseph's view of sin.

East—Pastor Wilson: Glorious Gospel; What is a Christian? Four by letter, one for baptism.

McFerran Memorial—Bro. L. W. Doolan preached at both hours.

Twenty-second and Walnut—Bro. M. P. Hunt: Ministry of suffering; Creed of the fool. Fourteen for baptism since last report. Tent meeting. Immense congregations.

Clifton—Pastor Foster: God's will in prayer; Assurance in prayer for the lost.

Highland — Pastor Dawes: World's Baptist Congress; How others worship.

Parkland—Pastor Taylor: Friend of God; What shall I do? One by letter.

Portland Ave.—Bro. G. C. Cates: Christian's business.

Southgate St.—Bro. H. D. Allen: Steadfastness; Perfect peace.

Third Ave.—Pastor Ransom: Receiving God's power; Hiding the Gospel.

Twenty-sixth and Market — Pastor Reed: Why pray? Life abundant.

Hazelwood—Pastor Althoff: Sin; Bro. G. W. Hill: Lively hope, Sunday School picnic Saturday.

East Mead—Pastor Greathouse: I thirst; Lama Sabaothani. One restored, two by letter since last report.

Oakdale — Pastor Mohler: Christian ideal; Is it well with the young man? One profession.

Ormsby Ave.—Pastor Gillon: God's

care for saints; Building for God. Pastor returned from Willsboro, Texas, where he aided in a meeting resulting in 80 additions to the church.

Fisherville—Bro. W. E. Powers: Evidences of regeneration; Mission of the church.

Petree Valley—Pastor Bennett: Greatness of God's building. This was the pastor's farewell sermon. He enters fully on his work as Corresponding Secretary of the Ministers' Aid Society. His address will be Utica, Ky. Bro. Bennett is well suited to this work, and he is one of our very best men. Bro. Geo. H. Cox, as Corresponding Secretary, has done a fine work, his report for last year being particularly good. He is a layman, but now a minister is sent forth to represent this worthy charity.

Highland Park—Pastor McDaniel: Christian comfort.

Bro. Yarborough, of Jackson, Miss., is spending part of his vacation in Louisville. He made a pleasant talk to the Pastors' Conference. He is enthusiastic over the work in Jackson, where his labors for seven years have been greatly blessed. The district associations in Southern Mississippi cannot meet because of the quarantine.

### THE STATE.

Bro. H. L. McMurry writes from Oneida: "Bro. J. B. Moody was with us 10 days at this place. He preached the old doctrines of grace and the necessity of Christian activity with the Holy Spirit sent down from above. The mountain brethren came from afar. Many blessed results have already appeared. Such preaching will bring forth continuous fruit."

Pastor J. W. Campbell writes: "We closed a fine meeting with Mill Creek church Aug. 10. Visible results were 18 additions, 15 by baptism, ranging in age from 10 years to 87. It was a very gratifying meeting from start to finish. We had Bro. Anderson from Bardstown, who did all the preaching to the delight of all. I never labored with a more congenial brother. Well may Bardstown be proud of him."

Bro. W. H. Smith writes from Rochester: "I am still confined at home. My little daughter Maggie is still down with typhoid fever. This is the sixth week, and she is very little, if any, better. She has been, and is, very near the border land. I have had to cancel a number of engagements to help in protracted meetings, and will have to continue to do so for some time yet. I fear. Our little church here is moving on nicely. We contributed for general denominational work more than all the other churches of the Association combined, beside a large expense at home. Our average per capita was nearly \$14 the past year, and still we are going to strive to do better. I learn that Gasper River Association resolved to try to raise \$1,600 for missions the next year, and I will vouch for Rochester church to raise her pro rata part of it. I regretted very much that I could only attend the Association part of one day, but I was forced to return home. I rejoice that the brethren did so valiantly the second day."

Pastor J. R. Johnson writes: "The Cox's Creek church has just closed a very fine meeting in which the church was greatly revived and sinners converted. There were 20 additions to the church, 18 by baptism. The pastor and his noble and faithful flock are happy and very grateful to God for such blessings. Bro. W. E. Foster, of Louisville, did the preaching and the Lord manifested himself through this untiring servant. Bro. Foster is a man of faith, prayer, power and consecration. Come again. We would rejoice to see the staff of the Recovery with us at the Nelson Association September 13 and 14. We extend a hearty invitation."

Bro. Malcolm Thompson, clerk, writes from Payne's Depot: "Elkhorn Association meets with the Mt. Pleasant church, Jessamine county, on Wednesday, Sept. 6th, 1906. The church building is located at Keene Station, on the Louisville & Atlantic R.R. from Versailles to Nicholasville. Arrive from Nicholasville at 7 a. m. and 2:40 p. m., and from Versailles at 11 a. m. and 7:10 p. m. Be sure and come."

Bro. D. H. Howerton writes: "It was my privilege to aid Pastor W. A. M. Wood in two meetings recently. One at Middle Creek church resulted in two professions of faith, three baptisms and two additions by relation. At the closing service three deacons were ordained. The other meeting was with Providence

church. There were here 6 baptisms and 5 restored to the fellowship of the church. This church is perhaps the weakest in this (Sulphur Fork) Association and the members have felt greatly discouraged; but there are indications of growth as seen in a large increase in contributions to missions and an effort now being put forth to erect a new house of worship. Bro. Wood is doing a good work at both of these churches, and is a noble yoke-fellow in revival meetings."

### OTHER STATES.

Dr. A. C. Cree has accepted the call of the Edgefield (Nashville) church and he will formally enter upon his work October 1st.

Pastor A. J. Thames writes from Macon, Miss.: "I have held three meetings with pastors in this state. At Bucatuna there were 10 conversions, 2 at Mashulaville and 8 at Elon, five miles from Macon. The hand of the Lord is heavy upon us, but He does not withhold the promise of strength and help." Bro. Thames refers to the death of his only child—a bright, beautiful boy. We extend the sorrowing parents our sympathy.

Pastor J. N. Willis writes: "I will be in Jacksonville, Fla., for three Sundays, supplying the First church in the absence of Pastor W. A. Hobson. Early in September I go to Rock Hill, S. C., to take charge of the First church. You will please change my address from Montevallo, Ala., to Rock Hill, S. C."

Thirty accessions at Mt. Pleasant, Texas, the result of their meeting, 27 by experience and baptism.

Bro. D. F. Manly closed a grand meeting with the Greenwood church, near Doyle, Tenn., resulting in 15 baptisms, most of them students of Doyle Institute, and 23 additions, with others to follow.

The church at Cedar Shoals, S. C., under Pastor H. K. Williams, has been wonderfully revived and strengthened. Their meeting closed with 21 uniting with the church and some 5 or 10 more stand ready to join; some backsliders were reclaimed.

One of the best meetings the church has had for years at Mt. Pisgah, Kershaw county, S. C., resulted in 15 additions by experience and baptism.

At Buffalo, S. C., a good meeting resulted in 10 baptisms, one by letter and one restored.

A gracious meeting was that at Enon, Va.: 32 were baptized, 9 reinstated and others coming.

Pastor A. B. Burfoot, at the old St. John's church, Princess Anne Courthouse, Va., closed his meeting with 20 additions.

The church at Watson, Mo., has set apart Bro. E. L. Field to the full work of the Gospel ministry.

Bro. Francis M. Baker has been set apart to the full work of the Gospel ministry by the Bethel church, Mo.

Bro. D. F. Manly, Dumplin, Tenn., closed a meeting resulting in 23 additions, 15 for baptism.

At Friendship church, near Medina, Tenn., a meeting was held resulting in 11 additions, all by baptism.

Meeting closed at Center church, Tennessee, with baptisms of five fine young men.

Thirty-three candidates were baptized at Harmony church, Tenn., 13 from Little Hope and 20 from Harmony—result of their meetings.

Bro. John H. Rowe has been set apart to the full work of the Gospel ministry by the Union church, Gloucester, Va.

Editor J. J. Hurt, after a brief and brilliant career as editor of *The Advance*, retires and Dr. J. F. Love becomes temporary editor.

### A Delicious Drink.

HORSFORD'S ACID PHOSPHATE. A teaspoonful added to a glass of cold water, invigorates, strengthens and refreshes.

Dr. J. B. Cranfill has again entered upon editorial life. When a man has once been a successful editor, it is hard for him to quit. Dr. Cranfill has purchased *The Baptist* of Abilene, Texas, from Dr. R. T. Hanks, changing the name to *The Baptist Tribune*.

### DEAR RECORDER:

I desire to make a request of your readers. The first is that Baptist parents who send their sons and daughters to the Kentucky State College or to any other school in Lexington will drop me a few lines giving the names of such young men and women and where they may be found, that I may call on them and give them an invitation to attend church services this winter. The conditions in this city cause me to make this urgent request. There are many temptations here, as there are in all cities, and young people away from home influences need all the help it is possible to give them in order to resist these temptations. Any name sent to me will receive prompt attention and any service that I may be able to render.

W. P. HINZA.

Lexington, Ky.

### DEAR RECORDER:

The new "Surry" Baptist Association has just closed a very profitable session. Missions, education, orphanage, literature, all were given the most liberal and enthusiastic attention. Secretary Livingston Johnson was with us and awakened unbounded enthusiasm. The *Biblical Recorder* man was also with us, and his words greatly enhanced the enthusiasm. North Carolina Baptists are a unit for their state "organ." "So mote it be." The only discordant sound heard was over some minor details as to the management of the Baptist Orphanage; otherwise perfect unity, concord and co-operation prevailed. The short visit to my "native heath" is a joy forever. Success to the "old state organ" of Kentucky Baptists.

S. F. THOMPSON.

Kapps Mill, N. C., Aug. 24.

### DEAR RECORDER:

I have just read for the second time the extracts from the address of Henry James, as they appear in your editorial on that address. I must confess that I understood the sentences "worse" the second time than I did the first, and each time that I read them I was reminded of an occurrence just after the war, when the negroes were taking their first lessons in politics and political speaking. One negro took the stump and began in this wise: "Fellow citizens, both black and white, I consider myself among the considerables, and them that don't consider me I consider myself also."

Suppose the Gospels and the letters of Paul had been written in such style, where would we be to-day? Would any one scarcely be able to find anything upon which to base his faith? Suppose Bunyan had written the *Pilgrim's Progress* on that style, would the book even have a place in history now? Or what of Spurgeon's sermons, if they had been delivered in such a way? Perhaps Mr. James' address was intended as a burlesque on something.

J. N. SAMPLE.

Summit, Miss., Aug. 25.

### DEAR RECORDER:

Carson and Newman College is on a great boom. The Sarah Swan Home is nearing completion. Will cost about \$30,000, and will accommodate 100 girls. Also bricks are being burned for the new Boys' Home. This home will cost from \$12,000 to \$15,000. These two being finished, the College will have five handsome and commodious buildings. The College will open 29th inst. Dr. Jeffries says prospects for a large attendance are fine. The Nolochocky Association recently met and reported best record of its history.

S. E. JONES.

Jefferson City, Tenn., Aug. 23, 1906.

We most profoundly lament the death of Dr. Charles L. Purce, President of the State University in this city. He was doing a noble work in behalf of the colored people and was an honor to his race. We knew him well and admired him greatly. He was a man of eminent ability, of refined culture and of admirable spirit. He had a just appreciation of the conditions and relations of the white and the colored people, and he had the confidence of both races. Would that there were many more colored men like him. We deeply sympathize with our colored brethren and with the University in the loss they have sustained, and we feel that the Baptist cause is bereaved by this death.

Rev. S. W. Irvin, pastor First church, Washington Court House, Ohio, while sojourning in the city, honored our office with a call. We remember Bro. Irvin as a Seminary student, and are pleased to hear of his success in the Master's vineyard. He is one of our best young preachers.

## PERIODICALS

OF THE

### Southern Baptist Convention

PRICE LIST PER QUARTER.

The Convention Teacher.....	\$0 12
Bible Class Quarterly.....	4
Advanced Quarterly.....	2
Intermediate Quarterly.....	2
Primary Quarterly.....	2
Lesson Leaf.....	1
Primary Leaf.....	1
Child's Gem.....	6
Kind Words (weekly).....	12
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Picture Lesson Cards.....	2 1-2
B. Y. P. U. Quarterly (for young people's meetings), in orders of 10 each.....	6
Superintendent's Quarterly, 56 pages.....	10

### The Baptist Hymn and Praise Book

PRICES: Single copy, postpaid, 85c; per dozen \$8.00; per 50 copies, \$30.00; per 100 copies \$55.00. Transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50 postpaid. Contains 416 pages with 577 hymns.

