

WESTERN RECORDER

Faith, Hope and Love, these three.

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Just What to Do.

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

"What must I do to be saved?" You are right in emphasizing that little word "do", for your Saviour having already done his mighty work of providing an atonement for you, the next doing must be on your side. If anybody tells you to do nothing at all, but simply trust yourself to Christ, he or she may only confuse you. Jesus himself never gave any such advice. He said, "Follow me," and that means, go where I lead you, and do what I tell you. In Peter's case that meant the quitting of his nets and his fishing boats, and in Matthew's case it meant the leaving of his toll-booth; and in both cases they did it to please the Lord Jesus. No waiting for more feeling, you observe; no bargaining with him for an easy time or any reward. They obeyed Christ. That was their decisive step.

Now, in the very first thing that offers itself to you, so act as to please your Saviour. Consult conscience. Jesus speaks to you through the conscience; it is your moral telephone; listen and obey. Last evening, a young lady friend who is not very thoughtful about her soul's salvation was invited by a friend to a social prayer-meeting. She had also been invited to a party. The party was not in itself a sinful place of entertainment, but her conscience said within her: "The prayer-meeting is the better place and the best place for me to-night." She was more likely to meet Christ, and to get needed help for her soul among his people than among a merry company of pleasure-seekers. Her going to the house of prayer was a decisive act; it was a following after Christ rather than after a worldly indulgence. Did she do that in order "to be saved?" Yes; because she wanted to be saved from frivolous, soul-dissipating influences and from reproach of conscience; she wanted to put herself distinctly on Christ's side, and she did. Her step was like casting a ballot on election day; it showed which side she was on. The prayer-meeting could not convert her soul, but her act of going there was an evidence that she was being converted, for conversion signifies a turning round towards Christ.

We have cited the above case as an illustration of what is implied by "following" Christ. The same principle may be applied in a hundred different directions; every right step taken in obedience to the voice of an awakened conscience is a step towards salvation. Christ speaks through the conscience. "Whatever he saith unto you, do it." Very quietly the Holy Spirit often opens the heart. What is done by that awakened heart commonly settles the great question. Lydia opened her lips for Christ and opened her house to his servants, and that proved that she had admitted Jesus into her heart. What she did was the decisive step on her part, because she did it in trust and love in order to obey and honor her divine Saviour. If she had done the opposite, who supposes that Lydia would have become the first convert in Europe, and have found her place among godly women? Her actions spoke louder than words. "What makes our Fred so wonderfully kind and obliging this week?" inquired a wife of her husband. "I don't know, unless he was converted by that sermon last Sabbath." The husband was right; the youth had been quietly changed in heart under the influence of a faithful sermon, and be-

gan at once to act differently. That boy's conduct at home was his way of "following Christ;" his conversion proved itself by his acts, and has lasted ever since. The result proves that God's hand was in it.

Salvation is a joint process: it is all free grace on the side of the atoning Saviour; it is all free obedience on our side. Jesus works, and you must work—he in you, and you in him. Doing nothing at all is the damning sin. Just observe what answers Peter and Paul gave to the question: "What must we do to be saved?" Peter's prompt, pithy answer at the time of Pentecost was: "Repent!" Repentance is more than shame or sorrow for sin; it is a turning from sin with a full purpose of, and endeavor after, new obedience to Christ. This means doing, not mere feeling. My friend A—repented of his sin of dram-drinking when he signed a pledge and forsook his bottle. It would have been absurd for him to have said that he was penitent and trusting Christ, while he was yet taking sly drinks out of that decanter. It would in his case have been a quenching of the Holy Spirit. An awakened inquirer once said to me: "My besetting sin is to swear." Then I replied: "Confess your sin to God and stop swearing. At whatever point the Holy Spirit convicts you of sin, there is the point to yield and to repent. Repentance proves itself by acts."

Paul's answer to the question was: "Believe on the Lord Jesus, and thou shalt be saved." This was also an act, and a very impressive one. Trusting in the jailer's case was not a babe falling asleep on the bosom of a mother—as some people define faith. It was a resolute step, into which he put the whole energies of his soul—as I would put all my bodily energies into grasping a rope if I fell overboard from a ferryboat. His was the quick cleaving to Jesus; God was working in him, and he in turn was "working out his salvation with fear and trembling." My friend, your faith must be a laying hold on Jesus Christ and a cleaving fast to him. That is your doing. He will cleanse you, strengthen you, and hold you to the end. That is his doing.

Finally, the whole question of your salvation must be settled between you and your Saviour. Go to him, go with your Bible, go on your knees, go and surrender yourself to him. One hour with Jesus is worth years of sermons or inquiry meetings. No pastor, no friend, can save you; Jesus can. Whatsoever he bids you do, as he speaks to your conscience, do it. Brooklyn, N. Y.

How to Live.—Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please him in all things, take all that he sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unhappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by him, his presence will check useless or evil thoughts, and your heart will be perpetually fixed on him, ready to do his holy will.—Jean Nicolas Grou.

Why should a true and sincere appreciation be termed flattery, and degraded to the level of insincere praise? Why should an individual be accused of acting from base and selfish policy because he feels the glow and warmth of social response?—Lillian Whiting.

Rejoicing in the Lord.

When St. Paul exhorts his brethren in the church at Philippi to lead rejoicing lives, he adds, "in the Lord;" and then writes, as if it were a logical afterthought, "always." It is one of those master-strokes which no author but one of profound spiritual insight could have made. He whose source of rejoicing is "in the Lord" may "always" rejoice and no one else can.

The tourist in London, if his hotel be anywhere near the center of the city, can not fail to be struck by the solemn and sweet tones of the great bell which tells him each hour of day and night from the lofty tower of St. Paul's. Whatever the changes of light and darkness, whatever the variations of temperature, humidity or wind, the great bell which has told the hours of many past generations tells the hours of the living present with the same voice and the same unvarying fidelity. It is when one climbs the long winding stair to where he can literally "see the wheels go round," that he realizes how this absolute uniformity, under every varying condition of the elements, is secured by works so immense and weights so ponderous that they fill his soul with awe as he studies them. The bell that "always" strikes the same note must have behind it a power unvarying, absolutely true, and adequate to produce the desired result.

It is not quite the same under the present regime, for Italy has turned over some of her royal palaces to the uses of the people, but in the older day one might see at Caserta, on the road from Naples to Rome, gardens which vied with the magnificence of Versailles. Here were orange groves laden with the golden fruit. Here were palms, stately as pillars of Greek temples. Here were glistening walls of verdant box; and camellias, white as ghosts; and roses, pink as shells newly gathered from the seas. It mattered little what the drouth which afflicted other portions of Campania might be, Caserta was always florescent, sweet with the breath of violets and bright with the flash of leaping fountains.

The secret of it was not far to seek. For looking to the east and upwards one might see plunging from the wooded hills behind the park, a cataract, white as milk and affluent as the Nile. This, his guide will tell him, comes from a mountain lake in the far-away hills, a lake which lies forever open to the shining sky, bended over by the great forest, fringed by violets, and mirroring in its placid depths the shadows of the eagles which swing on well-poised wings in the lapis-lazuli skies above it. Then he understands the magic of this paradise, fed as it is from perennial sources hid in the everlasting hills.

He who would have eternal freshness in his soul must draw his life from the very life of God. He who would always rejoice must find his spring of joy in sources which earthly suns never affect. He who would always rejoice must rejoice in age as well as in youth, in disappointment as in success, and under the shadow of death as truly as when life beats strongest in all the pulses of his frame.—Interior.

Some men move through life as a band of music moves down the street, singing out pleasure on every side through the air, to every one far and near that can listen.—Henry Ward Beecher.

Two of the Maine Congregational Conferences, which correspond to our District Associations, have established what the *Congregationalist* describes "a board of control to serve as a permanent body for purposes of general supervision." We suppose it is like the "permanent council" some Baptists established in New York City and have been urging other Baptists to adopt their plan.

As we have said before, the congregational form of church government will not work, and was never intended to work, except with converted members. If Baptists and Congregationalists "hanker after" a stronger church government, why in the name of common sense do they not adopt the Catholic? That is incontestably the strongest of all.

EDWARD CARPENTER has written much as to the "cure of civilization." He says: "My attack is on the thing that calls itself modern civilization, on the theory that you have only to build up comforts and intricacies round a man to make him happy. Progress, according to this theory, means the multiplication of props and aids and labour-saving appliances; it all ends in the production of effete creatures too weak to even interpret the consequences of their own blunders. Civilization is not the wrong thing, but the modern parody of it that has stolen its name is the thing one has to fight."

This high praise was given to a business man who recently died in Minneapolis: "He accepted no business enterprise which did not refract honesty, usefulness and productiveness. In his business code there was no chapter on how to get rich quick."

SECRETARY SHAW does not know as much about theology as he does about finance. He is quoted as saying, "The reason why more people are not in our churches as members is because they have not been asked." Asking a man to join the church does not regenerate him.

The Northern Presbyterians for a year have been working zealously at an "evangelistic campaign." They have said, "Go to. Now let us have a great revival." The evangelists they have employed have reported large numbers of converts. But they were unpleasantly surprised when the figures were published. There were 2,177 fewer additions than to their churches the year before. And the Sunday Schools reported an actual decrease of 10,347.

The reward of one duty is the power to fulfil another.—Jewish Saying.

QUESTIONS ANSWERED.

By Senex.

A brother wishes me to discuss the question of foot-washing as an ordinance. This is one of the perennial questions which I answer about once in two years. For new subscribers who have not read my previous answers come in contact with our Primitive brethren who practice foot-washing. And the incident at the last supper is of great interest, and God's children are all desirous of obeying all his commands.

Here are the chief reasons for thinking that the Lord did not intend that to be an ordinance, but only to teach his disciples to be ready to do for their brethren any act of kindness, no matter how humble, which they might need. The words which follow indicate that this was his object, "Verily, verily, I say unto you, the servant is not greater than his lord: neither is he that is sent greater than he that sent him."

Again it is plainly declared of baptism and the Lord's Supper, that they were for all times, and for all nations, ordinances to be observed till the end of the Gospel dispensation. "Go ye, therefore, and teach all nations baptizing them * * and, lo, I am with you always, even unto the end of the world." "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Nothing similar to this is said in regard to foot-washing.

There is no allusion in the Acts to any foot-washing as we should expect if it was an ordinance. And the only time it is mentioned in the Epistles is, to my mind, the most conclusive proof against its being an ordinance. It is said in regard to widows who were to be taken into the number, "if she have washed the saints' feet." It does not say, "if she have been baptized, if she have partaken of the Lord's Supper." Of course, she had done these things if she were a member of the church. Hence the foot-washing was not an ordinance to be taken for granted.

I am asked in regard to a brother who sells ice on Sunday and will make no acknowledgements to the church. The circumstances can be so different in regard to selling ice on Sunday that no general answer can be made. In the cities where hydrant water is used ice is in very many cases an absolute necessity. So many babies, for example, are raised on the bottle. Of a warm day their milk will sour if kept all day without ice. The child's health certainly, and probably its life, depends on the sweetness of the milk.

In the country or in the smaller towns ice may not be necessary for the babies dependent on the bottle, for there are spring-houses in which milk can be kept sweet, or wells and cisterns in which it can be hung. But there may be cases of typhoid fever where life depends on having a supply of ice.

Of course, every one who has the means ought to keep a refrigerator or ice-chest large enough to hold a sufficient amount of ice from Saturday till Monday morning. Many Christians do this. Some have ice brought late Saturday evening, others have enough put in on Saturday morning to supply them till Monday morning. But many of those in the cities whose babies will die if given sour milk have not the means to buy expensive refrigerators. Sometimes they can only roll the ice in a blanket. And many have ice-chests sufficient for all ordinary purposes, which can keep the ice till Monday. But a case of typhoid fever would make extra ice on Sunday absolutely necessary.

Thus it appears there are cases, and many of them, in the cities where ice must be furnished on Sunday, because, practically it is a medicine and a most im-

portant medicine. And an iceman cannot decide when called on for ice whether it is absolutely necessary. He cannot cross-question his customers and require them to sign affidavits that life depends on the ice.

Going along the streets one day I saw a sign in a druggist's window which delighted me. It said, "Nothing but medicine sold on Sunday." Druggists keep many other things, perfumes, soaps, combs, brushes, soda water, cosmetics, &c., &c. These things are not necessary. But in these days where doctors do not carry their own medicines but write prescriptions, to have places where medicine and surgical supplies can be obtained is absolutely necessary. As I have said above, ice is as much needed as any medicine.

The ones with whom the church ought to deal first are those members who are able to buy refrigerators large enough for two days' supply and who do not do it. Or those who could order an extra supply on Saturday evening and who do not. The beam must be pulled out of their eyes first—and then the mote from the iceman's eye. True Christians will not hesitate at a little trouble or any expense they can meet to reduce the work of others on Sunday to the least amount, leaving only works of necessity and mercy.

If I were that iceman I should hand in to the church a list of its members who take ice from me or from others on Sunday. I think such a course would be perfectly right and might rouse sluggish consciences. Of course, the brother ought to show a Christian spirit and not treat the church with defiance. He ought to try to get his customers to take as much ice on Saturday and as little on Sunday as possible. He ought to let them know how glad he would be to send his wagon around Saturday evening, and in every way show that he fears God and reverences His Sabbath.

Which Die In The Lord.

I attended the funeral yesterday of one of the saintliest men I have ever known. He was a living epistle. He reminded all who met him, from day to day, of that wonderful word-portrait of a true character and life which Paul gives us in the thirteenth chapter of First Corinthians. During the funeral service the thirteenth verse of the fourteenth chapter of Revelation was read, and my attention was arrested by the preposition "in." The voice from heaven said: "Blessed are the dead which die in the Lord." Why is death, "the king of terrors," a benediction to them? Because when dying they are in the Lord. They are in the arms of him who conquered death. He is fulfilling the promise that he gave to his disciples on the night of his betrayal: "I will come again and receive you unto myself." We do not see him in the death chamber, as they saw in that upper room; but he is really there in the omnipresence of his power and love. And hence the Bible speaks of death as falling asleep in Jesus.

Heathen, Moslems, and even some nominal Christians, believe that there are sacred places on the earth, and that he who dies in one of them is sure of going to heaven. But Jacob found the house of God and the gate of heaven in a lonely place. And so many a saint has realized the presence of his Saviour where the material surroundings were suggestive only of moral degradation. The indwelling is spiritual, and as the traveler takes his tent with him, and pitches it wherever he would, so the believer in Christ takes, by faith, his Redeemer and his Lord with him always, and no matter when or where the herald summons him to depart, he can commit his spirit to Jesus as Stephen did; he can feel that underneath him are the everlasting arms.

But if we would die in the Lord, we must live with and for him. We must be new creatures in Christ. (2 Cor. 5:17). Death often comes suddenly, so that there is no time to flee for refuge to him who has conquered our last enemy. Our only safety, then, is to walk with God, as Enoch did, and then we know that, when

the time of our departure comes, he will take us to himself. We are with him, we are his, and no one can pluck us out of his hand. On this blessedness of dying in the Lord, John Foster writes:

"I congratulate you and myself that life is passing fast away. What a superlatively grand and consoling idea is that of death! without this radiant idea, this delightful morning star, indicating that the luminary of eternity is going to rise, life would, to my view, darken into midnight-melancholy. Oh, the expectation of living here and living thus always, would be indeed a prospect of overwhelming despair! But thanks be to that fatal decree that dooms us to die! thanks to that gospel which opens the vision of an endless life! and thanks, above all, to that Saviour friend who has promised to conduct all the faithful through the sacred trance of death, into the scenes of paradise and everlasting delight!"

And John Bunyan says: "Let dissolution come when it will, it can do the Christian no harm: for it will be but a passage out of a prison into a palace; out of a sea of troubles into a haven of rest; out of a crowd of enemies to an innumerable company of true, loving, and faithful friends; out of shame, reproach, and contempt, into exceeding great and eternal glory."

Yes, all this, and far more than human language can express, is comprehended in these three monosyllables, "in the Lord." Jesus said: "If ye abide in me, . . . ye shall ask what ye will and it shall be done unto you." But Paul wrote that he "is able to do exceeding abundantly above all we ask or think." Elijah went to heaven in a chariot of fire, but we go in the Lord. Would not a child rather be carried into a royal palace in the arms of the king, than to ride to it in the most princely equipage? And must not all the angels and the glorified give a royal welcome to the humblest Christian whom Christ himself brings to the celestial home?—Yes, if we live in him here, and therefore die in him, we must abide in him, and even reign with him, forever and ever. The more I ponder those words, "in the Lord," the brighter glows within me the hope that is full of glory, and the surer I am that if "for me to live is Christ," to die will be gain.—C. E. B., in Herald and Presbyter.

An earnest Christian worker was once traveling on a train, when he seized an opportunity to walk around among the passengers and distribute a pocketful of tracts. One of the passengers refused, and taking a race-card out of his pocket, held it up, saying: "You see this? That's my religion."

"It is, my friend?"

"Yes," he replied.

"I suppose you have a good many of these cards?"

"Oh, yes; I have them pinned all over my mantel-piece."

"Well, then, go on and collect as many more as you can; pin them all around your room, and when the doctor tells you that you have only ten minutes to live, take them all down, count them over and see what your religion is worth."

They sat quiet, the one in silent prayer, the other in anxious thought. When the Christian man reached the station and had risen to leave the car, the man with the race-card said: "I say, you can give me one of those papers, if you will."—Ex.

A Japanese statesman, an ex-member of the Cabinet, recently said: "No matter how large an army or navy we have, unless we have righteousness at the foundation of our national existence, we shall fall short of success. I do not hesitate to say that we must rely upon religion for our highest welfare and when I look about me to see upon what religion we can best rely, I am convinced that the religion of Christ is the one most full of strength and promise for the nation."

When answering advertisements you will do us a favor and the advertisers also by mentioning this paper.

Standing Still.

Woe to the church that stands still. Alas for the individual Christian who does not grow in grace. Yet how few do actually grow in grace! We often think about it, and sometimes sing, "Lord, plant my feet in higher ground." But our feet remain planted on the low ground of worldliness, selfishness and indifference. We are content to stand still and not move out of our tracks. We are in danger not only of failure and defeat, but also of spiritual decay.

If the early Christians had been content to stand still after the day of Pentecost the history of their wonderful achievements would never have been written. Pentecost was not a final victory, but a preparation for a forward movement. The highest degree of sanctification and perfect love ever received on earth is not a final victory, but a preparation for a forward movement.

Go forward in the knowledge of the Word of God. There are depths of truth in the holy book which we shall not be able to fathom if we spend all our days in its study, but every new lesson is a gem worth more than any earthly treasure. Go forward in the service of God. Never before was the call to service so loud and strong. The fields are white to the harvest. Let the reapers enter in and gather sheaves. Go forward in efficiency. We ought to be better preachers than our predecessors were. But we are often told that we are not so good. We are not prepared to deny it. We should be better teachers of the young than our fathers were. We should be more successful evangelists than the early preachers were. We should win more souls than the ministers of any former generation ever did.

Christians should be better men and women and more efficient workers in the vineyard of the Lord than their ancestors were. Our family religion should be more intelligent, more beautiful, and more attractive than that of any former generation of Christians. We should be able to help the poor, the afflicted, the weak, and the lost more effectually than men and women ever did this work before.

The world is going forward. When we begin to think of the progress of men in worldly things during the past century we are bewildered. Not long ago men crossed the sea in slowly moving sailing vessels, but now we go over the Atlantic by steam in a few days. So we have improved the mode of travel on land, modes of communication, of printing, and methods of teaching. In the art of war what amazing progress has been made! Shall men advance so rapidly in agriculture, in manufacturing, in printing, in travel, in communication, in fighting, and in everything that belongs to this world, and shall we as Christians stand still? Shall the church stand still? Shall the kingdom of God stand still? Shall religion be at a standstill?—N. Y. Advocate.

Disappointment, ailment or even the weather depresses us, and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say an unkind thing, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act! For wrong feeling is more infectious than wrong doing; especially the various phases of ill-temper—gloominess, touchiness, discontent, irritability. Do we not know how catching these are?

Character is fed largely through the eye and ear. The thousand voices in nature of bird and insect and brook, the sighing of the wind through the trees, the scent of flower and meadow, the myriad tints in earth and sky, in ocean and forest, mountain and hill, are just as important for the development of a real man as the education he receives in the schools. If you take no beauty into your life through the eye or the ear, your nature will be hard, juiceless, unattractive.—Ex.

Does The New Man Sin?

Exposition of First John 3:9.

BY W. A. JARRELL, D.D.

What does John mean when he says: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God"? Sinless perfectionists, supported by Dr. Adam Clarke, say this passage teaches sinless perfection. Sufficient refutation of this is, the passage does not speak of some Christians who have not reached sinlessness, but it says, "whosoever is born of God"—all Christians sin not; and sinless perfectionists hold that only the "sanctified" are sinless. Not only this, but that they "can sin" and can sin so as not only to lose their "sanctification," but so as to fall from grace and be finally lost. To this it is worthy of being said, if this passage teaches sinlessness, inasmuch as falling from grace is sin, it teaches the final preservation and perseverance of all saints. Dismissing the passage as teaching sinless perfection, I pass to notice that the meaning that the "new nature cannot sin," consequently the Christian does not sin, but only his flesh or body sins. Is this the meaning of the passage? Let us see what this interpretation involves:

1. Inasmuch as the body or flesh is matter, and matter only, this interpretation involves the position that matter is a moral creature. This is gnosticism, a heresy that wrought much evil in the early Christian centuries.

2. That matter is morally accountable!

3. That matter, for its sinning, must be sent to hell! As the body of man is of the same material as that of the earth and of the lower animals, that earth and the lower animals are morally accountable creatures, bound for heaven or hell! Seventy-five per cent. of our bodies being water, the other of iron, lime, etc., think of water, iron, lime, etc. being moral creatures morally accountable destined for heaven or for hell!

4. The position involves there being two whole and distinct moral beings in man!

5. That these two moral beings are so wholly independent of each other that there are two morally accountables in the same man!

6. That one of these moral beings is a child of God while the other is a child of the devil!

7. That one of these moral beings is in the kingdom of God while the other is in the kingdom of the devil!

8. That, in the mission of man, notwithstanding the radical different moral creatures, these two beings are indispensable to each other on earth!

