

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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SENATOR WARK, of Canada, who died recently at the age of 101, was a pious man and a Baptist, and was a legislator for 62 years. He retained his mind undimmed to the last. Not long before his death he was asked for a message for his countrymen and answered: "Read the 25th chapter of Matthew, and read from the 31st verse to the end, and learn that, whether life is long or short, the important point is to prepared for the end."

PRESIDENT HOPKINS in addressing the Williams College seniors, emphasized the need of positive beliefs: "Paul was no agnostic—no leader ever has been or ever can be an agnostic. Every great upward more among men has been led on by deep conviction and has had behind it the passionate heart-beat of believing men."

REV. B. J. LAZELL in a recent speech in England, quoted Stanley's words: "The only section of the church that could consistently and logically contend with Romanism was the Baptists." He added that if the Baptists were only true to their principles they could yet free England from ritualism. But they must quit all hankering after ritualism, all keeping of set days and seasons, &c., if they are to do effective work.

THIS touching prayer was made by a miner who had been converted in a Welsh revival: "Lord, help me. My old partners are very angry with me, the publicans are doing their best to tempt me. O, dear Father, please remember that I am only a fortnight old. Don't let go my hand yet. The way is strange, but I am doing my best to walk in it."

AMEN! The *Southwestern Presbyterian* says: "Dr. Millard's manly and honest act in leaving the Presbyterian church when he found himself out of sympathy with its views, is in great contrast with the attitude of those who try to stay in the church while repudiating its faith, and who denounce all efforts to put them out as the product of narrowness and heresy-hunting. As between the two, narrowness or rigidity in doctrine, and dishonesty, the latter may surely be regarded as infinitely the worse."

BISHOP HALL, of the Episcopal church, in his address to the Vermont Convention of Episcopalians, exulted over the piecemeal imitation and appropriation of their creed and prayer book by other Christian bodies. He is right to exult. The apists ought to be ashamed.

A MAN'S religion should be in the line of construction, not destruction.—Rev. D. C. Garrett.

David and Joseph Kinghorn.

BY A. L. VAIL.

A literary tramp drifted into the cheap department of a second-hand book store. He had a dime in his pocket, no matter where he got it or the amount or quantity of the "taint" on it; and the possession of it imparted to him that sort of exaltation which such a possession naturally imparts in such connection. When you visit an old book store, always, take a dime with you, even if you have to borrow it; for though you may not carry away a book, the aforesaid sense of exultation is worth the dime. In the instance noted above the dime got into circulation. It was on this wise: The tramp struck a sturdy looking volume bearing the unadorned title, "Joseph Kinghorn." Immediately wafted into his vagrant understanding the conviction that that name had a Baptist flavor, and possibly the old book might be worth while. A look inside at once convinced him that it was a good book. The argument ran along this line: Here is a book published in England fifty years ago; it has crossed the Atlantic, has been in two public libraries, one of them the Presbyterian Historical and the other not now decipherable, though no doubt respectable, and how many other hands nobody knows, and it has never been read, for not a sheet of it is cut; now if it had been a bad book some one would have got it open and read it; therefore it is a good book and ought to be brought back into good company. No dime can stand against that logic.

Here then we have a book fifty years old, and traveled beyond most books, that is still perfectly new. We penetrate its interior with a feeling that we imagine to be something like that of an explorer of Nippur, to find that Joseph Kinghorn was "of Norwich," born in 1766, at Gateshead, opposite Newcastle-on-Tyne, and died in 1832. His whole public life was spent in the pastorate of the Baptist church in Norwich. Repeated efforts were made to draw him thence, especially to get him into the principalship of Baptist educational institutions arising as expressions of the awakening of the denomination. Some of these were extremely urgent, it being pressed on him in one instance at least that he was the only man available, in whom the hopes of the friends of the enterprise were centered, and that he could not decline without dashing against the demands of destiny. But steadily he did decline and clung to the Norwich pastorate to the end.

Mr. Kinghorn seems never to have married. His money went largely into books and the books went largely into him. He became a scholar of wide and accurate attainments. His publications were twenty, covering various fields, and his unpublished manuscripts twelve, also widely ranging. He edited several works, and his biographer says, "It were now probably impossible to make anything like a correct list of Mr. Kinghorn's Reviews, Essays, and contributions to various periodicals; suffice it to say that his labors of this kind were constant and very extensive." His acquaintance and correspondence with eminent persons of various connections was similarly extensive. And withal he became in the esteem of many a superior pastor and eminent saint. That was Joseph.

David was Joseph's father. He was a Baptist preacher too. The correspondence between the father and son began

in the early youth of the latter and ran through his experience in business and school, entrance on the ministry and many years in which they were contemporaries in the pastorate, until, after the death of the mother and the retirement of the senior Kinghorn from public life, he went to spend the evening of his life with his son. This correspondence the biographer had in abundance and used freely. It occupies about half of the volume of nearly five hundred pages. The justification of giving it so large a place is in the fact that it ranged over many fields of general interest. But more than this, David represented rather an older order of life and Joseph a younger in a time of considerable transition. David lacked school privileges, but he "became, by his own perseverance, very considerably acquainted with Latin, Greek, Hebrew and Mathematics." Joseph had the privileges of Bristol Academy when Robert Hall and others destined to eminence were there, with whom he formed life-long friendships. David was a philosopher, with a keen eye for the core of things, a virile scorn for all shams and a deep and sound religious experience.

Now here we come on the significance of "David and Joseph." Their correspondence to an extent not often true in such, lights up the general conditions and the Baptist particularly, in the best of all ways, without intending to do it. When Joseph was fifteen years of age he left home to become clerk in the lead works in Newcastle, and continuing his habit of taking notes of sermons, he soon found occasion in that connection to write to his father, "When people get entangled in mazes they know nothing about, it turns out well if bad work is not made of it." David replied: "I advise thee, my son, to beware of the vain jangling of such persons as are forward to dispute about the Deity, seeing we can know no more of him than is revealed in the Scriptures... But the great things in religion are to be most attended to, holiness in heart and life... As thou art of a keen temper, beware thou art not ensnared by being too forward in displaying thy little stock of knowledge; remember the advantage which a freethinker, i. e., a Deist, gained over Mr. Newton by that means. Therefore I entreat thee to be swift, to hear, slow to speak, especially about the sacred trinity."

Passing on to the time when Joseph was about to preach on trial, we find this flash light on the custom of the times: "I recommend in your trials not to go into the pulpit, but to stand in a pew, as the practice of the churches in the west of Yorkshire is so, and has been so among Baptists very long. Dr. Gill's first discourse was in a pulpit through necessity, there not being room in the table pew, the meeting was so full."

After Joseph had entered Bristol Academy, David wrote: "If you debate a point at any time with your fellow students, labor to understand the subject of dispute afterwards, if you did not understand it before, and esteem it your glory to be overcome with the evidence of truth rather than to dispute for victory. If you carefully learn to distinguish and explain the terms yourself, and others use a few words will frequently put an end to the controversy."

Still at Bristol, the lad handles some great names critically: "Many of your remarks I heard exemplified to-night in a sermon by Mr. Hall who, at the same time

he showed the man of amazing abilities, came home in such a manner to the conscience, as one would think would make every one say, where am I going?" Two months later: "Mr. Medley has been here some weeks supplying the Tabernacle; he is astonishingly popular, yet his sermons are not, in my opinion, remarkable for the judgment displayed therein. I have even heard him when he drove on, Jehu-like, yet his whole sermon (comparatively speaking) was a jingle and play on words; yet he frequently is very striking, and I believe very useful. What frequently disgusts is a certain levity he shows in his sermons, so that one might imagine that he was playing at football with his text, instead of standing up to deliver a sermon on a subject on which the immortal all of a sinner depends. Mr. Parsons of Leeds is also here, but I think that he, though he wants the faults, possesses not the excellencies of Medley. The more I see and hear, the more I like old Bishop Burton for many good things; good solid matter may be heard there, by which people may grow, which in many places is a scarce commodity." "Bishop Burton" was the name of David Kinghorn's residence, and this last remark was apparently designed as a compliment for his preaching.

When Joseph was ready to look for a pastorate, he and his friend Hinton became competitors for the Oxford field, and as he reports it, "Mr. Hinton had the preference as being the more pleasing popular preacher, which is indeed very true."

He next ran into difficulty at Fairford, where he candidated for six months with some strong support, but alas, he was suspected of heresy. To his parents he explains: "The mischief arises here; the congregation is a good deal mixed respecting sentiments; some are very high rigid Calvinism, such as they will never get from me; so that unless a person is continually insisting on the very highest points in that system, his orthodoxy is suspected... and to tell the truth, I am quite popular in the country round for heterodoxy." Considerable correspondence ensues from this. The father writes: "If you fairly examine the Calvinist system by the Scriptures, you'll find that you must either take the whole or reject the whole, or be continually in a confusion of mind." Evidently the son is sensitive to the possibility that he may distress his parents, for he writes: "I know not that I am different from you on the whole, though you write as though you thought the difference wide... As for systems, I have not such an esteem for them as many have, but I think Calvin superior to any system writer I have met with; his Institutions (in Latin) I keep constantly by me, and very frequently read them and set high value on them. I endeavor to study Christianity as a regular system, and I think unless we see connection between one part of it and another, we can have no idea of its beauty. As a system I endeavor to preach it, and show men the connection of its parts, without which, though we may be dogmatical, yet I think we cannot be judicious."

Our space is occupied, and since we have got the young man fairly out of port, with evident ability to steer his own course, we pause.

The heart that loves sets no time limit to its service, nor stays to measure its gifts; love must serve and love must give.

Machinery and Money Versus Prayer and Power.

Are We in Danger of This?

BY REV. G. P. BOSTICK.

"When Zion had little machinery she had thousands of conversions. Conversions have decreased as machinery has increased. The Holy Ghost has been crowded out, and we are going to capture the world through our human-invented societies."—Quoted in *WESTERN RECORDER* of June 1st with approval.

"I fear the tendency of this age of restless materialism is away from Divine power. We are looking to the power of the human intellect, to the power of oratory, to the power of wealth, to the power of organization, to the power of the artistic and the beautiful, to the power of society, and the one thing most needful, the Divine power, is overshadowed and forgotten."—From W. H. Felix's sermon at Kansas City.

I read with deep interest, away off here in the interior of China, several of our best Baptist papers and also *Harper's Weekly*, and am deeply interested in the signs of the times as I see them indicated in said papers.

If I were asked to state what I believe to be the most dangerous trend of our times, in state and religion, I should most unhesitatingly say it is the trend to put machinery and money instead of prayer and power. I am aware that many who read this may be able to meet it satisfactorily to themselves by saying, "Oh! Bostick is a pessimist." Perhaps I am, but even so, is it not well to hear a pessimist occasionally rather than to hear those altogether who cry, "Peace, peace, when there is no peace?"

This is the year in which God has emphasized as never before in modern history the place and power of prayer in forwarding His kingdom in connection with that most marvellous work in Wales. The world has stood in amazement and joy at what God has done in that part of the world. All are bound to admit that the power of oratory, money, organization, special intellect, culture, planning seems entirely wanting there. God has come down simply, quietly, unobserved and unannounced in its beginnings and has shown the world what the Holy Spirit in answer to prayer can do. This is pre-eminently not a "gotten-up" revival, but one prayed down with mighty power. He has been pleased in six months to convert apart from any emphasis on money or machinery or any noted leader nearly as many souls as all the more than three millions of American Baptists report for the year, and that, too, in the year of great (?) revivals all over the land—"gotten-up" revivals, with much machinery and big reports—sometimes false reports. It would seem!