## Two New Books

Cloth, 12mo. Price 50 cents each, postpaid. Send for circular.

### The Doctrines of Our Faith

E. C. Dargan, D.D. Introduction by Dr. Geo. W. Truett. A handbook of doctrine for Normal Classes, B. Y. P. U. Courses, and individual study.

### The Pastor and Teacher-Training

Rev. A. H. McKinney. A book for both pastors and Sunday school teachers.

## Baptist Sunday School Board

710 Church St., NASHVILLE, TENN.

### A HOME FOR WOMEN MISSIONARIES.

The committee appointed by Louisville Baptist women last autumn to provide a home for the young women who come to take training in Christian service at the Southern Baptist Theological Seminary have secured a very desirable house and the services of the same matron who proved so acceptable last season. Young ladies who desire or contemplate entering the training school can write to

Mrs. W. J. McGLATHLIN,  
Norton Hall, Louisville, Ky.

### DEAR RECORDER:

Wish you would say through your columns that parties wishing to attend the Elkhorn Association, which meets with the Mt. Pleasant church, can take the Louisville Southern morning train, change cars at Versailles, and will reach Keene at 11 o'clock. The church is only a short distance from the depot. I hope that it will be convenient for you to attend.

Yours respectfully,  
G. W. CLEVELAND,  
Keene, Ky., Aug. 26.

### DEAR RECORDER:

For a month I have been assisting Bro. W. A. Hogan in protracted meetings in Lincoln, Columbia and Wilkes counties. The Lord was with us in great power. Many hearts were turned unto the Lord and added to the church. At Rehobeth, near Washington, Ga., there were 21 additions by baptism. Bro. Hogan is doing a great work in this section of our state. His churches have granted him a vacation to visit Palestine and Europe, and will bear the expenses of the trip. He and the writer expect to sail from New York on February 8.

Fraternally,

C. A. OWENS.

Crawfordsville, Ga., Aug. 25.

We were glad to see Dr. and Mrs. Creason, of Mayfield, who spent a few days in Louisville. They are the right kind of Baptists, and are pillars in our church at Mayfield.

The *South Carolina Baptist* has become *The Baptist Press*, with the Revs. V. I. Masters and L. J. Bristow as editors and proprietors—two thoroughly competent men.

Dr. W. H. Felix gave us a pleasant call. He came to the meeting of his committee on the Orphans' Home—appointed by the General Association.

### FOR CONVENIENCE

always have a supply of Borden's Eagle Brand Condensed Milk on hand. Suitable for all household purposes. For puddings, cake and all kinds of desserts. Send for Recipe Book, 108 Hudson St., New York.

## Family Circle.

Stories for the Young and Old.

### "HE'S MY BROTHER."

I met a slender little maid  
A rosy burden bearing.  
"Isn't he heavy, dear?" I said,  
As past me she was faring.  
She looked at me with grave, sweet eyes,  
This fragile "little mother."  
And answered, as in swift surprise,  
"Oh, no! ma'am; he's my brother."

We larger children toil and fret  
To help the old world onward;  
Our eyes with tears are often wet,  
So slowly it moves onward.  
Yet, would we all the secret seek  
Of this dear "little mother,"  
Unwarying we'd bear up the weak  
Because he is "my brother."  
—Sunday School Times.

### THE NEST OF A BLIND BIRD.

An Entertaining Seacoast Story for  
Young and Old Readers.

BY SOPHIE SWETT.

The nest of a blind bird is built by  
God.—Norse Proverb.

One of the summer visitors who had  
lingered at Squam until Grandair Gilkey's  
birthday began to be talked of,  
had left a ten-dollar bill as a present  
for the old man.

Grandair Gilkey was so old that he  
loved a toy and could sweeten the bit-  
terness of life with a sugar-plum; so  
old that he sometimes confused the hap-  
penings of seventy years ago with those  
of last week and thought Ruthy Ann was  
his daughter Eleanor Mary, who died  
when she was fifteen.

He was not grandfather to any one in  
Squam, although he was known as  
Grandair to every one. He had wander-  
ed into the village on a frosty fall day  
and sat, with his bundle beside him, on  
Aaron Gilkey's door-step. He said his  
name was Hiram Gilkey, and he thought  
his father and Aaron's were second or  
third cousins. He had been in a hospital  
a long time, he thought. Anyhow, there  
were a good many things that he could  
not remember about. His son had died  
and his daughter-in-law had married  
again. There didn't seem to be any room  
for him in her house.

Aaron shook his head over the sug-  
gested relationship, shook it with a con-  
temptuous smile. He didn't know much  
about relations anyhow, he had always  
had to make his own way, he said.  
Aaron was a ship-builder and well-to-do  
for Squam.

His wife whispered to him eagerly and  
with frowns, behind the door. She said  
the poor house was the place for the old  
man; anyhow, it was none of their busi-  
ness.

Grandair Gilkey searched Aaron's face  
wisfully after the whispered conference,  
and without another word he got upon  
his trembling old legs and moved off.

Laban Gilkey, coming from his work  
in Aaron's shipyard, met the old man.  
Laban was Aaron's brother but he had  
not been so prosperous. The pitiful tears  
of old age were trickling down the fur-  
rows of the wayfarer's cheeks. Half an  
hour later he was gleefully making  
"cat's cradles" for Ruthy Ann and little  
Abel in the coziest corner of Laban Gil-  
key's hearth.

Before long Laban's wife said boldly  
to Mrs. Aaron that she didn't know how  
she could get along without Grandair.  
It was really he who carried Ruthy Ann  
through the measles, that she had so  
very hard, and he who told Nutt such  
entertaining stories that he never wish-  
ed to go down to the Point with the  
rough boys evenings. As for little Abel,  
he waddled after the old man wherever  
he went; there never were seen such a  
pair of friends.

Mrs. Aaron whispered darkly that  
Mrs. Laban thought it a feather in her  
cap to keep the old man. But by the  
time his second birthday in Squam came  
around—Grandair remembered how old  
he was, and insisted upon keeping his  
birthdays—Mrs. Aaron sent him a pur-  
ple silk handkerchief as a present. She  
was a person who liked to be in the  
fashion and Squam had begun to feel a  
certain pride in its very old man and  
to show him attention. People were  
fond of him, too, he was so gentle and  
kindly. And although he was so weak  
and childish, when he told of a sea fight  
off the port of Spain or of a mutiny on  
board a ship that he had commanded,  
there came a fire into his faded eyes  
and a ring into his quavering voice  
that made people say to each other with  
meaning nods that he had once been a  
man among men.

Mrs. Aaron asked Ruthy Ann to re-

turn the handkerchief to her after the  
birthday was over; Grandair would for-  
get all about it, she said, and she could  
present it to him again on his next  
birthday! She was thrifty by nature  
and she felt that it really did not pay  
to spend money on a simple-minded old  
man like that.

Then, for eight successive years, Mrs.  
Aaron presented Grandair with that  
same purple silk handkerchief and each  
time he received it with childish de-  
light and touching gratitude. By this  
time Mrs. Aaron had almost forgotten,  
herself, that it was not a new present  
that she made to Grandair and she said  
to her intimates that she should not  
know what to think if she allowed his  
birthday to pass without a gift.

Great trouble invaded the home where  
Grandair was so happy. Laban Gilkey  
died suddenly, and the burden of the  
family's support came upon young  
Nutt's shoulders. Sturdy shoulders and  
a stout heart had Nutt; but while he  
toiled manfully in the shipyard, his  
eyes followed wistfully every ship that  
put forth to sea. He was only seven-  
teen.

When Mrs. Aaron heard of the sum-  
mer visitor's gift to Grandair, she  
was in a fever of anxiety lest  
the old man should be allowed to spend  
the money foolishly. Ten dollars was a  
good deal of money in a poverty-stricken  
family like that, and of course Grandair  
could really call nothing his own. She  
herself had given him some of Aaron's  
old clothes that ought to have gone to  
her sister's children down at Sacarappa.

Even Mrs. Laban drew Nutt back and  
privately murmured a caution as he and  
Grandair were setting out for the Port  
to spend the precious ten dollars.

"There's a hard winter coming, Nutt,  
but I'm not thinking of ourselves. If  
you could make him see that he ought  
to keep it for a nest egg! Get him to  
put it into the bank, if you can, Nutt,"  
she said earnestly.

"The man who gave it to Grandair  
told him to spend it for whatever he  
liked and he is going to. Nobody could  
stop him," said Nutt; and there was no  
regret in his tone either, although he  
knew—none better—that it was going  
to be a hard winter.

"Then I suppose it isn't our duty to  
say anything," said his mother, and her  
tone had relief in it. "He will enjoy  
spending it real well!" she added, and  
her tired eyes lighted beautifully with  
Grandair's reflected pleasure.

Grandair had a secret; he could not  
help chuckling over it and giving little  
gleeful hints of it to Nutt as they walk-  
ed along. It was all about a fine com-  
pass that he meant Nutt should have.  
With all his fond old heart he had longed  
for it, for Nutt, when he had first  
seen it in a Port shop. It seemed to  
him like a beautiful dream coming true  
that now he could buy it. A faint shad-  
ow crossed his joyous brow as he tried  
to recall the price of compasses, which  
he had once known well. He hoped it  
would not cost so much as to prevent  
him from buying all the other things  
that he meant to!

But surely there was scarcely any lim-  
it to the purchasing power of ten dol-  
lars! A soft, warm shawl for the moth-  
er; Grandair could prattle of that, and  
he did. A pink fan for Ruthy Ann! He  
had heard her talk wistfully, with the  
other girls, about a pink fan. Now she  
could have it in time for Maggie Doane's  
wedding.

Maggie Doane had been one of the  
children who had run after Grandair  
and clamored for his stories when he  
first came; now she was to be married  
to Uncle Aaron's son. (Mrs. Aaron ap-  
proved of the marriage because Maggie's  
old maid aunt was likely to leave her a  
thousand dollars). It would be a fine  
wedding, and Ruthy Ann should have  
the pink fan, and Grandair meant to buy  
Maggie Doane a little wedding present.

For little Abel there must be the best  
present of all! After all, there was no  
one quite so near to Grandair's heart as  
little Abel. Had Nutt seen that fine  
model of a ship in Dockery's window?  
Grandair drew him up to the window,  
fairly trembling with delight as he  
gazed.

Dockery was an old sailor with a  
wooden leg who kept a shop full of  
shells and sea curiosities and wood-  
work of his own carving, relying chiefly  
upon the patronage of the summer visit-  
ors.

It was indeed a fine miniature ship  
that filled one of Dockery's show win-  
dows. The old man clutched Nutt's arm  
eagerly. "She looks like—like—like—"  
forehead knotted under its fringe of  
white hair and his eyes sought the boy's  
beseechingly.

Nutt knew what he meant and his  
heart ached that he could not help him.  
He was seeking the name of that ship  
that he could never remember.

"It almost came then, Nutt!" he said.  
"But now it has gone again, he added  
with a patient sigh.

"I'll just go in and see Dockery and  
have a nearer view of that ship," he  
said, a moment after, his face brighten-  
ing at the prospect.

"I'll go along and do my errands and  
then come back here for you," said  
Nutt; for Grandair's interviews with  
Dockery were apt to be prolonged and  
Nutt had but little time to spare from  
his work.

But when he returned within half an  
hour to the little shop Grandair had  
gone.

"He was so eager and excited that he  
couldn't wait. You see I gave him a  
good bargain!" explained Dockery.

The shop window where the miniature  
ship had been was now empty! Dock-  
ery was beginning to deck it with  
whale's teeth and branches of coral and  
shell chains and bracelets. Nutt was  
not surprised when, hastening in search  
of Grandair, he found him staggering  
under the weight of a great box. His  
face was radiant and Nutt tried to keep  
the dismay out of his own.

"I never thought of such a thing as  
really getting that little ship for Abel!"  
he gasped. "But won't he be pleased  
though? Dockery asked twenty-five dol-  
lars for it, but he let me have it for  
ten! Season's over and seeing I was an  
old friend," he said.