9. That, finally, one of these beings goes to heaven and the other to hell!

10. That, as the regenerate soul is so independent of the body as not to sin, whatever the body does, it need not—cannot—repent of, cannot be accountable for what the body does!

11. That the regenerate soul (the new nature is, here, practically as well as really, equivalent to the soul) is beyond the need of the Lord's prayer, that provides for confession of sin and prayer for forgiveness!

12. That the regenerate soul has no need of ever being cleansed from sin!

13. That, as the new nature cannot sin, it is beyond the need of the Saviour's command to "watch and pray" against temptation!

14. This is sinless perfection beyond what is taught by moderate adherents of that doctrine.

15. Inasmuch as this interpretation involves the foregoing, and is self-evidently false and a delusion, it involves the basest antinomianism and consequent immorality.

16. It is a species of materialism. The New Revised Encyclopedic Dictionary says: "Materialism is a function of matter." Epicurus differed from Democritus in ascribing to the atoms a certain power of individual or arbitrary self-determination." In making the body sin this is exactly Epicureanism, materialism-infidelity, the germ of all immorality.

17. This interpretation makes the Bible contradict itself. Throughout the whole Bible the Christian is represented as often sinning. The new nature is a part of the Christian. See 1 Kings 8:46; Job 25:5, 6; 9:20, 21; Prov. 20:6, 9; 16:2; 21:2; Eccl. 7:20; Isa. 64:6; 1 Peter 5:8, 9; Jas. 5:16; Gal. 6:1-3; Rom. 7:14-25; Mark 10:18; Matt. 6:12; Luke 18:9-14; Heb. 12:5, 6; Psa. 32:5; Jas. 3:2; Philip. 3:4-16. In fact, in this very Epistle John speaking of professed Christians as well as of others, says: "If we say we have no sin we deceive ourselves and the truth is not in us" (1 John 1:8). While the Bible is utterly without so much as an intimation of man being two moral creatures in one, and one sinning while the other does not sin, sometimes a learned "orthodox" theologian and commentary make very absurd statements. The passage under consideration is so wholly without so much as a shadow of the doctrine that the nature cannot sin, that I know of no one in these branches of Biblical learning who has stumbled into the absurd and dangerous doctrine that the new creature "cannot sin." This passage is so often erroneously interpreted I will thank other papers to copy this article.

Having seen that John does not teach sinlessness of the new nature, I pass to see what he does mean when he says, "Whosoever is born of God doth not commit sin."

1. To know what a writer means in passages of doubtful signification it is necessary to know the object he had in view in writing. Without taking room for citations, suffice it to say that Smith's Unabridged Dictionary, Adam Clarke, the Comprehensive Commentary, scholars and the Epistle itself show that one of its main objects

is to teach that Christianity is a righteous life as well as a doctrine.

2. Works of darkness and works of righteousness in the Epistle. By comparing Rom. 7:5; 13:12; Gal. 5:11; Eph. 4:19; 5:11; and Col. 1:13 as to works of darkness with Matt. 3:10; Rom. 12:1-3; 6:21, 22; Gal. 5:22; Eph. 5:9; Phil. 4:17; Acts 26:20; Tit. 1:16; Jas. 2:17; 1 John 1:6; 2:3, 4, as to works of righteousness, it will readily be seen that to be a Christian, while in this world not absolutely perfect, means a course of life that is radically different from that of being a child of the devil. Commenting on 1 John 5:19, Bengel forcibly says: "We are from God, and we abide in God; but the world is from the wicked one and lies wholly in the wicked one. German bleibt liegen, lies motionless, by means of idolatry, blindness, deceit, violence, lasciviousness, impiety, and all wickedness, in the evil one destitute both of life from God and of understanding."

3. Interpreted in the light of the radically different lives of the saved and the lost and of the object of the Epistle, when John says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God," he means that the new life, from the divine seed, insures itself a life that cannot be, as a course of life, a life of darkness. As Bengel, commenting on chapter 3 and verse 9 of this Epistle remarks, "There remaineth the seed of God, that is, the word, with its peculiar efficacy (1 Pet. 1:23; Jas. 1:18); although sin often endeavors to overthrow the regenerate by a furious attack. . . . The regenerate man does not sin: he proposes to himself, as far as possible, a life free from sin; nor does he spontaneously give himself up to sin. And if, at any time, contrary to the purpose of his mind, he shall have offended, he neither rushes headlong into sin, nor does he continue in it; but having acknowledged his error, he immediately returns in haste to his former course as soon as, and as far as, he is able. Like the magnetic needle, which always points to the north pole, is easily turned aside from this direction, but always re-seeks the pole." That John means he cannot sin as a course of life, is evident, first, from this being the teaching of the whole Bible. Second, from the object of the Epistle being, together with teaching doctrine, to point out the Christian life as a course and a habit, one of right living. Third, from the Greek present tense, and especially the present participle (see Winer's N. T. Gram. pp. 267, 341, and Buttman's N. T. Gram. p. 276) in verses 4, 6, 7, 8, 9, 10, 14, 15 of chapter 3 and verse 8 of chapter 4 indicating, not isolated or exceptional acts, but a regular course of life. The room for this article not permitting me to examine these Greek grammatical expressions, I recommend that the reader who reads Greek examine them for himself carefully. Fourth, from the word rendered in our Common Version "commiteth" in verses 4 and 8 of chapter 3 in it correctly rendered "doeth" in verse 7 and in the three verses in the Revised Version. As Thayer's N. T. Lexicon remarks, the word rendered here "commiteth" or "doeth" indicates doing as a course and a habit of life (see Lex. on ποιο). Fifth, from verse 8 of chapter 3 on this subject, illustrating life as not isolated and exceptional acts, but as a course of life. In this verse John illustrates his meaning by the words, "He that commiteth sin is of the devil; for the devil sinneth from the beginning"—that is, a sinner's life is not made of isolated and exceptional acts of sin, but it is like that of the devil whose life "from the beginning" is a course or habit of sin. Such a course, John says, instead of being possible for a Christian, demonstrates that he who lives it is "of the devil."

Finally, before having examined commentaries, from the Common English Version, years ago, I gave the passage this interpretation. On a critical examination of the passage, finding it clearly meaning what I had thought its meaning, I was impressed with the Holy Spirit leading into "all truth." I was, therefore, the happier to find myself standing in this interpretation with Matthew Henry, Doddridge, McKnight, Scott, Bloomfield, Horne, Grotius, Rosenmuller—with all, I believe, reliable interpreters. See also Harless' Ethics, p. 237. In the language of Bloomfield: "The best commentators are agreed that habitual, wilful, flagitious sin is meant" by John when he says, "Whosoever is born of God cannot sin."

Dallas, Texas.

What could be more appropriate or helpful than to rear some kind of memorial in our personal history at every point where we have won a great moral or spiritual victory? Why let the battlefields of the soul go unmarked and uncelebrated? He who conquers evil, let him raise a column there for a remembrance—do some lasting service to another, join some worthy institution, buy a good book and write his name and some mark of thanksgiving, with the date, on the fly-leaf—anything to recall and perpetuate the joy, the glory, the inspiration, of that day of victory. It will help him in many another day when the battle line is forming and a new struggle impends.

Much good work has been hindered by such anxiety to do better as deters one from promptly doing one's best. When we so set our hearts on doing well that practically we do nothing, we are paralyzed not by humility but by pride. If in such a temper we succeeded in making our light to shine, it would shine not in glorification of our Father, but of ourselves.—C. G. Rosetti.

Prayers and Plasters.

BY REV. O. P. EACHES, D.D.

Isaiah the prophet was a genius. He was in himself a poet of large mold, a preacher of righteousness, applying God's moral laws to the common affairs of life, a statesman of the Gladstone type, a wise leader of his people. He was both a forthteller and a foreteller. So fine are his writings considered simply as literature that Matthew Arnold, a professor of poetry, compiled a reader for the public schools of England from the Prophecy of Isaiah. Arnold was not sure of the existence of a personal God, but he recognized the literary power of Isaiah. Isaiah was on terms of fellowship with God—that made his piety and invested him with a courage that knew not the meaning of fear. He laughed at the threats of Sennacherib and was the pillar on which Hezekiah and Judah leaned. He came to Hezekiah with the warning and the message that he must die (Isa. 23:1). Hezekiah prayed, and there came a lengthened life of fifteen years. What saved Hezekiah from the impending death?

One answer is, his prayer and his earnest entreaty saved him. Had he not prayed, he must straightway have died. Without doubt this is a true answer. His prayer was the agency through which came a blessing. Men may speculate on the philosophy of prayer, and there are problems hard to make clear before the intellect, but it remains true that prayer is that agency which does things, which brings things to pass.

Another answer is: It was God who saved Hezekiah.—Back of and above all agencies and laws is a personal God—a God of love, wisdom, power, who can listen to man in his distress and help him. It was God who drove death away, gave power to nature and lengthened his life. Blessed is that man who sees in these laws and forces the force of God himself. The Hebrew saw God everywhere; it was God who came into personal touch with Hezekiah.

A third answer, equally true, is: It was the plaster of figs recommended by Isaiah, that saved him. "And Isaiah had said, Let them take a cake of figs and lay it for a plaster upon the boil and he shall recover" (Isa. 38:21).

Isaiah lived among the stars in his high thoughts—he dealt in prophecies concerning great peoples—but he lived on the earth also, recognizing the leading agencies stored up in nature. He would send a man to God in supplication—that is piety and reason. He would equally send him to the healing remedies that God had made. It is a practical atheism not to pray, to ignore God. It is a real dishonor to God not to make use also of remedies that God himself has made in nature. If Isaiah had been a man of one-sided spirituality he would have relied on prayer alone. If he had been a poor materialist he would have sneered at prayer as an active power in the world.

But Isaiah was a man of balanced piety—he took a personal God, prayer and the plaster of figs all into account. Mrs. Eddy has no kinship with Isaiah. She would have told Hezekiah that his ailment was simply a disordered mind. Christian Science would have made no plaster. A twentieth-century, one-sided Faith (Christ would not have given the advice to Hezekiah that Isaiah gave. He would have looked at the boil and sent Hezekiah to a prayer meeting alone. Isaiah believed in God and believed in the use of means—means that God himself had established. He did not look at God's purpose to lengthen Hezekiah's life as a self-executing purpose—a purpose that swept everything before it in the manner of a cyclone. Isaiah's plaster of figs was one agency through which God's purpose came to fulfillment.

Isaiah was a genius in mental endowments, a man who dealt in inspired and inspiring thoughts; he was also what Bacon calls a man of roundabout good judgment. If a great spiritual awakening comes to our country, a spiritual outburst such as a century has not seen, it will come from God. It will also come from the blessing of God upon very common and simple agencies—a blessing upon the work and progress of ordinary men and women. The supernatural and the natural lie side by side; we cannot tell where one ends and the other begins.—Examiner.

There is glory for the time to come. A great many people seem to forget that the best is before us. Dr. Bonar once said that everything before the true believer is "glorious." This thought took hold on my soul, wrote Moody, and I began to look the matter up and see what I could find in Scripture that was glorious hereafter.

I found that the kingdom we are going to inherit is glorious; our crown is to be a "crown of glory"; the city we are going to inhabit is the city of the glorified; the songs we are going to sing are the songs of the glorified; our rest is to be "glorious"; the country to which we are going is to be full of "the glory of God and of the Lamb."

There are many who are always looking on the backward path and mourning over the troubles through which they have passed; they keep lugging up the cares and anxieties they have been called on to bear, and are forever looking under the burdens and cares of life when we have such glorious prospects before us?

He is the effectively present deity. He is God continually in the midst of men and touching their daily lives. He is the God of perennial and daily aspiration, the Comforter to whom we look in the most pressing needs of comfort which all our common life. He is the God of continual contact with mankind. The doctrine of the Holy Ghost is a continual protest against every recurring tendency to separate God from the current world.—Phillips Brooks.

..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.

It is seldom that a single number of the magazine contains so much material likely to arouse discussion and lead to conclusions of importance as the September number of the *Atlantic*. President H. S. Pritchett considers the momentous question which is now so much discussed in academic centres, "Shall the University Become a Business Corporation?" W. S. Rossiter of the Census Bureau discusses "The Problem of Federal Printing," pointing out the conspicuous costliness and waste of the printing that is now done by the government, with some brief suggestions for reform. In the first of two papers upon "President Roosevelt's Railway Policy," William Z. Ripley discusses "The Problem" with an incisiveness that should interest every American citizen. In his notable series of papers upon "The Tenth Decade of the United States," Wm. G. Brown comes in the September installment to the discussion of "Lincoln's Policy of Mercy." The literary and discursive essays are no less attractive. Col. Thomas W. Higginson, in "History in Easy Lessons," is at his best. Miss Agnes Ripplier's "Marriage Vows" is one of the best in her delightful series of Convent Sketches, while Martha B. Dunn's whimsical discourse upon "Education" is in the vein which has been so pleasing to *Atlantic* readers in the past. "Ultimate Questions," the concluding number in a series of posthumous papers by the late Lafcadio Hearn, will be of exceptional interest to lovers and students of that extraordinary genius. Lovers of poetry will find much to interest them in the number. A remarkable paper upon "A Theory of Poetry," left in manuscript by the Southern poet, Timrod, is printed for the first time.

The *Delineator* for September has the following contents: "Personal Talks with 'The Delineator Family,'" The Editor; Fashions in New York, Helen Berkeley-Loyd; Dress and Gossip of Paris (illustrated), Edouard La Fontaine; Dress Fabrics, Trimmings and Accessories; Millinery for Early Autumn; Styles of the Month; The Dream of Dreams (a story), Cornelia A. Pratt; Safe Foods and How to Get Them, Mary H. Abel; At Spinster Farm (Part II.), Helen M. Winslow; Romances of Summer Resorts: Concluding Paper—Perth Amboy and Staten Island (illustrated), Weymer J. Mills; The Lucky Piece (serial story), Albert B. Paine; Little Sketches of Travel (VI.), Mabel P. Haskell; After Maizie's Marriage (a story), Elizabeth McCracken; The Collector's Manual VII.—English Pottery and Porcelain (illustrated), N. Hudson Moore; Famous Hymns of the World IX.—"Nearer, My God, to Thee" (illustrated by Paul J. Meylan), Allan Sutherland; The Rights of the Child Sixth Paper—In the Nursery, Dr. G. P. Murray; Modern House Building No. 9—"The Arches" (illustrated), Alice M. Kellogg. Published by the Butterick Publishing Company, at the Butterick Building, New York.

Although the August edition of *The Century* was largely increased to meet the anticipated demand for the magazine containing Rudyard Kipling's "An Habitation Enforced," the edition was virtually exhausted in less than a fortnight from the date of issue. Within a week the main office of the American News Co. had not a copy left; and the publishers have not sufficient reserve supply to meet the demands coming from the news companies throughout the country.

In a recent sermon Dr. C. H. Parkhurst made these timely remarks: "It is rather a dubious commentary on our current ways of thinking and estimating, that when we ask how much a man is worth we are not thinking about his own worth at all, but about the worth of the things that he lugs around with him. Yet by the Bible standard, the worth of a man is not calculated by the number of his things, but by the amount of his ability to get along without things; that is, by the amount of his internal endowment. I remember with a sadness that has continued to this hour the last interview I had with an old friend many years ago, whose millions ran up into the figures, and whose life and a long life at that, had been spent in the steady pursuit of dollars. With tears coursing down his pallid cheeks he said to me, 'And what have I now to show for it all?' The horror of it was unspeakable. He was not a bad man. He was not addicted to vices of any kind. He was no thief—and his money, it is said, was all of it honest money. But his soul was empty—a clean soul, perhaps, but nothing in it. In his soul was no music, but the echo of the days that were gone. He had few friends with whom he could confer or commune, and he couldn't commune with himself—there was desperately little to commune with. His estate was worth a great deal, but he himself was worth very little. While outwardly a multi-millionaire, inwardly he was insolvent."

As you grow ready for it, somewhere or other you will find what is needful for you in a book or a friend, or, best of all, in your own thoughts—the Eternal Thought speaking to your thought.—George MacDonald.

Sunday-School Lesson

SUNDAY, SEPT. 17.

DANIEL IN BABYLON.

Dan. 1:8-20.

Motto-Text.—"Daniel purposed in his heart that he would not defile himself."—Dan. 1:8.

Nebuchadnezzar had ordered that boys from among the princes' families of the nations he had conquered should be trained in the learning of the Chaldeans. These boys were chosen from among the families of the great, and on account of their own beauty, intelligence and health. Four sons of Jewish parents were found who came up to the high standard of the haughty king. These boys were the flower of their race.

"And Daniel purposed in his heart that he would not defile himself with the portion of the king's meat."—Here was a boy, a prisoner and a slave, in the hands of earth's greatest conqueror, an absolute monarch. He had been chosen out for honour and kindness. He resolved deliberately to refuse the kindness of the king. Because God had forbidden the Jews from eating things offered to idols, and things ceremonially unclean, and Daniel honoured and feared God supremely.

Not only did the king's table furnish such things as were forbidden, but the method of killing even the clean animals was such that the blood was not removed as the law of Moses required (Deut. 12:23-25). The wine was all consecrated to the heathen gods by having libations poured out at the beginning of the feast. Thus the only thing which they could eat from the king's table, without violating the law of God, were the vegetables.

Think how many plausible reasons these captive boys, unsupported by the presence and the example and teaching of older Jews, could have given for quietly eating and drinking what was sent them from the king's table. They were absolutely in his power. There was necessity laid on them to eat—preachers and members who travel on Sunday can make note of this. The command was not intended to apply in this strange country and in these circumstances. There was no excuse ever offered for violating God's commands which these boys might not have made. Let their brave devotion to God shame us out of these excuses. For none of us can ever have one tith the excuses they could have found.

"He requested of the prince of the eunuchs."—Whose name was Ashpenaz. The high chamberlain of the court who had charge of the

eunuchs. Daniel went to him first, as was fitting, that he might not get the steward into trouble. "Now God had brought Daniel into favour and tender love with the prince of the eunuchs."—Did you ever think that the love which others have for you is God's gift? And did you ever thank him for it? Daniel was a boy probably—according to the customs of the court—thirteen years old at that time, of exceptional beauty, intelligence, grace, courtesy, high breeding. But he attributes the love of Ashpenaz to God's grace.

"I fear my lord the king."—It is evident that Ashpenaz is entirely willing to grant his request, if only he can do it safely. If Daniel and his friends seemed less beautiful and healthful than the boys from the other conquered nations, Nebuchadnezzar would inquire into the reason of it. The king had absolute power and would have even this high officer beheaded without delay. "Nebuchadnezzar was not a man to take liberties with." Ashpenaz' answer showed Daniel his entire willingness to grant his request, if only no bad results followed. Hence Daniel was at perfect liberty to make the request which he did of the steward, who had charge of himself and his companions.

"Then said Daniel to Melzar."—Melzar is not a proper name, but means the steward. It was the duty of this officer to see to the finding of the boys. "Proce thy servants, I beseech thee, ten days."—There could be no possible danger in trying the experiment at first for so short a time. The boys were not to stand before the king for three years. Any slight injury to their looks which could happen in ten days would have passed away long before Nebuchadnezzar could see them. Daniel was not only courteous, but also thoughtful and reasonable in his requests.

"And let them give us pulse to eat."—For the sake of obeying the law of Moses these boys, with every delicacy conceivable in their reach, confined themselves to vegetables. For these were not consecrated to heathen gods nor was blood left in them. Water they could have which had not been devoted to idols in libation.

"Then let our countenances be looked upon before thee."—He is not afraid of the result of the experiment. This simple diet, in that hot climate was more wholesome for boys than the rich food from the king's table. But that was not Daniel's reason for asking for it. His sole reason was the glory of God. He did not know enough of physiology at that age to know what the natural physical effects of diet would be. But he had faith in God. God and God's commands were all in all to him.

And how God honoured and loved him. He is called by the angel Gabriel "Greatly beloved," which means greatly beloved by God. And while he was yet young God showed in what esteem He held Daniel by his words spoken through the prophet Ezekiel in the fourteenth chapter. Had ever man higher words spoken of him? Noah and Job were great men long since dead, and this young and living Daniel is classed by the Almighty with them.

"So he consented to them in this matter."—Melzar as well as Ashpenaz, was charmed by these noble boys. Besides the request was a reasonable one. Still many

men, from mere hatred of principle, would have tried to prevent these boys serving their God in their own way.

"And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."—God aided the young boys in their efforts to obey Him. They were more healthy and more beautiful than ever. Ten days might not have been long enough for a full test, but it was long enough to make Melzar willing to continue it.

"As for these four children, God gave them knowledge and skill in all learning and wisdom."—God gave. God always and everywhere is Daniel's one thought. This Daniel was as self-forgetful as he was great. In science, in astronomy, in literature, the Chaldeans were the foremost of the nations; and, as in the case of Moses, God made the heathen train this great statesman in all their learning. Yet unlike smaller men since, all the learning in the world did not shake in the slightest their fear of God and their reverence for His Word.

"And Daniel had understanding in all visions and dreams."—God made his revelations through dreams and visions, and Daniel was inspired to understand them. There is great resemblance in character and power between Daniel and Joseph.

After three years the boys were presented to the king, as he had ordered. There seems to have been only four Hebrews among them, but how great the number from among other peoples there is no knowing. The four Hebrew boys, now in their seventeenth year, were found superior in all respects. "Them that honor me I will honor." "Therefore stood they before the king."—This does not refer to their first appearance. They had continual access to him, were among his leading officers.

"He found them ten times better than all the magicians and astrologers that were in all his realm."—"The magicians were the learned class, the scribes, the priestly class. The astrologers, reasoners from the stars, were the scientific men, versed in magic and occult science."

CHANGING CHURCHES.

When the new preacher comes to his pulpit it seems to affect the entire church for a renewal of spiritual life. His sermons are "excellent," "inspiring," "thoughtful," etc. The membership rejoices in the fact that it thinks it has secured the man who will do great things. This joy shows itself in many ways, attendance at the services, generous support, etc. After a lapse of time, differing according to the locality, the spasm of enthusiasm begins to wear off. The preacher's face is familiar; his messages have the same true sound; he is "their" pastor now; he will be in his pulpit as usual; and then other things seem to demand attention, so that it will not hurt to miss just one service. But this one service is soon multiplied and the number of times the pastor is forced to preach to an empty pew is greatly increased. Then comes a feeling that the pastor does not "draw" as he formerly did; he is losing his power; something is wrong somewhere.