Almost all Baptist missionary bodies are on a money basis, seven-tenths of the aggregate of all the appeals, I think, are certainly for money, until it has become necessary for the staunch editor of the *RECORDER* to cry out against the disposition so very common to estimate men as ministers by what they can get for preaching or what they can raise for religious purposes. I fear, dear brethren, that we have, without intention or malice aforethought, reversed God's order. What, then, is His order? Christ, the greatest of all missionaries, gave Himself. Rich to the owning by creative power of all things, He gave up all and became poorer than the foxes and the birds. He laid down as the very first principle of discipleship self-denial; not that this makes one a child of God, but becomes his evidence that he is such. He called many men to leave their occupations and possessions and follow Him, and there is not a word of stress put by any of the gospels upon money or machinery. Women from Galilee followed Him and ministered to Him of their means. This is simply mentioned. He stayed with His disciples forty days after resurrection,

knowing perfectly that in body He would soon leave them, knowing also each vicissitude and need of each life and of their aggregate needs, and yet not a word in all those meetings of machinery or money. The record of the New Testament is supposed to cover a period of sixty or seventy years after Christ's ascension. In that time work was done in proportion to ability and numbers that in magnitude would put to shame all that was done in our boasted and boasting nineteenth century, whether viewed as to hardships endured or in whatever way looked at; and yet in all that record there is not as much stress put upon machinery and money as is done in an ordinary Baptist associational meeting. Now it does seem most reasonable that if Christ saw that machinery and money were ever to become as needful as they seem to be now, that He would in mercy have given some hint of it. He simply said, "All power in heaven and in earth is given unto me; go ye therefore.... and lo, I am with you always." This was their Magna Charter. He had told them previously to pray for laborers. Paul most profoundly discusses in 1 Cor. 16:1-3 and 2 Cor. 8th and 9th chapters, contributions; and there again is not a word to stress either money or machinery.

In Acts 13:1-3 the church fasts and prays, possibly with Christ's command to pray for laborers in mind, until the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Is there anything to parallel this in modern times? Pre-eminently so. Many such cases. One of the most noted is the work of J. Hudson Taylor, who has just died. In his diary is this simple record: "Prayed for twenty-four willing, skillful workers at Brighton, June 25, 1865." This was just forty years ago, twenty years after the birth of the Southern Baptist Convention, and fifty years after that of what is now the American Baptist Missionary Union. He had absolutely no human constituency to back him—only God's promises and his faith in them. The other missions, in the main, laughed at him, and predicted speedy failure, and so he had no welcome but only the cold shoulder. It was a principle through all his forty years not only not to appeal for money in public or private, but to oppose such appeals. He believed that if the owner of the earth and the cattle upon a thousand hills called men, He would call their support, too. Fifty-eight of the China Mission were massacred in 1900, and yet he died leaving in active service for China an army of 858 workers, far more than all American Baptists have in all fields, more than any other three great missions have in China. Their number of native Christians is also far larger than of all American Baptists in China. He reversed the order which others had already reversed, and so got back to God's order, and He owned and blessed him, so that I believe it, stating it mildly to say that the outcome of his life and work is doing more to-day toward the spiritual up-lift of China than any other three missions in the Empire. He prayed and believed this force into existence.

What a tremendous call to all Christians to pray, pray, pray! It is absolutely certain that we cannot pray truly and yet fail to give liberally. We can give big sums of money without any prayer about it. Let us strive in prayer before God that He may prevent the time ever coming with us when our gifts and offerings will be like those of Israel of old, when our very efforts at worship and service become an abomination in His sight, because not done from the heart as unto God. See Isa. 1:11-17. May the Lord awaken His people and arrest them in any tendency they may have to forsake Him and the Holy Spirit's power for money and for societies, combinations, &c., &c.

Po-Chow, China, July 25.

Wisdom is not in the tools, but in the power that uses them.—C. G. Ames.

The Will of God.

The will of God is the ruling and directing force of the entire universe. It is because of this fact that there is persistent order in the natural. The laws of nature, of which scientists talk with such satisfaction, are simply the laws which God has made for the governing of the natural world. We are told of the changelessness of law, and of the reign of law, and all of that, which is simply testimony to the fact God reigns. Of course, his laws are changeless because they are perfect, and there is no one who can change them but God, and he has no occasion to change them. So we are under the reign of God, who is administering all things according to his infinite wisdom. It is the veriest nonsense and atheism to talk of law as though it were something existing apart from a law-maker, or as though it could exist and rule the universe if there were not an infinite personal Creator and ruler of the worlds.

But when we come to the spiritual realm, in which man is found, we meet the spiritual significance of the will of God. Here, as well as in the physical world, he rules. It is a fact that we may rebel against the holy will of God and so put ourselves in antagonism to him that we may fail to receive the spiritual blessing that would otherwise be ours. If, on the part of all his intelligent creatures, there would be no sin and there would be perfect spiritual health and happiness. The will of God is expressed in his holy laws, and if we were all willing to obey those laws simply and entirely, there would be happiness, holiness and harmony in all our hearts and lives.

The supreme lesson of life is to put ourselves in line with the will of God. This is the hardest lesson of all to learn, but when it is learned, or just to the extent that we learn it, does it yield us peace and satisfaction. As we rebel against God's will we sin. As we fret against it we feel distress. As we obey it we experience peace. As we yield to it we know the sweets of resignation. As we ally ourselves to it to be forceful in executing its purposes we are strong.

So important is it that we should be one with God in the enforcement of his righteousness in the world that our Saviour, in giving us a model prayer, made "Thy will be done" one of its chief and foremost petitions. It is of the utmost importance that we learn the meaning of this petition not only in letter, but in life, and that we make it one of our chief desires to do and to be guided by the will of God.

When we pray that the will of God may be done we mean, for one thing, to express our resignation, whatever may be the divine dealings with us. It is this feeling we should cultivate. We shall have many sorrows and griefs as we pass through the world, and we need all the grace and comfort we can receive from God. To chafe and fret and repine is to put ourselves where his healing grace can not come to us. Let us learn submission, quietness of heart and simple resignation to the loving will of God.

When we make this petition we should also mean to ask that we may be obedient and that the will of God may be carried out by us in our daily lives. If we are determined to have our own wills, we shall make many mistakes in our willfulness, for we are short-sighted and ignorant, but if we put ourselves in line with God's holy and eternal plans, we fall in with what is righteous and wise, and becoming like him who makes these holy plans, we become ourselves godly in thought and in life.

Let us remember, too, that when we raise this prayer we may ask for the furtherance of everything in this world that is right and good and true. We may ask that every good cause may triumph, that everything evil and hateful and vile may be crushed, that God's cause may march on to perfect victory, and that the glorious Kingdom of Christ may be established in peace, in glory and in beauty everywhere.—Herald and Presbyter.

"How to Read the Scriptures."

Thoughtful reverence is the first thing necessary in the reading of the Holy Scripture. The Bible is God's book, beside which no other books are to be named. It is a holy writing, no product of man's will, but holy men of God wrote it, and that on the prompting of the Holy Spirit; it must, therefore, be regarded and read, not as man's word, but as God's. On this account who would not honor it? This book contains the gracious mind, the dear, kindly counsel of God for thee and me, dear reader, to show how thy and my soul, lying bound under the curse, may be set free and saved. This it is which thy Creator and Redeemer would say to thee by His Holy Spirit when thou readest and hearest the Scripture: On this Word hangs life and death. Whoever, then, reads this, let him take heed. First recall thy senses and thoughts from all outward distractions, seat thyself in spirit with Mary at the feet of Jesus, and read with all possible devotion and thoughtfulness: the outward words of Scripture, expecting that God will cause thee to hear the inner words of His Spirit.

We must always read Scripture with regard to ourselves, to our own person, state, and needs. Do not linger long on the persons, times and occasions of and to whom it was written. For, although the ways of God may be seen in these, yet they are not the most important for us. Everything in Scripture is written for thy and my instruction; it is a mirror in which we are to contemplate and study ourselves. If thou seest any light therein, apply it forthwith to thy own good, not to consider and judge others, but thyself; thou art the man meant. How many teachers and hearers there are who daily read and handle Scripture, but still remain dead and blind, and get not the least good for themselves or others, because they forget that it concerns themselves.

Use Scripture for the purpose for which it is given thee by God. It is given to us that by it we may be taught and strengthened in godliness; whoever seeks merely head-knowledge in Scripture abuses Scripture. It is given to us in order that by it we may be recalled from our manifold distractions of sense and thought, and be collected in heart before God. But if, on the contrary, we take occasion from Scripture to embark on all sorts of inquiries, speculations and opinions of our own, and withdraw from God and our own heart, we abuse Scripture. Scripture is given us that we may learn from it to love God and our neighbor; this is the law and the prophets. But if we seek only grounds of strife therein, in order to maintain our own opinions, and contend with our neighbors, we abuse Scripture, which is a medicine store, not an arsenal.—Gerhard Tersteegen.

THE WITHDRAWAL OF GOD.—There comes a time when the Spirit, grieved at irresponsiveness, departs to knock no more. Nothing in this world or the next can be compared for horror to the withdrawal of God from us. It involves the perdition of the body and soul, because it is the one force by which evil is restrained and good fostered. Take the sun from the center of the solar system, and each planet, breaking from its leash, would pursue a headlong course, colliding with the rest, and dashing into the abyss. So when God's presence is lost, every power in the soul rises in revolt. Ah! bitter wail when a man realizes the true measure of the calamity which has befallen him, and cries with Saul, "I am sore distressed; for God is departed from me, and answereth me no more."—Rev. F. B. Meyer.

Our praises are the stairway up which our spirits mount in our contemplation of the divine perfection. They are symbols, poor and weak, which reveal to us more clearly and make us feel more deeply the perfect goodness of God.—C. C. Everett.

The Baptists Increase in Numbers

BY JOHN T. CHRISTIAN.

In the year 1581, J. Fielde made into English a translation of a book of Phillip de Mornay entitled: "A Notable Treatise of the Church." It was "Imprinted at London, by Christopher Barker, Printer to the Queenes most excellent maiestie. Anno. 1581." Fielde dedicated his book to Lord Robert Dudley, the favorite of the Queen. In the dedication the translator surveys the religious condition of England. He is alarmed at the great growth of the Baptists and others. Their numbers were not only great, but they were increasing with marvelous rapidity. Fielde thus wrote Lord Dudley: "O (my Lorde) God asketh this at your Honors hands, and this Church of England craves it, that his ministerie may be mainteyned, his truth may be preserued and continued, the poore people may be taught and instructed, wicked heriticks may be confuted and abandoned, which (alas) ENCREASE AND GROW TO INFINITE NUMBERS DAILY AMONGST VS. For where through impunitie men may professe when they list, and no trial and examination is had, according to God his worde: there is it any maruel if Papists, Arrians, ANABAPTISTS, Libertines, & other heretikes of all sorts doe DAYLY MULTIPLY AND ENCREASE? Will they not creepe in there, where they may have greatest rest and quietnesse? Who seeth not that after the preaching of the Gospel of Christ so many yerres, amidst the great peace and blessings God in mercie hath bestowed vpon vs, because we haue bene negligent to answers our callings, to put in practice that we haue learned with bringing forth the fruites of faith and true repentance, and making conscience of our knowledge, that the Papistes, those enemies of God, and of her royall Maestie, are nowe more in number, more obstinate and frowarde, more malicious, then they were at her Maesties most joyfull & happie entrance to her scepter & crowne? DID NOT MANY MORE GO TO CHURCH, & SHEW THEIR CONFORMITIE (as they call it) SIXTEEN YEERES AGOE, THEN NOW? And whereunto may all of this be attributed, but to impunitie, for that they haue bene winked at, favoured, & spared."