"Let me take it, Grandair," said Nutt  
cheerfully, although with a sinking  
heart.

"I declare I don't know but we shall  
have to get the expressman to carry it  
home for us! Why that ship is almost  
big enough to go to sea in!"

Grandair felt in his pockets, and sud-  
denly the delight was gone from his  
face.

"I ain't got a cent left, Nutt, not a  
cent!" he said in a tone of bewildered  
surprise. "I don't see how I come to  
forget about the compass and the warm  
shawl and the pink fan and Maggie  
Doane's wedding present!"

The muscles around Grandair's mouth  
quivered and his faded eyes filled.

"Never mind! The ship is worth the  
money anyway," said Nutt consolingly,  
wondering at the same moment whether  
he could not get Grandair the warm  
worsted jacket that he needed out of his  
next week's pay. "I'll get Chris Junk-  
ins to lend me his wheelbarrow to get  
the box home," he continued. "I tell  
you, little Abel will be pleased and  
everybody will come to see the ship; you'll  
have a regular birthday party!"

But as Grandair trudged homeward  
beside the wheelbarrow he murmured  
constantly, regretfully of the presents  
he had not bought.

As they drew near home he said hope-  
fully: "I've got an idea, Nutt, that  
there is something I can give Maggie  
Doane for a wedding present! I heard  
Ruthy Ann say that a handsome coverlet  
could be made of silk handkerchiefs  
sewed together, and that she had some  
lace she had crocheted that was just the  
kind they put between 'em. I don't  
know but she was hintin', bless her  
heart! but I never remembered then  
that I had the silk handkerchiefs that  
your Uncle Aaron's wife has been giv-  
in' me every birthday! I don't remember  
exactly where I put 'em, but your moth-  
er'll know. There must be as many as  
six or eight of 'em now, and Ruthy Ann  
shall make a coverlet of 'em for a wed-  
ding present for Maggie Doane. Maybe  
I'd better just stop and tell your Uncle  
Aaron's wife what I'm going to do with  
'em, seeing they were presents from her,  
Besides, I don't know as I've ever  
thanked her for 'em as I ought to—  
'Twas real kind and thoughtful of her  
to remember me so."

Nutt turned his face away to hide a  
grim little smile. He thought he should  
like to hear what Uncle Aaron's wife  
would say about the silk handkerchiefs!  
It happened that she was standing at  
her gate with a neighbor. Ruthy Ann  
was there, too, having just run over of  
an errand.

Mrs. Aaron colored high as Grandair  
unfolded his plan for making Maggie  
Doane a wedding present, but she as-  
sented, making an effort to hide her em-  
barrassment, and accepted the old man's  
fervent thanks.

"What else could I do?" she said af-  
terwards to Ruthy Ann, "with Maria  
Macomber standing there with her curi-  
ous eyes and her long tongue!"

Mrs. Aaron had called Ruthy Ann  
back as she was going away with the  
others, and she was half crying with vex-  
ation. "He will talk to everybody about  
these handkerchiefs, the stupid old  
thing," she said. "You must pretend  
that you have mislaid them, Ruthy  
Ann! Who would have thought that  
the old simpleton had such a memory,  
after all!"

But Ruthy Ann did not promise to  
pretend that she had mislaid the hand-  
kerchiefs. In fact, she was more trou-  
bled about the disappointment that  
Grandair would feel when he knew there  
was only one handkerchief than about  
Mrs. Aaron's share of the difficulty.

There was one person who highly ap-  
proved of the way in which Grandair  
had spent his ten dollars, and that was  
little Abel. He told of his wonderful  
present far and near, and, as Nutt had  
prophesied, the house was thronged with  
people who came to see it.

Old Cap'n Maxwell, who had just  
come to live with his son, over on the  
Cape road, came over as soon as he  
heard about it. Cap'n Maxwell had been  
around the world, as captain of a  
ship, and thought himself a great oracle  
in nautical matters, and it happened  
that he and Grandair fell into a dis-  
pute. Grandair was pacific and long-  
suffering; but he was not going to allow  
any one to say that the vessel was "too  
narrow amidships!" So the argument  
became a heated one. Grandair, espe-  
cially, became so excited that Ruthy Ann  
and her mother were frightened and had  
serious thoughts of sending to the ship-  
yard for Nutt.

"She's just like the—the Pizarro!"  
shouted Grandair suddenly. And then  
he arose to his feet, white and tremb-  
ling. "That's the name that I've been  
trying for fifteen years to remember!"  
he cried. "That ship or—getting so  
worked up or something brought it back  
to me. The Pizarro of Portsmouth! As  
second mate, mate and cap'n I sailed  
aboard of her for twenty years!"

Old Captain Maxwell removed his pipe  
from his mouth, hitched his trousers  
nautically, and stared, open-mouthed, at  
Grandair.

"You don't happen to remember a  
shipmate named Dace, do you?" he  
asked, after a moment's reflection, his  
irritating difference with Grandair quite  
forgotten.

"Uriah Dace!" gasped Grandair. "I've  
been thinking and thinking about him,  
but his name had got away from me  
long of the vessel's name! All them  
twenty years Uriah Dace and me was  
shipmates! He ain't living, is he? He'd  
be most as old as I am!"

"He died last spring down to Paquoit.  
Some of my folks down there send me  
the Paquoit County Journal. He had  
lived alone and been kind of miserly, and  
he left property worth fifteen thousand  
dollars and not a relative in the world—  
left it all to one of his old shipmates  
of the Pizarro if he was to be found—  
if not, to the seaman's home down to  
Paquoit. Just as sure as you're a livin'  
man that money belongs to you—Hiram  
Gilkey—that was the name! I saw it  
myself in the paper. It said he was sup-  
posed to be dead because they had tried  
to find him and couldn't and they  
couldn't hear of anybody that knew any-  
thing about the Pizarro. But I don't  
calculate you've got anything to do but  
just sail in and show your colors!"

Before night all Squam knew about  
the legacy, and one of the selectmen  
went down to Paquoit with Grandair  
and Captain Maxwell to claim it.

As soon as he received the legacy  
Grandair said he meant to have it se-  
cured to his "own folks"; he had found  
he wasn't fit to have the spending of  
even ten dollars.

And yet if he hadn't bought that ship  
for little Abel! There is an old Norse  
proverb, "The nest of a blind bird is  
built by God."

No one doubted who Grandair's "own  
folks" were, and it was all in vain that  
Mrs. Aaron sent, posthaste, to the city  
for seven purple silk handkerchiefs.—  
The Congregationalist.

"Henry," said Uncle Amos, from Up-  
creek, who was visiting his city nephew,  
"who's that man in the house on the  
other side of the street? Every morning  
he stands in front of a window an'  
shaves himself. He's done it now for  
three days, handrunnin'."

"I suppose he has done it every morn-  
ing for the last ten years, uncle," re-  
plied Henry.

"Has he lived there all that time?"  
"Yes, and longer than that, for all I  
know; I've been here only ten years my-  
self."

"Who is he?"  
"I don't know."

"What does he sollar?"  
"I haven't the slightest idea, uncle."

Uncle Amos put on his hat and went  
out. In an hour or two he returned.

"Henry," he said, "that chap's name  
is Horton. He runs an insurance office  
down town. He's worth about \$27,000,  
owns that house an' lot belongs to the  
Presbyterian church has three boys an'  
one girl, an' he's 46 years old. I've  
found out more about him in an hour  
than you have in ten years. Blamed if  
I don't believe livin' in the city makes  
people stupid."

Mrs. Quiverful: "Tommy, did you give  
your little brother the best part of that  
apple, as I told you?"

Tommy Q.: "Yeassum, I gave him th'  
seeds. He can plant 'em an' have a  
whole orchard!"—Cleveland Leader.



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### Stories for Little Ones.

### DANCING DICKEY. A Very True Tale. BY ADELINE M. JENNY.

Till he was almost two years old, which is quite grown up for a canary, he lived in Grandpapa's sunny south room, and spent his time tweaking off the little sweet alysium buds in the window garden and doing other snippy things. He and Grandpapa visited all day long, and he learned to sit on Grandpapa's finger and to eat bits of nuts held between Grandpapa's lips; but as yet he was plain Dickey Bird, just as he was christened when Papa Burton brought him home, a dear, fluffy, tailless baby.

But one day Dickey Bird could not find Grandpapa, though he called and called, and though the sun smiled his brightest poor Dickey Bird was not to be comforted.

At last Papa Burton came through the room. "Upon my word!" he exclaimed softly, "I believe the little fellow is grieving, too." And he took the cage and swung it above the dining-room window.

Dickey Bird was so grateful that he could hardly wait till dinner time to show what he could do, and no sooner was grace said than he threw back his small green head and burst into a lusty carol, accompanying himself with a wild mazurka-like dance, up and down the perch, through the swing and back again, finishing with an elaborate bowing and scraping, worthy of a spoiled prima donna, till every one stopped eating and laughed heartily, except Papa Burton.

"Allie," he said soberly, "I'm going to open the door. I think the little chap wants to get out."

Dickey Bird began to flutter with delight as Papa Burton came towards him, and when he slipped his fingers in to lift the latch the canary flew upon them screaming and pecking in comical fashion. And when the door was finally open and Papa Burton had retired to his chair he stepped down daintily and put his roush little head out, looking this way and that, with a triumphant twinkle in his black eyes. The next instant he hopped to the edge of the cage, and, to the delight of the family, began another of those riotous songs and dances for which he became famous.

Suddenly, however, in the midst of this exciting performance he lost his balance, his weak wings only helping him to alight gracefully at Papa Burton's feet, and there he stood and screamed till Papa Burton put down his hand. Then up he hopped and began the second of his notable stunts, "climbing the stairs"; that is, hopping from one of Papa Burton's outstretched fingers to another as they were alternately held above him.

There was no acrobatic trick suggested that he would not attempt, and his small heart so brimmed with joy that he often awoke and sang in the night if he chanced to hear any one stirring. But, strangely enough, there was one time when he could not be induced to sing and that was in the morning before Mamma Burton,

who was not very well, was up. His cage stood close to her door. When Papa Burton would slip out for an early wrestle with his sermon, Dancing Dickey greeted him with a subdued chirp; but not until he saw Mamma Burton stirring behind the portiere, would he really sing.

It was Papa Burton's delight to put him into a well laundered white cuff and get him to whirl round and round in the slippery tube, following his fingers as he presented them first on one side and then on the other till he resembled nothing so much as an animated bunch of tumbled feathers.

Another little trick of his was to light upon the tip of a person's shoe and scream till he was tossed up like a foot-ball. If he hit the ceiling, so much the better, and, beside himself with glee, down he would drop upon the foot almost before it could resume its position on the floor, and again demand to be thrown up; nor would he tire of this till his attention was diverted to some other form of amusement.

He was a veritable little mischief, too. He would contemplatively preen his feathers while Papa Burton settled himself for a nap; but hardly had his breathing grown regular than down he would swoop and execute his favorite song and dance upon the poor man's face. But it was all so merrily meant that no one could be angry at him.

He liked, too, to drop down from a picture upon Helen's head. Of course, his claws would get mixed up in her hair, and then such a screaming as there would be before he was liberated! Once or twice he tried it upon Papa's bald spot, but he very soon learned better and after that he flew to his shoulder. Another place he liked to ride was on top of Mamma Burton's high-back comb.

He was a bit spoiled, and if the family were sewing or reading he took various ways of apprising them of his presence, walking over the pages or tweaking the needle out of their hands.

One day Papa Burton was writing and had no time for small birds. Dancing Dickey trotted back and forth over the sermon paper and finally took hold of the nib of the pen, letting it go again so that it spattered ink all over the page. But Papa Burton was determined not to be disturbed. Dickey watched him out of the corner of his wicked little eye a moment as if to say, "You won't, eh?" then he lit upon his hand and tried to get hold of the other end of the pen. Failing of this, he hopped up Papa Burton's sleeve to his shoulder and began to sing close to his ear, a form of torture he usually reserved for Billy, the hired man, of whom he for some reason strongly disapproved. Of course, by this time the sermon was forgotten and Papa Burton awaited developments. They came quickly enough, for Dancing Dickey suddenly ceased singing, tweaked a long hair on the lobe of Papa Burton's ear, then, flying to his lapel, jumped onto his beard and stuck his incisive little bill into the minister's mouth. This won the day and a great romp followed.