When a church reports an increased attendance of its mem-

bers because a new preacher has taken the field, does it not reflect upon the faithfulness of that church? Does it not say that it has been faithful to men, rather than to the Master? And when the report says the financial condition is so much improved; does it not really say that the members of the church are willing to pay as long as they are enthusiastic over the preacher, and not because they are a part of the Master's kingdom, having its interests at heart? Is not "improved financial conditions" an admission of former negligence?

It is not an infrequent occurrence that a church has been carrying a heavy mortgage for years, and thus has not been able to close the financial year free of debt. The pastor labors hard to lift this burden; he plans and pleads; the church falls in line; and after years of sacrifice the mortgage is burned. The pastor now feels that his labor has been rewarded; he is called to another field; he goes. The pastor that follows him has a comparatively easy time; finances are in good shape. Why? Because of the training and self-sacrifice of the previous years. Who was responsible for the "excellent financial condition"?

To offend the church changes in the very essential particulars. Loyalty to the pastor is as indispensable after he is settled as it was when he was getting settled. Familiarity should not breed negligence. It may be that some churches are more satisfied with "flowery" sermons than with

QUEST THE DEMON

A Tossel with Coffee.

There is something fairly demoniacal in the way coffee sometimes wreaks its fiendish malice on those who use it.

A lady writing from Calif. says, "My husband and I, both lovers of coffee, suffered for some time from a very annoying form of nervousness, accompanied by most frightful headaches. In my own case there was eventually developed some sort of affection of the nerves leading from the spine to the head.

"I was unable to hold my head up straight, the tension of the nerves drew it to one side, causing me the most intense pain. We got no relief from medicine, and were puzzled as to what caused the trouble, till a friend suggested that possibly the coffee we drank had something to do with it, and advised that we quit it and try Postum Coffee.

"We followed his advice, and from the day that we began to use Postum we both began to improve, and in a very short time both of us were entirely relieved. The nerves became steady once more, the headaches ceased, the muscles in the back of my neck, my head straightened up and the dreadful pain that had so punished me while I used the old kind of coffee vanished.

"We have never resumed the use of the old coffee, but relish our Postum every day as well as we did the former beverage. And we are delighted to find that we can give it freely to our children also, something we never dared to do with the old kind of coffee." Name given by Postum Co., Battle Creek, Mich.

Postum Coffee contains absolutely no drugs of any kind, but relieves the coffee drinker from the old drug poison.

There's a reason.

BANKING BY MAIL

is safe and convenient. Mail your deposits to us and receive

3 per cent. interest and Share Net Earnings.....

No conservative bank can do more. Write for Booklet, giving directors, stockholders, rules, regulations and other valuable information about banking.

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Only Mutual Savings Bank in the South. Capital, \$250,000.00.

"fruit" sermons, and hence become dissatisfied when the pastor gives the latter kind. But he can only do this after he gets acquainted with his people; and he does this because he is a true pastor, giving the best food to those under his care. It is a strange coincidence that as soon as the enthusiasm for the pastor cools, the financial support likewise becomes weak and soon dies.—Standard.

MERCER Y. M. C. A.

While the attention of Georgia Baptists is being directed to the advantages of their preparatory schools and colleges, allow us to raise the banner of one of the most potent factors in the college life of Mercer.

Fathers sending their sons to Mercer can give them no better advice than to ally themselves with the Y. M. C. A., which stands for the spiritual development of the students at Mercer. Through the untiring efforts of our beloved and lamented President, P. D. Pollock, we have been blessed with comfortable and commodious quarters in "Selman Hall," which is devoted exclusively to the work of the "Young Men's Christian Association."

A committee will meet trains to welcome incoming students, at Selman Hall they will be aided in securing places. We expect to make the Y. M. C. A. the bureau of aid and information, the center of attraction both religiously and socially.

Selman Hall is supplied with reading room, reception room, infirmary, toilet and committee room, in connection with large auditorium, open throughout the day, devotional service every evening and special service on Friday evenings.

We had three representatives at the Southern Students' Conference in Asheville, N. C., in June. Bible and mission study classes will be organized and conducted during term. Handbook of information issued.

A cordial invitation to new students, a hearty welcome to former students returning, and a hand of Christian greeting to all. Become an active member at the very beginning and make the best of your college course.

Very sincerely yours,
W. T. SMITH,
President Mercer, Y. M. C. A.
Mercer University, Macon, Ga.

Let us not live fretful lives. God will never stretch the line of our duty beyond the measure of our strength. We ought to live with the grace of the flowers, with the joy of the birds, with the freedom of wind and wave. Without question this is God's ideal of human life.—W. L. Watkinson.

Catarrh

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

It is a discharge from the mucous membrane when kept in a state of inflammation by an impure, commonly scrofulous, condition of the blood.

Hood's Sarsaparilla

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

EDITORIAL CORRESPONDENCE.

The climax of the Yellowstone Park is the Canyon. This indeed beggars description. The Canyon begins at the Upper Falls (110 feet), but opens in its glory below the Lower Falls (310 feet). Niagara has a fall of 164 feet, though the Niagara is a much larger river. To call this canyon "gorgeous" is to say nothing; since the word gorgeous means like a gorge, and here is a mighty and a glorious gorge. To say it is like a gorge, therefore, is to say nothing.

The brilliant coloring of this canyon is not exaggerated in the pictures. Under the bright sunlight these colors are splendidly vivid. We go from point to point and gaze with increasing interest and awe. The rugged grandeur is unsurpassed. There is nothing in Europe like it. Yonder rises a beautiful spire, like a cathedral, jutting up from the abyss, and on its top is an eagle's nest with two eaglets sitting patiently. One place they call "Inspiration Point," but that name might be given to every point whence one views the awful chasm. The Yellowstone river rushing over the rocks at the bottom looks like a silver ribbon. You stand and gaze at the scene surpassingly beautiful and awefully sublime, till you are "lost in wonder, love and praise."

There is a trail at the bottom of the Canyon, and for a dollar a guide will pilot you down. We did not make the descent. In the forests around the Canyon are wild bear and deer. Since these are not allowed to be molested, they get used to seeing people and so are not afraid. About a quarter of a mile from each hotel the garbage is deposited; and here, toward the close of the day, the bears come and eat. Seats, at a convenient distance, are arranged for visitors, and we go out to see the bears. It is interesting to watch them. We saw a mother bear come down with two cubs. While they were feeding a big he-bear appeared slowly descending the hill. The little bears caught a glimpse of him and ran frantically away to a tree which they seemed about to climb, their mother following them. She caressed them a little and then slowly returned to the garbage pile and resumed her eating, keeping her face toward the he-bear on the hillside, where he had stopped. Slowly he advanced, whereupon she growled and started after him as if for battle. To the surprise of us all, he turned and ran up the hill. She stopped and he sat on his haunches, while she stood growling, and seeming to order him not to come any nearer. Then she quietly went back to her cubs, and after consulting them she led them away by another route. When they were gone the big he-bear came down to his supper. Some of us expressed surprise that the he-bear should thus run from the she-bear. Whereupon a married man suggested that she was probably the he-bear's wife, and another married man expressed his assent. Thus it seems the bears also have their family troubles.

In the Park you run on camping parties ever and anon, and there are many good camping places. Campers are allowed to use the dead and fallen trees for fuel or other purposes, but they

must not touch the standing timber. The Government cares for the Park and the roads are supposed to be smooth and free from dust. We got a good many sound jolts, however, and plenty of dust. The night we stayed at the Lake Hotel there was a heavy thunder shower. Next morning we found the road muddy and heavy. Driving on we presently overtook a sprinkler watering this already wet and muddy road. Some distance ahead we found plenty of dust and there was no sprinkler in sight.

The Yellowstone Park is a reservation of 3,225 square miles, owned and controlled by the United States for the benefit of the public. The hotels and stages are owned by a company and they are run during the season beginning in June and ending in September. Our Park tickets cost \$49.50 each, from Ogden back to Ogden, including stage fare and hotel fare, except at Monida, which added \$2.50 more—making the cost of the trip \$52.

Those who enter the Park on the North, via Gardiner, have a railroad almost to the entrance of the Park, and so they do not have a 65 mile ride, such as we had from Monida. Dr. Talmage praised this Monida route, and his praise is published in the circulars. Since he is dead we cannot call on him for an explanation; and we do not know how long a time passed between his going this route and his death. It is said that a railroad will soon be built to the Western side of the Park. Would that it had been built before we took our trip.

The railroad excursion tickets to the Pacific Coast are objects of interest, and the interest is kept up all the way. Our tickets were some five feet long. They have not yet, however, adopted any fixed ratio between the length of your ticket and the length of your trip. That may come in due time, however. Then the "red-tape" about your ticket keeps up your interest. You must get your ticket "validated" by presenting it to the proper man behind the proper counter, letting him tinker at it, with pen and punch and paste, you paying him 50 cts. Then at each place you stop over, you must at once deposit your ticket at the right place, which you can find after going to several wrong places. When you are ready to resume your journey, you must go to this place and get your ticket back, with such changes as those in charge have seen fit to make. At each place you sign your name afresh for the purpose of identification. Then on the trains they have you sign your name in blank books presented to you. You are not allowed to have possession of your ticket either on the train or while stopping over the railroad officials do not know what you might do with it if you had a chance.

By all means get an excursion ticket. Though you get a reduced rate, you have opportunity to earn the difference in running to and from the various offices and in other things. Then, too, you are brought into such pleasant contact with so many railroad agents who impress you with their great importance and with their great kindness in taking any notice of you. I am speaking, let it be remembered, of California. Outside of California, and beyond the range of the railroad

monopoly, I found the railroad men, as a rule, courteous and obliging.

Respectfully yours,
T. T. EATON.
Silver Plume, Col., Aug. 16.

BAPTIST ASSOCIATION.

The seventy-ninth session of this body convened with Glenn's Creek church, Washington county, about half way between Springfield and Harrodsburg. The body was organized by the election of Bren. J. Waller Abbott, Moderator, and I. H. Hawkins clerk. The attendance the first day was estimated at 1,500. Rev. R. L. Baker was present and made a fine impression. Baptist Association is paying half of his salary as missionary in Pike county, and it seems to have a fine effect. Last year the Association gave to all missions \$179.99; this year they have given \$433. Of this amount Pastor G. W. Green's church, Lawrenceburg, gave \$163. Rev. H. P. Hackett is the pastor at Glenn's Creek. The church was constituted five years ago with 27 members; now they have 90 and every one contributes to pastor's salary and church expenses.

Pastor Martin was an active member. The same is equally true of Pastors E. W. Summers and J. Mason.

The writer had as a companion going and returning, Rev. G. W. Green, the popular pastor of Lawrenceburg and Salvisa churches.

We greatly enjoyed the hospitality of Bro. T. H. Noel and family during our sojourn in the Glenn's Creek neighborhood.

H.
There is no duty we so much underate as the duty of being happy.—R. L. Stevenson.

NO DIFFERENCE

Old People Just as Happy as Young.

Age cannot wither nor custom stale the infinite variety of life.

When the right food makes one new each day there seems as much simple happiness when one is old as when young, but bounding health is the requisite and right food produces that.

A happy woman of 77 tells her experience:

"For three years," she says, "I was greatly troubled with a nervous affection of the stomach, which at last brought me to such a condition that I could neither eat nor sleep with any sort of comfort. I grew very despondent and felt that my hold on life was very uncertain. It was difficult for me to find food that I could digest. My doctor kept me on a diet of rice for a long time, but it did not seem to give me any strength.

"I am glad that I at last decided to try Grape-Nuts food, for it has done a wonderful work for me. Before I had used up the first package I began to take a new interest in life, and I rapidly increased in health and strength. My stomach has gained its normal tone and in the two years that Grape-Nuts has been my only food, I have not had a sick day. I am 77 years old and Grape-Nuts has restored to me the pleasure of living. I am sorry I did not begin sooner to use it. I cannot praise it too highly." Name given by Postum Co., Battle Creek, Mich.

There's a reason.
A 10 days trial is sufficient.

TIMES HAVE CHANGED.

"D. G. B. Cincinnati, O. Is not the practice of women preaching in churches contrary to Paul's prohibition (1. Cor. 14:34-40)?"

"The prohibition was given under circumstances very different from those now existing. In Corinth, at that time, only depraved women would take a part in a public meeting. The women of the Corinthian Church believed themselves to be emancipated from the customs of the time by the teaching of Christianity, and were inclined to make the most of their liberty."

Yes, they have been changing ever since the formation of man. God said to man—"But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." (Gen. 2:17). The devil said you shall not die. Man ate and died. We changed from the garden of Eden to fields of briars and thorns; from purity to impurity, from perfection to sin, from life to death. Was not this a sorrowful change? He did not believe God and there was a change. Cain offered a bloodless sacrifice and became angry, because God did not accept it, and spilt the blood of his brother. What a horrible change! (Gen. 4:3).

The Israelites were led out of Egypt by Moses. God raised him up for that purpose, and yet after all the signs and wonders that God wrought through him the people murmured and had to wander in the wilderness forty years for their unbelief. Wander until all of the men who came out of Egypt were dead, except the two just spies. (Num. 14:20-30). Even Moses was shut out of the Promised Land by their unbelief. What a change. God's plan was that one man should have one wife, but man's plan was that one man should have more than one wife, and this sin led David, that just man, to ruin another man's wife, and then have him slain. (II. Sam. 2). What a sinful change!

God chose the children of Israel to be his people. They chose to forsake him, and were carried off into captivity. Was not this a pitiful change?

God's plan was that his only begotten Son should come to this earth and set up His kingdom, not an earthly but a spiritual kingdom. Man's plan was that he should set up an earthly, and they crucified the Lamb of God, they who professed to be the servants of God. A change from light to darkness!

Christ says: "He that believeth and is baptized shall be saved." (Mark 16:16). Man says: baptized, sprinkled, or poured. The Bible says: "One Lord, one faith, one baptism." (Eph. 4:5). Man says many baptisms.

God says through the inspired writings of Paul: "Let your women keep silent in the churches." (I. Cor. 14:34). Man says: she ought not to keep silent in the church. Let her go forward. What a tremendous change! You see that it is a change from God's way to man's way. You will also notice that it brings trouble every time. It has brought much trouble into the world, and it always will bring trouble. Is it not true that a great many false teachings have come from women teachers? Dear brother, you who are urging the sisters forward, have you prayed over this sub-

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Louisville "Western Recorder." Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

ject? Does not God's word plainly forbid? Yes, you say, but times have changed. Didn't God know that times would change? When you say that do you not limit God's knowledge? You answer, Paul wrote that. But was it not inspired? I do not see how that agreement will hold; for it seems to me that it will do one of two things. It either limits God's knowledge or ceases to regard Paul writings as inspired. And if you limit God's knowledge down goes our trust, and if you can regard Paul writings as uninspired can you not cease to regard any of the Bible as inspired, and that means a lost world. If we can change a part of God's word to suit our times can we not change all of it? If we can change: "Let your women keep silent in the churches" to suit the times, and baptism to sprinkling or pouring, can we not change "Love your neighbor" to love yourself, and "love your enemy" to love your family, and "not forsaking the assembling of ourselves together" to out of date, and "Seek ye first the kingdom of God, and his righteousness" to seek ye worldly fame. Oh, brother it is a dangerous thing to play with God's truth! Shall we, because we are too lazy to do our work, urge the most beautiful of all God's terrestrial creatures to break his word and bring trouble upon the whole earth?

It may look unreasonable to us to do our way, but God says: "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord." Then we cannot trust our thoughts and ways; for they are contrary to God's. The only safe way is to follow God.

Let us not get in such a hurry that we must do evil that good may come. God can and often does bring good out of evil, but it never pays man to change God's way to suit his own little mind.

M. M. STRICKLAND.

You can unlock a man's whole life if you watch what words he uses most. We have each a small set of words which, though we are scarcely aware of it, we always work with, and which really express all that we mean by life or have found out of it.—Prof. Henry Drummond.

WHERE IS HE? Matt. 2:2.

BY REV. T. L. BAILEY.

Art thou seeking for the Saviour?
Hast thou seen the wondrous
star—
Shining out with untold splendor
Shedding light around, afar?
Has its beams illumina'd thy path-
way,
Showing where he may be
found?
Press then onward, falter never,
It will show thee solid ground.
Earthly hopes, hast thou for-
saken?
Earthly pleasures cast aside?
Craving for enduring riches—
Helps in which thou canst con-
fide—
Tho' at times thy feet may weary,
And thy resting places few;
Forward moving, look not back-
ward,
Keep the Star in constant view.

Our Pulpit.

THINGS SEEN AND UNSEEN.

BY REV. CHARLES BROWN.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4:17, 18.

"Our light affliction, which is but for the moment"—so our text begins, and we are disposed to say at once, "The value of such a sentiment as that depends largely on the experience of the man who gives expression to it. If I am to listen with patience or profit in the hour of my deepest disappointments to the man who discourses on the advantages and blessedness of trial, I must know that he knows something about it by experience."

So, when this inspired man comes and speaks in this airy way about affliction, calling it light and momentary, treating it as a negligible quantity in life, we begin to think of the circumstances out of which he speaks; and we see before us at once a seamed and scarred warrior, a bruised and battered wayfarer on the path of life, a man who has seen hardships such as few of us have ever dreamt of, who has carried his life in his hands for twenty years and more, a stranger to plenty and comfort, to rest and ease and honor. Ask him to tell you what he knows about affliction, and he answers in this letter. "Watchings, fastings, stripes, imprisonments, weariness, painfulness, hunger, thirst, cold, nakedness, perils on land and sea, perils of robbers, of the heathen, of mine own countrymen, of false brethren. Beside that which cometh upon me daily, the care of all the churches." There is scarcely a common sorrow that he has not known, and being an uncommon man, of exquisite sensitiveness; and almost innumerable points of contact with others, he knew many a sorrow to which common men were strangers, and he says, "Our light affliction"; ill-health, poverty, false friends, bitter foes, injustice, scorn, hatred, dishonour, disappointment, agony of soul—he knew them all, and he

calls them "Our light affliction which is for the moment."

This is the man for vexed and troubled souls to get near and listen to, and we are all troubled sooner or later. He has a secret to share. We ask, how does he arrive at this condition? How does he come to be almost in love with trouble, to see not only the lightness of it but the beneficence, the exceeding blessedness of it? And the answer is, it is mainly a matter of the line of vision. He sees what is unseen, what is hidden from the ordinary man. The real point is there; it is applicable not to trouble only, but to everything. "This thing is so," he says. "Affliction takes on this aspect and does this great and blessed work, while we look, and only while we look, not at the things that are seen, but at the things that are not seen."

This is the first lesson for us this morning, the lesson at once of our great duty and our great defect.

I. "We look not at the things that are seen," the things that are obvious, that everybody can see and dwell on. What are they? On the one hand everybody sees, or thinks he sees, the value of outward good, the advantages that the possession of money confers on men, the comforts it can procure, the conveniences, the pleasures, the privileges, the delights, the education, travel, the spacious and pleasant house, and much more. We can see the blessings of success, so that we envy the man whose pathway is prosperous, who has reached some eminence, and triumphed over hindering obstacles.

We can most of us see the value of leisure and ease, and in the midst of a pressure which at times seems too great to be sustained we sigh and long for it, and pray that some day it may come to us. These are the things that are obvious, and they are real. What we do not see is the peril that belongs to the possession of abundance, the danger to character which most certainly lurks in the well-lined nest, the possible weakening and deterioration in character through the entering in of self-regard, of social pride, of worldly display, of a feeling of superiority to others, of love of ease. The danger of the centre of the life being shifted from regard for the spiritual, to supreme regard to the physical. The unseen thing, about wealth and success—of leisure and ease is the danger that the more we have of them the less useful we shall be to the Church of Christ, the less sympathetic to great public causes, to the needy and suffering; the less we shall feel the constraint of duty and our deep indebtedness to men and to God; while the other unseen thing is the vast responsibility that is attached to possessions everywhere.

On the other hand, everybody sees and feels the disadvantage of poverty; we all see the distressing and seamy side of straitened means, continual struggle, the unrelieved grey monotony of the lot of the poor; the people who never behold sea or mountain, whose lives are spent and exhausted in the weary struggle for daily bread. And what makes the lot of the poor harder to bear is the low regard in which they are held. People flock around the successful man, everybody is glad to make any sort of claim to his friendship or acquaintance, but the poor, the unsuccessful, who

wants to know him? There is a shake of the head at the mention of his name, and a sort of slighting pity, which is sometimes the hardest thing to bear. "If I had been somebody grand," I read in a letter the other day, "he would have come to see me, but because I was poor it was inconvenient." It is very hard to be poor all one's life, and the hardest thing about it to some is the dishonour with which it is the fashion of these times to regard poverty. There is, doubtless, a poverty that may be slighted—that is due to idleness, to foolish and thriftless living, to a wasting of opportunities and substance; but there is a poverty that is clean and true, hard-working and honourable; and pitifully small are the souls who, having through favouring fortune just escaped it, dishonour the face of the men who are appointed to live therein. "We look at the things that are not seen," says Paul, and one cannot help feeling that he saw some beauty in poverty, some hidden glory in the lowly lot, some escape from peril, some greater chance for the development and discipline and ennobling of character. There are people taught of God and of experience whose eyes are open to this, who, having regard to character, see real advantage in the compulsion to live a simple and strenuous life. Our Lord, who is the supreme example of looking at the things that are not seen, not only lived a poor and bare life, but declared it to be easier for the poor than for the rich to enter into the Kingdom of God.

It is written on the pages of history that a good deal at least of the greatest work of the world has been done by men of poverty. Moses and Elijah, Paul and Luther, Bunyan and Carey, and a host of others, were men who had nothing and yet possessed all things.