Upon the death of Archbishop Grindal in 1583, Elizabeth looked about for a successor who would unflinchingly carry her views into execution. Such a man she found in John Whitgift. Honest and well intentioned, but narrow minded to an almost incredible degree, the one thought which filled his mind was the hope of bringing all men into conformity to the Church of England.

Two historians have expressed their view of the man and his work. Collier, the Church of England historian says: "Whitgift, at his first coming to the see, had instructions from the Queen to hold a straight reign, to press the discipline of his church, and to recover his province to uniformity. This method agreed with the archbishop's sentiments, and was probably suggested by himself."

The other is Fletcher, the historian of the Independents, who says: "This man was thorough in all he did, especially if souls were to be snared, or persons of real piety to be punished. He seemed to take a malicious delight in bending the laws over to the side of persecution; and when no law existed which could thus be used, he either made or sought to procure one. He was probably more feared and detested than any man of his day." (Fletcher, History of Independency, vol. 2, p. 145).

On coming to the See of Canterbury, Whitgift issued the usual visitation articles. One of those articles was: "Whether any have wilfullie mainteyned, and defended any heresies, errors, or false opinion, contrary to the faith of Christ and holy scripture." (Articles to be enquired of in the visitation....1583. British Museum, 697 g 24).

He went further. Some says, that "with a view of obviating objections to the principles of ministers, a brief declaration of belief of some leading articles was drawn up in Latin, for their subscription. This contains an assent to the fundamentals of the Christian religion, and a disclaimer of Romish and Anabaptistical errors."

Whitgift choked the prisons with the Baptists. He regarded the Baptists as heretics beyond any of their age. The doctrine of these men cut at the roots of Priestism, and was fatal to the very idea of a National Church. For how could there be a National Church, if only "believers" were to be baptized; and if priests did not, by the magic of baptism, make all infants Christians, was not their principal function gone? The frantic opposition of the clergy to these revolutionists can be easily understood. Even the best of the Puritans could not endure them, and employed their pens to revile both their characters and their opinions.

The Archbishop made the pulpit ring against the Baptists. He preached at the Cathedral of St. Paul, November 17, 1583, being the anniversary of Queen Elizabeth coming to the crown. Much of the sermon was a tirade against the Baptists. He condemned three sorts of people: "Papists, Anabaptists, and our wayward and conceited persons." Of the Anabaptists he said: "The Anabaptists take obedience clear away. For they would have no magistrates at all." (Strype, The Life and Acts of John Whitgift, vol. 3, p. 75). Again: "The second sort are the Anabaptists; who will have no government at all. And they ground their heresy upon the fifth of Galations, 'Stand fast in the liberty wherewith Christ hath made you free.' And again, 'You are called unto liberty.' But they mark not another place, where it is said by the same apostle, 'Take heed, that by

your liberty that you give not occasion to the flesh.

"This liberty of which the apostle speaketh of, is Christian liberty, which freeth us from sin, and not from subjection, except from the subjection of Satan."

"This heresy, in short, of the Anabaptists is so evident, as it needs no confutation." (Ibid, p. 77).

Baptists and other persons were growing troublesome in the diocese of Lincoln. Quite a deal will hereafter be heard of the Baptists in this district. It was from this locality that John Smyth, and other Baptists, went into Holland of which we shall hear much in the reign of James I. So a visitation of that province was made in 1585. The articles were strict. The fifth was as follows: "In every parish where any manner of person dwelleth or sojourneth which refuseth to go to some church to hear diuine service: The Minister and church wardens of that parish are commanded once every month from hence forth to goe to euery such person with two or three honest witnesses, and before those witnesses to require euery such person to repair to church to heare diuine service. And ye said minister and Church wardens are commanded to read a certifiact in writing signed with the hands and marks of the said minister, Church wardens, and witnesses to their archdeacon, alwaies on the tenth day before midsummerday, on the tenth day before Christmas day, on the tenth day before the Annunciation of the blessed virgin, so as reforme of such certifiact may be made in due time to the Custos Rotulorum at euery Sessions next ensuing those feasts, testifying as well the manner and time of their admonishments of such Recusants whatsoever, as the answers; and when and whether they went to church euery month after suche admonition giuen to them, as aforesaid. Or whether any such person hath wilfully withdrawn himselfe from taking or understanding any such admonition, and also declaring ye names, surnames, abiding places of euery one ye shall offend in any part, or clause of ye aboue written Articles. This euery minister and church warden is Straightly charged to shew his diligence in, effectually to do thei. euery of them will answer to the contrary at their peril." (Articles to be enquired of... within the Diocese of Lincoln. London, 1585. British Museum, 5155 a 20 (3)). These rigid requirements would leave a very slight opportunity for a heretic to go undetected.

All over England the search for heretics was prosecuted and the bishops were sorely dismayed. The next year, 1586, the Bishop of Chichester followed with a visitation. He enquired if "any PRIVATE CONVENTICLE or those whose ears itche with singularities and impertinent matters." (Articles to be ministered by... Bishoppne of Chichester, 1586. British Museum, 1368 d 32).

Dr. Joseph Mede, 1586-1633, a learned English divine and conversant with the history of this entire period from personal knowledge, says of baptism: "There is no such thing as sprinkling or rantism used in baptism in the Apostles' days, nor many ages after them." (Mede, Diatribe on Titus 3:2).

Little Rock, Ark.

Religion In Politics.

There was plenty to be said for despotism as against the Parliaments. There is still plenty to be said for it. But what was to be said for the despotism was said; and was to be said for the Parliaments was said; and England, rightly or wrongly, made her choice; and something at least was done and somebody at least was satisfied. And the reason that something was done, and the reason that somebody was satisfied, was simply this—that each party regarded first the finding of the right solution and then the defending of the right solution as an obligation rigidly connected with religion. The one party cried that the King was God's anointed, the symbol of the sanctity of rule. The other party cried that the people were God's people, or that they were the favourers of God's word. Both sides would have regarded a man like Canon Henson calmly contemplating the vast number of political alternatives not as a fastidious Churchman, not even as an opportunist worldling, but simply as an uneducated and entirely useless man. There would have been no use in telling them to reflect; they had had their reflections.

Their reflections had become conclusions. Their conclusions had become duties. But it was only because they had begun with the old religious idea that there was an absolute right or wrong in the matter, and that a man could find the right if he chose; it was only because they thought that such things as the rights of kings or the rights of Parliaments were fierce calls on the religious conscience that they ever got into this mood of choice and action at all. Those, indeed, who commonly defend the introduction of religious sentiment into politics do, in fact, seriously understate their case. They always assume that the chief argument for religious politics is that they will be more spiritual or refined.

But the fact is not merely that by becoming religious politics will then become pure or dignified or altruistic politics. The fact is attested by all history that it is only by becoming religious politics that they are likely to become practical politics.—G. K. Chesterton.

Many a mind has a blind notion of stewardship about his property, but very few have it about their knowledge. * * * One grows tired of seeing cultivated people with all their culture cursed by selfishness.—Phillips Brooks.

A Little While.

BY REV. FREDERICK G. CUTLER, D.D.

In our Lord's last conversation with his disciples before his betrayal and crucifixion, he said to them: "A little while and ye shall not see me, and again a little while and ye shall see me—because I go unto the Father." Before them was the bloody tragedy on Calvary, and forty days after that his ascension through the vernal air to heaven. They should see him no more in earthly form. But in another little while—in fifty days thereafter—he should come again by his Holy Spirit in the wondrous baptism of power at Pentecost. He was then to be glorified by the Holy Spirit in the hearts of his disciples. Jesus Christ is with his people now; for did he not promise: "Lo! I am with you always?"

Those sweet, tender words, "a little while," have deep thoughts in them, like the still ocean at the twilight—thoughts too deep for our fathoming. They breathe some precious consolations to those whose burdens are heavy, either of care, or poverty, or sickness. If the prosperous can enjoy their prosperity only for a little while, neither shall the mourner weep much longer, nor God's poor children carry much longer the pains or privations of poverty. The daily toil to earn the daily bread, the carking care to keep the barrel from running low, and the scanty "cruse" from wasting, will soon be over. Cheer up, my brother! "In a little while and ye shall see me," says your blessed Master. "for I go to prepare a place for you." Oh, the infinite sweep of the glorious transition! A few years here—in a lowly dwelling whose rent it was hard to pay; and then infinite ages in the palace of the King of kings. Here a scanty table and coarse raiment soon outworn; yonder a robe of resplendent light at the marriage supper of the Lamb. Let this thought not new courage into thy soul, and fresh sunshine into thy countenance.

I sometimes go into a sick chamber where the "prisoners of Jesus Christ" are suffering with no prospect of recovery. Perhaps the eyes of some of those chronic invalids may fall upon this article. My dear friends, put under your pillows these sweet words of Jesus—"a little while." It is only for a little while that you are to serve your Master by patient submission to his holy will. That chronic suffering will soon be over. That disease which no earthly physician can cure will soon be cured by your Divine Physician, who by the touch of his messenger will cure you, in an instant, into the perfect health of heaven! You will exchange this weary bed of pain for that crystal air in which none shall say, "I am sick"; neither shall there be any more pain. Not only to the sick and to the poverty-stricken child of God do these tender words of our Redeemer bring solace. Let these words, "a little while," bring a healing balm to hearts that are smarting under unkindness, or wounded by neglect or pining under privations, or bleeding under sharp bereavements. I offer them as a sedative to sorrows and a solace under sharp afflictions. "A little while and ye shall see me"; and the sight of him shall in an instant wipe out all the memories of the darkest hours through which you made your way into the everlasting rest.

"A few more struggles here,
A few more conflicts o'er;
A little while of toils and tears,
And we shall weep no more."

These words of the Master are also a trumpet call to duty. In a little while my post in the pulpit shall be empty; what manner of minister ought I to be in fidelity to dying souls? Sabbath school teacher, in a little while you shall meet the immortals in your class for the last time! Are you winning them to Christ? The time is short. Whatever your hands find to do for the Master, do it! Do it Aquilla and Priscilla in the Sunday School! Do it, Lydia, in the home! Do it, Dorcas with thy needle, and Mary in the room of sickness and sorrow! Do it, Tertius, with thy pen, and Apollos with thy tongue! Do it, praying Hannah, with thy children, and make for them the "little coat" of Christian character which they shall wear when you have gone home to a mother's heavenly reward!