Dancing Dickey was no one's fool, and though he came at call gladly, he knew the instant any one wanted to put him into his cage, and down he would struggle on the topmost round of a chair, close to the seat, and keep as still,

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but his sociable little heart could there ever was a birdling quite so not stand it long, and presently bright and loving as he!—Congregationalist.  
Every day he developed new There is a wide difference in tricks, and he became the pet of the effect upon heart and mind. the entire parish. Many a man between reading the Bible critically and woman who came to the particularly and reading it prayerfully. sonage weary or heartsore went Both methods are proper; but too away with a smile on their lips much of the former is apt to pro- at the bird's winsome antics. duce shrinking and poverty of Dear, jolly Dancing Dickey, no the heart, while the other enlarges one can convince the Burtons that and enriches it.

## LIGHT WANTED ON PRESBYTERIES.

I doubt if Senex has a greater admirer among your readers than I am. I generally feel sure when I see "Questions Answered by Senex," that we shall have one or more columns of Scriptural good sense. But you must allow me to say I was greatly surprised and disappointed at seeing in the Recorder of Aug. 17 the answer to the question, "Should deacons constitute any part of a council called to ordain a brother to the ministry?" When I came to that part of the answer which said: "I think it would be decidedly best to have no presbytery to set apart brethren to the ministry which is not composed partly of deacons," I could not but wonder. But when I read on as follows: "A presbytery composed entirely of deacons would be a correct one." I had to look again to see if it really was Senex answering. I am still surprised. I will try to get a handsome chromo to give to Senex or any one else who will tell me either of two things:

1. How can a presbytery be composed entirely of persons who are not presbyters at all? and

2. Where do the Scriptures show that a deacon, as a deacon, ever did, or was commanded to lay hands on any person for any purpose? I have seen some direful results flow from just such practices as Senex here endorses. Still if any Scriptural authority can be given I, of course, bow to that. The Bible and it alone is the religion of Baptists. In fact we really have but one article of faith, which, in every set of articles I have ever seen is expressed substantially thus: "We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried." This one, article includes all the faith of the Baptists, and all the other articles are explanatory of what we understand the Holy Bible to teach. Hence if the two above questions can be answered out of this Book in accordance with Senex's statements I cheerfully submit; but if as I believe, his answers are contrary to that Book, then I must be allowed to dissent.

R. T. BRUNER.  
Owensboro, Ky., Aug. 22.

## DEAR RECORDER—

The Baptist World Congress is now a thing of the past. Our most sanguine expectations have been realized. Those who were present can never forget the occasion. I shall make no report as you have doubtless already had this. Of all the meetings that which interested and stirred us most was that which was entitled "The call of the nations." Twenty-seven nations were represented by twenty-seven speakers. Never before have I seen such an illustration of masculine religious enthusiasm. It was a unique experience for all who were present.

Had there been but that one meeting personally, I would have felt compensated for the journey to London.

All delegates to the Congress were furnished with badges, and wherever one went, even in great London, there was something of the home feeling because these badges were much in evidence in every section of the city.

The first day, while riding in an omnibus, a party of five or six strangers came in, all wearing the Congress badge. To me they were no longer strangers, but fellow Christians, and brother Baptists. On attempting to enter into conversation with them I found that only one could speak English. From him I learned that they were the Russian delegation, and that they were on their way to Spurgeon's grave to place a wreath there in the name of the Baptists of Russia. It gave me peculiar pleasure to find that among these Russian delegates was the President of the Russian Baptist Convention, and Bro. Ivanoff, a well-known preacher and evangelist who has the unique honor of having been in prison thirty times for the Gospel's sake. He is still fresh and happy and ready for other imprisonments, and even death. I asked what message he had to send to American Baptists, and he responded without a moment's hesitation, "Tell them to pray for Russia." The President of the Russian Baptist Convention sent the same message. These Russian brethren and others from distant countries who are laboring under peculiar difficulties, will return to their homes with renewed hope and energy and with a new appreciation of Baptist strength. It was a pleasure to me personally to meet our Italian delegates, and when the Italian song was called for to join with them in their own sweet, soft language. The song was a familiar one, and it was most interesting to hear the great audience singing heartily the chorus, each singing in his own native tongue. It reminded me of the meeting of the International Evangelical Alliance in 1894 in the city of Florence. At that time I attended a prayer-meeting when each prayed in his own tongue, and yet there was no sense of discord—all seemed natural and harmonious.

From London to Paris is a great change, but of this I cannot speak at present. Many of the Congress delegates are here, and they seem to be having a good time, in spite of the difficulties encountered because of the strange language.

JOHN H. EAGER.

And so it is in the ark of salvation. It is not the church, it is not the minister, that shuts or opens the door. These do God's bidding; they preach righteousness, they offer salvation, they gather in; it is God that shuts and opens the door! And what a sound was that when, in the listening, ominous hush of earth's last evening, God shut the door! There have been sounds as well as sights to make the boldest heart quail and the flintiest heart melt; the cry has gone up from cities given over to fire and sword, the shuddering throe of earthquakes which hurried myriads to death, but except the cry on Calvary, which corresponded to it, no more solemn and melancholy sound has been heard by human ears than that which passed into the evening stillness when the broad green earth was left to be the grave of mankind, and God shut the door of the ark.—Alexander Stewart.

## SOUTH DISTRICT ASSOCIATION.

## DEAR RECORDER:

August 22 and 23, the South District Association met with the church at Burgin. The body was called to order by Moderator J. L. Bruce and was organized by the re-election of J. L. Bruce, Moderator, and E. H. Fox, Clerk. At 11 o'clock, according to appointment, the introductory sermon was preached by Bro. C. S. Ellis. The sermon was strong and timely. The usual routine of work was carried out. The reports were good and for the most part the speeches were of high order.

Among our visitors were Rev. H. F. McMurry, Rev. H. H. Hibbs and Prof. Arthur Yager, representing their respective schools. Dr. T. T. Eaton and Dr. J. N. Prestridge, representing the Western Recorder and the Baptist Argus respectively; also Rev. J. A. Bennett representing the Ministers' Aid Society.

There are some departures from former custom outlined for the future. Some are new so far as the South is concerned, we believe, and the future results will show the wisdom or the folly of the plan.

One change is that the moderator elected at this associational meeting shall hold through the session next year and at the close his successor shall be elected for the ensuing year. Thus he has the whole year to plan the work for the session at which he is to preside.

Then the District Board is now composed of one member from each of the churches, together with the pastors, and the Moderator is chairman of the Board. In this way it is hoped to bring all the churches in the Association in touch with the work of the denomination and also get the Board in touch with all parts of our field, and especially the needy points.

The Moderator, together with the District Board, are to arrange the business of the Association in a programme which shall be published in advance of the meeting. Heretofore the Moderator at each session had appointed committees to report at the next session, and these committees have, for the most part, given the work no thought and, perhaps, never make any report at all. Now the Moderator is under obligations to see that these reports and may be speakers are ready, and that an orderly and systematic consideration be given each subject according to its importance. This programme is to take the place of the order of business and will be prepared specially for each meeting of the Association.

How this will succeed in the South remains to be seen, as I believe this will be the first attempt at such a plan in the South. I have heard of no other.

It may be so used as to stimulate and develop interest in the work of the Association or, it may be so used as to become a blight to the cause. Used in wisdom it may be a blessing, otherwise it may hinder. The theory, I believe, is good; how it will work remains to be seen.

There is another matter in the hands of the District Board for development which should be of interest to all. It is that the churches of the Association support a missionary on the State, Home and Foreign fields. This work is to be done through their

respective Boards. Whether new fields and new missionaries will be sought will depend on the developments when the work is taken up with the respective Boards. It may be best for us to adopt some of the men and fields now under appointment.

It is hoped that by what is sometimes called "the missing link" we may develop our churches to do greater things for the Lord and the spread of the gospel in all the world than in any other way.

This plan in one form or another has succeeded before and we see no reason why it should not succeed here. The end sought is worth the effort.

There was perfected a permanent organization of the Womans Missionary Society for this District. We are not now in possession of further data as to officers, etc.

W. H. ROBINSON.

## GASPER RIVER ASSOCIATION.

This body held her ninety-fourth session, August 22nd and 23rd, with Sandy Creek church, Butler county, which is one hundred years old this year. The annual sermon was preached by Elder W. H. Smith, of Rochester, from Matt. 28:19-20, in a grove near the old meeting-house—the first house of worship in which the members of this old church met.

After the sermon the messengers from the churches were called to order by the former Moderator, A. B. Gardner, and the letters from the churches were read by Bren. J. G. Bow, our beloved State Secretary, and Jas. T. Casebeer, of Central City, Ky. All of the churches were represented by letter and all but one by messenger. Two new churches were received. The letters showed that most of the churches were advancing. The Treasurer's report showed an increase in Mission contributions over last year.

The organization was affected by re-electing A. B. Gardner, Moderator, and L. H. Mahan, Clerk. All the reports on Missions were heard with interest and discussed with enthusiasm. Bro. Bow made a fine speech in which he emphasized the fact that "Missions are Missions" and he also took pledges to the amount of \$90, to help build a house for the church at Forest Grove. High water mark was reached Wednesday morning when the Association resolved to try to raise \$1,600 for all missions during the year. This can be done if our pastors will only try to get our people to do their duty. Fifty cents per member will do it.

The report on Sunday-schools recommended that a Sunday-school Institute be held during the year. This was adopted and Morgantown is to be the place and Tuesday after the third Sunday in March the time. W. R. Gardner was elected President and A. J. Wilson, Secretary and Treasurer, of the Institute.

The business of the body being completed, at twenty minutes past 3 o'clock, Wednesday afternoon the gavel fell and one of the most interesting sessions of Gasper River Association past into history.

A. B. GARDNER.

In his love abiding,  
In his shelter hiding,  
Be thou strong.

—M. Farningham.

## 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, Wassiata, 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, Millerstown, 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, Ballardsville, 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.

## CLIMBING MOUNTAINS

Is a fascinating and invigorating pastime. It develops not the body only, but the mind. The Alpine Peaks of Switzerland have their counterpart in our own country, in the Sierras, the Cascades, and parts of the Rockies.

The greatest glacial peak of the United States is Mt. Rainier in Washington, nearly 14,500 feet high. This magnificent mountain has 15 or more giant glaciers creeping down its sides and discharging their glacial detritus into the Columbia river or Puget Sound.

A climb to the summit of this peak is a feat worthy of any mountaineer. For 25 cents A. M. Cleland, General Passenger Agent of the Northern Pacific Railway, St. Paul, Minn., will send to any address an illustrated booklet called "Climbing Mt. Rainier," describing a climb over the glaciers to the top of the mountain.

**NOTES FROM CAMPBELL COUNTY ASSOCIATION.**

The regular proceedings will be reported by brother Leslie Clark, of Newport.

The introductory sermon was ably preached by Pastor T. H. Johnson, of Bellevue. On my way to the Association I met a railroad man who asked me if I knew brother Johnson. I replied, yes. He said I am not a member of his church but I know him and like him. He is friendly and shows interest in the people and the people love him. This is an explanation of the phenomenal success attending brother Johnson's ministry. Beginning with a few members, he now has close to one hundred, and in a short time the church has bought a lot centrally located for \$2,250, and they have by self-denial already paid \$1,800 and Campbell County Association proposes to aid struggling band by paying off balance of the debt on the lot, in order to facilitate the erection of a lecture room where the growing young church may have room for their Sunday School and congregation.

Pastor Turner, of First church, Newport, has fully entered upon his work and his people are delighted with him. The church is far too small to accommodate the people who are eager to hear. The high record for missionary contributions attained during the pastorate of Dr. Calvin Thompson, now of Denver, Colo., continues. The Sunday School numbers over 400; the infant class, in charge of Mrs. Lula M. Losney, has an enrollment of 244, with an average attendance of 130.

The writer, in company with 22 other guests, were entertained at the hospitable home of Rev. C. J. Bagby. It was a large family, but it was not large to Bro. Bagby, the father of seventeen sons and daughters, and all living except one that died in infancy.

The Association was well attended, and although meeting on the border old-fashioned Kentucky hospitality abounded.