Take another accompaniment of life that Paul was familiar with by experience, viz., suffering. Who does not dread it and pray to be kept from it? To how many is it the unsolved and insoluble problem, the blot on the fair face of the world, and almost the blot on God's government of things! How our hearts are moved as we think of the great army of sufferers in homes, hospitals, asylums to-day. Here is a man who saw and felt it, who seems to have caught on his great sensitive soul the undertone of pain that sighed and moaned wherever man was found. "We know that the whole creation groaneth and travaileth in pain together until now." If he had only seen the suffering he would have gone right over into unbelief, and might even have lost his reason; but he saw the unseen, what was assuredly being wrought in and for humanity by suffering, and he said of his own, "I glory in my infirmities"; he even longed for the pains of Christ, and he said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

And to come to the last thing, you know how men regard death, the shadow feared of man, waiting for us all by the wayside, that we dread to approach. Our unconquerable tendency is to regard death, save when it comes to old age, or to the relief of a sufferer, as a calamity, it is the one thing we put on mourning for. It would be cruel for one in my place to suggest that there is no calamity in death, from the point

of view of those who are left; that when a child or husband or wife is taken, there is no calamity. "When Jesus saw her He had compassion on her." His heart was moved to its depths by the grief of the widow whom death had robbed of her only son, and there was no rebuke of her tears. But it is still perfectly true that as long as we take up that attitude to death, we are looking at the things that are seen. And it is greatly to be feared that this aspect of death threatens to absorb the gaze of even Christian people. We have become uncertain in a worldly way of that which lies immediately beyond the shadow, far more uncertain than our fathers were. Paul's vision of the glory that lay beyond the veil was so clear, his assurance of being "at home with the Lord" was so firm, that he said, "Christ hath abolished death!" He cried triumphantly, "O death, where is thy sting? O grave, where is thy victory?" Perhaps above most things death was to him "the light affliction which was for the moment"; it was simply "to depart, and be with Christ, which was far better." What needs to be made quite clear and held as a reality in the mind is, that to him on whom it falls, and who is trusting and following Christ, death cannot be a calamity; whether it come in the morning, or the noontide, or the evening of life, blessed is that servant, and the words of the departing Lord might be put into the lips of His departing disciple: "If ye loved me ye would rejoice, because I go unto the Father."

II. The second great lesson to be learned is that the things on which we are disposed to fasten our gaze, so that we think them all-important, are temporal or temporary.

Wealth and poverty, sorrow and joy are temporary conditions; roughness or smoothness of the way is a passing phase, for the way will end; tribulation or ease, pain and pleasure are for the time only, and they come to an end. The hour will soon be here when the rich man will be rich no longer, nor the poor man poor; when both will be naked souls open to the just judgment of God. Experiences pass over the soul as summer and winter pass over the land. We never continue in one stay. But the point of the Apostle is that the temporary is working out the eternal; what we are doing and bearing, and the way we are doing and bearing it passes into us and becomes a permanent part of us.

For example, the work any one of us is doing just now may be irksome and burdensome and badly paid, but that work will pass; perhaps the chief thing we are thinking of is money or other reward that we shall receive for our work. The time will come when this last will make no difference at all to us. But the way in which we do our work, whether thoroughly conscientiously, or with slack and slovenly hand, makes its permanent mark on us. That is the thing, the unseen thing, that abides, and to which we have too little regard, but which is God's supreme care. If God caused pain, or even permitted it purposelessly in His universe, we might have reason to distrust and even to rebel. Suffering purposeless is hideous, but if, for the sake of making life fruitful, God causes and permits suffering, then I can understand,

and be patient and even joyful under it. It is not our pleasure that God is supremely concerned about, though we may well believe that He delights to see us happy. It is character, ripe, rich, beautiful; and it can never come without storm and tempest, cold and fierce heat.

Nor is it of themselves that God is thinking, when He calls men to suffer but of others; their suffering is temporal, the results are eternal. Professor Ramsay, in his valuable book on the seven churches in Asia, has given what to some of us is a new idea of the Apostle John in Patmos. We have thought of him as meditating in lonely exile; he has bidden us think of the old man working in the quarries, perhaps as our convicts work at Portland to-day, and with some undesirable companions. It may have been that his soul was cast down and bitter within him, and he thought that Christ had cast off His servant in his old age; but we know what came of the exile, the visions that will bless the Church of Christ as long as there is a church on earth. The probability is that Patmos, with all its horrors, was necessary to the visions. Patmos passed, it was temporal, the result is eternal. Later on another John, another of God's poor men, was cast into Bedford gaol. He has told us something of his experience in his "Grace Abounding," and we have all been touched by the picture of his parting with his blind daughter. Once again the imprisonment was probably necessary for the production of the immortal allegory. It passed with all its humiliation and discomfort, but the result will be eternal; for until the whole host of God is gathered within the Golden Gate, and after that, the visions that God gave His suffering servant will be cherished by the people for whose sake they were given.

What God did through these two great saints He has done through multitudes of others; through that which came and passed—calamity, persecution, injustice, suffering, He wrought blessings that permanently enrich the life of the world.

Much more might be said, but I content myself by remarking finally that—

III.—This Apostolic way of regarding things will give us the true value of things that are seen.

The man who realizes that business is the loom in which character is woven, that the way he does his daily work leaves its permanent mark on his permanent character, will not be the worse but the better, the more diligent and thorough for his point of view. The man who sees the transiency and the stewardship of wealth, its possibilities of evil and good, will be likely to master it, and so to get the utmost sweetness and service from it. The man who sees the temporary nature of poverty and the possibilities of a lowly lot will not be crushed, but will be patient and victorious. And last of all, the man who has a steady vision of God, of the life of immortal purity and bliss, and who has the consciousness that his present life is a discipline and training for that, will be brave and patient, taking whatever God sends with a fearless heart, and knowing that nothing can sever him from the love of God. My brethren, the great defect of most of us is that we are looking not at the

things that are unseen, but at the things that are seen. The temper of this present world is swaying us too much. Its gains and losses, its honour or scorn, its pleasures and pains are influencing us far too powerfully. There is nothing that we more need to-day than a vision of the things of the soul, the realization of our heavenly citizenship, a renewed and deepened conception of the inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God. The vision most of all of Him who is invisible. It is all growing faint and dim to many of us, and our lives are poor and shallow in consequence. May God renew it to us, open our eyes to the eternal realities, and give us to feel the power of the world to come.—Baptist Times and Freeman.

ACTS IN ARABIC.

BY GEO. VARDEN, D.D., LL.D.

A lately discovered and critically edited Arabic Version of the Acts of the Apostles and the seven Catholic Epistles, from an 8th or 9th century Ms. in the Convent of Saint Catharine on Mt. Sinai. With a Treatise on the Triune Nature of God, from the same codex. Edited by Margaret Dunlop Gibson, M. R. A. S., London, 1899.

Taking off my hat I stand uncovered and make my most graceful and profound bow to the woman who has wrought so learnedly, so persistently and so successfully in this remote and obscure field of sacred letters as to be able to lay on my study table a volume of such rare, ripe, rich fruit of high and praiseworthy endeavor. What delightful toil *ab initio quoad finem* must it have been to place this Arabic work before the eyes of the public. How few women, or men either for that, are sufficiently equipped even to meditate such an undertaking. Money, leisure, learning, pluck, all have to be laid under contribution, all are summarized in this volume of *Studia Sinaitica*.

The varied labor incident to such a learned enterprise must have been fascinating in order to have carried its author through the distant journeyings, the inspiring discovery, the charm of perusing the documents, taking the photographic impression, the tedious, minute copying of such a language as Arabic, the comparisons and corrections, the putting in type, the reading of proofs and much more that only the industrious author can possibly know. One's enthusiasm may well wax warm in the contemplation.

Some sentences from Mrs. Gibson's calm, modest account of these *Studia Sinaitica*, which are so singularly contrastive with the foregoing flushed sentences of mine in praise of her remarkable work, cannot fail to interest many of the Recorder's constituency. She writes:

The MS. from which I have edited this text of the Acts of the Apostles and the Seven Catholic Epistles, as well as the theological treatise which follows them, is numbered 154 in my Catalogue of the Arabic MSS. in the Convent of St. Catharine on Mt. Sinai. It was among the first dozen books which in 1893 the monks, in obedience to the directions of their Archbishop, brought to me out of a little closet at the foot of a staircase leading to a room then assigned to our work.

When the lamented Prof. Benly examined this MS. he became greatly interested in its style and appearance, and with the permission of the librarian, Father Galakton, he carried it to his tent and gave it to Mrs. Burkitt. She made a transcription of the Antilegomena, and, also I believe, of a portion of the Acts. My sister, Mrs. Lewis, photographed all the pages containing the Catholic Epistles, but only with partial success, as our dragoman flashed a magnesium light around our tent while we were changing the rolls and spoiled the results of a whole morning's work.

I am convinced that this is the most ancient specimen of Arabic calligraphy to be found in the library, and I therefore photographed all the Biblical part of the volume. Visiting the convent for the fourth time (1895), I carefully revised my transcription with the MS.

Mrs. Burkitt's transcription of the Antilegomena was edited by Dr. Merz, who published it in the *Zeitschrift fur Assyriologie*, adding copious notes. In a few words my reading differs from that of Mrs. Burkitt and Dr. Merz. I should hesitate to place my judgment in opposition to that of so distinguished a scholar as Dr. Merz were it not corroborated in nearly every case by the evidence of my photographs.

The MS. is on vellum, written according to its colophon by Moses the Monk. It consists of Acts 7:37 to the end of the seven Catholic Epistles. The style of calligraphy is very archaic, nearly resembling Kufic.

The Epistles follow, each in the usual order of Greek MSS., no sign of distinction being made between them, proving that the four Antilegomena were accepted as canonical by the early Arab Christians, perhaps also by some Syrian churches using the originals of this translation.

Since this Arabic document is only a translation of a translation, but little value can attach to it for textual criticism. Its basis was doubtless the Peshito Syriac. Though in vexed questions of criticism its voice is feeble, yet at the same time it confirms the general accuracy of the Greek text. Its slight departures from any critically edited Greek text consist now in the addition, now in the suppression and now in the change of a word, a phrase or a clause which do not affect the meaning of the record.

In chapter 7:38 (which is the second verse of this translation) *ekklesia* is followed by the adjunct "of the children of Israel." In verse 42 of same chapter, instead of "It is written in the book of the prophets," I find "It is written in the prophecy." In chapter 9:31 "All" is omitted, which does not even weaken the sense, and "God" is added—"The church of God in Judea and Galilee." In verse 38 is "apostles" for "disciples," while "desiring" is omitted. In verse 39 "all" and "coats" are wanting. In chapter 10:13 this Arabic version has "he heard a voice" instead of "there came a voice to him."

Though somewhat free, this Arabic translation discloses almost no theological or ecclesiastical bias, unless it be the rendering of the Greek noun *presbuteroi* by the Arabic word signifying *priests*. But enough is cited to explain and justify my remark about the value of this Arabic manuscript, so laboriously edited by Mrs. Gibson.

THE STRENGTH OF THE LORD GOD.

"I will go in the strength of the Lord God." David was an old man now, and his chequered earthly life drew near to its close. It was the time of reminiscence and contemplation, the time when "the lights are low," the twilight hour just before the dark and the deep, deep rest. He had left many things behind, this man. Like all who have come far on the road of life, he had left many things behind. But there was one thing he had not left behind—the holy habit of intimate confidence with his God. In all the world the Lord God was the Psalmist's nearest and dearest friend. The grand old man has been with God, and he is ready for all that may come. The simplicity and abandon of his faith are a marvel and a joy to look upon.

Is there heavy care? Is the throne threatened? Is life itself in peril? He makes his way to the silent place alone, and there his whole heart is unfolded before his God. "In thee, O Lord, do I put my trust: let me never be put to confusion. . . . Be thou my strong habitation whereunto I may continually resort: Thou hast given commandment to save me; for thou art my rock and my fortress."—When a man can calmly talk with God like that he is absolutely beyond the reach of harm; he is girt about and defended as by a belt of fire.

There is pathos also in the old king's pleading, for there are occasions of great loneliness now. "Cast me not off in the time of my old age; forsake me not when my strength faileth. O God, be not far from me." As a younger man he had kept pace with the strongest. The gallant heart, the daring faith, the stubborn endeavor had all been his at their best. In the prime of his manhood he had stood at the head of his hosts, first in valour, first in power. He had carried the dignity of kingship as to the manner born. Now he is old, and there is the chilling suspicion emphasised by the knowledge that he must soon step down from the throne and another reign in his stead. He was right and he was wrong. There were those who found it easy to forget a friend and leader when he had borne their burdens and grown old and ill beneath their weight; those who were loyal to mere might and splendour, and did not see sterling worth under the disguise of years and weariness. But there were others, as the records reveal, who loved him for himself, who simply could not desert him. But it is in the sadness of things human to dwell with the shadowed convictions, and thereby miss much of the real joys that remain.

Yet, even so, see how the bold granite character of the old king stands forth like a cliff that fronts the sea. He comes forth from prayer, and there is a great calm distinguishing his bearing. His speech is the speech of a soul in strong repose, of "struggling, but unstaggering faith": "I will go in the strength of the Lord God."—The Baptist.

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It happened during the first years of his ministry, when he was rector of a Philadelphia church. The parish matters, social and financial, were in a bad way, and straightening them out was slow work. He was distinctly discouraged one day, when, having gone to New York on business, he stopped to look at the Brooklyn bridge, then building. A man covered with dirt was working on the abutments. "That's pretty dirty work you are engaged in," said the bishop. "Well, yes," answered the laborer; "but, somehow, we don't think of the dirt, but of the beauty which is to come out of our work." Said Bishop Nicholson, "It was the lesson I needed, and I went back to Philadelphia better for it." It is a lesson many of us need in every department of human life.

Parents are not giving to their children the religious instruction which these children ought to receive from them. The Sabbath-school has been allowed to take the place of the instruction which

the children should receive in the home. The family altar is falling into disuse. The Bible is not read and studied in the home as it should be. Nor is it accorded its rightful place in our schools and institutions of higher learning. And, as a result and as an evidence of all this, there is a decrease in candidates for the Christian ministry.—Presbyterian Committee.

There is many a night in and around us, in which a dirge appears more natural than a joyous song. It is much if we can hold our peace with God in the dark hours; more if we can pray, but to sing songs, how much deeper the faith.... It is God who gives these songs; who else but he can give them? And what can he give higher than this? Blessed is he who, through faith, has learned to see in God his Maker, and in this Maker the Rock of his salvation.

When answering ads. mention the Western Recorder.

Editorial

We continue our comments on the recent World's Congress in London. One of the best things about it was that it furnished the occasion for a goodly number of our churches to give their pastors a fine trip, which they greatly enjoyed. It also brought together Baptists from different parts of the world—made them acquainted. These brethren will be more interested in the work in the different countries since they know some of the workers in those countries.

The Congress sermon by Dr. A. H. Strong, was able, though it was not popular, many of the congregation leaving during the preaching. This sermon contains many good things and some objectionable things, of which mention has been made in these columns. Some of our American papers published an expurgated edition of that sermon, with the objectionable things left out. Would that they had been left out in the delivery of the sermon. Dr. Strong did not manifest any interest in the Congress beyond preaching the sermon. The very next day he was on his way back to America.

Some of the Americans did not relish the autocratic powers of the chairman. No one was allowed to speak until he had sent up his name to the chair with a statement of his attainments and qualifications to speak, and until the chair had passed favorably on the application. We would like very much to see some of the cards the brethren who sought to speak sent up. Each card contained the writer's estimate of himself. We wish those cards were published. They would make "mighty interesting reading."

The Congress, as a body, had no voice whatever, in regard to who should be chosen its officers, and the members had no liberty except the liberty to go out. We wonder if the "Alliance" is to be run along that line. It is a straining of words to call such an organization "Baptist."

One of the most interesting characters of the Congress was Baron Uiskiull, of Russia, who told of the sacrifices Baptists of that country made for their faith. The public embracing of the Russian and Japanese delegations was a dramatic incident. It was a prelude to the coming together of the Plenipotentiaries of Russia and Japan in Portsmouth.

The Congress as a body paid their respects to King Edward, sending him a special message. Yet, curiously enough, they made not the slightest reference to the wrongs the Baptists of Great Britain suffer from the oppression of the government, especially from the infamous education act. Then was a fine opportunity to put in a word in behalf of their oppressed British brethren—but the word was not spoken. During the sessions a good deal was said in speeches along that line, but we have not heard of any deliverance of the Congress on that point, and they were silent on the subject when they addressed the King. We supposed this was one of the main objects of holding the Congress in London.

The ritualistic features of the Congress were a surprise and a shock to many of the messengers. Those features should be eliminated, if the Congress, in any form, is to continue.

The unveiling of the statue of Charles H. Spurgeon was a much heralded part of the programme, but it was unfortunate in many ways. The Rev. Thomas Spurgeon, the son and successor of the great preacher, was conspicuously absent on the occasion. Indeed he held aloof from the Congress, except that he consented for the sermon of Dr. Strong to be in the Tabernacle, and he was induced to look in on the Congress once. The strict Baptists of England and Wales held aloof from this Congress, whose leaders were those whom Charles H. Spurgeon refused to fellowship. In the Down-Grade controversy Spurgeon stood up heroically for the old doctrines of grace. He stood squarely for the substitutionary doctrine of the atonement and for the plenary inspiration of the Bible. When antagonistic views largely took possession of the Baptist Union, Spurgeon withdrew and others with him. Whereupon the Union passed a resolution of censure upon him. Not long ago it was proposed that this resolution be rescinded; but the Union refused to do so, and, as a sop to the friends of Spurgeon, they passed resolutions complimenting the great preacher, deciding to erect a statue to his memory. This was not satisfactory to his family and friends—of course, it was not. Indeed the statement has been published that the British Baptists who were prominent in the Congress, were those who deny the orthodox doctrine of the atonement, and hold the Unitarian view.

We suppose the overwhelming majority of the brethren who went from America hold with Spurgeon on the atonement and on inspiration, and yet on arriving in London they were lined up in opposition to him. Speaking of this the *Journal and Messenger* says: "To emphasize this 'down grade' a member of the Baptist Union who had gone far astray was promoted to a prominent office, and finally Dr. Clifford, who was then a leader in the 'down grade' movement, was made president of the Union; all these things in the face of Mr. Spurgeon's protests and to his great discomfiture. He came to regard it as a personal affront, and, as a consequence, he withdrew from the Union, and had no connection with it the rest of his life. It was said that so deep was his feeling on the subject that he wept when his protests were disregarded. But when the Congress was projected those in the front were the same men who had so wounded the great preacher and pastor. Thomas Spurgeon and his brother Charles, could have no sympathy with those who had so antagonized the truths dear to their father. They could not overlook the slight respect shown to his memory. American Baptists always, during his life, professed to be the admiring friends of C. H. Spurgeon; but now they were willing to ignore his memory and seek affiliation with those with whom he could not affiliate while living. And now, when they have got home and turn about to look over the work of the Congress, they are remembering with no little shame, the slight they have done the memory of the noblest champion of evangelical faith who has lived within a century." In regard to what good this Congress has done, and will do,

we have heard a variety of opinions. One brother says the Congress awoke the Baptists to "world consciousness"—whatever that may mean. We will watch to see how much more conscious of the world the brethren attending the Congress are than are the rest of us.

Another brother declares that henceforth the Baptists will think "imperially." We hope they will not think along the lines of imperialism.

There is much more we might say of this "World's Congress," but this must suffice for the present.

EVERYBODY rejoices over the return of peace between Japan and Russia. And President Roosevelt has attained a world popularity because of his part in bringing to pass this result. Japan's demands at first were excessive, and she did well to abate them. Russia had been defeated, she had not been conquered, and hence should not have been treated as Germany did France when Paris was in German hands. Had the war continued and Japanese successes continued, the utmost Japan could have hoped for was to capture Vladivostock and to take the Russian Pacific coast. It were preposterous for Japan to think of marching on St. Petersburg. Japan has gained all she went to war for, and Russia has correspondingly lost. There is now to be a readjustment in the far East, and what will come of it remains to be seen. Japan is dominant there, though Russia will remain a factor. British, German and French, as well as American interests, need to be looked after and safeguarded. China is asserting herself under Japanese influence, more and more, and she will demand more and more consideration. Then China is studying military science, and intends that the Chinese shall become as good soldiers as the Japanese now are. When this comes to pass something will happen.

The papers tell us that President Roosevelt will follow up his work in securing peace between Russia and Japan, and will endeavor to prevent wars between other nations. If the Hague Arbitration Court should be so modified that all national disputes should be decided there, the only need of military armament would be to compel acquiescence in the decisions of the courts, and so the nations could practically disarm, and so be relieved of the heavy burdens of these armaments. Let us all pray for God's blessing on this and all other efforts to establish universal peace.

It is not enough that the fighting ceases. The armaments must be given up. The prophecy is that the spear shall be beaten into the plough share. It is not enough that the spear be held armless; it must be turned to peaceful uses. Let the battleships be put to carrying grain and fast cruisers be used for sending missionaries.

Some time since a touching little incident in Dr. Blakie's life went the rounds of the papers. A boy in his class-room called on to recite held the book in his left hand. Blakie spoke to him sharply, ordering him to take the book in his right hand. With tears in his eyes the boy held up the stump of his arm saying, "I hae nae right hand."

The students hissed the teach-

er. Dr. Blakie went down to the boy, put his arm around him and said: "Forgive me, my boy. I didn't know," and standing so, turned to his students, thanked them for showing by their hisses that he was teaching a class of gentlemen. No wonder Blakie was as much loved as a teacher as he was honoured for his great scholarship.

Dr. Beckley in the *Independent* tells us something more of this boy, and all who read the touching story will be glad to hear something further of him. His name was Geggie, and when four years old he was caught in a threshing machine and lost his righthand. When his mother caught him up she prayed to God to make him a preacher.

When Geggie was attending the University in Edinburg, Major Whittle came there, and by his preaching Geggie was converted. Some years afterwards he came a stranger to Boston, and went to the Clarendon Street church on Sunday to hear Dr. Gordon preach. In the sermon Dr. Gordon told the story of Blakie and his student who had no right hand.

After the services were over, Mr. Geggie went up to Dr. Gordon showed his arm and told him he was that maimed student. Immediately Dr. Gordon called the congregation to their seats, carried the young man into the pulpit and told his story. From being a stranger in a strange land he found himself in the midst of warm-hearted friends. Mr. Geggie is now the pastor of a church in Truro.

Whoever else may doubt the loving special Providence of God, this young preacher never will.

MANY books could be filled with the remarkable incidents which happened in the great Welsh revival. One of these occurred in Rhondda and was told by a correspondent of the *London Baptist*.