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries. A half-hour's faithful preaching of Jesus by an itinerant Methodist exhorter at Colchester brought the bow Snuggan to a decision, and launched the mightiest ministry of modern times. Lady Henry Somerset tells us that a few minutes of solemn reflection in her garden decided her to exchange a life of fashionable frivolity for a life of consecrated philanthropy. Why cite any more cases, when every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes? In the United States Mint they coin eagles out of the sweepings of gold dust from the floor. Brethren, we ought to be misers of our minutes! If on a dying bed they are so precious, why not in the fuller days of our healthful energies? Said General Mitchell (the great astronomer, to an officer who apologized for being only a few minutes behind time: "Sir, I have been in the habit of calculating the tenth part of a second!"

Our whole eternity will hinge on the "little while" of probation here. Only an inch of time

to choose between an eternity of glory or the endless woes of hell! And as a convert exclaimed in a prayer meeting, "It was only a moment's work with me when I was in earnest." May God help us all to be faithful only for a little while; and then comes the unfading crown:

"A little while for patient vigil keeping
To face the stern—to wrestle with the strong.
A little while to sow the seed with weeping,
Then bind the sheaves and sing the harvest song.

"A little while to keep the oil from failing,
A little while faith's flickering lamp to trim,
And then, the Bridegroom's coming footsteps
hailing,
We'll haste to meet Him with the bridal hymn."
—Christian Work.

Time and Eternity.

Men live too much for time and too little for eternity. Jesus seeks to inject an endless hereafter into our thinking and doing. His religion pertains not only to the things of this world, but to the world to come. The earthly state is one of probation. We are here to prepare for eternity, which is big with the fate of one and all. As we choose and act now, so shall be our eternal destiny. Death, judgment, heaven and hell are tremendous realities. They may be ignored, ridiculed and despised while seemingly far away, but we will have to do with them sooner or later. It is all folly to make light of matters upon which depend our weal or woe throughout ceaseless ages. We ought to pause in the scramble for wealth, pleasure, position and other passing good, and try to hear the teachings of Jesus respecting these solemn verities.

When upon earth he showed himself all-knowing and all-loving. He would not hide from men needful truth. One day he came to Jerusalem and taught all who would listen to him. He wrought a notable cure. The Jews did not take it kindly, and called in question his authority. This led him to claim for himself divine knowledge and prerogative, even in the face of persecution and death. Mankind must know who and what he was. He first asserted his Godhead, or equality with the Father. He did his will and enjoyed his approval and help. He did whatever he saw him doing. He wrought by virtue of a filial relationship and a blessed endowment, and on this account he would do greater works than the one which he had just performed. He was the resurrection and the life. He would quicken whom he would. His power over the grave was resistless and all-comprehensive.

Judgment was likewise committed into his hands for his Father's glory. As Judge, he would be honored by all classes. The saved would testify to this saving grace in their assignment unto everlasting life, and the wicked to his justice in their condemnation, or eternal banishment from his presence. None can escape from his presence. "The hour is coming when all that are in their graves shall hear his voice; that they have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." Resistance is impossible. The God of nature and of life is asserting himself. Omnipotence is commensurate with the occasion, and every one shall stand before him to receive sentence. The character of the resurrection shall correspond to the character of the person raised. There shall be endless joy for the good, and endless woe for the bad.

These are solemn and weighty truths. There is an easy-going religion now-a-days that either minimizes or renebrates their import and bearing. We are living in a period of gross materialism, or of indiscriminate charity, and there is need to bring to the fore the Master's notes respecting the present and the hereafter as they relate to both body and soul. The justice of God is as real as is his mercy. One is as dear to him as the other. His law must be vindicated. Eternal grace abounds through Christ, but despised mercy becomes vengeful fury.—Presbyterian.

ETERNAL VICTORY OF SPIRIT.—Many centuries ago at Salamis the eternal victory of spirit over matter, of personality over blind aggregations of material equipment was achieved. Yes, we can look back at Nazareth, and see one lonely prophet starting out to revolutionize the world absolutely without material resources of any kind. That prophet appeared not in the capital city, but in the obscure village of the north. He was born not in the purple, but in the manger, not with the blare of trumpets, but the quiet shining of the stars. He was reared not in some academy, but in the joiner's shop, with access to no literature save the few sacred books of his nation, no art save the national temple. He went forth without the patronage of the church or the sanction of the state, without army or navy, without equipment or endowment, without influence or invitation, with nothing save the idea that the kingdom of heaven was at hand, that the fatherhood of God must be recognized and the brotherhood of man established. And he conquered. If you are going forth to make money, he is no model, for his life ended on the cross. If you are going to preach the gospel of force, he cannot help you, for he preached the gospel of love. But if you go somewhere and somehow through the service of mankind to enrich the world, through holding aloft the ideal to illuminate your age, then your life may be as calm as his, as patient, as fully assured of final victory. Then the life which found in the shop a school of character, in the despised province an ample sphere, and in thirty-three years time enough to regenerate a world, goes before you with irresistible summons.—W. H. P. Faunce.

THE NEW WORK AT OUR ORPHANS' HOME.

Every Baptist in the state will be interested in the new work that has been inaugurated at our Orphans' Home. Ever since the foundation of the institution, the temporal welfare of the children after leaving the Home has been one of our most profound questions. Those who were adopted were, of course, provided for. But there were others—those who stayed through the allotted time and then had to leave, with no way to make a living and nowhere to go. It is the fate of these children that often calls for our deepest sympathy and pity.

We have been trying for years to see some way out of the difficulty, but it has not been till this summer that the way has been opened. Our new matron, Miss Mary Abercrombie heard of Mrs. Vandiver's work at the Cleveland Orphanage in Versailles, Ky., where the boys and girls learn trades, and went to find for herself how the work was done. She saw at once that if manual training could be introduced into our Orphans' Home, it would furnish the power which would make our boys and girls self-supporting.

Immediate steps were taken in the matter. She secured the services of Miss Kirby and Miss Brown, two young ladies who had been educated at the school, and with their help introduced the training into the Home.

The children have been at work through the summer, and on Wednesday, Aug. 30, the friends of the Home were invited out to see what had been done.

Tables were set out in the parlors, and on these were displayed the children's work. There were new sheets and tablecloths all exquisitely hemmed and laundered, while on the laundry tables were numbers of children's clothes done up in the most tempting and beautiful array. We learned that the older girls take lessons in washing, and with what they have made of it, it is really an accomplishment.

Every girl's name was pinned on her work, and it was astonishing how well even the little children had done. On their tables we found dish-towels neatly hemmed, pin-cushions and mats. A very interesting display was that of the models—really doll clothes—all made by the children. Each girl had pinned her models on a large piece of paper, and the various hems, fells, gatherings, tucks, bands, etc., shewed the different kinds of sewing necessary in ordinary garments. This is all done according to rule, and the larger girls have the directions neatly written out in ink in a note-book.

When we thought everything had been seen, we were astonished to find that a card bearing a boy's name and lying on a chair meant that one of the Home boys bottomed that chair. We could scarcely believe it, but found that

in the hall there were dozens of chairs that had been bottomed by the boys. Miss Abercrombie had hunted up all the crippled chairs in the Home, and the boys had transformed them into what looked like dozens of new and beautiful chairs. This work was taught by Miss Kirby, while the sewing was under the care of Miss Brown, though Miss Abercrombie assured us that both could teach each branch equally well.

No one can tell how happy the children are in this work. They really seem like new beings—they have found out that they can do something worth while, and it has lent a new dignity and earnestness to life.

The occasion was one of greatest interest. Many were present, and there was a universal expression of surprise and delight at what had been accomplished. This is only the beginning of what what shall be, but it is so much of an answer to our year's of earnest prayer, that many of us could not refrain from exclaiming, "What hath God wrought!"

After seeing the work of the children, we all adjourned to the chapel, where the little ones sang for us, and where prizes were awarded to those who had made most improvement.

L. H. WOODBURY.

THINGS TO FORGET.

If you would increase your happiness and prolong life, forget your neighbor's faults, advise an exchange. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give a little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem a thousand times worse than they are. Blot out of memory, as far as possible, all the disagreeable occurrences of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things which are lovely and lovable.

DEAR RECORDER—

Liberty College opened Sept. 5 with a larger number of pupils than were enrolled during the past year. The boarding-department is full, and young ladies are coming in every day from various parts of Kentucky and other states. The prospects for Liberty College were never better and the interest of friends and patrons never greater. This interest was manifested by the large attendance of patrons and friends on the opening day. On this occasion Mr. McKinstrey of the Presbyterian church, made an appeal to the people of Glasgow and the surrounding country to aid in making Liberty College one of the greatest schools in the South. For some years we have needed a new chapel. Now the need is pressing. Besides this, with the present number of pupils, the accommodations for other departments of the school are inadequate.

W. T. MOORE.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting.

SEPTEMBER.

- 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 Oliffy, 27.
- Severns Valley, Sonora, 27.

OCTOBER.

- East Union, Pleasant Grove, 3.
- Pulaski Co., Burnside, 3.
- White's Run, English, 3.
- Little Bethel, Concord ch., 4.
- Little River, Cerulean Springs, 4.
- North Bend, Third church, Covington, 4.
- West Kentucky, Liberty, 4.
- Wayne Co., Monticello, 4.
- Enterprise, Fed's Creek, 6.
- Laurel River, Oak Grove, 6.
- South Concord, Taylor Grove, 6.
- Greenville, Ingram Chapel, 8.
- West Union, Blandville, 11.
- North Concord, Swan Pond, 12.
- Clover Bottom, Clover Bottom, 13.
- Mount Zion, Corbin, 13.
- Ohio Valley, Audubon, 17.
- Blood River, Gilbertsville, 18.
- Graves Co., Chapel Hill, 25.

If corrections are necessary, please write to the papers.

J. K. NUNNELLY,
Statistical Sec.

Georgetown, Ky.

Lucky Mistake

Grocer Sent Pkg. of Postum and Opened the Eyes of the Family.

A lady writes from Brookline, Mass.:

"A package of Postum Coffee was sent me one day by mistake. I notified the grocer, but finding that there was no coffee (the old kind) for breakfast next morning, I prepared some Postum, following the directions very carefully.

"It was an immediate success in my family, and from that day we have used it constantly, parents and children too—for my three rosy youngsters are allowed to drink it freely at breakfast and luncheon. They think it delicious, and I would have a mutiny on my hands should I omit the beloved beverage. My husband used to have a very delicate stomach while we were using coffee but to our surprise his stomach has grown strong and entirely well since we quit coffee and have been on Postum.

Noting the good effects in my family, I wrote to my sister, who was a coffee toper, and after much persuasion got her to try Postum. She was prejudiced against it at first, but when she presently found that all the ailments that coffee gave her, left and she got well quickly she became and remains a thorough and enthusiastic Postum convert. Her nerves, which had become shattered by the use of coffee have grown healthy again, and to-day she is a new woman, thanks to Postum. Name given by Postum Co., Battle Creek, Mich., and the "cause why" will be found in the great little book, "The Road to Wellville," which comes in each pkg.

BRECKINRIDGE ASSOCIATION.

This body met at Cloverport church August 30 and continued two days.

The Association was called to order by Bro. W. V. Harrell, the former moderator, and as he has moved to Indiana, Bro. M. P. Compton was elected as moderator and Bro. C. M. Pain, clerk.

By request of the Association, Bro. T. T. Eaton preached the introductory sermon from Jude 3: "Earnestly contend for the faith which was once delivered unto the saints." It was a sermon well suited to the occasion and well received by those present.

The moderator proved himself faithful to his post of duty, as well as the clerk, and the Association was very pleasantly conducted.