W. P. H.

**SATAN CAME ALSO.**

Has there ever been a time or place on the earth entirely free from the intrusion of the evil one? He often enters into the church in our day, and this is nothing new. Of old when the sons of God came together Satan came also. Was he not found among the disciples whom Jesus first selected? "I have chosen you, and one of you is a devil." This was a hard saying. It would be a hard saying if some discerners of spirits should look into one of our prayer meetings and say, "One of you is a devil."

The history of the Church is not all bright. There are some very dark chapters which have given the enemies occasion to blaspheme. When infidels hold up these chapters in the light of the sun and flaunt them in our faces, what can we do but put our hands on our mouths and our mouths in the dust?

Satan appears to be both prompt and regular in his attendance upon the means of grace. Neither heat nor cold nor rain nor snow can hinder him. He is not afraid of drafts nor of crowds nor of small congregations. Dry sermons, poor singing, long prayers, and bad ventilation cannot avail to keep him away.

He stands by the preacher in the pulpit and pours out his spirit on the man whom the Church has chosen and ordained to preach the everlasting gospel. It is a spirit of pride and vanity and wordly ambition. What minister has not felt the movings of this spirit while standing before a congregation in the sanctuary? Too often the preacher is moved by the evil spirit more than by the good. No preacher can escape this peril unless he shall watch and fight and pray.

Satan pours out his spirit copiously on the congregation. It is a spirit of faultfinding and criticism. From what some thoughtful people are saying, it must be a dangerous thing. But there is greater from the lower criticism. When laymen who are never satisfied with the pastor for more than twelve months at a time try to break down his influence in the congregation by criticising him in the presence of the young people and the children and those who are without, Satan is usually the chief inspirer of the attacks. The higher criticism is tame and harmless when compared with this.

The marks of his cloven foot may be seen almost everywhere. He is doing his deadliest work among Christian ministers. When jealousy and strife creep into the ministerial ranks there can be no doubt that Satan is at the bottom of the evil business. All Christians should love one another. "By this shall all men know that ye are my disciples, if ye have love one towards another." This sign should be manifest among ministers especially. If ministers bite and devour one another they will surely be consumed one of another. It is a shame that it is so, but love of the brethren is not so manifest and constant as it should be. Little is said about it, and it is well. But the existence of strife and contention among the leaders of the flock of God is to well known to be wholly ignored. It is of the evil one. It is vain to extenuate the matter. Satan has his way with us too often.

This is a time for self-examination and humiliation. This kind goeth not out but by fasting and prayer.—N. Y. Advocate.

DEAR RECORDER:

With regret I left Kentucky, the land of my nativity, of many hallowed memories, and of blessed associations. The "old volunteer" state has received us with open arms and generous hearts. The welcome extended to the pastor and family by the Springfield church was delightful and cordial. They gave us substantial tokens of their confidence and esteem in the form of hams, bacon, lard, potatoes, meal, preserves, soap, sugar, coffee, flour, etc. They keep us supplied with fresh vegetables. They are a noble people. The prospects for the various church enterprises are bright. Some choice spirits belong to the Springfield church. We are praying and making preparations for the coming of Bro. Ham. We hear good news from various fields in Tennessee.

P. W. Carney, a zealous, aggressive, godly man and excellent preacher, has conducted meetings with two of his churches, Oak Grove and Hopewell, both in Robertson county, with gratifying results. Bro. P. W. Carney is an excellent preacher, a popular pastor and fine Christian gentleman. Rev. W. C. Pierce is doing a



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In working unirrigated land, the farmer is dependent for success on moisture and sunshine. Irrigation makes him independent of rain but he needs light and heat. In the Yellowstone Valley the sun shines 300 days out of the 365. See the point? The land is rich, markets and transportation facilities of the best.

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Irrigated lands in this valley produce per acre per year as follows: Alfalfa, three crops, 5 to 7 tons; Timothy, one crop, 2 1-2 tons; Oats, one crop, 40 to 90 bushels, machine measure; Barley, one crop, 40 to 60 bushels, machine measure; Potatoes, one crop, 300 to 600 bushels.

Hundreds of thousands of acres of land along the Northern Pacific Railway in North Dakota, Montana and Washington are and will be made available for cultivation by government and private irrigation projects. Write for maps and pamphlets to C. W. Mott, General Emigration Agent, St. Paul. One-way Colonist tickets at greatly reduced rates on sale Sept. 15—Oct. 31. Ask about round trip Homeseeker's tickets. Regarding rates and train service write to C. P. O'Donnell, District Passenger Agent, 42 Jackson Place, Indianapolis, Ind.

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**THE BAPTIST BUILDING BAND.**

For more than five years I have been pleading with Kentucky Baptists to provide a fund and put it into the hands of the State Board for the sole purpose of erecting church houses on our mission fields. The importance of this fund can hardly be overestimated. Other denominations have their "Church Extension Fund," and this gives them a great advantage over us in our mountain towns. No investment seems to pay better than this. In most places we can erect a good house by donating ten per cent. of the cost. We have already accomplished a great deal along this line with very meager funds.

One good brother proposes to furnish ten per cent. of the amount necessary to build a few church houses. Another brother has been giving \$25 per quarter to this fund.

Baptists are great sticklers for personal work, individual effort, and as the churches have been slow to take hold of this matter, we propose the organization of a Baptist Building Band.

We want to enroll at least 200 Baptists in Kentucky who will give one dollar per month to this important work. Then we want all the balance to give more or less any amount monthly. We will keep a list of the names and publish same in the *Kentucky Mission Monthly*. Drop me a card to-day saying you will be one of the two hundred. Let us begin with September. How many churches, Sunday Schools, Woman's Missionary Societies, Young People's Societies will enter the list with a definite amount per month?

I trust that from the Big Sandy to the "Kentucky Purchase" there may start a wave of revival power that will sweep over Tennessee in its uplifting and overwhelming might and continue till sin is dislodged from every citadel, and Satan and Christ is enthroned in every heart.

J. H. BURNETT, Pastor. Springfield, Tenn., Aug. 28.

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In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye, for any form of disease, cataracts, pterygia, and other abnormal growth can be removed and weakened vision restored by the new and more humane method. If this is a fact there will be no need to go blind or to wear spectacles. "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one interested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.

They issue a book of 100 pages—a complete dictionary of disease—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. 88 R, 929 Walnut Street, Kansas City, Mo.

Will the pastors and Mission Societies, Sunday School superintendents or any live Christian workers take this matter up in the church? Let me hear from you. J. G. Bow. Louisville, Ky.

Infinite love joined to infinite skill shall pilot the way through every strait and temptation.—T. Alexander.

### Roanoke College

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### SPEND THE SUMMER IN THE COUNTRY.

The most attractive months to visit the country are undoubtedly the summer months, away from the heat, noise and dirt of the city amid the beauties of the forest, breathing the pure air and with the best water and most wholesome food; who would not feel well under such circumstances?

The discouraged invalid and the fretful child show the healthful effects of such surroundings, and those in the best of health renew their youthful spirits when transplanted from wearisome business cares to the haunts of nature. The usual deterrents to such healthful trips are poor transportation facilities, great expense and poor accommodations.

There are two places within easy reach of Louisville to which none of these objections will apply, and if the attractive features peculiar to each were as well known as they should be it could easily be believed that every individual in this city who is not inclined to expensive trips to the seashore or the Northern Lakes, would spend a portion of each summer at one or the other.

Drennon Springs, located one mile from the Kentucky River, meets most fully the desires of those who prefer comfort, health and rest to style and show. This place is reached via. Worthville and steamer, only four hours from Louisville. The ride of an hour and a half from Worthville to Drennon Springs, on the most beautiful stream in the interior of this great country, is an ever-remembered treat; at Drennon Landing a stage carries passengers to the inn at the Springs. The waters from these several springs in their medicinal properties equal any in the world. The hotel, located in the midst of an extensive heavily-wooded park, will satisfy the most exacting guest; service and cuisine excellent, far better than your experience teaches you to expect at a summer resort; the cleanliness in evidence everywhere will strike the visitor with glad surprise, so unusual is it at most summer hotels. Among the guests there is a noticeable absence of disagreeable people; if any such go there the environments are so delightful they cease to be disagreeable. Mr. W. L. Crabb is the manager of Drennon Springs. The round trip rate from Louisville to the Springs, including the river trip, is \$4.35, the charges at the hotel are very reasonable.

Differing in most respects from the place just described, Middlesborough is in another way as attractive, situated in the mountains of Eastern Kentucky, within a short distance of a beautiful lake offering fine sport for the angler, with numerous drives, walks, magnificent views from rugged mountain peaks, a cool, bracing, invigorating atmosphere this point appeals to the tired and house or office-worn man or woman with wonderful power. The "Middlesborough" is a hotel worthy of patronage of the large number of appreciative people who this season are spending their vacations there. Mr. W. W. Howe, the manager, has had many years' experience catering to the tourist at various resorts and this service provided at his houses is invariably of a high degree of efficiency. The rate Louisville to Middlesborough and return is \$10.75.

Full information as to Drennon Springs or Middlesborough can be obtained at the City Ticket Office, Louisville & Nashville E. E. southwest corner Fourth and Main Sts., Louisville, Ky.

### One Fare

(Plus 25 cents)

—TO—

### DETROIT, MICH.

And Return VIA

### Big Four Route

Account

DRAMATIC ORDER KNIGHTS OF KHORASSAN.

Tickets sold Aug. 14 and 15, 1905. Return Limit Aug. 19, 1905.

For full information and particulars as to rates and tickets, etc., call on Agents "Big Four Route," or address the undersigned, Warren J. Lynch, G. P. & T. A., Cincinnati, O., or S. J. Gates, Gen. Agt., Louisville, Ky.

**GOUT & RHEUMATISM**  
The Great English Remedy  
**BLAIR'S PILLS**  
Safe, Sure, Effective. 50c. & \$1.  
DRUGGISTS, or at Henry St., Brooklyn, N. Y.

### The Farm

and Household

Thos. Rogers, of Scott county, purchased of Lee Hiles a pair of yearling mules for \$135.

In Garrard county recently J. P. Rogers bought a span of two-year-old mules for \$200.

W. T. Kimberlin & Son, of Washington county, recently sold to Springfield parties two spans of 2-year-old mules for \$400.

Mr. J. O. Fluke has bought 200 barrels of corn from different parties at \$1.25 per barrel, to be received in the field.—Georgetown Times.

R. B. Scott, as agent for Mr. Link, of Ohio, bought last week of Charlie Forkner 76 wethers at \$3.40 per hundred; of Zach Conner 30 wethers at \$3.30, and 51 trimmed lambs at 4 3-4c, and 65 yearling wethers and ewes at 3 1-4 cents.

In Bourbon county George W. Redmond sold to Simon Weil 20 fat cattle at 4 1-2 cents and bought of same party 16 feeders at 3 1-2 cents. Mr. Weil also bought of T. J. Redmond 35 fat cattle at 4 1-2 cents per pound. John Redmond sold to Wm. McIntyre, of Millersburg, 17 fat cattle at 5 cents per pound. They were purchased some time ago.—Winchester Democrat.

Joe Frakes has bought for Schwartzchild & Sulzberger Co., of New York, in the past week the following cattle for export: Two car loads from Collins & Caywood, of North Middletown; two car loads from Elmer Boardman, of Little Rock; four car loads from E. P. Claybrook, of Hutchinson, and one car load from F. E. Nelson, of Clintonville. There were in all 162 head, for which he paid from 4 1-2 to 4 3-4 cents. . . . James Kendall, of Plum, sold 40 barrels of corn to T. J. Rainey at \$2.75 per barrel. . . . Jonas Weil shipped last week 900 lambs that averaged 80. pounds. He paid Thos. H. Clay \$5,000 for them. . . . Joe Huffstetter, of Jackstown, sold to Boardman & Whaley, of this city, a bunch of hogs for September delivery at 5 1-2 cents. . . . L. M. B. Bedford delivered last week 51 head of 2,350-pound cattle to Jonas Weil at \$5 per cwt. with \$50 off.—Bourbon News.

A Pendleton county man has a flock of twelve ewes which produced 27 fine lambs including nine sets of twins and three sets of triplets—all lived and thrived and were ready for June delivery, and brought \$4 per head. He also sold the wool from the sheep for more than \$2 per fleece.—Winchester Democrat.