A Sunday School class of young men belonging to the Baptist church went out every night to bring the outcasts in the streets into the meetings. One night they stood in the square of Rhondda pleading with sinners to repent. As they were doing so a noted blasphemer of the town rushed into their midst, looked up at the sky which was dark with clouds, shook his fist at the heavens and said, "If there is a God, let Him now strike me dead."

Suddenly there was a vivid flash of lightning from the clouds which struck the ground close to his feet. The pious young men were awed by the flash. The blasphemer was half paralyzed and was taken with a shivering he could not control.

He was penitent and apologized to the young Christians, and he and they are praying for God's forgiveness of his sins. The correspondent wrote some days after the event and the man still continued to shiver. We should like to hear of his finding peace in believing.

There was no miracle there. God did not change the law of the natural world. It was not a lightning bolt out of a clear sky, but from a heavy cloud from which lightning was to be expected. But that the bolt followed his blasphemous words and struck close to his feet convinced all that it was God's direct answer to his challenge. A merciful answer for his life was not taken, at it

could so easily have been. A most merciful answer if it leads him to salvation as we have every reason to hope, for he was praying for the forgiveness of his sins and the godly young men were praying for him.

Editorial Varieties

Dr. Mullins is represented in the papers as saying that in the coming reconstruction of theology the basis will not be rationalism, or naturalism, or deism, or pantheism, but the starting point will be Christian experience. While Christian experience has a relation to theology and makes its contribution to theology, yet what is based on human experience, of any or of every kind, is anthropology, rather than theology. We take it Dr. Mullins means simply that while the beginning will be with Christian experience, the basis will be far wider and the contents far larger.

The papers tell of a woman who recently killed herself, leaving a note in which she requested that her picture be put in the papers. That is one way to get your picture published. We would not, however, be understood as making a practical suggestion to such brethren as desire to have their pictures in the papers.

Lord Mexborough of England has quit the Church of England (Episcopalian) and joined the Buddhists. Yet he has the power to select pastors for several Episcopalian churches in England. Lord Stratford did the same, though he was a Mohammedan and was buried with Moslem rites. Think of a Buddhist and of a Mohammedan choosing pastors for Christian (!) churches! Yet this is one of the beauties of having a union of church and state.

Mr. John D. Rockefeller is reported as saying that he has helped a great many young men and women through college, and not one of them ever called upon him afterward to thank him.

Dr. Edward Everett Hale proposes that if others will take care of all the poverty and distress in Boston caused by strong drink, the church of which he is pastor will take care of all the rest. Now let the friends of the liquor traffic respond to this challenge.

The writer had a pleasant visit last week to the Breckinridge Association at Cloverport. Pastor Lewis asked to be relieved of preaching the annual sermon, because he was pastor of Cloverport and the writer was called on for that service. Bro. M. P. Compton was elected Moderator and Bro. C. M. Payne, Clerk. Bro. Willett will furnish our readers notes of the meeting. Our church in Cloverport has fine material in it, and Pastor Lewis is doing under God, a blessed work. The *WESTERN RECORDER* fared handsomely. Without a dissenting vote the Association gave this paper an exclusive endorsement.

We heartily congratulate the good people of Bath county on banishing drinking saloons. The county has just gone "dry" by a handsome vote.

Dr. J. B. Moody called to see us on his way to Martin, Tenn., where he goes to teach the Bible in the Hall-Moody Institute. He is a clear and a profound thinker and is "mighty in the Scriptures."

Dr. Henson says: "I'll wear myself out preaching the evidences of Christianity; and some cross grained representative of Christianity will spoil it all in ten minutes after I am done."

The Rev. H. L. McMurry at the recent meeting of the Tates' Creek Association publicly stated that brethren of that body were not satisfied with the State Board of Missions. Dr. W. P. Harvey, a member of the Board, was present, and promptly denied the existence of any such dissatisfaction. He called on any one present who was dissatisfied with the Board to stand up. Not one arose. Thus it appeared that the Rev. H. L. McMurry had all the dissatisfaction in his own bosom, and he was not a member of Tates' Creek Association. Never in its history did the State Board do better work than now, and it would do much more if the brethren would increase their contributions. Secretary Bow is a martyr of energy and efficiency.

AMONG THE Churches.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: Shiloh; O Fools. Three additions by letter.

Broadway—Pastor Jones: The tie that binds; Blessed are the peacemakers: One by letter.

Chestnut St.—Pastor Weaver: Church prosperity; Impudent hypocrite.

East—Pastor Wilson: Yearning of the Spirit; Why become a Christian? Five by letter, one baptized.

McFerran Memorial—Bro. J. N. Prestridge: Born of the flesh and of the Spirit.

Twenty Second and Walnut—Brother J. J. Reeve: Triumphant life; Pistures of salvation. One by letter, two for baptism, five baptized. Bro. M. P. Hunt accepts the call to this church.

Clifton—Pastor Foster: Need of revival; Hindrances to prayer. One by letter.

Franklin St.—Pastor Jenkins: Brotherly love; Passing of the harvest. This was his farewell. He has done a gracious work. We profoundly regret losing him, and we most heartily commend him to the brethren of Missouri. Two for baptism, one restored. 563 additions during the seven years of Bro. Jenkins' pastorate.

German.—Pastor Janzen: God's promise of new growth; Best at last.

Highland.—Pastor Dawes: Soul winning; European ruins. Two by letter.

Immanuel.—Pastor Watts: Turning the world upside down.

Parkland.—Pastor Taylor: Practicing God's presence; Bro. Yarborough: Sure victory.

Portland Ave.—No report.

Southgate St.—Bro. Bayles: Value of Christ; True mastery. Bro. J. H. Snow is to aid in a meeting beginning next week.

Third Ave.—Pastor Ransom: Stirring up the gift of God; Power by the Holy Spirit.

Twenty-sixth and Market—Pastor Reed: Answer to prayer; Condemnation.

East Mead—Pastor Greathouse: Father, into thy hand I commit my spirit; It is finished. Two by letter, two by relation. Pastor closed his first year's work with a fine record.

Hazelwood—Pastor Althoff: Prayer; Bro. J. G. Bow: Way to Emmaus.

Ormsby Ave.—Pastor Gillon: Spiritual life; Development of Christianity.

Highland Park—Pastor McDaniel: Why Jesus came; Now is the day of salvation. Meeting begins in two weeks. Bro. Gillon aiding.

Hope Mission.—Pastor Bruce: Fine state of spirituality. Two hundred and eighty-nine in the Workhouse heard Bro. Bruce. So there were 264 in jail.

Elizabethtown—Pastor Brengle: Secret discipline; Respectable sinners. One for baptism.

Smithfield—Pastor Underwood: God's power; An immortal deed.

Pastor Jones was chosen President of the Pastors' Conference, Pastor Reed Vice President, and Pastor Greathouse Secretary. Pastors Foster, Wilson and Dawes were appointed the committee on programme.

THE STATE.

Pastor Kimble at Hill Grove was sided in a meeting by Bro. J. P. Jenkins. Twelve for baptism and two by letter.

Pastor H. B. Jones writes: "A great meeting at Mt. Carmel church lasting for two weeks. Twenty-one received into the church Sunday morning September 3rd. The pastor did all the preaching."

Bro. A. R. Willett writes: "We have just closed a two-weeks' meeting with East Hickman church. This is a historic church, having celebrated its centennial thirteen years ago. Many noble ministers have been her pastors and many men of God have wrought and died in her membership. To-day some of the choicest of God's heritage are nobly bearing the mantle laid down by those who have preceded them to the other world. This church has one of the most beautiful auditoriums I have ever seen. Bro. W. W. Williams, of Leitchfield, did the preaching to the delight of all. He is a sweet-spirited man socially, a natural born sermonizer and a fine preacher. He is fearless in the presentation of the truth, eminently practical and always clinging to the power of the Spirit of God. There were 13 additions to the church, 3 by letter and 10 by baptism. Let us ever give God the glory."

Pastor G. D. Spillman, of Todd's Point, has returned from a two weeks' meeting in Vernon county, Mo., where he held his first pastorate. There were 31 conversions with 29 additions.

Pastor J. S. Gatton writes: "We have just closed a most excellent meeting with the Friendship church, Taylor county. I have seldom witnessed such triumphs of grace in the conviction and conversion of sinners as were seen in this meeting. Pastor J. P. Scroggs, of Columbia, was with us and greatly endeared himself to the community by his indefatigable labors. There were 14 bright conversions and 11 additions to the church by experience and baptism. The church was greatly revived and strengthened. 'Bless the Lord, O my soul.'"

Pastor C. T. Roberts writes: "Well I have just closed a 12 days' meeting with Olive Branch church. Eleven additions by baptism, 3 stand for baptism. During my pastorate of almost two years we have had 54 by baptism. I resign this church to accept the pastorate of Poplar Ridge church."

Bro. B. Davis, church clerk writes from Sadieville: "The Sadieville church has just closed a two weeks' meeting, held by their late pastor Bro. I. W. Manly, assisted by Bro. J. T. Betts, with a noble success—16 additions, 10 by baptism, 4 by letter and 2 by restoration. Bro. Manly will begin a year's work for us the first Sunday in September. He is well thought of by the church and community, and we believe he will make us a good pastor."

Bro. T. P. Edwards writes from Portwood: "I closed a meeting at Chestnut Stand church, Friday night with 51 additions. Some came back to the church and had their names re-enrolled in a new place in the church book and agreed to have regular preaching. They had not had any church business done up for five or six years until I went to them, and God revived the church. Seventeen backsliders were reclaimed and 11 for baptism making a total of 22 during the meeting."

OTHER STATES.

Bro. Jno. A. Held writes from Tyler, Texas: "Have closed an eight days' meeting with that splendid pastor, L. W. Duke, at Swan, Texas. The Lord graciously blessed the meeting in saving between 50 and 60 souls; over 40 of these joined the church and a goodly number will join soon. The pastor, Bro. Duke, baptized 35 at one time at midnight—moonlight. Great crowd witnessed the baptizing. Bless God! the old Gospel still has power to save sinners and attract crowds. The Recorder is good, better, best!!!"

At Woodland, Tenn., a good meeting was held resulting in 16 received for baptism and 3 by letter.

The new church constituted at Blue Mountain, Miss., has been named "Lowery Memorial" in honor of the late Gen. M. P. Lowery.

In the meeting at the East End church, Pensacola, Fla., 16 were baptized and many backsliders reclaimed.

Fifty-three additions to the High Springs church, Fla., one result of Dr. McCall's meeting there.

Meeting at Round Lick, Tenn., resulted in 13 additions.

Pastor Reed, Antioch, Tenn., is rejoicing? 27 received by experience and baptism, among them a man 74 years of age and about a dozen young men.

At Woodland, Tenn., the meeting closed with 17 approved for baptism and 3 received by letter.

The church at Ebenezer, Dooly county, Ga., held a good meeting resulting in 14 additions, 11 by baptism.

The meeting at Alcona Mountain church, Ga., closed with 14 added to the church roll, 2 by letter, 11 baptized and one restored.

Pastor J. W. McWhorter, Freeman's Creek church, Farmington, Ga., closed a good meeting with 16 additions by experience and baptism and 1 by restoration.

A successful meeting with the Young church at Rhine, Ga., resulted in 21 being added to the church, 14 coming by experience of grace.

POSITIVE CURE FOR RHEUMATISM. Mark H. Jackson, whose advertisement appears in this issue, tells how he was cured of this painful disease. He is ready and willing to send a free sample of the remedy that cured him to any reader who will write him. If any of the Western Recorder readers suffer with rheumatism, it will only cost a stamp to try Mr. Jackson's remedy.

ENCAMPMENT OF KENTUCKY BAPTIST YOUNG PEOPLE.

The Executive Committee of the B. Y. P. U. have made arrangements with the management of the Seven Hills Chautauqua at Owensboro, Ky., for an encampment of Baptist Young People on the Chautauqua grounds during the first four days of next year's Chautauqua. The encampment will be held about the beginning of August. A very attractive program is in course of preparation. Some of the most instructive and inspiring speakers among Kentucky Baptists will have a place in this program.

The Superintendent of the Chautauqua is also planning to bring to the Chautauqua during the encampment some of the most famous Baptist preachers in America.

The entire cost of the four days in Owensboro for those who live in tents on the Chautauqua grounds need not exceed \$5.00. This will include tent, cot and bedding, meals, and entrance fees. Reduced rates on the railroads will also be secured. The Executive Committee of the B. Y. P. U. have set their hearts on bringing together at least a thousand of our Kentucky Baptist young people during this encampment. It is hoped that pastors and leaders of Young Peoples Unions will inform themselves concerning the proposed encampment and lend their influence toward making it as helpful as possible. Our young people need to know each other better and to study under most favorable conditions how to make themselves more useful in building up the Kingdom of our Lord. A leaflet giving detailed information concerning the encampment is in course of preparation, and in the near future copies may be obtained from Rev. B. A. Dawes, D.D., Louisville, Ky., who is Chairman of the Executive Committee.

JOHN R. SAMPY.

DEAR RECORDER:

Dr. J. G. Bow was with us on the 20th of August, when we rededicated our church building, after lifting entirely our church debt of \$1,721, and preached three strong and very helpful sermons which we all greatly enjoyed. The neighbor pastors were present at the 2:30 o'clock service, which was the real dedicatory service. The sermon was preached by Dr. Bow, and helpful remarks were made by brethren A. Logan Vickera, pastor at Ludlow, Dr. C. W. Daniel, pastor of First church, Covington, Bro. Turner of Newport, and Bro. Beagle of Latonia.

An "obituary" of the debt was written, the mortgage burned by the deacons and the ashes bottled and presented to the pastor with the obituary, by R. L. Brown, one of the trustees.

We had no money to raise on the debt, so we put in the day on Missions and raised a neat little sum for people who are just recovering from the "strain". The choir rendered special and good music for the occasion, and altogether the service was very impressive and well attended, having more people than could be well seated.

The church changed their name from "Third Baptist" to "Immanuel Baptist" church of Covington, and was rededicated under the new name.

Fraternally, C. E. ANDREWS.

Rev. J. F. Vines, pastor Central Baptist church, Chattanooga, Tenn., called at our office while in the city. Two years since Bro. Vines resigned at Glendean and Clarendon to accept his present field. He is doing a fine work. Over 100 have been received by him into the fellowship of the church. He is in Kentucky to help Pastor D. B. Clapp, in a meeting at Glendean.

GREENVILLE, S. C.

Rev. W. E. Thayer will leave South Carolina this week for Winchester, Ky., to begin his work as pastor of the Baptist church in that town. Bro. Thayer is in all respects a fine man. He is a native of Charleston. His father, the late William Thayer, was for many years prominent in Baptist and business circles and highly esteemed throughout the State. Winchester's new pastor was educated in Charleston, Richmond College, and our Seminary in Louisville. He was until recently pastor at Rockhill, S. C., one of our most flourishing towns and the seat of the State College for young women. We regret very much to give up Bro. Thayer and his interesting family. Mrs. Thayer is from Greenville and comes from our best families. She is an intelligent and sympathetic pastor's assistant. They are in hearty accord and sympathy with all of our denominational interests. They will make friends wherever they are known. We cheerfully and heartily commend these cherished friends to the people of Kentucky and wish for them great usefulness and happiness in their new field. When they have finished their work in your State the Baptists of South Carolina will be glad to welcome them back home.

Yours fraternally, A. J. S. THOMAS.

[We cordially welcome Bro. and Mrs. Thayer to Kentucky. We knew and admired his father before him. He is not likely to finish his work in our State for a long time, if ever. He enters upon his work in Winchester under fine auspices. It is a splendid field in all respects. We look for blessed results from the coming of Pastor and Mrs. Thayer to our State. Ed.]

DEAR RECORDER:

In my journey, while stopping at Leitchfield, I learned that the pastor had resigned and the church is therefore pastorless but still at work, having recently put in fine memorial windows at a cost of nearly \$700. On either side nearest the rostrum are windows as memorials to former pastors, while the others are to living and dead members.

At Elizabethtown the pastor was away in a meeting and no service was upon the advertisement board, but at the request of some of the brethren "no" was erased and service at 11 a. m. was left. The rounds of "union" services was to close Sunday night, the M. E. pastor doing the preaching. Bro. Brengle is held in high esteem by his people and is declared to be one of the "best pastors" in the State. This is not written to suggest the stealing of Bro. Brengle, but that I may say a good word for a much loved school fellow. May God continue to bless this union. I am making my way to Ohio county Association. Long before this finds the readers its year's work will be history.

Truly, A. N. C.

DEAR RECORDER:

Enclosed find \$5.00 which will pay my subscription up to December. The only excuse I can offer for such culpable negligence is that I am so anxious to get the contents of the paper that I have not time to look at the label. I have never been used to paying for the Recorder; my father has, as far as I can remember, done that for me. This is the second payment I ever made. If I really needed any excuse for my delay I might manufacture this: the paper is really worth \$2.50, so I just waited in order to pay its full value.

Yours fraternally, J. L. PARTER.

Vandalia Mo.

Dr. L. O. Dawson retires from being associate editor of the Alabama Baptist. He did good work during his term of service. Editor Frank Willis Barnett will now be sole editor, and his ability in that line is widely recognized.

The Dalaney residence—Eighth and Broadway—a large and handsome building, has been secured for Woman's Missionary Training School, and will be occupied at the opening of the Seminary session.

DEAR RECORDER:

Following what seems to me the path of duty I have tendered my resignation as Field Secretary of the Southern Baptist Convention to accept the call to again become the pastor of Twenty-second and Walnut Street Baptist church, Louisville, Ky. I love the great work I am now in, and for many reasons regret to lay it down. However, it is with great joy that I face the pastorate, and that among the people where God so richly blest the labors of former years.

Yours, M. P. HURZ.

A CURE GIVEN BY ONE WHO HAD IT. In the Spring of 1888 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address: MARK H. JACKSON, 47 Adams St., Syracuse, N. Y. Mr. Jackson is responsible above statement. Trust, Pa.

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RESOLUTIONS OF RESPECT. Whereas: Our beloved pastor, Rev. J. E. Johnson, has resigned the care of our church and is about to take his leave of us: Therefore be it resolved, That as pastor for three years he has greatly endeared himself to us and we part with him with a degree of sadness hard to explain in words. His earnest and faithful labors in our midst have not only endeared him to us as a church, but also to our entire community, who feel grieved to part with him and his excellent and faithful wife, who shares his labors and cares. Resolved further: That we recommend him to our Texas brethren as an able, earnest, faithful minister of the gospel, who will not shun to declare the whole counsel of God and to use his best endeavors to promote the cause of our Lord Jesus Christ among young men. The foregoing resolutions were presented by J. P. Bozarth at the closing service of our brother and were unanimously adopted by the La Grange, Ky., Baptist church, and ordered to be published in the WESTERN RECORDER and Texas Baptist Standard. 1 t.

WITH IMPURE DRINKING WATER. Use Horford's Acid Phosphate. Destroys the germs of typhoid and other fevers. Makes a refreshing and cooling summer drink. We were deeply pained to learn of the death of Dr. A. C. Barron at the home of his daughter, Mrs. W. C. Graves, at Somerset, Va. He was stricken with paralysis and died after two days. He was a man of noble spirit and earnest consecration. For nine years past he was pastor at Charlotte, N. C. He leaves a noble record. We tender our condolence to the bereaved.

DEAR RECORDER: Will you please announce that the next meeting of the Warren Association will be held with Jackson Grove church, half mile east of Bristol Station on the L. & N. railroad, and five miles out from Bowling Green, Wednesday and Thursday, September 13 and 14. Parties from the North can come on train No. 5, leaving Louisville at 8 a. m. and arrive there at noon. We hope to have a number of visitors. Of course we expect the Recorder men. W. H. COLLIER, Clerk W. A. Pastor F. M. Dowell, Andersonville, Tenn., closed a gracious meeting with 21 added to the membership; 5 more approved for baptism. The meeting at Thorn Grove, Tenn., closed with 12 additions by experience and baptism and 2 by letter.

Family Circle

Stories for the Young and Old.

I'M GROWING OLD.

BY JOHN SAXE.

My days pass pleasantly away, My nights are blessed with sweetest sleep: I feel no symptoms of decay, I have no cause to mourn or weep; My foes are impotent and shy, My friends are neither false nor cold, And yet of late I often sigh— I'm growing old!

My growing talk of olden times, My growing thirst for early news, My growing apathy to rhymes, My growing love for easy shoes, My growing hate of crowds and noise, My growing fear of taking cold, All tell me in the plainest voice, I'm growing old!

I'm growing fonder of my staff, I'm growing dimmer in my eyes, I'm growing fainter in my laugh, I'm growing deeper in my sighs, I'm growing careless in my dress, I'm growing frugal of my gold, I'm growing wise, I'm growing—yes, I'm growing old!

I see it in my changing taste, I see it in my changing hair, I see it in my growing waist, I see it in my growing hair; A thousand hints proclaim the truth As plain as truth was ever told, And even in my vaunted youth I'm growing old.

ROMY.

When Teddy Shedd was a boy of about ten years of age his parents lived in a lonely place five miles from the nearest town and forty miles from a town of any considerable size. What was commonly called the "Big Road," because it was the main highway, ran in front of the Shedd farmhouse, which was a rude structure of logs with but two rooms. The Western country in which the Shedd's lived was new at this time, and most of the people were as poor as the Shedd's.

A great many movers went by the Shedd house every day. They were in big, clumsy-covered wagons drawn by oxen or horses. Sometimes there would be a dozen of these wagons wending their way on to the far West. Occasionally there would be a single wagon, but the Indians were inclined to be hostile out on the Western plains, and it was wiser and safer for movers to go in large numbers.

One day two wagons went by the Shedd farmhouse late in the afternoon, and Mrs. Shedd said to her husband when the wagons had gone by:

"What rough looking people those were! They looked more like gypsies than ordinary movers. I hope they won't camp down by the river. If they do, we'd better lock everything up safely to-night. And don't you go near their camp, Teddy."

A favorite camping place of the movers was on the flat bank of a narrow, shallow river near the Shedd home, and sometimes Teddy, who was a very friendly boy, would go over to the camp of the movers and "scrape an acquaintance" with any boys who might be in the company.

A thin column of smoke rising from among a little clump of cottonwood trees gave proof of the fact that the movers had camped on the bank of the river.