The committees made favorable reports on the various subjects and they were well discussed by those present.

Bro. Cleaton was present to take the lead in temperance and Bro. Bow in missions.

There were thirteen churches represented by letter and messengers, and all seemed to be on the advance. The district Board met and reorganized and started on the new year with apparent encouragement.

There were present visiting brethren as follows. Bro. Eaton, Prestidge, Cleaton, Bow, Saunders, Winchel, Harrel, Clap, Shacklett and Willett. Brother Saunders spoke earnestly for the Orphans' Home. The WESTERN RECORDER was strongly recommended by the Association, and the editor seemed to be busy getting subscribers for his paper. Also the editor of the Argus was present, speaking pleasing words for his paper.

The Association was well entertained by the church and community, Pastor Lewis being at the head, making things move and giving all a cordial welcome. This body will meet next year at Hardinsburg, Wednesday after fourth Sunday in August.

Yours truly,
J. J. WILLETT.

Ekron, Ky.

ELKHORN ASSOCIATION.

The one hundred and twentieth annual session of the Elkhorn Baptist Association (it being the oldest west of the Alleghany Mountains) was held with the Mt. Pleasant Baptist church, Jessamine county, Ky., Wednesday and Thursday, Sept. 6 and 7, 1905. It was largely attended.

The body was called to order promptly at 10 o'clock a. m., by the Moderator, Bro. J. R. Howard, of Lexington, with singing "I need thee every hour." Devotional exercises led by Bro. W. D. Moore, of Mt. Freedom church. Bro. J. T. Betts, pastor of the church, in his happy address of welcome, made the large audience feel that it was good to be there, which was responded to by request of the moderator, by Bro. I. B. Timberlake, of Nicholasville, in such a manner as to please all.

The letters from the churches were then read by Bro. H. W. Coleman and O. O. Green, showing an increase in membership, although several of the churches had erased from 40 to 60 names from their church rolls, and also an increase in the amounts given to the different objects we contribute to.

There was a number of new

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faces among the pastors of the churches in the Association, Bro. Clark, of Paris, Hampton, of South Elkhorn and Hillsboro, Willett, of East Hickman, Coakley, of Dry Run, Cottrell, of Great Crossings, and Folk, of Midway, all being young men of promise. The messengers were men worthy to follow in the footsteps of those gone before.

Bro. J. R. Howard, of Lexington, was chosen moderator, Bro. H. W. Coleman, of Chilesburg, assistant moderator, and Bro. Malcolm Thompson, of Payne's Depot, clerk. The reports on the different missions were read, fully discussed and adopted with the purpose in view of an increase in our gifts on all lines the coming year that God's name may be glorified, and His kingdom on earth strengthened.

The sermon was preached by Bro. E. B. Pollard, of Georgetown, from Rev. 12:18—Conquering Christianity. It was a very able sermon and listened to by the large audience with much interest.

Among the visitors, all of whom were given a hearty welcome, were Bro. J. Dallas Simmons, of Buckhannon, W. Va., who at one time was pastor of this church; Bro. W. P. Harvey, of the dear old RECORDER; Bro. J. N. Prestidge, of the Baptist Argus; Bro. L. C. Kelley, of the Kentucky Issue; Miss Mary E. Abercrombie, of the Orphans' Home, whom we were glad to have with us, and we gave her a slight token of our love for the orphans. The hospitality was unbounded and enjoyed by all.

I was entertained at the home of Sister L. A. Davis, where the members of the Executive Board were entertained. We were all sad, as our dear brother L. N. Davis was taken home June 22nd last, and we missed him. He was a deacon in Mt. Pleasant church 30 years, and a member of the Executive Board 18 years. We bow in humble submission, for we know he doeth all things well. This is already too long.

The next meeting will be held with Cane Run church, Fayette county, Ky., Wednesday before the fourth Sunday in Sept., 1906. Come, you are always welcome. Sincerely,
T.

Christianity is the sunlight of truth to man.

SUCCESSFUL OPENING.

The Bryant & Stratton Business College, which opened the same day as the public schools, also shows a remarkable increase over last year. The number enrolled was seventy, which is double that of the same day of last year. The school enrolls pupils every day, but has a certain time for special enrollment. Those in charge express themselves as gratified with the showing made.—Louisville Times.

Scrofula

Makes its presence known by many signs,—glandular tumors, bunches in the neck, cutaneous eruptions, inflamed eyelids, sore ears, catarrh and wasting diseases. Hood's Sarsaparilla Effects permanent cures.

FORWARD MOVEMENT IN THEOLOGY AT BAYLOR.

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

When the writer four years ago left a highly desirable position in Toronto to become Professor of Church History in Baylor, it was with the distinct understanding that within a few years a fully equipped theological seminary would be established as a department of the University and at the urgent request of Dr. Carrol and others that he assist in the laying of the foundations of an institution that would be of momentous consequence to Texas and the entire Southwest. For the past four years a theological course leading to the degree of Bachelor of Theology has been covered by three professors, two of them have given instruction in two or three distinct departments each.

Strenuous efforts for the endowment of the University, that have been in progress since that time, have seemed to make a special effort to enlarge the theological department inopportune, and we have felt it necessary to continue our work as best we could with half a faculty. Early in the summer, as a result of consultation among brethren concerned and in view of the urgency of the need of a vastly larger number of educated preachers than the present facilities here and at Louisville are supplying, Dr. B. H. Carroll, Dean of the Theological Faculty and prince among Bible teachers, resolved, with the assistance of Rev. I. E. Gates, to find if possible one hundred brethren (and sisters) who would give one hundred dollars a year each, for three years, for the support of a theological faculty.

Dr. Carroll entered upon this work with full conviction that the forward movement was of God and with the unquestioning faith that the money would be forthcoming. Of the names chosen for the honor list of one hundred, over ninety per cent. of those to whom he has been able to present the matter in person have given a favorable response. About \$23,000 are already in sight and he has no doubt but that the entire amount sought for will be secured before the meeting of the Convention in November.

The Trustees of the University have in response to Dr. Carroll's request, passed a resolution for the immediate provision of full theological courses leading to the various theological degrees offered by the leading theological seminaries. Rev. C. H. Williams, of Rockdale, a graduate of Wake Forest College and of Crozer Theological Seminary and for some time a graduate student of the University of Chicago, has already been added to the Faculty as a Professor of Biblical Introduction, Ecclesiology, and Homiletics. Professor Williams is one of the most scholarly men in the State and seems to possess in a high degree all the qualifications that go to the making of a successful professor.

The chair of Systematic Theology and Apologetics has been offered to Professor Calvin Goodspeed, D.D., LL.D., who recently retired from the corresponding chair in McMaster University after fifteen years of highly successful and influential service. It is fully expected that he will accept the position. His staunch conservatism and intense loyalty to

Baptist principles harmonize thoroughly with the prevailing sentiments here and will make him from the beginning a power for good. Coming to us, as we trust he will, with his ripe experience and his great reputation as a theologian and a champion of Baptist orthodoxy and working side by side with our own great Carroll he will in the important department of Systematic Theology, Apologetics, and Polemics, exert a mighty influence on our rising ministry in favor of sound doctrine and profound religious enthusiasm.

A sixth appointment will probably be made before the beginning of the next session. It is expected that the theological library, already rich in standard works, will be brought up to date by the purchase of several hundred dollars' worth of such books as may be required by each department. As the University furnishes the theological department with ample lecture room and library accommodations, and as the Maggie Houston and Cowden Halls, with their cheap boarding facilities, are fully available for ministerial students, our present equipment as a theological seminary seems to leave little to be desired except the permanent endowment of the chairs.

Dr. Carroll is resolved not only to provide by subscriptions for the maintenance of the Faculty, but also to raise in the same way whatever may be needful for the assistance of students for the ministry. It is his intention to have two or three hundred students for the ministry here within a year, and by the judicious distribution of beneficiary aid to make it possible for any really worthy man to take his theological course without interruption. Encouragement will still be given to all whose age and circumstances permit to do so to take full literary courses here or elsewhere.

While our theological seminary is intended primarily to supply the needs of the Southwest, students from the East and North, university graduates and others, will be heartily welcomed and put upon the same basis as our Texas students as regards beneficiary aid and all other advantages. In view of the rapidity with which the Southwest is being developed and the great demand that exists here for educated ministers thoroughly in sympathy with the people and acquainted with local conditions, intending students for the ministry in the East who are looking forward to the Southwest as a field of labor are especially invited to pursue their theological studies here and thus secure a more perfect adaptation to their environments. Dr. B. H. Carroll will be glad to correspond with candidates for the ministry anywhere with reference to theological study here. It should be borne in mind that Baylor University in its literary department is open to students for the ministry from all parts of the country on usual ministerial terms.

DEAR RECORDER:

I received the Recorder yesterday and was much pleased with it. I do not know when I have enjoyed reading a paper more. I used to read it 50 years ago when I lived in Howard county, Mo. I was then a young man. I am now 80 years old. Was born in Clark county, Tenn., three miles from Winchester, the 6th day of April, 1816. I was baptized by Elder

Wm. Duncan the first Sunday in March, 1838 and went into the old Mt. Moriah church, and was licensed to preach in 1840. I was ordained in 1842, when I was a member of the Brunswick church in Chariton county. Since that time I have been a colporter and missionary until the present in Missouri and Texas. I have baptized 1,383 professed converts and organized about one hundred churches. I have seen many others baptized by brethren, and have also assisted in many meetings. I am now in bad health, and had a bad case of la grippe that paralyzed my throat so that I have been able to preach but little for the last two years. I must tell you that I have got to be a baby again as I am cutting a new set of teeth. May God ever bless the dear RECORDER.

Yours in Christian love,
T. S. ALLEN,
Jasper, Jasper county, Texas.

HOW THE SALOON PAYS.

Mark Twain says a man bought a pig for \$1.50 and fed it \$40 worth of corn, and then sold the hog for \$9. He lost money on the corn, but made \$7.50 on the hog. That illustrates the condition of the saloons in every Indiana county. The saloons breed vice, poverty, disease and crime. It costs taxpayers thousands of dollars annually to prosecute the criminals and paupers; but they are making money from license fees on the saloons that breed the criminals and paupers. A business man that would make such an investment as that would be considered a financial idiot.—Patriot-Phalanx.

Vanity, Flattery, and Deceit are the three dis-graces.—Horace Greeley.

Stronger Than Meat
A Judge's Opinion of Grape-Nuts.

A gentleman who has acquired a judicial turn of mind from experience on the bench out in the Sunflower State, writes a carefully considered opinion as to the value of Grape-Nuts as food. He says:

"For the past 5 years Grape-Nuts has been a prominent feature in our bill of fare.

The crisp food with the delicious, nutty flavor has become an indispensable necessity in my family's everyday life.

It has proved to be most healthful and beneficial, and has enabled us to practically abolish pastry and pies from our table, for the children prefer Grape-Nuts and do not crave rich and unwholesome food.

"Grape-Nuts keeps us all in perfect physical condition—as a preventive of disease it is beyond value. I have been particularly impressed by the beneficial effects of Grape-Nuts when used by ladies who are troubled with face blemishes, skin eruptions, etc. It clears up the complexion wonderfully.