Letton Bros., of Jackstown, sold a yearling bull to Chas. G. Talbott, of Carlisle, for \$45. They also sold to C. B. Cox & Co., 52 mountain ewes for \$225 at Carlisle, and to C. L. Kern, of Shakespear, 50 ewes at \$4.40 per head and a Southdown ram for \$15.—Paris Kentuckian.

Mr. G. H. Lazarus, of Bowling Green, was in Scottsville recently and purchased 32 head of mules and 4 horses. For some of the mules he paid as high as \$200 per head.

### THE SEEDLESS APPLE.

The greatest campaign of advertising which has been seen in the nursery line for many years is now in full swing. The promoters of the seedless-apple business are having everything pretty much their own way. The Country Gentleman was the first journal in America to come out with the truth in the matter, and only one other, so far as we know, has even yet had the nerve and the good sense to even caution its readers editorially against the purchase of this probably worthless novelty. In the last few weeks a few additional papers have printed communications from correspondents suggesting, in more or less spicy terms, their suspicions that the new seedless apple is not the greatest wonder ever discovered. It is rather humorous, however, to see another journal already trying to claim the credit for exposing the seedless-apple humbug.

The nerve which the promoters of this novelty have is at all times superb; and the success of their advertising schemes is phenomenal. It challenges one's admiration. The way they have filled up the leading daily and weekly newspapers of the country with matter prepared by their clever press agent would make P. T. Barnum green with envy if he were here to see it. Of course one doesn't expect any discrimination from a daily paper. Such papers print whatever is odd or catchy, and the seedless apple exactly fills their requirements. One can even understand how such a serious magazine as the Scientific American should be taken in, for though that journal is truly scientific, its science does not run in pomological lines. But when some of the most pretentious "national" and "international" journals of horticulture get bunched on their own professional speciality, it looks as though the seedless-apple people were too persuasive to be good.

And, later, King Edward VII. has taken an advertising contract for the seedless-apple company. At least that seems a fair conclusion from what we read in the papers. A widely-published cablegram recently announced that "His Majesty was delighted with the seedless apple, and had ordered that it be served at court dinners whenever the available supply would allow." Now isn't that rich?

This generous notice from King Edward points to the fact that the seedless-apple propaganda has reached England. Indeed, it has taken strong hold there. One of the cleverest advertisers of the whole concern has been discovered there. Although, according to his own testimony, he has never seen but four specimens of the new and wonderful pomological dazzler, and has never seen one of the trees, dead or alive, he is able nevertheless to tell the most wonderful stories of anybody about it. He makes predictions which, if realized, would shake the world's horticulture to its core—except that "there ain't goin' to be no core." He has been able to fill up the gullible English journals, like the Nineteenth Century and Westminster Gazette, with seedless-apple stories which for brilliancy of imagination and unrestraint of word painting leaves the best advertiser of summer hotels sick abed. This seems to surpass all previous records in free advertising.

If Schlitz beer and Uneeda Biscuit only understood the business as well as the seedless-apple people, they wouldn't have to pay \$1,000 a page for magazine advertising. They would get it free in the news columns, in the consular reports, or in some of Roosevelt's messages to Congress.—Country Gentleman.

### DRUGS AS HEADACHE CURES.

It may be said, with little fear of contradiction from those who know the facts, that if a cast-iron law forbidding the use of any drug whatever in the treatment of headache could be enacted and enforced there would be much less misery for the coming generation than there is for this.

A sufferer from repeated headaches who has found a means of relief in "headache powders" or other even less harmful drugs may dispute this assertion, but the victims of some drug habit or the friends of one whose heart, poisoned by acetanilid or antipyrin, has suddenly ceased to beat before its time will look at the matter from another point of view entirely.

During the Spanish war numbers of would-be recruits were rejected because of weak heart; and in the epidemic of pneumonia which ravaged the country last winter an unusual number of deaths occurred from failure of the heart to meet the added strain.

Although various causes have doubtless been at work to weaken the hearts of the present generation, there can be no question that one potent influence has been the indiscriminate use of headache powders.

In all cases of habitual headache recurring periodically, a physician must, of course, be consulted, that he may find the cause—eye strain, disease of the ears, nose, stomach, or other more distant organs—and remove it if possible. But the separate attacks of headache have to be relieved if severe, and these cases it is better not to resort to drugs unless the drugs are taken under the special guidance of a physician.

In the congestive headache, marked by throbbing and made worse by stooping or lying down, a cold towel or an ice bag applied to the head, a hot-water bag to the spine, a mustard foot bath—one or more—will often give relief when many drugs fail.

In the anæmic form of headache, marked by pallor, in which the pain is made less severe by lying down, massage of the head or the application of warm cloths to the head and face will often be found grateful. A threatened bilious headache may sometimes be warded off by a dose of Epsom salts, as may other headaches due to "auto-intoxication," and one due to over-use of the eyes or eye strain will usually, if taken at the moment of the first warning, be arrested or mitigated by closing the book and going for a walk.—Youth's companion.

Statistics just secured show that the Missouri hens have broken all records in the last twelve months. This state now leads as the first poultry state in the country. The surplus products of the Missouri hen now exceed by \$2,000,000 the value of mules shipped out of the state.

### Potter College for Young Ladies.

BOWLING GREEN, KY. Students from 37 states. Number select and limited. 20 teachers. Accommodations of the highest order. An ideal home life for girls. Parents wishing the best for their daughters will find it here. Recommended by two Vice-Presidents of the U. S. We invite everybody to come and see for themselves. Send for catalogue. REV. E. F. CABELL, D.D., Pres.

### Very Low Rates

### Monteagle, Tenn.

Tickets at one fare plus 25 cts. for the round trip will be on sale July 14, 15, 17, 23, 24, August 5, 6, 7, account Bible Training School, limit August 31st.

Also July 29, 31 and August 1, account Woman's Congress, limit August 16th.

Monteagle is one of the most delightful Summer Resorts in the South, located in the Cumberland Mountains, over 2,000 feet above the sea.

### Write for N. C. & St. L. Summer Folder

W. L. Danley, Gen'l. Passenger Agent, Union Station, Nashville, Tennessee.

ASHEVILLE, HENDERSONVILLE, BREVARD, LAKE TOXAWAY, TRYON and HOT SPRINGS, NORTH CAROLINA.

Center of the Beautiful

### "LAND OF THE SKY"

and "SAPPHIRE COUNTRY."

A natural paradise where human ills find quick relief—Reached direct by the

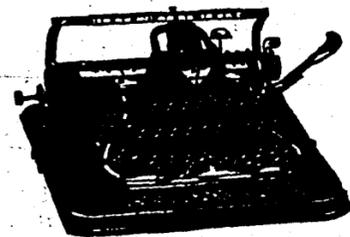
### Southern Railway

Asheville is located on a superb elevated plateau, the lowest point of which is two thousand feet above the level of the sea. Situated in the most favored portion of the temperate zone.

The official Government records of the climate of Western North Carolina, which are unimpeachable evidence, give the following averages: Spring, 53.40 F.; Summer, 70.72 F.; Autumn, 53.48 F.; Winter, 38.87 F. With a mean for the whole year of 54.15 F., and a mean relative humidity of but 65 per cent.

For Land of the Sky booklet, summer resort folder, etc., send 2-cent stamp to C. H. Hungerford, D. P. A., Louisville, Ky., J. F. Logan, T. P. A., Lexington, Ky., Geo. B. Allen, Asst. G. P. A., St. Louis.

### BLICKENSBERGER TYPEWRITER



Why pay \$100 for a typewriter when you can buy a machine for \$35 and \$50 that will do anything that a \$100 machine will do, and is more convenient, and, in many respects, superior to them and more durable. For full information address THE BLICKENSBERGER TYPEWRITER CO., No. 243 Fifth St., Louisville, Ky., or The Baptist Book Concern, 642 Fourth Ave., Louisville.

**PISO'S CURE FOR**  
CROUP, BRONCHITIS, AND ALL AFFECTIONS OF THE THROAT AND LUNGS.  
Send for Free Booklet. Sold by Druggists.

# HIMALYA

(THE KOLA COMPOUND)

The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

# HAY-FEVER

AND

# ASTHMA can be CURED.

Mr. W. M. Kelley, 217 4th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-fever and Asthma by Himalya, after 15 years' suffering. Mrs. E. Beatty of Hill City, Kans., writes Jan. 24th, that Hay-fever and Asthma for twenty years and could get no relief until cured by Himalya. Mr. B. L. Clouse, 116 Morris St., Philadelphia, writes Jan. 15th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sandersonville, N. C., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 11th, 1895, I never found an opportunity to recommend Himalya, as it cured me of Hay-fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya 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 today to the Kola Importing Co., 1162 Broadway, New York.

# DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

### DORMAN.

Brother James Harvey Dorman was born in Gallatin county, Ky., on November 7, 1831 and departed this life August 8, 1905, at the home of his only daughter, Mrs. Dr. Huggins, at Oak Grove, Tenn. His father was Peter Dorman, a man far above the average for piety and intelligence. His mother, Lucy Kemper Dorman, was generous, hospitable, and "a keeper at home." During his early life the subject of this notice was moved to seek the Saviour, found a hope and joined the Baptist church at Ten Mile, under the ministrations of Elders David Lillard and J. W. Lee. In casting up for his life work he chose the profession of the law, which he pursued until the Civil War began when, moved by true Kentucky chivalry and an ardent attachment for the cause of the South, he shouldered his musket and marching to the front, fought bravely until the close of the struggle for principles which he then thought, and always after believed, were pure and just. Returning after the bloody contest was over, he was married to Miss Lizzie Gains, of Tennessee, and settled in Owenton, Ky. to pursue and practice his profession. From early life his daily walk and manner of living impressed society that he was a true and consistent follower of our Lord Jesus Christ and a thorough Baptist. In the law he attained marked distinction, as a member of the Kentucky State Senate for four years he rendered faithful service, as also in occupying the distinguished place of county judge for four years, and was often elected special judge in his judicial district, where issues were sharp and intricate. But to know the real man required that you dismiss the titles he so worthily wore as attorney, senator and judge, and come to the man as Brother Dorman. Not a man in the state, aside from our studious ministers was so profound a theologian as he. His religious library was perhaps more extensive than the average successful preacher of the South. He was a well-defined Calvinist in doctrine, though an earnest advocate of world-wide missions, and one of the most faithful Sunday School workers to be found. His house was the home of God's ambassadors, and his heart ever giving out and taking in the fragrance and pleasure of Christian fellowship. It is, therefore, not strange or unscriptural that he, during a long life of devotion to God, and bearing for years severe bodily affliction before the end came, obtained that degree of sanctification described by Paul as *holily*, or what modern students call perfect assurance. In view of his departure, and long before the time, he gave written instructions concerning his funeral, selecting the songs; among them were "Amazing Grace," "Rock of Ages," and "How Firm a Foundation;" also the text, 1 Cor. 15:57, also 2 Tim. 1:10. And now the Owenton Baptist church, as also the whole community, is bereft of a true and noble citizen and Christian gentleman. May God comfort the sorrowing companion, the two noble sons, the precious and loving daughter, and may others take the labor in the vineyard laid down by our dear brother, and faithful witness for the Lord.

Dr. B. F. Swindler conducted the funeral service in an impressive and carefully arranged manner.