The next day Teddy walked over to the now deserted camp, and was about to go farther in search of a stray cow when he heard a plaintive little whine, and there under a tree lay a beautiful little dog with big, pleading brown eyes and long, wavy brown hair that would have been silky had the dog had any care. But his hair was matted and dusty, and he looked thin and hungry. It was evident that he had been abused. He rose to his feet when Teddy went toward him, and tried to run forward to meet the boy, but one of his hind legs trailed on the ground, and he fell down with a sharp bark that had a note of acute pain in it.

"I guess his leg is broken," said Teddy. Then he stooped down and patted the dog gently while he said:

"What's the matter, poor doggie! Leg hurt? Let me see. I won't hurt you. I wouldn't hurt any dog. Poor fellow!" He lifted up the injured leg, and the dog gave a sharp little yelp of pain. Teddy noted that the upper part of the leg was swollen and inflamed.

"And did they go off and leave you here?" said Teddy, kindly. "They looked just the kind of people who would do a thing like that. The idea of leaving a poor little doggie to suffer and starve with a broken leg, for I am afraid your leg is broken, Fido, or whatever your name is. Poor doggie! I'll take you to my father. He's a good deal of a veterinary doctor, if you know what that is. He knows how to doctor animals."

Teddy picked the dog up very tenderly, but even then it whined with pain. "No, the leg is not broken," said Mr. Shedd, "but it is very badly crushed, and it will have to be put into splints. I doubt if the leg will ever be sound again. It might be best to shoot the poor little fellow and put him out of his misery."

"No, no!" cried Teddy. "Please, please don't do that! I will take the whole care of him. Please let me keep him!"

"He is such a pretty little fellow, or will be when he is cleaned up," said Mrs. Shedd.

"Keep him if you want to," said Mr. Shedd; whereupon the dog gave a little whine and wagged his tail in a way that Teddy said meant "Thank you."

Teddy named the dog Romy, and said in explanation of his choice of the name, "You see he was a roaming dog when I found him; but I shall call him Romy for short."

When the splints were finally taken from the little dog's leg it was found that he had but a slight limp. Two weeks of kindly care and plenty of food had made a great change in his appearance. Teddy had given him one or two good baths and had combed and brushed his fine and glossy hair until it fairly glistened in the sunshine. He was evidently a very grateful little dog, for he kept right at Ted's heels, and when the little boy first appeared in the morning Romy would run from his snug bed in a box in the barn and would caper around Ted barking a merry and oft-repeated good morning.

"And he knows the most of any dog I ever saw," Teddy would declare. "He can all but talk. Sometimes it seems to me he is trying to tell me just who he is and where he came from. I wouldn't take a good deal for Romy."

One day there came a great event in Teddy's life. He was to go to Mansford, the large town forty miles distant. He had never been there, and he was jubilant when his father suddenly decided that Teddy could go with him to Mansford. The fact that they would have to start before daylight in the morning and go the entire distance in the big red and green farm wagon with the high green seat, added to the interest of the occasion. It would take them all day to go, and they would stay with some relatives and return the next day. Mr. Shedd said "no" very decisively when Teddy asked if Romy could go with them.

"He must be shut up in the stable so that he cannot follow us," said Mr. Shedd. "He is better off here than he would be with us."

"But you be a good doggie, and maybe I'll bring you a little collar with a place for your name on it," said Ted when he said good night to Romy and fastened the stable door so he could not get out.

Mr. Shedd and Ted had gone about four miles the next day, and it was but fairly daylight when they heard a succession of sharp little barks in the dusty road behind them. They glanced back, and there was Romy coming after them "lickity-split," as Ted said. "He was panting for breath, but he had enough left to bark gleefully when he had caught up with the wagon."

"The little rascal!" said Mr. Shedd. "I wonder how he got out; but he'll have to go with us now, and if some of those town dogs set on him and bite and shake the life out of him, it will be his own fault."

They took Romy into the wagon, where he cuddled up in Ted's lap very contented and happy.

It was about three in the afternoon when they reached the town. Mr. Shedd had to go at once to the county clerk's office in the court house to attend to some business before he could go around with Ted, and he said after he had hitched the horses to one of the trees around the town square: "You stay right here until I come back. Or you may get out and run around in the square if you want to, but don't go out of sight of the wagon."

Ted climbed down from the wagon seat, and he and Romy went to the center of the park where there was a small

fountain, the first one Ted had ever seen. While they stood by the fountain a lady and a very pretty little girl beautifully dressed entered the little square or park and walked toward them. Suddenly Teddy heard Romy barking "like mad." He turned and saw the dog racing toward the little girl and heard her fairly scream:

"Mamma! mamma! See, it is Beppo! My own Beppo!"

She ran to meet the dog, caught him up in her arms, heedless of her beautiful clothes and his own dusty coat. He licked her face and barked rapturously. Ted walked forward and said:

"Is—is he your dog?" "Indeed he is!" cried the little girl. "Do you claim him, my boy?" asked the lady, kindly.

Then Ted told all he knew about Romy, and the lady said: "I thought he had been stolen by some company of movers, and we heard some time after we lost little Beppo that there were some gypsies in town the day he disappeared. But you see that he is my little girl's dog. There is no doubt about it."

"No, ma'am, I guess there isn't," said Ted, and his lip quivered a little.

Then the lady took out her purse and said: "I made an offer of fifteen dollars for the return of the dog, and I want to make the amount twenty because you have been so kind to him, and you have kept him nearly three months."

Ted at first refused to take the money, but the lady put it into a pocket of his worn little jacket, and after thanking him again, she and the little girl went on their way, with Beppo still in the little girl's arms.

When Mr. Shedd came back to the wagon he found Teddy sitting on the high seat with a teardrop on either cheek and a ten-dollar gold piece in either hand. Money was a very scarce article with Mr. Shedd, and Ted had never had a whole dollar of his own in his life. Now he said, almost joyfully: "Now we can get the new dress for mamma that she marked off your list because she thought she'd better get along without it. Yes, and we can get a good many things she marked off; and how s'prised she'll be! As for dear little Romy, if he belonged to the little girl I had no right to him, and it's a comfort to know he is with those who will love him and be so good to him—dear little doggie!"

He choked back a little sob, smiled through his tears, and said, bravely: "Now let's go and buy a lot of nice things for mother and little sister."

"And for you, too you unselfish boy!" said his father, with something that was a good deal like a "tear sound" in his own voice.—Zion's Herald.

THE MODERN BEDROOM.

BY MARY TAYLOR ROSS.

In no other room in the house has there taken place the marked changes that have been made in our sleeping rooms during the last decade. Who of us cannot remember the sort of old curiosity shop in which we were wont to sleep, fancywork of every description placed here and there, much of it in the condition that suggested "better days," which days were probably those spent in the glory of the damp and seldom-used guest chamber? Women are growing wise, and now one sees bedrooms without a bit of useless fancywork, drapery, or furniture to hold dust and disease germs, and furnished in such a manner that they are easily kept clean. The bedroom should surround its occupant with such conditions as will induce sound and healthy sleep, perfect rest, and a fresh awakening, and to this end many reforms have taken place.

THE REASONABLE SHAPE IN BEDS. Before long we shall have beds with low headboards and footboards—indeed, only high enough to support the pillows—and when housewives consider the convenience as well as the greater possibilities for fresh air, this bed will be in great demand.

First of all, it is possible to place such a bed against the wall, even though its head is not against another wall, without having it look out of place, and in the case of twin beds one may be placed at one side of the room and one, at the other, each forming a sort of couch during the day, and at night each bed can be easily swung out into the middle of the room, where it is light and airy—airy at night and sunny and light in the morning, when the bed is aired before it is made up and pushed back into place against the wall.

As to the laundering of bedclothes and bed linen, by sleeping only under blankets, with possibly one quilt or comfortable, it is a simple matter to have

the bedclothes washed once a year anyway, and then aired thoroughly by being placed out of doors on a line, in the sun's direct rays, at least once a month.

Any sort of counterpane that will not admit of frequent washing is a piece of foolishness of which no wise woman will be guilty. Everything on a bed should be washable, and for this reason: while lace spreads lined with silk are pretty and dainty, they are not as desirable as a plain white spread, which may be made of muslin and trimmed with lace—as dainty as one pleases, only easily washable.

THE FLOOR COVERING.

Now comes the matter of floor treatment. Of course the day of heavy carpets, rugs or draperies in the bedrooms has gone by, and only a lightweight rug upon the oiled, stained, or painted floor is to be seen. In the home of a well-known artist every bedroom is fitted with an old-fashioned woven rug, with the colors judiciously selected and blended; they are all of different colors, to suit the color scheme used in each room, but are alike in that they are of the old-time "hit or miss" pattern. They are spread upon the polished hardwood floors, and are taken to the country home in the summer.

It is possible to purchase jute rugs, that have a really artistic air, for little money, and so desirable is it that all carpets should be removed from bedrooms, all floor coverings of any sort that are fastened to the floor, that even a rug of denim should be used until one can afford to replace it with a more expensive one. At any rate, get rid of the old carpet and see how easily the bedroom can be kept clean. By removing the rugs out of doors, where they may be beaten and swept till clean, and then by wiping up the floor with a clean mop wrung out of tepid water, to which has been added half a cup of furniture polish, and then relaying the rug, one has a perfectly clean floor without raising a particle of dust in the upper part of the house.

More and more, in the homes of those who feel that life holds something better, higher, more worth striving for than mere display, or bowing down to what one's wealthy neighbor has declared "the thing," have been banished the heavy draperies, the ornaments and bric-a-brac, and the accumulation of trash that really kept the house from being a home.

Time and strength spent on useless bric-a-brac, which, however beautiful it may be in a cabinet, has no place in the bedroom, is wasted. Had it been given to study and self-culture, or even to resting the body, it would have been an investment yielding sure returns, repaying the housewife a hundredfold.

The doctrine of elimination is a beautiful one, and it is especially beautiful when applied to the bedroom. Eliminate all that is useless, and have the necessities chosen with an eye to what is easily kept immaculately clean, and what is the best of its kind for the purpose. So shall one's bedchambers be havens of rest, renewing one's youth every night of one's life, and making the stranger within our gates long remember our guest chamber as one of the earth's delightful places.—The Housekeeper.

SHE WAS A REAL WOMAN.

As soon as he got into the house, Mr. Shaw asked his wife whereabouts, and when he was told she had gone to a tea, he started in to look for some valuable papers he had given into her keeping. He particularly wanted to see the insurance policy on his furniture, and he hunted the house over, but in vain.

"There!" he fumed. "I might have known! It serves me right for giving a woman valuable papers to care for; but it is the very last time I'll ever do it. I've learned my lesson."

By the time his wife returned Mr. Shaw was calmer, and although still perturbed he succeeded in telling his trouble without insinuations or recriminations.

"Is that all?" said Mrs. Shaw, looking with disgust at her very much disturbed desk. "Why have you never asked me where I kept it?" And going to a picture hanging on the wall she pulled the policy from behind it. "There!" she said, holding it out for his better view.

"And now?" said Mr. Shaw, after he had recovered from his surprise, "where are those railway share certificates?"

"Do you want to look at them?" "I want to know where they are."

"They're perfectly safe," said Mrs. Shaw, with ironic reassurance. "They're in the closet under the stairs, behind the soda water bottles."

"And the title deeds of the house?" gasped Mr. Shaw. "That's upstairs in the spare bed-

room packed away under your summer suit."

By diligent cross-examination, Mr. Shaw learned the location of numerous other documents of value. They were scattered from cellar to roof.

"Amelia," he said in bewilderment, "are you crazy?"

"Certainly not," replied Mrs. Shaw, with some resentment. "But I don't mean that any robber shall ever come into this house and clean us out in a one-hour search. He'd never think of the places I've chosen."

"That is so," agreed Mr. Shaw. "And if he did," continued Mrs. Shaw, triumphantly, "he'd be heard going up and down stairs, knocking over bottles and things."—Exchange.

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Stories for Little Ones.

THE WISE BEHAVIOR OF TOM-TIT.

The birdfolk about the farmstead had been silent for quite five minutes. This was partly owing to the ruffled state of their feelings, and partly because they would hardly have been able to make themselves heard during the tunful din that their new-come rival had been making.

It was really too bad, now that the education of the nestlings was completed, and they had thought their cares were over for the present, that they should be troubled by this tiresome intruder who had appeared in their midst.

The housedog had meanwhile been howling at the top of his voice. He also resented the intrusion. Now that the disturber of their peace had gone further down the lane, the birds all broke out into loud and excited conversations. As for the Missel-Thrush, he was talking in all the seven languages he knew at once.

"Have any of you seen the monster?" he trilled. "For my part, it is enough to have heard him. I never before knew a bird with such a voice as this stranger. To call that singing, forsooth!"

"I prefer the croak of a Raven myself," added a Rook; for though the two families were so closely related, the Rooks and Ravens were never good friends.

"It is sad to see what want of taste those poor unfeathered humans show," continued the Missel-Thrush. "One would think it was lost time to sing to them, and yet as soon as this rattle-pate appears, they leave off their work to listen, as they never do when we entertain them."

"That is true," replied his cousin, the Song Thrush, sorrowfully. "The children were dancing as I passed the school yard. You might have imagined the ear-splitting noise had been the choicest music. Why do they not always dance when we sing?"

"I saw the creature from a distance," piped a Blackbird, airily, as he picked up a snail, and calmly cracked the shell against the garden wall, to show how little he allowed himself to be disturbed by the circumstances. "I did not wish it to think I was overpowered with anxiety to make its acquaintance, as some vulgar birds might be."

The Sparrows were chattering in a manner that was deafening.

"If the intruder is not driven away, and that speedily, this place will no longer be the merrier for our company. They say it is even bigger than Musket, the Sparrow-hawk. At least the dog, and all sensible creatures, will be on our side."

"But, Mother," twittered a young Sparrow, "you said Rover was the least sensible creature you knew when he was so selfish about not letting us go near his kennel to have dinner with him the other day."

"He is sensible when he agrees with me," answered his Mother sharply. "You might have known without making foolish remarks."

"Think of all the worms and insects a bird with such a big voice as that would devour, if it was allowed to remain," bemoaned the Robin. "There would be

no picking up an honest living when times are hard."

Said the Thrush: "It would certainly be a sad thing for the folk here if we were to decide to leave the place in a body, driven out by this interloper."

"They would think summer were never coming if I did not bring it," remarked the Cuckoo.

"I don't believe a Cuckoo makes a summer any more than a Swallow does," said a House Martin, wheeling into their midst to make the observation.

"To leave our gardens and fields for this stranger would be a poor spirited thing to do," said the Blackbird. "The proper plan will be to give him fair warning that if he refuses to go of his own accord he will be hooted and pecked out of the neighborhood. We have kept it select so far."

"I second the proposal," agreed the Cuckoo. "Whom should we send with the message? The Hoopoe generally acts as my messenger, but he seems to have disappeared. Oh, here is Tom-Tit. He will do, if he is brave enough to encounter the enemy."

"I have been trying to tell you, but I could not get a word in," said Tom-Tit. "I went close up to the stranger, and it is not a bird at all, but a thing made of wood, that goes on wheels, and cannot sing at all till a man turns the handle. He has wheeled it right out of the village now, so there is no need for you to trouble about it any longer."

"That is what we should not think of doing for a moment," was the general chorus. "Do you suppose any of us would give a second thought to such an absurd make-believe of a bird? We all know too well how to hold our own."

But though they tried to carry it off lightly, they felt even smaller than the Titmouse for having been taken in by a barrel-organ, and when the next one came to the village most of them found they had important business at a distance.

MORAL.

Don't waste the sunny summer day
By meeting troubles on the way;
This simple plan is good to try,
Be sure you're hurt before you cry.
—Little Folks.

Rear-Admiral Charles S. Cotton sat one evening at a dinner-party beside the Bishop of Durham, a clergyman noted for his wit. Near the bishop there was a millionaire manufacturer, a stout man, with a loud, coarse laugh, who cracked, every little while, a stupid joke. One of these was leveled at the brilliant Bishop of Durham, whom he did not know from Adam. It was enough for him that the bishop's garb was clerical. Here was a parson; here, therefore, a chance to poke a little fun at the parson's trade.

"I have three sons," he began in a loud tone, nudging his neighbor and winking toward the bishop, "three fine lads. They are in trade. I have always said that if I ever had a stupid son I'd make a parson of him."

The millionaire roared out his discordant laugh, and the Bishop of Durham said to him with a quiet smile. "Your father thought differently from you, eh?"

The giving of ourselves to bad habits is an insult to our Heavenly Father, who gave us life and being.—Dr. Frohock.

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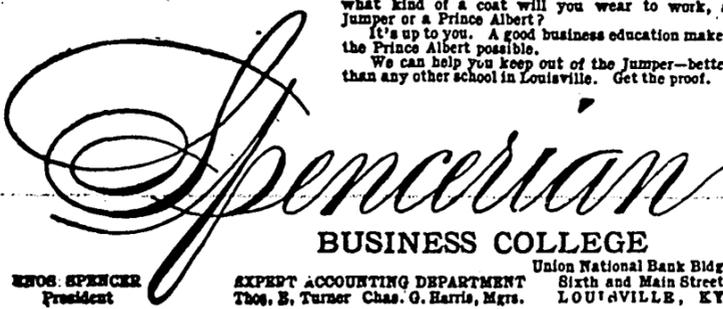
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PRAYING FOR WHAT WE DO NOT EXPECT

I happened once to be staying with a gentleman a long way from here, and a very religious kind of a man he was. In the morning he began the day with a long family prayer that we might be kept from sin, and have a Christ-like spirit, and the mind that was also in Jesus Christ, and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was and I thought: "What a good man you must be!"

But an hour after I happened to be coming along the farm, and I heard him hallooing and scolding and finding fault with everybody and everything. And when I was come into the house with him, he began again. Nothing was right, and he was so impatient and quick-tempered.

"'Tis so very provoking to be annoyed in this way, Daniel," said he. "I don't know what servants in these times are good for but to worry and vex one with their idle, slovenly ways!"

I did not say anything for a minute or two. Then I said:

"You must be very much disappointed, sir."

"How so, Daniel,—disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see that it has not come."

"Present, Daniel?"—and he scratched his head as much as to say, "Whatever can the man be talking about?"

"I certainly heard you speaking about it, sir," I said coolly.

"Hear'd me speak of a valuable present? Why, Daniel, you must be dreaming! I've never thought of such a thing."

"Perhaps not, sir; but you've talked about it, and I hoped it would come whilst I was here, for I'd dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christlike spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's was you mean, is it?" and he spoke as though that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered,—if you were to feel a nice, gentle, loving kind of a spirit coming down upon you, all patient and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like? And you'd come in and get down all in a faint, and reckon you must be going to die, because you felt so heavenly-minded?"

He didn't like it much, but I delivered my testimony, and learned a lesson for myself, to. You are right, Captain Joe, you are right. We should stare very often if the Lord was to answer our prayers.—Daniel Quorm, and his Religious Notions.

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

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

A SPECIAL PROVIDENCE

The marvelous escapes of Peter, Paul and other Apostles, together with the very remarkable experiences of God's people all along down the ages to the present time, are entirely in accord with the teachings of the Scriptures, that God is omnipresent, that He accompanies and will take care of His children amid all the trying circumstances of life. This doctrine has been a great comfort and encouragement to many people in the hour of distress and danger. The object of the writer is to call attention to a few recent occurrences in which a special providence has been manifested on the mission field.

Some three years ago a terrible earthquake visited Southern Mexico. The city of Chilpancingo especially suffered heavily, Catholic temples and other buildings being badly injured or thrown down and many people killed, while the building of the evangelical church and every one of their members and their families escaped unhurt.

During the great fire in Vera Cruz, four or five years ago, block after block was destroyed. The thousands of excited spectators stood aghast on beholding the maddened flames leap over and leave uninjured a single house on a certain block, while all the others on both sides were destroyed. It was soon ascertained that that house was the only one on the block occupied by an evangelical family, all the rest being residences of Catholics.

On June 30, 1905, there was a cloud-burst in the mountains above the city of Guanajuato, which proved to be one of the most calamitous that has occurred in the Republic for a hundred years. The city being built near the head of the hollow between two mountains, was wildly deluged. The rushing torrent flowed through the streets at a depth of twelve feet, carrying away small houses with their inmates, and rising into the second story of larger buildings. The street cars, mules and passengers, were all swept away, and more than 200 people were drowned. The financial loss is estimated at \$5,000,000. One Catholic church after another was wrecked, while the large evangelical church house was not hurt, nor was the Protestant hospital, though this latter is in the lower part of the city. Of the 200 drowned not one was a Protestant; and the evangelical church of that city has some 300 members, who pay all the salary of a native pastor. Dr. del Rio was attending to his patients at the hospital, and becoming alarmed about his family, undertook to reach home. Going up the side of the mountain, he encircled the city, to find as he approached that his residence was deluged. Climbing upon a theatre building for a better view, his attention was attracted by cries of distress in a two-story building almost under him. A woman, pursued by the waters, had ascended to the second floor, and punching at the roof was screaming, "Save my baby, save my baby!" Dr. del Rio hastened to open the roof from without, and lifting the child through discovered that it was his own child and the woman was his wife. So he rescued them both.

On that same night Mr. Stuart, a Christian youth, some eighteen years old, and a special friend of mine, bought a ticket in Aguas-

calientes, calling for second or third-class, but the agent, in his haste, gave him a first-class ticket which young Stuart had not time to change as his train was already in motion; so he jumped on and rode first-class. At two o'clock next morning that train reached the bridge whose foundations had just been swept out by the waters which had come down some twenty miles from Guanajuato. A part of the train crossed over in safety, but the third-class coach went down, and its 35 passengers, by drowning and otherwise, passed into eternity without warning. My young friend Stuart, who wanted to go third-class, but was prevented by the mistake already explained, was in the first-class car, and hence suffered no injury. Reader, do you believe "that was an accident"? I don't; the finger of God was in it.

Last winter, while three of our missionaries were coming from Tennessee to Mexico, two trees loaded down with ice and snow fell across their train, a third fell across the track in front of them, farther on an immense rock, which had rolled down the mountain side, was found on the track; after getting nearly a day's run into Mexico, just at 7 p. m., and running at the rate of 35 miles an hour, their train dashed into a freight. Several persons were killed, and eighteen others badly hurt, but our missionaries did not get a scratch; not even were their trunks damaged.