"As to its nutritive qualities, my experience is that one small dish of Grape-Nuts is superior to a pound of meat for breakfast, which is an important consideration for anyone. It satisfies the appetite and strengthens the power of resisting fatigue, while its use involves none of the disagreeable consequences that sometimes follow a meat breakfast." Name given by Postum Company, Battle Creek, Mich.

There's a reason.

ELKHORN ASSOCIATION NOTES.

The 120th session of this body convened on the 6th inst with Mt. Pleasant church at Keene, Jessamine county. Regular proceedings will be reported for the WESTERN RECORDER by the model clerk of the Association, Bro. Malcolm Thompson. Capt. J. R. Howard, one of the noblest laymen, was re-elected moderator. This was the first Association organized in the state, now we have seventy-three. The first classical school organized in Kentucky and the West was established by Elijah Craig, a Baptist preacher, near Georgetown. Georgetown is the oldest Baptist College in the South and West. The Baptist Missionary and Literary Magazine was the first religious periodical published in Kentucky and the West. It was published at Georgetown in 1812.

The Association consists of 20 churches, with a membership reported last year of 6,251. The following counties are included now in the territory: Bourbon, Fayette, Jessamine, Scott and Woodford and a part of Franklin, the heart of the famous Blue Grass section. For two days the dinner served in the beautiful church yard was in abundance and variety and careful preparation all that could be desired by the most fastidious. Hot coffee and tea, ice cream and sherbet. The dinner was served in courses to the hundreds of people, rich and poor. All were welcome and gladly served.

The pastor of Mt. Pleasant church, Bro. Betts, and his accomplished wife (nee Miss Lucille Davis) charmed the audience by their duetts.

The writer had the pleasure of meeting many acquaintances, and many were the invitations to go to the homes of highly esteemed friends. On my arrival I accepted the invitation of Miss Bertha Cleveland. The Cleveland home is one of the nicest in Central Kentucky. For sixty years it has not changed hands. It is situated midway between Keene and Nicholasville. The avenue entrance is three-quarters of a mile to the house. The avenue inside the yard is lined with about 30 large pines on each side. The flowers in the yard, everything painted, and fences and even chicken coops whitewashed, all at once is tempting to a lover of the country. In the home we found every convenience and comfort, but that which we enjoyed most and will remember the longest is that the home is adorned by a Christian family noted for their culture and refinement. They are not only charming in conversation, but as hosts. Bro. Geo. W. Cleveland, his wife, his daughters, Misses Dora and Bertha, entertained us with vocal and instrumental music.

I must not omit one fact, to wit: Pastor Timberlake, of Nicholasville, who contributed a large share on behalf of the guests to the enjoyment of the occasion. In the company also I take pleasure in mentioning Pastors Hill, of Stamping Ground; Dr. Pollard, of Georgetown; Rev. J. Dallas Simmons, of West Virginia; Bro. Duvall, of Stamping Ground; Miss Bryant, of Versailles; and also Sister Williams, the wife of J. F. Williams, D.D., pastor at Versailles. The evening, I am quite sure, will be long remembered by all who were present.

The Finest Toilet Soap

Glenn's Sulphur Soap will outwear two or three cakes of ordinary "highly perfumed" soaps. It sweetens and beautifies the skin and contains enough pure sulphur to make it a specific for skin diseases. Refuse any substitute for

Glenn's Sulphur Soap

5cc. a cake at all drug stores or mailed for 30c. by The Charles N. Crittenton Co., 115 Fulton Street, New York.



Restores Eyesight.

SPECTACLES A THING OF THE PAST

"Actina," A Marvellous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for any form of disease, for a new system of treating afflictions of the eye has been discovered whereby all torturous and barbarous methods are eliminated. There is no risk or experimenting, as hundreds of people have been cured of blindness, falling eye-sight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable.

General Alexander Hamilton, Tarrytown-on-the-Hudson, N. Y., highly recommends "Actina."

Louis Meyer, 93 Herman St., Rochester, N. Y., writes: "Actina" has effected a wonderful cure in my wife's case, curing her of a severe eye trouble and I would not be without it.

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: I should have been blind had I not used "Actina."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self-administered by the patient and is sent on trial, postpaid. If you will send your name and address to the New York and London Electric Ass'n., Dept. 88-B, 020 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on the Eye and on Disease in General.

Bro. Cleveland is the owner of iron tongs that once belonged to General Washington. It was among the articles bought at the sale that took place after Washington's death. H.

SUFFERED 15 YEARS
From Itching and Painful Humor, Affecting Head and Body, Cured in a Week by Cuticura.

"For fifteen years I had eczema all over my head and body. Words cannot express how I suffered from the itching and pain. I had given up hope when a friend told me to get Cuticura. After bathing with Cuticura Soap and applying Cuticura Ointment for three days, my head was as clear as ever, and to my surprise and joy, one cake of soap and one box of ointment made a complete cure in one week." (Signed) H. B. Franklin, 717 Washington St., Allegheny, Pa. (Adv.)

GOD OF THE DEW, GOD OF THE SUN.

God of the Dew, In gentlest ministry, As silently Would I some soul refresh anew.

God of the Sun, Far flaming heat and light, Be my delight On radiant errands swift to run.

God of the Star, To its stern orbit true, My soul imbue With dread, lest I Thine order mar.

God of the Sea, Majestic, vast, profound, Enlarge my bound— Broader and deeper let me be. —Maltbie D Babcock.

Our Pulpit.

“READY, AY, READY!”

BY C. H. SPURGEON.

“Ready to perish.”—Isa. 27:13. “Ready to forgive.”—Psa. 86:5. “The graves are ready for me.”—Job 17:1.

I. The first text will be specially addressed to those who are under concern of soul, having been led, by the enlightening influence of the Divine Spirit to see their state by nature, and to tremble in the prospect of their deserved doom. The text which will suit their case is Isaiah 27:13: “Ready to perish.” “They shall come which were ready to perish.”

By nature, all men, whether they know it or not, are ready to perish. Human nature is, like a blind man, always in danger; nay, worse than that, it is like a blind man upon the verge of a tremendous cliff, ready to take the fatal step which will lead to his destruction. The most callous and proud, the most careless and profane, cannot, by their indifference or their boasting, altogether evade the apprehension that their state, by nature, is alarming and defenceless. They may try to laugh it away from their minds, but they cannot laugh away the fact. They may shut their eyes to it; but they shall no more escape, by shutting their eyes, than doth the silly ostrich escape from the hunter by thrusting its head into the sand. Whether thou wilt have it so, or no, fast young man in the dawn of thy days; whether thou wilt have it so, or no, blustering merchant in the prime of thine age;—whether thou wilt have it so, or no, hardened old man in the petrified state of thy moral conscience;—it is so; thou art ready to perish. Thy jeers cannot deliver thee; thy sarcasms about eternal wrath cannot quench it; and all thy contemptuous scorn and thine arrogant pride cannot evade thy doom, they do but hasten it. There are some persons, however, who are aware of their danger; to them I speak. They are fitly described by the Spirit of God in these words of the prophet: “The great trumpet shall be blown, and they shall come which were ready to perish.” Having pressed through this anguish myself, I think I can describe, from experience, what some of you are now suffering.

You are ready to perish, for you feel as if your perishing was very near. You are like the dying man who gasps for breath,

and thinks that each gasp must be his last; his pulse is feeble, his tongue is dry with feverish heat, the clammy sweat is on his brow. The valley of the shadow of death casts its gloomy shade on his pale cheeks, and he feels that he must soon die. Is it not thus that some of you feel just now? You feel that you are coming near to the wrath of God. I have known the day when, as I lay down to rest, I dreaded the thought that, perhaps, I should never awake in this world; or, at mid-day, I have walked in the fields, and wondered that the earth did not open and swallow me up. A terrible noise was in my ears; my soul was tossed to and fro; I longed to find a refuge, but there seemed to be none; while ever ringing in my ears were the words, “The wrath to come!” “The wrath to come!” “The wrath to come!” Oh, how vividly is the wrath to come pictured before the eyes of the awakened sinner! He does not look upon it as a thing that is to come in ten, twelve, or twenty years, but as a thing that may be before long, yea, even to-day. He looks upon himself as ready to perish because his final overthrow appears to be so close. I am glad if any of you are in this plight, for God does not thus alarm men unless he has purposes of mercy concerning them, and designs for their good. He has made you fear you are perishing that you may have no perishing to fear. He has brought it home to you in this life that he may remove it forever from you in the life that is to come. He has made you tremble now that you may not tremble then. He has put before you these dreadful things that, as with a fiery finger, they may point you to Christ, the only refuge, and, as with a thundering voice, they may cry to you, as the angels cried to Lot, “Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.”

It may be that I am also addressing some, who not only realize the sureness and the nearness of their destruction, but they have begun to feel it. “Begun to feel it,” says some one; “is that possible?” Yes, that it is; when day and night God’s hand is heavy upon us, and our moisture is turned into the drought of summer, we begin to know something of what a sinner feels when justice and the law are let loose upon him. Did you ever read John Bunyan’s “Grace Abounding to the Chief of Sinners”? There was a man who had, even here, foretastes of the miseries of the lost; and there are some of us who can, even now, hardly look back to the time of our conviction without a shudder. I hope there is not a creature alive who has had deeper convictions than I had, or five years of more intolerable agony than those which crushed the very life out of my youthful spirit. But this I can say, that terror of conscience, that alarm about the wrath of God, that intense hatred of past sin, and yet consciousness of my inability to avoid it in the future, were such combinations of thought that I can only describe them in George Herbert’s words—

“My thoughts are all a case of knives Breaking my poor heart.”

Oh, the tortures of the man who feels his guilt, but does not know

the remedy for it! To look leprous in the face, but not to know that it may be healed! To walk the lazaret-house, and hear that there is no physician there! To see the flame, but not to know that it can be quenched! To be in the dungeon, but never to know the rescue and deliverance! O ye that are ready to perish, I sympathize with you in your present sufferings, but I do not lament them! This is the way in which God begins with those whom he intends to bless;—not to the same degree in all, but yet after the same kind. He destroys our confidence in our own works, and then gives us confidence in Christ’s work. You know how Bunyan describes Christian as being much tumbled up and down in his mind; and when his wife and children came round about him, he could only tell them that the city in which they lived was to be destroyed; and though his easy-going neighbors told him not to believe it, and not to make such a fuss about it, the truth had come home to him with too much power to be put away. Atheist might say it was all a lie, and Pliable might give slight heed to it, and pretend to believe it for a season; but Christian knew it to be true, so he ran to the wicket gate, and the cross, that he might escape from the wrath to come. To the careless, these words, “Ready to perish,” should sound an alarm. May God the Holy Spirit, while I preach upon the second text, enable me to blow the great trumpet of the jubilee! May the glad sound reach the heart of him that is ready to perish!—May he know that divine mercy brought him here that he might find a God ready to pardon!

II. My second text is in Psalm 86:5: “Ready to forgive.” Does not that ring like a silver bell? The other was a doleful note, like that of St. Sepulchre’s bell when it tolls the knell of a criminal about to be executed: “Ready to perish.” But this rings like a marriage peal: “Ready to forgive. Ready to forgive.” What meaneth it when it saith that God is ready to forgive?