J. W. WALDROP.

It is a misuse of terms to speak of "new truth." There can be no new truth. What is true has always been true, and always will be. There may be new understanding of truth, as there have been in the past. Wisdom did not die with the fathers, nor will it expire with us. Our only care should be, when a new view is presented for our acceptance, to test it by the standard of truth that divine wisdom has given us. The "noble Bereans" took the right course when now views were submitted to them—they "searched the Scriptures daily whether these things were so."—*Examiner.*

### A Few Selections from Glorious Praise To Give You an Idea of Its Value

- Abide With Me
- Abiding and Confiding
- A Bless'd Eternity
- Alas! and Did My Saviour Bleed
- All Hail the Power
- All Taken Away
- All the Way My Saviour Leads Me
- All to Christ I Owe
- Amazing Grace
- At the Cross
- Blessed Assurance
- Blessed Be the Name
- Beast Be the Tie
- Close, Close to Thy Cross, O Christ
- Come, Great Deliverer, Come
- Come, Thou Fount
- Draw Me Nearer
- God Be With You Till We Meet Again
- Graven On Thy Palms
- Heavenly Sunlight
- Hills of a Mighty King
- He Leadeth Me
- He Saves Me
- Hide Me, O My Saviour
- Hiding in Thee
- Holy, Holy, Holy
- Holy Spirit, Faithful Guide
- Home Over There
- How Firm a Foundation
- I Am Praying for You
- I Am Satisfied
- If the Saviour Journey with Me
- I Know That My Redeemer Liveth
- I Love Thy Kingdom
- I Love to Tell the Story
- I Need Thee Every Hour
- In the Cross of Christ I Glory
- I Want to Go There
- I Will Sing the Wondrous Story
- Jesus Lover of My Soul
- Jesus Saves
- Jesus, Saviour, Pilot Me
- Jesus, Unerring Pilot
- Keep Me Thine
- Keep Your Heart Singing
- Labor On
- Lead Kindly Light
- Leaning on the Everlasting Arms
- Let Jesus Come Into Your Heart
- Life Through the Crucified One
- Light of My Life
- Loyalty to Christ in All Things
- Make Me a Blessing Today
- More Holy Would I Be
- More Love to Thee
- Must Jesus Bear the Cross Alone
- My Faith Looks Up to Thee
- My Saviour First of All
- Nearer My God to Thee
- Never Alone
- Never Will I Cease to Love Thee
- No, Not One
- One Blessed Hour With Jesus
- One More Day's Work for Jesus
- Onward, Christian Soldiers
- Our Burden Bearer
- Precious Name
- Rescue the Perishing
- Rock of Ages
- Safe in the Arms of Jesus
- Saviour Thy Dying Love
- Say Yes to the Spirit
- Show Pity, Lord
- Some Day the Silver Cord Will Break
- Some Sweet Day By and By
- Stand Up! Stand Up for Jesus
- Sunlight
- Sweet Hour of Prayer
- Sweet Peace, the Gift of God's Love
- Take My Life and Let It Be
- Tell Me the Old, Old Story
- The Best Friend Is Jesus
- The Comforter Has Come
- The Hour of Prayer
- The Hour We Spend With Jesus
- The Mother's Goodby
- The Palace Gate of Prayer
- There is Peace
- There is Power in the Blood
- 'Tis the Blessed Hour of Prayer
- To the Work
- Tread Softly
- Trust and Obey
- Turned Away from the Beautiful Gate
- What a Friend We Have in Jesus
- When Love Shines In
- When the Roll is Called Up Yonder
- Will You Come to the Cross?
- You May Have the Joybells

# Glorious Praise

The Song Book for the masses, and fills a long felt want for a song book for all services

**M**ORE Songs, Better Songs, Best Binding, Cheapest Prices. For Use in Church Services, Prayer Meetings, Sunday Schools, Young People's Meetings, and Evangelistic Meetings. Churches buying "GLORIOUS PRAISE" need no other song book.

Best Silk Cloth Binding; sewed (so it will stay open on organ.) Over 300 Best Hymns of all times. The old favorites with the old tunes. Every hymn has its tune.

Churches who have used GLORIOUS PRAISE will have no other song book.

If you are in need of a Song Book don't fail to see this one. Compiled by W. H. DOANE, Mus. Doc., assisted by W. J. KIRKPATRICK. Contains over 300 songs and music, comprising the CREAM of all times, old and new. "The best all round book ever put upon the market, and more popular music and hymns than ever before compiled in one book."

The Latest and Best Songs for All Services. Just the book you want.

### PRICES

- Single Copy 35c
- Per Dozen \$3.60 Not prepaid
- Per 100 \$25.00 Not prepaid

More than 300 Songs, 114 Composers, and 125 Writers.

The book is appropriately named.—Religious Telescope.

The reputation of the authors is a sufficient guarantee of the high quality of this production.—Zion's Herald.

It is a Glorious Book.—Dr. J. M. Frost.

There is no false doctrine in the words, and the music is easily learned.—W. E. Mitchell, Pembroke, Ky.

My people are well pleased with "Glorious Praise."—Wm. M. Stallings, Marksburg, Ky.

On the whole, the Hymns new and old, are of the very best.—Dr. W. O. Carver.

A very rich and desirable Book of Praise.—Journal and Messenger. Shaped Note Edition Ready.

Published By **Harvey & Burnett**

—FOR SALE BY—

**BAPTIST BOOK CONCERN** 642 FOURTH AVENUE, LOUISVILLE, KY. (Incorporated.)

N. B.—Complete list of songs in the book for the asking. Send 35c for a sample book. Satisfaction guaranteed or money refunded.

### OUR INFIRMITIES.

Never do we feel them more than at the hour of prayer. Sometimes our thoughts scatter like a flock of sheep, or flag and faint before the spiritual effort of stirring ourselves up to take hold on God. Who does not have times when (to use Jeremy Taylor's similitude) prayer is like the rising of a lark against the east wind? We even tire in maintaining the attitude of devotion, and how much more its spirit! We know not what to pray for; we are ignorant of the best arguments to employ; we ask amiss; we cannot keep in the perpetual spirit and temper of devotion; we lack that calm faith which can

leave its burden at the mercy seat, and be at rest.

In all this the Spirit helpeth us. He "helpeth our infirmities." Knowing the mind of God, he is aware of those things which it will please our Father to bestow, and which, indeed, are only waiting for us to ask them at his hand. These he suggests to us; for these he excites strong and passionate desire; with respect to these he leads us to pour out our souls in importunate and prevailing prayer. When next you are sensible of a mighty tide of desire rising up in your heart, bearing you forward on its bosom toward God, yield to it, let it have its blessed way with you. Though there be almost pain in

the unutterable passion of desire, dare not to restrain it; for the Holy Spirit is then taking you up into the purposes of God, and is leading you to ask those things which lie near his heart, and which brood over you as clouds of blessing ready to break. This is true prayer: the attempt on the part of man to tell out the deep, unutterable thoughts which the Spirit is inspiring within.—F. B. Meyer.

Men may enjoy, as an intellectual exercise, a gospel that glosses over their sins and coddles their consciences, but in their deepest heart they despise it. They know that they are sinners and deserve punishment, and that the man who tells them otherwise is a liar.

# Children Teething

**Mrs. Winslow's Soothing Syrup** has been used for over Fifty Years by Millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Allays all Pains, Cures Wind Colic, and is the best remedy for Diarrhoea. Sold by druggists in every part of the world. Twenty-five cents a bottle.

**HOTEL ALBERT.** EUROPEAN PLAN. 11th St. & University Place, New York City, one Block West of Broadway. A moderate priced hotel with first-class apartments. Rooms \$1.00 per day upwards. Long distance telephone in every room. A new modern addition of 150 rooms will be opened in the Spring of 1906. L. FRENKEL, Prop.

**GERMAN BANK,** Fifth and Market St., LOUISVILLE, KY. CAPITAL, \$1,000,000 SURPLUS, \$200,000 General Banking & Savings Bank. INTEREST PAID ON TIME DEPOSITS. P. VIGLINI, PRESIDENT.

**\$3 a Day Sure** Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will arrange the business fully, remember we guarantee a clear profit of \$3 for every day, absolutely sure. Write to Social Manufacturing Co., Box 226 Detroit, Mich.

# Church Organs.

LATEST IMPROVEMENTS. BOSTON NEW YORK PHILADELPHIA CHICAGO LOUISVILLE ST. LOUIS Main Office & Works: HASTINGS, MASS. P. O. Kendall Green, Mass

**HOOK-HASTINGS Co.** FAIR PRICES ESTABLISHED 1827 ALL SIZES

# BELLS.

Best Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

**OLYMYER CHURCH BELL CO.** Sole Mfrs. of Bells. Send for Catalogue. 100 N. W. 1st St., Chicago, Ill.

ALWAYS NEW — NEVER OLD **GOSPEL HYMNS** ALL EDITIONS IN SHAPED or ROUND NOTES NEW 1 to 6 in SHAPED NOTES 75c a copy; 15c extra by mail **BIGLOW & MAIN Co.** CHICAGO — NEW YORK BUY OF YOUR DEALER

**You will like them  
When you try them  
And then you will  
Always buy them—**

**Craddock-Terry Shoes**

For solid comfort, style,  
durability and grace, the

**College Woman's  
Walking Shoe**

takes the palm.

Make the popular new last, with  
this simplicity at once the strength of  
modesty and grace  
of young womanhood.

**Craddock-  
Terry  
Company** **\$3.00  
AND  
\$3.50**

**Items of Interest**

*News the World Over*

A death which will cause widespread  
regret is that of Mrs. Mary M. Dodge,  
widow of Chief of St. Nicholas, who died  
at Onondaga Park in the Catskills. She  
was born in New York City in 1838.  
Her first book, "Irvington Stories," was  
published in 1864, and was a success.  
But her second, "Hans Brinker or the  
Silver Shoes," holds its place to this  
day as one of the most popular of books  
for children. She wrote many other  
stories. Since the founding of St. Nicholas  
in 1873 she has been its editor-in-  
chief.

A storm did great damage in the  
country around St. Paul and Minneapolis,  
though the cities escaped with slight  
injury. From Anoka to Fillmore Coun-  
ty, some reports of many lives lost and  
great destruction to property. In some  
places hailstones several inches in diam-  
eter destroyed the crops. The storm was  
a cyclone or several cyclones, covering  
a much wider territory than cyclones do.

When will these revelations end? Is  
there danger that if the law-breakers  
were all sent to the penitentiaries the  
law would be too few to support them?  
It is now reported that one of  
Illinois' Senators has received from of-  
ficials in Chicago fees more than twice  
as large as the law allows. What next?

Two statesmen of prominence in their  
respective countries have recently died.  
Senator Mazzarini of Italy was 78  
years old. He was noted for his large  
charitable gifts. Besides he had made  
a reputation as a writer on literary sub-  
jects, and as a painter. Senator Works  
of Canada died at the age of 101. Last  
winter he was in his place in the Senate.  
He was a good man who had served his  
country faithfully for many years.

Some of the papers with imperialism  
on the brain have been insisting that  
the U. S. government order the Chinese  
government to stop the boycott of  
American goods. The Outlook com-  
ments: "It would be rather brazen to  
require that China do what we would  
prefer to do and could not un-  
derstand to do in our own country." If  
China was a part of the United States  
the Washington government could not  
force individuals to buy goods they did  
not choose to buy. The schoolmaster is  
evidently needed in this country to teach  
democratic truths.

The mail reports show the czar has  
given the representative parliament he  
has established much more power than  
appeared from the telegraphic reports.  
The name of the assembly is the Duma.  
The czar retains the veto power, and he  
has the right to dissolve the Duma and order a new  
election. This power the English Prime  
Minister has. The Socialists are raging  
because they feel that the Russian peo-  
ple will be content with this.

A Michigan driver named Myers in  
New York City has been sent to the pen-  
itentiary for running down and killing  
a boy. The boy's father has demanded  
that Myers be sent to prison every

one who injures or kills any person  
when driving the automobile above the  
legal rate of speed. It ought to be done.

Admiral Rodjensky's report to his  
government has been published. He  
says his ships were in a bad state due  
to the dishonesty of the builders and  
the corruption in the naval bureau  
which passed as good vessels manifestly  
bad. On none of the ships did the thick-  
ness of the armor plating correspond to  
the official figures. Furthermore the ar-  
mour was of inferior quality and this  
enabled the Japanese shells to pierce it.  
Two-thirds of the shells would not ex-  
plode. The engines and boilers were of  
poor quality and were continually need-  
ing repairs. Other nations would do  
well to ponder this result of allowing  
corruption in their government.

Since the newspapers have had no  
correspondents in the Philippines only  
censored news has reached this country.  
But now Gov. Wright has spoken out  
in meeting and says things are not love-  
ly there. "Beneath the surface of an  
insecure peace is widespread native dis-  
content and disloyalty." The Filipinos  
ought not to be called disloyal to a gov-  
ernment they have never accepted.