I have just received a personal letter from Dr. Hooker, our medical missionary at Leon. I take the liberty of copying from it the following: "I was in my first wreck the other night coming out of Mexico City. Both Pullmans were derailed and smashed to pieces. I was in the front one which was damaged most—crashed, driven into the ground, turned over and the gas exploded, and yet I escaped without so much as a scratch! The conductor and one young lady was hurt some, but I soon got them fixed up. It was a marvelous escape from such a bad wreck."

The contemplation of God's tender care for the least of His children should awaken in us deep gratitude, bestir us to greater activity in the Master's service, lead us to trust implicitly and always His precious promises and cause us to spend more time on our knees. That would at least go to prove our consistency with our profession.

Mexican missionaries are pulling together like a team of cattle and the outlook was never more hopeful, but the work has so grown and extended that the present company of workers will not be able to carry much longer what they now have on their shoulders. Their is a crying demand for two new men, their wives and three unmarried ladies. Come over and help us. The Lord takes care of His servants down this way.

JAMES GARVIN CHASTAIN, Guadalajara, Mexico.

It is a dangerous thing to pray for a blessing unless you want it.—Missionary Review.

RELIGIOUS WEEKLIES—A STUDY OF THEIR VALUE.

BY CHARLES N. WILDER, D.D.

I have always attached a high value to the religious newspaper and have urged my parishoners to be subscribers and careful readers of the best representing their denomination. But only during recent months have I realized how much such a paper is worth.

Separated from my home and the work of a lifetime, compelled to rest, I have carefully read each week three of the leading religious papers of the country, and have had access to a fourth.

All that which one needs most to know to keep up with the great procession of life in the world, is succinctly, clearly stated. I read one of the great New York dailies, but I depend upon the compendium of news in my religious newspapers for that which is worth remembering of the great movements, social, political, military, literary, as well as religious, in the world.

Beyond this ground common to both secular and religious journalism, I am absolutely dependent on the religious paper for accurate knowledge of religious movements. Only in a meager and distorted form do any of our secular papers tell us anything of Christ's kingdom in the world. The field here is left to the religious newspaper, and never before has this field been so well occupied as today. The world which is being subdued for Christ, the workmen and the work they are doing, are placed before me on the pages of my religious newspaper with marvelous fullness and clearness. In no other way is my interest in the kingdom of Christ and my love for the King more certainly aroused and held at high-water mark. I read of the work being done in all lands and of results accomplished, and my faith in the ultimate triumph of Christianity is held unwaning.

The purely devotional reading that these papers bring to me each week is of great value, helping, next to the Holy Scriptures, to keep alive the work of grace begun in the heart. It comes from the most gifted and successful workers in the Master's vineyard. The best religious thinking of the world is before me, and it is as fresh and invigorating as the breezes from the Adirondacks, which never fail to put new life into the body. There is choice reading for the family. The children are eager for their page in the paper.

The religious newspaper of today in every issue is demonstrating the fact that it has a place and a great mission among men. It ought to have a place in every family in Christendom.—Ex.

TATES CREEK ASSOCIATION

One hundred and twelfth session convened with Scaffold Cane church, August 29th. The body was organized by the election of Hon. S. D. Cochran, Moderator, and J. F. Holtzclaw, Clerk. The introductory sermon was ably preached by Bro. A. J. Murrell. The missionary sermon was preached by Pastor G. W. Shepherd, of Winchester. In physical appearance and in his preaching he reminds me of his grandfather, Rev. Wesley Wright. Bro. Shepard, during his vacation, supplied the Winchester church most ac-

ceptably. As a young preacher he has few if any equals in our state.

Rev. F. D. Bryant is the beloved pastor of Scaffold Cane church. Among the visiting brethren present we recall Dr. Arthur Yager, of Georgetown College, J. G. Bow, D.D., Cor. Sec. of State Board of Missions, Rev. W. L. McMurry, of Oneida College, Rev. R. I. Brandenburg, Rev. Otis Hughson and Rev. C. T. Brookshire. Missions, Education Sunday Schools, Ministers' Relief, Temperance and our Orphans' Home were ably discussed.

Among prominent brethren whose names have not been mentioned we recall the following: I. O. Dozier, W. A. Todd, Tom Phelps, I. D. Todd, John A. Todd, T. W. Bradshaw, J. E. Cosby, H. C. Gentry, J. N. Ogg, M. L. Miller, F. Rice, J. Mc. Whorton and W. L. Todd.

I enjoyed the hospitality of Bro. J. C. Wood at Conway, about two miles from the church, and each night I enjoyed preaching in the school house to the people. I shall long cherish pleasant recollections of the kindness of the citizens of Conway. H

DISTRICT ASSOCIATIONS.

Place and Time of Meeting.

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.

- 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.

ALCOHOLIC LIQUORS NOT MEDICINAL.

Prof. V. Horsley, F. R. S., F. R. C. S., and a man of eminent ability, has left on record these words: "The medical profession now know the scientific value of alcohol is very nearly zero."

Dr. Ridge, of England, made a series of experiments on the influence of alcohol in plant life, and found that "one-sixteenth part of a solution of alcohol checked the growth of water-cress, and that a tenth solution of alcohol killed its seeds."

In the London Temperance Hospital experiments were carried on from 1873 to 1880 as to whether alcohol, tried to the uttermost, was useful and it is said "the evidence is wonderful and overwhelmingly contradictory to the prevalent notion that alcohol is useful as a drug." It is added that "the mortality in this Temperance Hospital was smaller than in any other hospital in London, although there had not been given to one of the patients a particle of alcohol either as diet or medicine."

The greatest of the world's physiologists, Dr. Wm. B. Carpenter, closes his greatest of the world's productions on the physiological effects of alcohol upon the human system with these ringing words: "It may not be amiss to remark in conclusion, that it is through the medium of water contained in the animal body that all its vital functions are carried on. No other liquid than water can act as the solvent for the various articles of food which are taken into the stomach. It is water alone which forms all the fluid portion of the blood, and thus serves to convey nutritive material through the minutest capillary pores into the substance of the solid tissues. It is water which, when mingled in various proportions with the solid components of the various textures gives to them the consistence which they severally require. And it is water which takes up the products of their decay, and conveys them, by a most complicated and wonderful system of sewerage, altogether out of the system. It would seem improbable, then, that the habitual admixture of any other fluid—especially of one which, like alcohol, possesses so marked a physical, chemical and vital influence upon the other components of the animal body, can be otherwise than injurious in the great majority of cases."

But I desist. Similar testimonials can easily be quoted almost ad infinitum. The truth is, the authorities in medical science are next to a unit on the question. This is a patent fact which no sane man will dare deny, and it ought to settle the matter as to the use of alcoholic liquors in medical practice. Just a few physicians are consistent and listen to the voice of the authorities and discard these liquors entirely, and it is a notable fact that their superior success justifies their course. May we hope that many others will follow their example.

T. E. RICHEY.
Princeton, Ky.

FROM SOUTH MISSISSIPPI.

In the midst of trouble and disappointment we are surrounded by the richest blessings of God. Though South Mississippi has had no Welch revivals yet, we have had some sound Gospel

preaching, thereby reviving our membership, not financially nor numerically to a large extent, but we are stronger spiritually. We have come to fully realize the great necessity of our old-time religion. Our membership needs to be converted. By some means the world has got into the church, and in some places these unconverted men are in the majority. Hence we can't discipline the church because the unconverted predominate.

The great evangelist, T. T. Martin, came to Gloster to preach for Bro. J. R. Johnston. The way Bro. Martin presents the Gospel of the Son of God draws large congregations.

Our church at Liberty, Miss., have again called Bro. S. W. Sproles for another year, and raised his salary to \$400. This is enough to show that we love our pastor. Mars Hill will give Bro. Sproles \$400, making his salary \$800. Besides we give him permission to hold meetings in the summer at different places.

Bro. Ed. Solomon, of McComb City, came over and began a meeting here for us on July 27, and preached for us ten days.

Bro. J. J. Walker is at Glading, Miss, a railroad town on the Liberty White R.R. Brother Walker came over and preached for Bro. Sproles while he was away. Bro. Walker preached from the text, "A lad is here."

Bro. T. J. Barksdell is still out in the country doing a grand and noble work. You can look for Bro. Barksdell at the Seminary.

Bro. Bosdell, of Kentwood, La., assisted Bro. J. H. Lane at South McComb, Miss. I hear of a grand work done over there in the meeting, there being several accessions to the church. I understand Bro. Lane will give up his pastoral work and try evangelizing awhile.

Bro. T. C. Schilling, of Magnolia, has just closed a meeting at East Fork, where he did the preaching himself.

Bro. Walker, tells me he will give up his work. He said he would be directed by the Holy Spirit. So you see, Bro. Editor, some of South Mississippi's good men are leaving, but I know God will send men to take their places.

Bro. J. Jacob is still preaching at Gillsburg, Mt. Vernon, Jerusalem and Amite River.

Bro. Crawford, of Franklinton, Washington Parish, La., came to assist Bro. E. Gardner at Berwick, where they had a considerable revival.

I am still at home on account of lameness. I am still praying to God if it is His divine will to heal my afflictions in order that I may assume pastoral duties; but if I am not permitted to preach regular I shall preach when I am able and opportunity presents it self.

Yours in Christ,
J. J. STRINGFIELD.

CUTICURA SOAP SHAMPOOS

And Light Dressings of Cuticura Stop Falling Hair and Dandruff when All Else Fails.

This treatment at once removes crusts, scales and dandruff, destroys hair parasites, soothes irritated, itching surfaces, stimulates the hair follicles, loosens the scalp skin, supplies the roots with energy and nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp, when all else fails.

FROM VIRGINIA.

Rev. A. C. Barron, D.D., who was the pastor of the Tryon St. church, in Charlotte, N. C., and who has been pastor in Lexington and Culpepper, Va., died last week at the home of his daughter, in the County of Orange, Va. He had just returned from Europe. He was taken to Charlotte for burial. He was a noble man, a consecrated Christian, and an able preacher of the Gospel.

J. M. Hamric has resigned the pastorate of the Grace church, Norfolk, and has accepted a call to Henrietta, N. C. He goes back to his native State.

Rev. T. Ryland Sanford, whose call I reported last letter, has declined the call to the Memorial church in Hampton, Va., and will accept the Clopton Street church, in Manchester.

Rev. P. S. C. Davis, of South Norfolk, has been called to two churches; Berea and Salem, in N. C. He has not decided to accept the field. He has a good church in South Norfolk; he also has his own home in that place.

Rev. S. B. Overton, of Centerville, has been called to the pastorate of the Grace church, Norfolk. He will take charge of the church the first of October.

Rev. E. E. Dudley, of the Central church, Norfolk, has had fine success in holding protractor meetings this summer. Three hundred and seventy-five persons have made a profession of religion, under his ministry, in the last few months.

Rev. M. D. Austin, who graduated at Wake Forest College at the last Commencement, has taken charge of Deep Creek and Lake Drummond churches in the Portsmouth Association.

A. E. OWEN.

THE BLIND GIANT.

BY REV. C. A. S. DWIGHT.

Knowledge without religion is a blind giant. Knowledge is certainly power. It always has been and always will be power—of a certain massy, meaningless kind. The individual who knows, whether his environment be a primitive civilization or this twentieth century age, is a man to reckon with. The man who first knew how to make a stone axe in place of a wooden bludgeon, or who substituted iron for stone, was a power in his generation—a kind of rude, mechanical giant. Perhaps he did not understand what to do with his stone or iron axe—perhaps he split his neighbors skull open with it—but in his day he was a man to be reckoned with, or to be dreaded, because he knew.

But education apart from religion does not really educate. It gives power, but it gives it to blind men. It is force without an insight, a plan, an intent, a significance. It misses the teleological implications of all existence and all energy. It accomplishes certain effects, but not the best effects. Religion and more specifically the Christian religion, gives the giant minds, the intellectual Anakim, sight and direction. The supremest folly of the day is the laborious attempt of so-called educators to make the mind cunning without making the heart wise, to polish manners without improving morals, to elaborate the mechanics of "culture" without supplying the spirit which will inform and empower



Scientific Shoe-Making

How a Few Cents Count.

THE vital wearing points of a shoe are: the outer-sole, inner-sole, counter, and upper—the muscle and bone of shoe service.

The counter is hidden from view; the inner-sole is seldom examined; and the quality of the outer sole is

obsured by paint or other material used in finishing it. How, then, can the purchaser judge what service he is going to get? He must look into the birthplace of the shoe—the conditions under which it was made.

Good seed cost little more than poor seed; but there is a big difference when you gather the crop.

A saving to the manufacturer of a cent or two taken out of the counter, inner-sole, or outer-sole, means a ten-fold loss to the consumer. Six or seven cents added to the quality of the material makes a great difference in the service of the shoe. And yet the manufacturer can add to or take this much from the material, and you can't tell the difference until you have worn the shoes.

If economies are introduced into any shoe plant reducing the expense and waste items by say five or six cents a pair, isn't it easy to see how that plant can make better shoes for a given price?

That is just how Craddock-Terry Co., of Lynchburg, Va., make better shoes than their competitors.

Economy at every point! Their shoe plant is the largest in the South; is a model one as to equipment and management—no waste; they are after a large volume of business on a small percentage of profit, rather than a small business on a large margin of profit. Expense per pair is less this way. But above all this, their plant is in Lynchburg, a most wonderful district.

Living is cheap, and Labor doesn't cost so much. Its workmen are intelligent, willing, and ambitious, for the employer, rather than against him; and numerous other items entering into the cost of the shoe are smaller.

Economies which seldom attain in the congested districts North and West. These savings this Company puts into the material, where the wearer gets the benefit of them.

If your dealer doesn't handle Craddock-Terry Company's shoes, he is gradually dropping behind. Refuse to accept "something just as good," and you won't need as many shoes as heretofore.

Craddock-Terry Co.
LYNCHBURG, VA.



Beatrice Wood.

A BOON TO SICK WOMEN.

After four years of vain endeavor to regain her health by taking other medicines, Miss Beatrice Wood was made a perfectly well woman by taking Wine of Cardui, the most successful menstrual regulator and woman's tonic known to the science of medicine.

She took Wine of Cardui and that is what we advise you to do.

Will you follow her example and be a well woman?

We could show you letters from 10,000 other women who praise Wine of Cardui as she praises it.

WINE OF CARDUI

No. 14 Main St., PENACOLA, FLA., Nov. 20, 1905.

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

Beatrice Wood
TREASURER, ARTS AND CRAFTS GUILD.

the academic organism, and trans- your power extends, but make late character into conduct. sure that above all and withal Be a giant if you can, but make you become possessed of that spir- sure that your sight develops with itual wisdom, that is from above, your stature. Be a godly Goliath. pure, peaceable, gentle, easy to Give your heart to God while you be entreated, full of mercy, and give your mind to Plato, Aescul- good fruits, without partiality apius, Archimedes, or Coperni- and without hypocrisy, whose ef- cius. Lay all knowledge under- fect is righteousness and good tribute so far as the sweep of works.—Presbyteriat.

The Temple College
Philadelphia, Pa.
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Highest Grade Theological Course leading to a Degree. Non-resident Department. Send for catalogue.

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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.

The Southern Baptist Theological Seminary
LOUISVILLE, KY.
Next session of eight months opens Oct. 2nd. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to JOHN R. SAMPAY, Acting Pres.

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 giants 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 needful 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 as well as 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 the 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. R., southwest corner Fourth and Main Sts., Louisville, Ky.

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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.

The Farm

and Household

H. G. Lutes, of Lincoln county, sold to Lexington parties 550 bu. of bluegrass seed at 75 cents.

Hodgkin Bros. sold to Jerry Hampton, colored, a pair of extra mare mules, three years old, for \$360.

A. R. Curry sold week before last to Roger Gannon two steers, weight 2,405 lbs., at 4c, and one steer, weight 1,115 lbs., at 3 1-2 cents.

Jesse Hampton bought 7 ewes of Prewitt & Tibitt, of Pine Grove, at \$5.50 per head and 78 lambs at 5 1-2 cents.—Owingsville Outlook.

R. P. Taylor delivered last week to Joe Bales, of Richmond, agent for the S. & S. Company, 27 cattle, weight about 1,375 pounds, at 4 3-4 cents.

Only two bunches of fat cattle belonging to Robert Howell and A. S. Hart have been sold. They brought \$4.65 and \$4.75.—Mt. Sterling Advocate.

Mr. Simon Wiel purchased last week of Mr. Joe Robb 8 head of fine cattle that averaged 1,375 lbs., for 4 3-4 cents; he also purchased 8 head from Mr. John Baker that averaged 1,345 pounds at same price, a car load in all, which he shipped to Baltimore, Md.—Jesamine Journal.

Judge Lewis Apperson bought 9 yearling mules from Sanford Carpenter, of Millersburg, at a fancy price. Mr. Carpenter recently bought them from James White, of this county, at \$135 a head. They are said to be the best bunch of yearlings in the state.—Mt. Sterling Gazette.

Mt. Sterling Court—The Advocate says: About 2,000 cattle on the market and the quality was good. Trade was very brisk and sales quickly followed each other. At times it was all that the scales could do to weigh the cattle as fast as desired. The best 900 lb. to 1,000 lb. steers at \$3.50 to \$3.75, with lower grades at \$3 to \$3.25. Yearlings at \$3 to \$3.50; the latter price for some extra good ones. Heifers at 2 1-2 to 3 cents, with a few sales of fat heifers at \$3.10 to \$3.25. Cows \$2 to \$2.50; bulls \$2 to \$2.50. A few hogs sold at \$5 to \$5.50. About 1,000 or 1,500 sheep sold at \$4 to \$4.50 for good ewes. A large crowd at the pens and buyers were plenty and ready to invest when prices were low enough. The farmer says, and rightly so, with export cattle selling at \$4.50 to \$4.75 that stock cattle ought to be bought at \$3.50. Mules were about the same. We saw a farmer refuse \$185 per head for four heavy mules—he sold later at \$190 per head. A carload bought by Lexington parties. Among the sales were—11 steers, weight 900 lbs., at \$3.75; a bunch of 750 lb. heifers at \$2.75; 12 steers, 900 lbs., at \$3.50; 15 heifers, 750 lbs., at \$3; 8 yearling steers, 725 lbs., at \$3.30; 10 yearling steers, 800 lbs., at \$3.50; 51 heifers, 600 lbs., at \$2.60; 30 calves, 400 lbs., at \$3.25; 30 steers, 1,000 lbs., at \$3.50; 60 ewes at \$4.00; 230 ewes at 3.75.

THIRTEEN TESTED RECIPES

Buttermilk Scones.—Sift together one quart of sifted flour and one teaspoonful each of salt and soda. Rub in three tablespoonfuls of lard and butter (mixed), then mix to a soft dough with buttermilk. Roll out about an inch thick, brush with milk, cut, and bake in a quick oven.

Crumpets.—Mix into a stiff batter one egg, one half tea spoonful each of salt and sugar, one pint of milk, and one and one-half pints of flour with which two teaspoonfuls of baking powder have been sifted, and bake on top of range in greased muffin rings on a hot, greased griddle.

Graham Gems.—Sift together one cupful each of white and graham flour, one and one half teaspoonfuls of baking powder, one teaspoonful of salt, and a quarter of a cupful of sugar. Then add one egg and one cupful of sweet milk. Rye or oatmeal may be substituted for the graham flour.

Hoecake.—Take a very stiff batter of water and cornmeal, adding a pinch of salt. Grease a thick iron griddle very sparingly, and when hot put the batter on in a large cake about an inch thick. Smooth and cook slowly. When cooked on one side for about ten minutes turn carefully and cook on the other side. Serve whole, letting each one break off a portion.

Cornmeal Pop-overs.—Sift four teaspoonfuls of baking powder with one pint of flour, and mix thoroughly with one pint of cornmeal. Beat four eggs very light, add two tablespoonfuls of lard, one cupful of sweet milk, one teaspoonful of salt, and (alternately) the flour and meal, also sufficient milk to make a smooth batter, and pour into very hot gem tins.

Buttermilk Biscuits.—Sift two teaspoonfuls of baking powder and one teaspoonful of salt with one quart of flour. Work in two level tablespoonfuls of lard, and mix to a soft dough with one generous pint of thick buttermilk in which half a tablespoonful of soda has been dissolved. Roll half an inch thick, cut in small rounds, handling as little as possible, and bake in a hot oven.

Hominy Griddlecakes.—To one cupful of cooked hominy add half a teaspoonful of salt, the beaten yolks of two eggs (well beaten into the hominy), one and one half cupfuls of thick, sour milk, and one half cupful of flour with which has been sifted three quarters of a teaspoonful of soda. When thoroughly mixed fold in the beaten whites of two eggs, and bake by spoonfuls on a hot griddle.

John Miller's Experience With Dr. D. M. Bye's Combination Oil Cure For Cancer—Would Have Been In His Grave.

Lurd, West Va., July 5, 1904.
Dr. D. M. Bye Co., Indianapolis, Ind.
DEAR SIRS—My face is still well, and never bothers me any more, but hadn't it been for you I would have been in my grave years ago. I live in hopes of hearing from you again. I still live in the same place; my post-office is just the same—Lurd, W. Va. I'll close for this time. From your friend,
JOHN MILLER.

All forms of cancer and tumor, internal and external, cured by soothing, balmy oil, and without pain or disfigurement. No experiment, but successfully used ten years. Write to the Home Office of the Originator for free book—Dr. D. M. Bye Co., Drawer 506, Indianapolis, Ind.

Nut Muffins.—Cut the crust from bread at least a day old and press sufficient crumbs through a colander to fill a cup. Add one tablespoonful of melted butter, two tablespoonfuls of finely chopped nut meats, and a quarter of a teaspoonful of salt. When thoroughly mixed stir in the well beaten yolks of two eggs, then fold in the stiffly beaten whites of the eggs. Cook from five to seven minutes in very small muffin tins.

Potato Biscuits.—Sift two teaspoonfuls of baking powder, one teaspoonful of salt, and one cupful of corn-starch, with one cupful of flour. Boil four large potatoes in their jackets. While hot peel and put through a press, adding two cupfuls of milk and two well beaten eggs, and lastly the flour, and if necessary enough more sifted flour to make a soft dough. Cut in thin small rounds, brush over with milk, and bake in a quick oven.