“Ready” means, as you all know, prepared. A man is not ready to go by railway until his trunk is packed, and he is about to start. A man cannot be said to be ready to emigrate till he has the means to pay his passage, and the different things needed for his transit, and for his settling down when he gets to his destination. No road is ready till it is cleared; nothing is ready, in fact, till it is prepared. Sinner, God is ready to forgive; that is, everything is prepared by which you may be forgiven. The road used to be blocked up; but Jesus Christ hath, with his cross, tunneled every mountain, filled every valley, and bridged every chasm, so that the way of pardon is now fully prepared. There is no need for God to say, “I would pardon this sinner, but how shall my justice be honoured?” Sinner, God’s justice has been satisfied; the sin of all who believe, or who ever will believe, was laid upon Christ when he died upon the tree. If thou believest in him, thy sin was punished upon him, and it was for ever put away by the great atonement which he offered; so that, now, the righteous God can come out of the ivory palace of his mercy, stretch out his hands of love, and say, “Sinner, I am reconciled to thee; be thou reconciled to me.”

In the case of the ancient Israelites, it was necessary that the sacrifice should be slain, and be burned upon the altar. So, the Divine Victim has been slain upon Calvary. Once for all, the sacrifice for sin has been offered by Jesus, accepted by the Father, and witnessed by the Holy Spirit. God is ready—that is to say, he is prepared—to forgive all who will believe in Jesus Christ. You think that much preparation is needed on your part, but you are greatly mistaken. All things are ready; the oxen and the fatlings are killed, the feast is spread, the servants are sent with the invitations to the banquet; all thou hast to do, poor penitent, is to come and sit down and eat with thankfulness to the great Giver of the feast. The bath is filled, O black sinner, so come and wash! The garment is woven from the top throughout, O ye naked, so come and put it on!—The price is paid, O ye ransomed ones, so take your blood-bought liberty! All is done. “It is finished,” rings from Calvary’s summit; God is ready to forgive.

Again, the word “ready” frequently means promptly or quickly. In this sense also, God is ready to forgive. I know that some of you imagine that you must endure months of sorrow before you can be forgiven. There is no necessity that you should wait even another hour for this great blessing. After what I have been saying concerning the experience through which others have passed, some of you may fancy that you must be for four or five years floundering about in the Slough of Despond; but there is no need for you to do that. The plan of salvation is this: “Believe on the Lord Jesus Christ, and thou shalt be saved.” Let me give you a picture. Paul and Silas have been thrust into the inner prison at Philippi, and their feet made fast in the stocks. Though they have been brutally beaten, they are singing at midnight, singing of pardon bought with blood, singing of the dying and risen Lamb of God; and as they sing, suddenly there is an earthquake. The foundations of the prison shake, the doors fly open, and the gaoler, fearing that his prisoners have escaped, leaps out, draws his sword, and is about to kill himself when he hears a voice crying, “Do thyself no harm; we are all here.” He calls for a light, springs in, and falls tremblingly at his prisoners’ feet and says, “Sirs, what must I do to be saved?” What would some of you have said in reply to that question? “Well, you must first believe the guilt of your sin more than you do at present; you had better go home and pray about the matter.” That was not Paul’s answer; he said, “Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.” And, to prove that he was saved, the apostle baptized him, and all his, straightway, and we are expressly told that they all believed.

Soul, thou dost libel him when thou thinkest that he is unwilling to forgive thee. I once had, as thou now hast, that hard thought of my loving Lord, that he would not forgive me. I thought he might, perhaps, do so one day, yet I could hardly think so well of him as to believe that he would. I came to his feet very timidly, and said, “Surely, he will spurn me hence.” I supposed that he would say to me, “Get thee gone, thou dog of a sinner, for thou

hast doubted my love.” But it was not so. Ah! you should see with what a smile he received the prodigal, with what fond tenderness he clasped him to his breast, with what glad eyes he led him to his house, and with what a radiant countenance he set him by his side, at the head of the table, and said, “Let us eat, and be merry: for this my son was dead, and is alive again: he was lost, and is found.”

I would that I could write upon every heart here, and grave upon every memory, those sweet words, “Ready to forgive.” Are there any of you who do not want to be forgiven? The day will come when you will want this blessing. Sailor are you in this building? Within a little while, you may be out upon the lonely sea, the waves may have swallowed up your vessel, and you may be just clinging to an oar. When the waters surge around you, how gladly you will remember that God is ready to forgive; but how much better it would be to trust your soul to him now! Some, whom I am now addressing, will probably die this week; I am not making a rash assertion, my statement is based upon the statistics of mortality. O soul, thou sayest that it is nothing to thee now; but when thou art in the article of death—and that may be before another Sabbath’s sun shall rise—how might this note ring like music in thy dying ears, “Ready to forgive!” Am I speaking to some abandoned woman who thinks that she will destroy herself? See thou do it not, for God is ready to forgive. Am I addressing some man who is cast out of society, as a reprobate for whom nobody cares? Soul, give not up hope, for God is ready to forgive. Though thy father hath shut the door against thee, and thy mother and sister shun thee because of thy vices and sins, yet God is ready to forgive thee if thou wilt repent, and turn from thine iniquity. Turn thee, turn thee, ’tis a brother’s voice that entreats thee to turn: By the love with which he pardoned me; by the mercy which made him pass by my innumerable transgressions, I beg thee to turn; nay, more, linking my arm in thine, I say to thee, “Come, and let us return unto the Lord, and let us say unto him, ‘Receive us graciously, and love us freely, so will we render unto thee the calves of our lips.’” Ready to perish, art thou, but ready to forgive is he, blessed be his holy name!

III. My third text is intended as a hammer to drive home the last nail. This sentence in Job 17:1 is most solemnly true of each one of us: “The graves are ready for me.”

About three years ago, I gazed into the eternal world. It then pleased God to stretch me upon a bed of the most agonizing pain, and my life hung in jeopardy, not merely every hour, but every moment. Eternal realities were vivid enough before my eyes; but it pleased God, for some purpose which is known to him, to spare my life, and I went to spend a little season, that I might fully recover, with a beloved friend who seemed then far more likely to live than I was. This day, it is his turn to lie upon the borders of the grave, and mine to stand by his bedside. The grave then seemed ready for me; it now seems ready for him. As I stood talking to him, this afternoon, he said, with greater force than Ad-

dison, "See how a Christian can die." When I asked him about his worldly goods and possessions, he said that he had been content to leave them all, some time ago. "And what about your wife and your little ones?" I asked; and he replied, "I have left them all with God." "And how about eternal things?" I enquired. "Oh!" said he, "you know that God's love is everlasting and his grace is unchanging, so why should we fear?" He had no doubt about his acceptance in the Beloved, or about the power of Christ to carry him through his dying moments. When I said, "The battle's fought, the victory's won forever," I saw his eyes sparkle as though he heard the melodious voice of the great Captain of our salvation saying to him, "Well done; enter into thy rest." I never saw a bride, at her marriage, look more happy than this man upon the eve of death. I never saw a saint more peaceful, when retiring at eventide, than he was when about to undress himself that he might stand before his God. "Ah!" he exclaimed, "remember what you said to me, 'Sudden death, sudden glory!'" and his eyes sparkled again at the prospect of soon beholding his Lord.

"The graves are ready for us;" are we ready for the graves? Are we prepared to die—prepared to rise again—prepared to be judged—prepared to plead the blood and righteousness of Christ as our ground of acceptance before the eternal throne? What is your answer, my hearer? Do you reply, in the words I quoted at the beginning of my discourse, "Ready, ay, ready?"—Didst thou say, Death, that I was wanted? Here I am, for thou didst call me. Didst thou say, O Heaven, that thou needest to receive another blood-bought one? "Ready, ay, ready!" O Christian men, always keep your houses in such good order that you will ever be "Ready, ay, ready!" Always keep your heart in such a state, your soul so near to Christ, and your faith so fully fixed on him, that, if you should drop dead in the street, or some accident should take away your life, you would be able cheerfully to say, "Ready, ay, ready! Ready for thee, O Death; ready to triumph over thee, and to pluck away thy sting! Ready for thee, O Grave, for where is now thy victory? Ready for thee, O Heaven, for, with thy wedding garment on, we are ready, ay, ready!" The Lord make us ready, for Christ's sake. Amen.

Profaneness is an unmanly and silly vice. It certainly is not a grace in conversation, and it adds no strength to it. There is no organic symmetry in the narrative that is ingrained with oaths; and the blasphemy that bolsters up an opinion does not make it any more correct. Nay, the use of loose expletives argues a limited range of ideas, and a consciousness of being on the wrong side. And, if we can find no other phrases through which to vent our choking passion, we had better repress that passion.—Dr. Chapin.

What you call hindrances, obstacles, discouragements, are probably God's opportunities.—Horace Bushnell.

Resolve to perform what you ought; perform without fail what you resolve.—Franklin.

EDUCATION AND REGENERATION.

The President of one of our leading universities startled the country some time ago by boldly declaring that our system of popular education was a failure. To define his meaning he referred to specific modern evils such as drunkenness, gambling, political corruption, and crimes of violence, and declared that the existence of such things proved the failure of popular education. His conclusion was that we ought to spend more money on public schools because the present expenditure had not produced the results that could be expected.

The mistake which this university president made is one that it is very easy to fall into. He simply misconceived the nature and function of education. He exaggerated its possibilities. He gave to it an ideal which it can never reach. Education has never eradicated crime, it is true, but one cannot say that therefore it has failed. A man or a system does not fail because he does not accomplish the impossible. He fails when he does not do what is expected of him. It is not expected that education will do away with drunkenness, gambling, social vice or political corruption. If it would, all we would need to do would be to extend and perfect our system of education and in time we would have a perfect state.

Education does not eradicate evil because it only deals with the natural man. Its material is human nature and this it develops and polishes and beautifies, but does not transform. The trouble is that human nature is naturally depraved and education does not reach or at least does not eradicate the element of depravity. If one takes the ground that human nature is essentially and naturally beautiful and good, then his ideal of education will be entirely different. But the plain facts forbid such an idea. Human nature contains a bias toward evil and no amount of education destroys that. How is it when we look for practical examples? Was not Alcibiades the representative of the finest education and culture of Ancient Greece? Was not Byron a university man, and did not Fox possess a finished education? Are there not examples without number of men and women of brilliant mind and finished education whose lives were glaring examples of moral evil? Education intensifies the natural capacity, it gives the bad man greater power of helpfulness. But it does not transform the nature. The natural conclusion is, not that more of education is wanted but something more than education is needed.

The trouble with people is not so much weakness of intellect as wickedness of heart and weakness of will. Men know that gambling is injurious, know it perfectly well, and yet they do it. Men understand that drunkenness is bad but they still drink. They need something more than knowledge, they need power.

That is what regeneration furnishes. It enables the man who knows sin to avoid it. This it does by the power of a new life. Regeneration is not the development of the human, it is the implanting of the Divine. A Christian is not one whose natural goodness has been raised to its highest degree; a Christian is one whose natural goodness has

been abandoned and who has gotten hold of the goodness of Jesus Christ. A Christian is one into whose life God has come in the power of a new life force. That is the new birth, it is regeneration. As this life takes root and develops, the evidences of the old nature gradually disappear. For regeneration can do that which is impossible for education. — Baptist Commonwealth.

DO WE NEED A DOCTRINAL REVIVAL?

Some are decidedly of the opinion that the doctrinal side of things religious is too much in the background. A prominent pastor said to us the other day that, in his judgment, prominent among our many needs is the need of a general, vigorous, fearless re-statement of doctrine—doctrines theological and ecclesiastical. The suggestion, we believe, will commend itself to the observing and thoughtful among us.