**IN AND FROM MISSOURI.**

There has been some great re-  
vivals in the state this summer.  
Fayette, nearly 500, population  
less than 4,000; Troy — popula-  
tion 2,500; Bloomfield, 300, popu-  
lation 1,500; Elsbery, nearly 200,  
population 1,500. As a result of  
the Bloomfield revival the Baptist  
church received 114, the Method-  
ists 84, Campbellites 54 and other  
churches 46. Meetings have  
been held in other towns with good  
success, but no great revivals have  
occurred in the large cities as far  
as your correspondent has been  
able to learn. The much advert-  
ised meeting to be conducted by  
Rev. French E. Oliver, of Chicago,  
in this little city (Louisiana) will  
begin next Sunday morning, Aug.  
27, and will be held under a tent.  
Mr. Oliver comes highly recom-  
mended.

Following is from *Word and  
Way*: General Nelson A. Miles  
was baptized May 22, 1853, at  
Westminster, Mass., by F. Mer-  
riam. He joined the First church  
of Boston in 1858. He is now a  
member of the First church.

On August 26th Rev. R. S. and  
Mrs. Duncan, Montgomery City,  
will celebrate their 50th year of  
his ministerial career. Their very  
many friends will contribute to  
making the occasion most pleas-  
ant and delightful. Bro. Duncan  
is one of the most lovable men in  
Missouri. Baptists of the state  
owe a great deal to this servant  
of God.

Dr. R. S. McArthur, of New  
York, was recently at Kirksville,  
Aug. 15 and 16, and delivered two  
of his famous lectures before very  
large audiences. The occasion  
was the meeting of the Kirksville  
Chautauqua. "The Empire of the  
Czar of Russia, the Great Bear of  
the North," and "An Heroic Age  
in American History" were the  
subjects discussed.

The statement is made by the  
Census Bureau of Statistics that  
the valuation of railways in the  
United States is eleven billion dol-  
lars, not including \$150,000,000 of  
Pullman cars. Kentucky has rail-  
ways to amount of \$155,772,000.  
Missouri has nearly \$400,000,000.  
In the United States there are  
297,073 miles of railroad, includ-  
ing switches sidings, &c. Actual  
length little less than 210,000,  
about two-fifths of railway mileage  
of the world.

A university professor wishing  
to study the tramp question dur-  
ing a summer tour through Eng-  
land, interviewed 2,000 wandering  
beggars, whom he questioned as to  
why they did not support them-  
selves by work. Six hundred and

fifty-three said they were willing  
to work, but could not obtain em-  
ployment; 445 gave vague, unsat-  
isfactory answers; 301 expressed  
the opinion that no one ought to  
be obliged to work, but if some  
fools did so they (the vagrants)  
considered they were justified in  
living on them; 407, according to  
their own statement, were pro-  
ceeding to procure work at cer-  
tain far-off localities, and the re-  
maining 194, having expecta-  
tions, were living in hope until  
their relations should die and  
leave them money.

A successor to Rev. Dr. W. W.  
Boyd, Second church, St. Louis,  
has not been chosen yet, so far  
as I know. The pulpit is being  
supplied.

From the very latest reports  
Missouri will have the largest  
corn crop almost in her history.  
I believe Missouri comes fourth,  
Kansas, Nebraska and Illinois be-  
ing ahead. Possibly in Iowa  
"corn is king" this year.

Fraternally,  
Jos. N. BARBER,  
Louisiana, Mo., Aug. 25.

**GREEN RIVER ASSOCIA-  
TION.**

This body convened with the  
Cane Creek church, Grayson  
county, Ky., August 19, 1905.  
The annual sermon was deliver-  
ed by Bro. P. W. Farris. After  
prayer by Bro. G. W. Self, the  
body was called to order by the  
Moderator; the letters from the  
churches were read by I. M.  
Washburn of Goshen, and M.  
Vincent of Edmonson. The vis-  
iting brethren were cordially re-  
ceived. Among them were I. M.  
Washburn of Goshen, E. Ward,  
and many other worthy brethren,  
I would love to mention but for  
lack of space. Elders M. Vincent  
and J. R. Davis from Edmonson  
Association; and from Gasper  
River Association Elders Cul-  
porter and Kee; and representa-  
tive of the *WESTERN RECORDER*  
was there. After these were in-  
vited to seats, the business of the  
day was taken up.

Elder P. Rountree, Pig, Ky.,  
was elected Moderator; J. T.  
Webb, Ather, Ky., Clerk. The  
business of the body was contin-  
ued till Monday, 8 a. m. At which  
time the business was taken up;  
report on Missions called for.  
Home Missions, nothing; Or-  
phans' Home, \$4.35; Ministers'  
Aid Society, nothing; Destitu-  
tion—The elders of the Associa-  
tion agree to preach 120 days.

The next Association will meet  
with Cedar Spring church, 4  
miles north of Rockhill Station,  
Edmonson county, Ky.

G. W. S.

**Little Journeys  
To the Homes of  
Great Restorers.**

We have all been charmed with the  
sincerity of the woman who called to  
her neighbor, "How are ye? Not that  
I care a hang, but just to make a little  
conversation."

There is one sort of communication  
that does not belong to the conven-  
tional, forced type. It is the call of the  
prayer of the sufferer, the letter of  
the sick to the trusted physician.

If one is ill enough to admit it, he or  
she wants direct, personal, immediate  
help, not vague, experimental, general  
doings. "Coffin varnish proved to be  
the last remedy in the world for Mr.  
Peck's rheumatism, and it is only one  
of a thousand cases on record where  
they had to guess again. There is  
indiscriminate taking, as well as indi-  
criminate giving, and the weak and  
helpless are the victims. Two-thirds of

the graft of the world is being looted  
from the sick.

This little journey is to the home  
office of a physician who has broken  
the world's record for the number of  
patients examined and treated. Is this  
doctor with thousands of patients, with  
a mail large enough to require a special  
mail service, giving the world a square  
deal? Is he giving each case individual  
attention? Is he able to give the suf-  
ferer who has placed his life in his  
hands the latest and most improved  
treatment that science offers? Does he  
hold the record for the number of cases  
actually cured?

This is a big scientific question and it  
should be approached with the true  
scientific spirit of faithful inquiry, free  
from cant.

Dr. R. V. Pierce, head of the famous  
World's Dispensary Medical Associa-  
tion at Buffalo, would tell you that he  
does not attempt the superhuman feat of  
reading the hundreds of letters that are  
sent to him day in and day out, year  
after year. Marshall Field, the great  
Chicago merchant, would make clumsy  
work of personally taking care of all  
his mail orders. In great concerns the  
work is systematized, with each detail  
in the hands of an expert. When Sa-  
mantha Allen went to the New York  
stores she insisted upon buying of the  
proprietor, but Mr. A. T. Stewart hap-  
pened to be out. Dr. Pierce has built up  
a great scientific bureau of medical ex-  
perts, and when you send or go to him  
for advice you get the prompt, direct,  
personal help your case demands. If  
you have locomotor ataxia you are not  
set upon by an important personage who  
has specialized upon the ear in some for-  
eign hospital. You get an expert upon  
your special trouble. If you apply for  
help in a letter this letter is carefully  
studied and immediately submitted to  
the physician who has devoted his life  
to fighting your particular trouble. If  
you come yourself you are put in  
charge of a doctor who has specialized  
for years upon the disease that threat-  
ens you. Which is the scientific way—  
to go to one doctor and demand almost  
omnipotent knowledge, or to depend  
upon a carefully organized bureau of  
experts?

Which is likely to be the greatest  
help in time of trouble, one lone doctor  
passing upon twenty diseases, or twenty  
doctors ready to give their best advice  
upon one case?

It is the day of the specialist, and  
the World's Dispensary Medical Associa-  
tion, with its staff of eminent physi-  
cians, with its dispensary and splendidly  
equipped hospital, with its world-famous  
medicines and its honors and care in  
dealing with the public, has fairly won  
the largest patronage that medical his-  
tory records.

Thus endeth this little journey to a  
great life-saving station. The cures are  
on record. He who runs may read.

I am no singer, but I judge that Glo-  
rious Praise will make a very useful  
hymn book. As to its relative merits  
with other books, I am not competent to  
decide.—A. T. Robertson.

**WANT COLUMN**

Want ads appeal to everybody.  
There is always something wanted  
in every home, church or community  
that can be advertised for in this de-  
partment of the *Western Recorder*  
at a very small cost.

Something to sell or exchange—  
lands, real estate, properties or mer-  
chandise of any kind; business  
changes, situations wanted, etc.,  
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 stamp,  
currency, Postal or Express money  
order most acceptable, all orders for  
insertion of copy in this column.

**IDEAL RIBBON BEADER.**—Necessity to  
every woman. Set of two widths 25 cents.  
Other Household Novelties. W & M Supply  
Co., Hannibal, Mo.

**TEXAS LAND.**—Home seekers and investors  
who want information in reference to  
West Texas Land, Products, Price and De-  
scriptions, address L. G. CONNER, Canyon  
City, Randall county, Texas. Mention this  
paper.

**TEACHERS WANTED.**—Male principal  
for academic department of Baptist in-  
stitution in Kentucky. Also lady music teach-  
ers. 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.  
Belongs to a man who has been unable  
to keep it up. 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 Chas. F. Hill  
& Co., Tyler Building, Louisville, Ky.

**WANTED.**—You to let us start you in  
the military business. Write for informa-  
tion. We sell to dealers only. David  
Spalding & Son, Louisville, Ky.

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the military business. Write for informa-  
tion. We sell to dealers only. David  
Spalding & Son, Louisville, Ky.

**FOR SALE.**—The best Skirt Supporter  
in the market. Over 1,000 sold last month.  
Ladies' Address: Mrs. E. B. Wilson, 522 Third  
St., Louisville, Ky.

**WANTED.**—The afflicted to know that  
my Persimmon Soap will cure the worst  
case of piles or money refunded. Price 25  
cents. Address Hillman Chemical Co., 1415  
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 unequaled 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 ex-  
perience in teaching, desires a position in a  
school. References exchanged. Address  
Miss T. 122 Garrett St., Charlottesville, Va.

**A SAMPLE copy of the Mail Order Jour-  
nal** (64 pages about the mail order business)  
which is FREE for the asking, may show  
you the way to make money as it has thou-  
sands others. LOUIS GUENTHER, Schiller  
Bldg., Chicago.

Text of applied locally, and Mineral Wells  
Salt taken internally, positively cures Ec-  
zema and Constipation. New treatment  
samples free. THE SPECIFIC WELL  
CO., Mineral Wells, Texas.

**THE MARKETS.**

**LIVE STOCK.**

Report for week ending Aug. 26.

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 80 6 00
Com. to med. calves	3 00a 4 00
Choice milk cows	30 00a38 00
Medium milch cows	20 00a26 00
Plain milch cows	12 00a18 00

**HOGS.**

Choice pack and butch	6 00
Medium packers	5 00
Choice light shipping	6 00
Choice pigs	5 25
Good pigs	5 50a 5 85
Light pigs	5 00a 5 50
Roughs	4 50 4 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
Best butcher lambs	5 25
Fair to good butch. lambs	4 00a 4 50
Common fall end lambs	3 50a 4 00

**LEAF TOBACCO.**

Following is report for week and year  
ending Aug. 26, 1905:

	Week.	Year.
Jan. 1 to date	2,613	98,065
Year 1904	2,901	78,026
Year 1903	1,741	72,165
Year 1902	2,371	116,616

**COMPARISONS WITH PREVIOUS  
YEAR'S SALES.**

Total sales of new crop to date, 1905,  
87,314; 1904, 69,352, 1903, 83,530.  
Sales of new crop to date, original in-  
spection, 1905, 75,353; 1904, 60,158;  
1903, 69,577.

**REJECTIONS.**

Rejections this week, 1905, 297; 1904,  
201; 1903, 411.  
Percentage of rejections to auction  
sales, 1905, 18; 1904, 24; 1903, 28.  
Rejections Jan. 1 to date 1905, 13,  
728; 1904, 9,833; 1903, 13,634.

**RECEIPTS.**

Receipts this week, 1905, 2,218; 1904,  
1,792; 1903, 1,504.  
Receipts Jan. 1 to date, 1905, 74,611;  
1904, 64,501; 1903, 65,330.

**ASSOCIATIONAL  
LETTER BLANKS**

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

**BAPTIST BOOK CONCERN**

642 Fourth Ave. Louisville, Ky.