Apple Gems.—After paring chop four tart apples very fine, then add four tablespoonfuls of molasses, one egg well beaten, and one-third of a teaspoonful of soda dissolved in one teaspoonful of hot water. Add alternately one and one-half cupfuls each of fine cornmeal and sifted flour with sufficient sweet milk to make a thin batter. Stir in quickly one teaspoonful of baking powder, and drop into greased tins. Bake in a moderate oven for half an hour.

Sour-Cream Biscuits.—Have the oven very hot, and board, rolling-pin, cutter and greased tins all ready, as success depends upon expeditious work. Sift a scant teaspoonful of salt with three pints of flour. Rub one level teaspoonful of baking powder through a fine sieve into a pint of thick sour cream. Stir for a second, then mix into a soft dough with the flour. Turn onto the board, lightly pat out an inch thick, cut, brush over with milk, and bake quickly.

Pop-Overs.—Lightly beat three eggs and stir them into one pint of milk. Sift half a teaspoonful of salt with a pint of flour. Stir into the flour enough of the egg mixture to make a thick batter. beat till very smooth, then gradually stir in the remainder of the liquid. Have ready a number of well greased iron or granite muffin pans. Strain this thin batter, fill the hot pan three quarters full, place in a moderately hot oven, and bake about 35 minutes.

Corn Slappers.—On the night before needed put one and one-half cupfuls of cornmeal, half a teaspoonful of salt, and two tablespoonfuls of lard into a bowl, turning over it sufficient boiling water to make a stiff batter. Stir thoroughly and cover closely. In the morning add three well beaten eggs, half a cupful of flour with which a heaping teaspoonful of baking powder has been sifted, and sufficient sweet milk to make a thick batter. Drop by spoonfuls onto a hot greased skillet, shape with the spoon, cook slowly, and brown well on both sides.—The Pilgrim.

Sale reports, private and public, of pedigreed cattle leave no escape from the conclusion that the demand for the most desirable cattle is on the rise.

BETTER THAN SPANKING.

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

Very Low Rates

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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.

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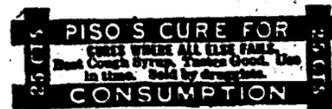
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HAY-FEVER AND ASTHMA CAN BE CURED.

The African Kola Plant is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as a soothing specific.

Dr. J. E. Kelly, M.D., writes: "I have written Jan. 2nd, was a Hay-fever sufferer and was cured of Hay-fever and Asthma, by Himalya after 15 years' suffering."

Dr. J. E. Kelly, of Hill City, Kan., writes Jan. 2nd, 1905, had Hay-fever and Asthma for ten years and could get no relief until cured by Himalya. Dr. J. E. Kelly, 112 Morris St., Philadelphia, writes Jan. 12th, Doctors did me no good but Himalya cured me. Dr. W. F. Duggan, of Bangorville, N. H., also writes Feb. 12th, 1905, cured his son, Eric, of Hay-fever, the noted Evangelist of Allam, Texas, writes April 12th, 1905, I never lost 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 to-day to the Kola Importing Co., 1162 Broadway, New York.

Items of Interest

News the World Over

Owing to the faithfulness of William Mooney, the engineer, his own was the only life lost on the Atlantic City express. The train struck a misplaced switch very near the Newark Bay draw. The fireman jumped. Mooney stuck to his lever and succeeded in applying emergency brakes. He lies dead under his engine in Newark Bay, but all the passengers are safe.

The relief steamer, Terra Nova, has found and rescued the Fiola-Zeigler Polar expedition. Their ship, the America, was crushed by the ice early in the winter of 1903-1904, but they found supplies sufficient which had been left at Franz Josef land. Only one, a Norwegian seaman, had died, and he died from natural causes. The highest latitude they reached was 82 degrees 13 minutes. William Zeigler has died and his estate will send out no more expeditions.

Mr. Shonts, a railroad man with a reputation for making things "hum," was appointed head of the commission to dig the Panama Canal. He took a short trip down there and is now back, bubbling over with enthusiasm, and declaring the canal will be finished within five years. Two years have passed since President Roosevelt said he meant to make the dirt fly, all work on the canal has been stopped for six months during which time the isthmus is to be cleaned up and houses built, and it is not yet decided whether a lock canal or a sea level one shall be built. Shonts talks too much.

Last week two infernal machines were sent through the mail to a business firm and a law firm in New York City. One was sent on from the Post Office without suspicions, but the banker's clerk who handles the mail examined the package carefully before opening and turned it over to the police. The other machine aroused the suspicions of the post-office clerk and was not sent out. It is to be hoped the police will succeed in finding the sender.

A recent census bulletin has been studied by Prof. Wilcox with a view of learning the birth-rate in the United States. The birth rate has been decreasing, it seems; since 1820. Among negroes the proportion of children in 1900 is far less than it was in 1800. The foreigners are the only ones who have large families. This raises again a question we saw asked many years ago, and that is whether a race of people can live in the dry air of this continent.

Another disastrous fire has occurred at the piers in Hoboken, N. J., where five years ago 200 were killed and property worth \$10,000,000 was destroyed. This fire began in a depot and spread to the ships. Burning ships and ferry boats were towed out into the water where they would not endanger other ships. The destruction to property was very great, and many lives were lost—how many is not known.

It is a pleasure to read in the *Watchman* that high buildings in New York City have reached their limit. It says these very high buildings are pneumonia-breeders. Some owners have been forced to spend millions of dollars in buying adjoining property in order to secure light and air, and this has reduced the income of all to such an extent they are no better off than if they had put up moderate-sized buildings. Some of the newest, not having light and air, do not pay the interest on the mortgages. As a consequence New Yorkers have gone back to putting up buildings of moderate height.

For several years the Mormons have been buying up farms in the province of Alberta, Canada. Between fifty and sixty farmers and ranchmen, passed through Butte a few days ago on their way to Alberta. The bishop in charge of them said one thousand of them were going. We are very willing to have several thousands go. But what does Canada think on the subject?

Here is another ship in the U. S. navy which has come to grief while going quietly along with no one to molest. The Lebanon was off Portsmouth, N. H., when an explosion occurred on board. Fortunately no one was hurt; but the ship was so injured three months will be required for repairs.

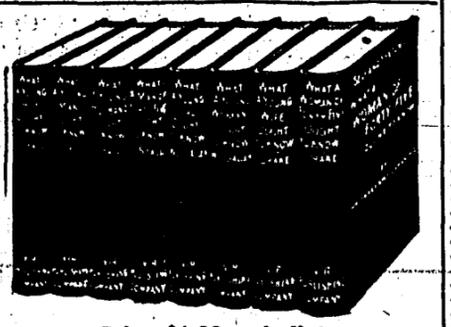
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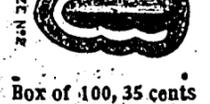
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Strongest Plea Against Dancing

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Three Important Subjects, Ably Treated, in Condensed Form

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Baptists in History

Shall Women Preach? 10c each

Paper; 35c - each

3 for \$1.00

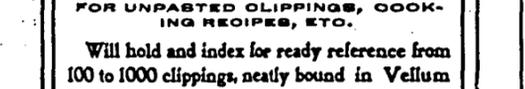
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\$2.00



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has been used for over fifty years by millions of Mothers for their Children while Teething, with Perfect Success. It Soothes the Child, Softens the Gums, Always 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 telephones in every room. A new modern addition of 150 rooms will be opened in the Spring of 1905.

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CAPITAL \$500,000

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\$3 a Day Sure

Send us your address and we will show you how to make \$3 a day. Satisfy the work and teach you how to work in the healthiest way. Send us your address and we will explain the business fully, remember we guarantee a share profit of \$3 every day or we will refund your money.

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NEW INVENTION!

Write for new booklet, Special Offer this month. Our new *Quinine Reducing Vapor Bath Cabinet*, best product ever. Every body delighted. Easy to use for all the ills of the season. Investigate, curative effects of the famous Turkish Baths. Open the *AMERICAN* side of the world. The *AMERICAN* side of the world. The *AMERICAN* side of the world. The *AMERICAN* side of the world.

WORLD WIDE CO., 22 W. 22d St., CINCINNATI, OHIO

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the Opium, Cocaine and Whisky habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. E. M. Woolley, 105 N. Tyler Street, Atlanta, Ga.

McSHANE'S BELLS

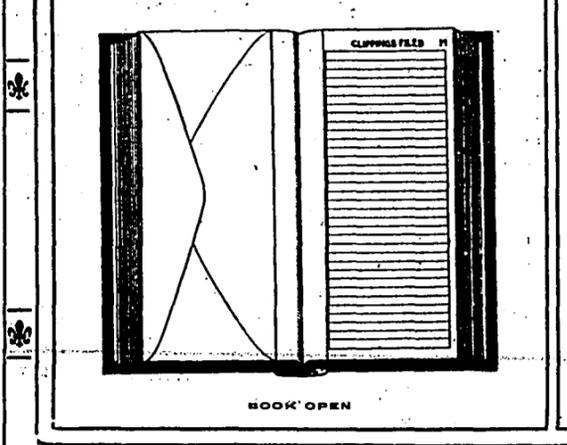
See the wonders of our new bell. Over 200,000 sold. Write for details.

McSHANE BELL WORKS, Baltimore, Md., U. S. A.

BELLS.

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

PLYMNER CHURCH BELL CO., Hillsboro, O.



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Will hold and index for ready reference from 100 to 1000 clippings, neatly bound in Vellum De Lux tastefully stamped side and back; size 6 x 10 inches.

ONLY 75 CENTS.

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An Indian squaw has died in Coffeyville, Kan., whose age was 110. She carried buttermilk to Gen. Jackson's camp in 1812. She did not pretend to have nursed Washington nor to have kissed Lafayette. Therefore she deserves a statue.

WHEN INGERSOLL WAS SILENCED.

Shortly after Ingersoll, the noted infidel, was defeated in his race for the governorship of Illinois, he was one day broadly proclaiming his infidelity on board a railroad train between Chicago and Peoria. After being for some time offensively voluble, he turned to a gen-

tleman near him, and defiantly demanded: "Tell me of one great result that Christianity has ever accomplished." The gentleman, not wishing to open an argument with the boaster, hesitated to answer. The train had stopped and all was silent in the car.

Just then an old lady of eighty years, who sat just behind the infidel, touched his arm with trembling hand, and said, "Sir, I do not know who you are, but I think I can tell you of one great and glorious thing which Christianity has done."

"What is it, madam?" said Ingersoll.

"It has kept Robert G. Ingersoll, from being governor of the great State of Illinois." If a stroke of lightning had

flashed through the car the effect could not have been more marked. Ingersoll turned literally pale with rage and remained silent—u*LEwrhIB rage and remained silent.—Ex.

S. Drabelle,
AGENT FOR
PITTSBURG, KENTUCKY, ANTHRACITE, JELICO and W. VIRGINIA COAL
and COKE
OFFICE: 260 Fifth St., LOUISVILLE, KY
TELEPHONE, 214

Items of Interest
News the World Over

Peace has been made between Russia and Japan. Russia granted eight out of twelve of Japan's demands. Japan gets Korea, the Chinese concession of Port Arthur to Russia for 99 years, pay for the support of the Russian prisoners in Japan, and the railroad in Manchuria which it is said cost Russia one hundred millions of dollars. She also gets the southern half of the island of Sakhalin. This was the only point on which Russia receded from her first position. Japan gives up her demand for Russia's interned ships, the right to limit Russia's naval strength in the East, the northern half of Sakhalin and all claim to indemnity.

The yellow fever is abating in New Orleans and the other infected places around it, and the quarantine has been lifted in several places. The cholera situation in the East is growing worse. Cholera has also reached Germany and 57 cases have been reported in Berlin. It is in Hamburg also, from which port the steamship line to this country starts. But the quarantine is well enforced in New York City and no one feels that it will reach this country.

The path of the total eclipse of the sun was from India through Egypt and Spain in a northwesterly direction to Canada. Prof. Huissey telegraphs from Egypt that their observations were successful. There were streamers of the fish-tail variety with marked rays from the sunspot zones, especially from the southeast limb. Prominences were pronounced especially those near the North Pole.

The U. S. Government sent Mr. Braun, one of the best men in the secret service department, as a detective to Europe to investigate the immigration business. Immigration, and that of the most undesirable classes, is greater than it has ever been. At the present rate it will amount to one million this year. The Government felt that something must be done and hence sent out their best detective to examine.

Mr. Braun reports a system of frauds practiced against the immigration laws with the connivance of the foreign governments which are seeking to rid themselves of their pauper and criminal classes. He found several cities which liberated prisoners from their jails and gave them the means of coming to the United States. He found an institution near Budapest from which parties of pauper children are sent here under the care of pretended parents paid for the job. One couple will bring a large "family" of children here, leave the children here, and go back for another lot.

Similar facts have been published for years, and Congress paid no attention. But the report of so trusted a man, giving specifications as he does, surely ought to lead to some result.

Frederic Harrison is a Positivist, and therefore is not influenced in any opinion by any regard for the Bible. His words in regard to "evolution" in which he has believed have all the more force. He says: "I am beginning to doubt if the very basis of the evolution system is on sound philosophic lines."

Some of the presents received by the Crown Prince of Germany and his bride are: a set of silver from Prussian municipalities which cost 110,000 marks; a splendid set of carved furniture in the old Danzig style from the Province of West Prussia; an open victoria with two white thoroughbred horses and silver harness from the Austrian Emperor; a mosaic picture from the Pope; magnificent specimens of Japanese porcelain from the Mikado; old Korean jewelry from the Emperor of Korea.

Some of the manufacturers who are hurt by the refusal of the Chinese to buy goods from this country appealed to the President evidently looking upon him as the ruler of the earth. He replied he can only insist on the Chinese keeping that clause of the treaty which allows American merchants to sell in China. But no one has interfered with their selling. To force people to buy is another thing.

The statistics for the Internal Revenue Department have been published. These show a gratifying decrease in the amount of whiskey drunk in this country, though the total is still a terrible one. There was a decrease of 704,040 gallons of whiskey, but what is that to 110,143,732 gallons? There was also a decrease in the brandy, etc., made from fruits of 42,000 gallons.

THE RESTORED CRIPPLE

Peter and John were on their way into the Temple. A lame beggar asked alms. The Apostles said, "Look on us." Peter said, "Silver and gold have I none, but such as I have I give unto thee." And in the name of Jesus the man immediately walked, leaping and praising God. The people, looking on, in great amazement, gave the credit to the Apostles. But the Apostles, with startling emphasis, made them to understand that it was by the power of the God of Abraham, Isaac, and Jacob, that the man had been made to walk, glorifying the Son of God. Peter then preached "The Resurrection" as the basis of all Jesus' work. Softening the asperity of his words, he excused their denial of the Son of God, attributing it to their ignorance; but commanding them to repent. Through the persistent preaching of the resurrection, 2,000 were saved. The young church had gained 5,000 souls. But the rulers were angry, and caused Peter and John to be brought before them. There, and then, these intrepid men met, and matched the kingdom of darkness.

The point was as to the means by which the cripple had been healed. Yet the rulers did not wish to know the means. But Peter said, "By the name of Jesus, whom ye crucified, doth this man stand before you whole." He pressed this truth upon them; upon us; upon all men. Jesus is the only way of salvation; the universal, complete, only way.

The question of salvation is being much discussed in this city at the present time. The people are discussing it; the press is discussing it. The people are consulting the Word, and the newspapers. I rest my soul upon the Word. Upon the Word I stand. I declare for the whole gospel. Jesus is the only way. Here stood the Apostles. They stood unopposed with the armor of God. Looking straight into the faces of their accusers they said, "Shall we obey you, or shall we obey God? Judge ye." Public opinion is with the Apostles. The Sanhedrin dare not go too far. The companions of the Apostles are animated by their boldness, and pray, "Lord, thou art God; grant unto thy servants that with all boldness they may speak thy word." Let us be moved as they were moved; yea, more than as they were moved. The place was shaken as they spake by the Holy Ghost. Ministers should be as a rock. They should see, speak, and live the truth. Morality will not save. Repentance and obedient faith alone will save.

We cannot stand upon neutral ground, and expect the power of the Holy Ghost.—Examiner.

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 department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise 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, or check, is necessary. All orders for insertion of copy in this column.

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

West Texas Land Products: Price and Description, Address, G. CONNER, Canyon City, Randall County, Texas. Mention this paper.

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

FOR SALE—Farm of 100 acres located in Jefferson county, Ky. 11 miles from Louisville. Fertile soil and good buildings. Belongs to non-resident and will be sold cheap. Address Chas. F. Hill & Co., Tyler Building, Louisville, Ky.

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

WANTED—You to let us start you in the military business. Write for information. We sell to dealers only. David

FOR SALE—The best Skirt Supporter in the market. Over 1,000 sold last month. Lasts a life time. Price 25 cents, stamps or silver. Address R. B. Wilson, 535 Third St., Louisville, Ky.

LADIES—Earn \$20 per 100 writing short letters from copy. Send self-addressed envelope for particulars. Union Drug Co., Battle Creek, Mich.

WANTED—The afflicted to know that my Peristomal 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 looking orders for full delivery of strawberry plants. Price 25 cents per dozen. Special prices on large lots. Address Meadowbrook Fruit Co., 305 Tyler Building, Louisville, Ky.

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

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

A SAMPLE copy of the Mail Order Journal (64 pages about the mail order business) which is FREE for the asking, may show you the way to make money as it has thousands of others. LOUIS GUENTHER, Retailer, Chicago.

No more spoiled fruit, no more trouble in opening or handling hot jars. Buy the Wolverine Fruit Jar Holder and Opener, the latest of kitchen utensils. 50 cts. per set by mail. QUEEN CITY SUPPLY CO., Lock Box 91, Elmira, N. Y.

Top of applied locally, and Mineral Wells Salts taken internally, positively cure Eczema and Constipation. New treatment, supplies free. THE SPECIFIC WELL CO., Mineral Wells, Texas.

THE MARKETS.

LIVE STOCK

Report for week ending Sept. 2.
Extra good export steers... \$4 75a 4 90
Medium shipping steers... 4 40a 4 75
Choice butcher steers... 4 00a 4 50
Medium to good butchers... 3 50a 4 00
Com. to med. butchers... 3 00a 3 50
Canners... 1 00a 1 50
Good to choice feeders... 3 25a 3 75
Com. to med. feeders... 2 75a 3 25
Good to ex. stock steers... 3 00a 3 50
Com. to med. stock steers... 2 50a 3 00
Good to choice stock heifers... 2 50a 3 00
Com. to med. stock heifers... 1 75a 2 25
Plain light stockers... 2 00a 2 50
Good bologna bologna bulls... 2 50a 3 00
Med. to good bulls... 2 00a 2 40
Choice veal calves... 5 50 6 00
Com. to med. calves... 3 00a 4 00
Choice milk cows... 30 00a 35 00
Medium milk cows... 20 00a 25 00
Plain milk cows... 12 00a 18 00

WHEAT

Choice pack and butch... 6 00
Medium packers... 6 00
Choice light shipping... 6 00
Choice pigs... 5 50a 5 85
Good pigs... 5 50a 5 85
Light pigs... 5 00a 5 50
Roughs... 4 50 a 5 25

SHEEP

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

LEAF TOBACCO

Following is report for week and year ending Sept. 2, 1905.

Week: Year:
Jan. 1 to date... 2,613 98,065
Year 1904... 2,901 78,028
Year 1903... 1,741 79,165
Year 1902... 2,371 116,616

COMPARISONS WITH PREVIOUS YEAR'S SALES

Total sales of new crop to date, 1905, 87,314; 1904, 69,302; 1903, 63,330. Sales of new crop to date, original inspection, 1905, 75,363; 1904, 60,158; 1903, 60,577.

RECEIPTS

Receipts this week, 1905, 2,218; 1904, 1,793; 1903, 1,204. Receipts Jan. 1 to date, 1905, 74,612; 1904, 64,501; 1903, 65,230.

New Fall Styles In Suits and Skirts

The newest models, materials and shades in Suits for early autumn wear are now on display. The New Fall Skirts are very attractive, and represent many new ideas, which will interest all visitors to this section.

New fall line of WALKING SKIRTS now ready. Many attractive styles. Made up in all the new and fashionable materials and shades; prices ranging from \$10.00 to \$20.00

New Fall WALKING SKIRTS; made of fine Panama, serges and novelties; in black, blue, brown or gray; plaited or full flare; strictly tailored; excellent value at \$10.00; special \$5.95

New FALL COATS; medium and three-quarter lengths; made of imported English cloths; latest models; beautifully tailored; many styles to select from; prices from \$10.00 to \$40.00

New line of SILK WAISTS; high-class evening waist; made with long or elbow sleeves; in black and all the leading shades and materials; prices from \$11.00 to \$25.00

New SILK UNDERSKIRTS; extra fine quality of Taffeta; full width; made with deep full flare flounce in black and all the new shades, good value at \$9.00 \$6.00

STEWART DRY GOODS CO.
New York Connection—Jas H. Conner & Co. 232 Street.
LOUISVILLE, KY.

BAPTIST PERIODICALS.
The Consummate Fruits of the Ablest Baptist Scholarship Yield the Best Results
MONTHLIES: Baptist Superintendent 7 cents, Baptist Teacher 10 cents, etc.
QUARTERLIES: Sealer 4 cents, Advanced 3 cents, Junior 3 cents, Our Story 3 cents.
ILLUSTRATED PAPERS: Young People (weekly) 13 cents, Boys and Girls (weekly) 5 cents, etc.
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LOUISVILLE, KY. The largest and best equipped school of its kind, private or public, in the South or Southwest, with a range of subjects that will place a boy without conditions in any university or scientific school in the country.
SPECIALISTS in every department. Teachers from Harvard Yale, Sorbonne (Paris), Teachers College of Columbia University, and other leading Colleges and Universities. Individual or Small-Group Method Throughout School. No group permitted to number over twelve pupils. Manual Training in all Grades. Well equipped Physical and Chemical Laboratories, Shop and Gymnasium. Physical Training and Athletics. In charge of a specialist who studied under Dr. Sargent, of the Harvard Gymnasium. Measurements taken. Systematic training required of all pupils taking part in Athletic Contests, State Championship in Basketball. A dozen leading institutions receive our graduates on Certificate. For Boarding Students, Board may be had with either of the principals in the city. Fall Term opens Sept. 14.
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