It is our observation that Baptists, less than any other religious body, give themselves to exploitation of their particular doctrines. This, we think, is especially so in recent years. There is a disposition to hold distinctive doctrines in abeyance and accentuate such doctrines as are held in common with others. The result is we are gaining more members than we are making Baptists.

Never, perhaps, were people less indifferent to doctrine. Many who feel the need of being religious in a way and holding church relations, care almost nothing about doctrine. It may be this way or that so far as they are concerned. They do not care enough about it to investigate, contend or dispute, affirm or deny. We have come upon a time when it does not follow that one is a Baptist because he joins a Baptist church. You can start in almost any direction and find members of Baptist churches who are both ignorant of, and indifferent to, Baptist doctrine. We are lacking in the spirit of Baptist propagandism. Of course the main thing, the great thing, is to bring people to Christ, but if our faith means anything, if we are sincere in our position and contention, we should endeavor to make Baptists as well as Christians. We convict ourselves of inconsistency and insincerity if we do not steadfastly believe that a Baptist is the highest type of Christian.

We must believe; and do believe, that Baptist doctrine is true and valuable and that the more widely it is disseminated the better off the world will be. But how shall people believe our distinctive doctrines except they be taught? and how shall they be taught without a teacher? We need a stronger denominational spirit and a more aggressive denominational propaganda.

We have observed three things about certain other denominations and cults: They keep well to the front their peculiar views. They press their distinctive tenets. They present the gospel from their standpoint, and give it form and color, accordingly. The result is that their disciples receive the impress of their teaching from the start, and know what that teaching is. A further result is that their converts become propagandists of their faith. It is a plain proposition that it requires the inculca-

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tion of Baptist principles to make Baptists. There is a tendency to discount and disregard doctrine. People are saying: "Give us the practical in religion, we care nothing for doctrine. Give us the pure morality of the gospel and let its theology go." Shall we have rootless trees and lamps without oil?

We need more doctrinal backbone in our Baptist teaching and preaching.—Word and Way.

WAYS CHANGING.

Ways have surely changed since former years. Everything then seemed more simplified, and we found contentment and enjoyment in it thus. Life was more earnest; we did not seek so after the sensational; we were not so hurried. How enjoyable to us was the Sabbath morning service; but now there is often introduced solo singing, which seems especially out of place at such a time. It detracts from the solemnity of a worship, which, it seems, should be the earnest prayer and praise of the whole congregation to the Creator. We would have good singing and the choir in our churches, though we could dispense with some of the operatic airs, but let the music and all other parts of our service be rendered in the spirit of consecration to the Master's use.

The communion service, too, is different to what we have been accustomed in the past. Then it was solemn and impressive. No organ was played. The congregation sang one or two appropriate hymns. One felt the true spirit of it; that we met there indeed with our Lord, and were refreshed and strengthened to go forth and again meet life's conflict. Now, however, the organ is played loudly, as at other services, and many hymns are sung. One's feeling of reverence is shocked. Although there ma

the spirit of holy joy in the communion, yet to many the communion is not properly enjoyed. One feels that to take it in this way again, would be doing so in an unworthy manner.

Let us not deviate too much from the old, strict ways.—An Observer, in Exchange.

STEVENSON'S CHEERFULNESS.

If there was ever a man who believed that literature should be a means of joy, it was Robert Louis Stevenson. Cheerful by temperament and upon principle, neither sickness nor disappointment nor failure could call from his harp a single minor chord. He rode in the emigrant train from New York to California, without hopes, without prospects, without money, and sick almost to death, yet writing letters to his friends that sparkle with a vivacity absolutely unaffected. He heard a man in the forward end of the car playing "Home, Sweet Home" on a cornet and resented it as a "brutal assault upon the feelings," calculated to break a man down and make him, as he says, "wallow naked in the pathetic." He prided himself that not a line of his literature could burden a single human heart or carry anything but sunshine. But when he realized at last that he was never to see Scotland again, there broke from him, beyond all power of his control, the one sad utterance that came from his lips, "Home no more Home to me, whither must I wander?"—Rev. Carl S. Patton.

"But still I'll sing, I will not be cast down, The cross I bear will lift me to a crown."—Selected.

Whatsoever Christ saith unto you, do it; this is the sum of all my writing.—John Ruskin.

Editorial

SOME infidels in Germany have concluded, instead of denying Christianity outright, that they will revise it, by eliminating whatever "modern culture does not recognize as divine and eternal". Just whose "modern culture" is to be taken as the standard is not stated. But these revisers are wise enough to see that any conclusions as to doctrine they might reach now would need to be revised again a few years hence by the then "modern culture", and hence this work would go for nothing. To guard against this they propose an "undogmatic Christianity", which shall have no doctrine at all and hence which will be beyond the reach of attack. The only thing left will be the name. Everybody is to be invited to call himself Christian, whatever he may believe or deny, and thus Christianity and "modern culture" is to be harmonized.

But these men forget that even this leaves one doctrine, namely, that the name shall be Christian. A Moslem or a Buddhist might object to that, and so it would go. Then it is still implied that the name Christian shall be in some way religious, which itself involves a doctrine, and to this objection might be made. "Modern culture" might repudiate the idea of religion at all.

This revised Christianity (?) of course cannot assert anything for that would be a doctrine, and of all things, doctrine is most offensive to "modern culture". The new sort of preacher cannot say that stealing is wrong, for that is doctrine. He cannot advocate personal purity, for that is another doctrine; and so all along the line.

The proposed new faith cannot teach that men should love one another, for there is one of the fundamental dogmas of Christianity; and all dogmas are to be eliminated. Indeed, these reformers (?) cannot teach anything, this new faith cannot mean anything. It must necessarily be empty, void and useless. We hope however, these men will go ahead and give us the result of their labors. An "undogmatic Christianity" would be a curiosity. Every religion must have some principles. When these principles are stated you have dogmas. A religion without dogmas is a religion without principles.

We mention this matter because it is the legitimate and the logical outcome of this whole "new theology" movement. Those who begin by "restating" the doctrines so as to bring them "into harmony with modern thought", start on the road which inevitably leads to evaporating religion into thinnest air. True they begin by claiming that they propose to "hold to the essentials", but it is soon a question—what are "the essentials"? and are they so essential after all? Thus it goes, and thus it must go, until the position of these Germans is reached and all principle is set aside. When once we begin to yield a doctrine because "modern thought" objects to it, there is no stopping place. The alternative is either to stand squarely and unflinchingly for "the faith once for all delivered to the saints", or else to give up all Christian principle. These Germans are logical, only they will

find at the close of their labors that they have nothing left but the shadow of the shade of a ghost of departed religion.

In the fifteen weeks in which Governor Folk has enforced the law requiring saloons to close on Sunday, there has been a decrease in arrests for drunkenness of 28 per cent, in breaches of the peace of 13 per cent, and in assaults with intent to kill of 38 per cent. If this be the result of closing the saloons one seventh of the time, what would we see were they closed all the time? In St. Louis the saloons are open to do their devilry six days in the week, and yet there are good people who fail to see the necessity for suppressing the saloon.

The facts are all one way. Sound principles are all one way, and that way is opposed to the saloon. Thank God, more and more of the people are seeing the inexorable necessity for abolishing the saloon. Whoever heard of any community being made better by the saloon? Whoever heard of a community which had a saloon that was not much worse thereby?

Bishop Potter tried to reform the saloons of New York by establishing a saloon that would sell only pure liquor, that would obey the laws, that would not sell liquor to minors or to persons already under the influence of liquor. But that saloon has failed. It could not compete with those that sold bad liquor and that violated the law. So this saloon abandons all pretense to being "good", and takes its place in the ranks of the confessedly bad ones. It is not possible to reform the saloon. The only thing to do is to destroy it.

A writer in the *Baltimore and Richmond Christian Advocate* gives "reasons" for the practice of infant baptism. Of course he cites no Scripture authority because there is none to cite, but he says: "Whatever baptism is to an adult, it is to the child. Is it to the adult an outward sign of an inward grace? Preeminently so it is the same to the child." This is an affirmation that the infant is in a state of grace and not in a state of sin. Will Methodists generally accept that?

A little farther on this writer says: "Therefore baptism does not regenerate; it recognizes and proceeds upon the fact of a state of grace already existing." . . . What the child has would be anomalous to call regeneration. But it is essentially the same thing, and brings him into the same personal relation to the kingdom; as conversion does the adult sinner." There it is—boldly and baldly stated.

Yet, according to this, when children grow up and sin, as they all do, they should then, being "fallen from grace," repent and be baptized. If baptism be the "outward sign of the inward grace", of course when the grace is there, it is proper to put out the sign. But the sign should come down when the grace—the thing signified—is gone. Hence our Methodist brethren, according to the above, hold that all infants are in a state of grace but as they get older they all, without exception, fall from grace. Then the "sign" should come down, and when these fallen ones repent and get to be again in a state of grace they should be baptized again.

This also logically involves the conclusion that every time a

Methodist "falls from grace" and repents he should be baptized.

The last pensioner of the war of 1812—Hiram Cronk—has died, but there remains one pensioner of the Revolution—Mrs. Esther Damon, of Vermont. She is a blooming, if not a blushing, widow of 90. She was born over 30 years after her husband served in the Revolutionary army. When he was 80 and she was 25, in 1839, they were married, and since 1840 she has been regularly drawing a pension. It may, therefore, be expected that the pension list of the Civil War will not disappear till the year 1990. It has come to pass that the chief cost of a war is the cost of the pensions after the war is over. This should be taken into account when wars are begun, and yet usually it is not at all considered. There is excitement, a whoop, a hurrah and a war; and then—the bills are to pay. No one, of course, begrudges any pensioners their money, yet no wise citizen should overlook this important element in the cost of war. It is a cost, too, for which as a rule there is no return. It is a net loss. For even if the victorious compels the defeated nation to pay a heavy indemnity, that simply shifts the loss, which is a net loss all the same.

Then the cost of armaments and of war material has become so great that war will soon become too expensive a luxury. Men are said to respond to the pocket nerve more readily than to any other. Then as war more and more heavily touches this nerve, may we not hope that wars will soon cease? Let the people consider—where does the money come from that pays for the wars?

"At the Kentucky State Board meeting last Monday a unanimous resolution was passed to aid the Immanuel (negro) Baptist church in defending its property against an unjust law suit. Thirty dollars was voted to employ a lawyer in the case. We count this mission money, and we count it well spent in mission work. We need to stand by such churches in their times of adversity."—*Baptist Argus*.

This is not quite accurate and it might make a wrong impression. The State Board has been helping the Immanuel church in its struggle with debt for a number of years. Instead of paying off the items of debt the Board has been buying up the claims against the church, so that if the property should finally go for debt the money supplied by the Board would be saved for future work among the Negroes. Individuals have contributed money for this cause and have paid it through the Board. Now that this unjust lawsuit has been brought against the church, it was necessary to protect the interest of the Board in the property, and twenty-five dollars was voted for this purpose simply. Of course, the Board must take care of its property.

We are having an amusing time with some persons who think they have gotten hold of some new truths in theology discovered since 1850.

One furnishes the following: "The doctrine of the Trinity is subjective and not objective." This is from Chicago.

Another furnishes this: "The ultimate realization of Deific union to be attained by the human individuality through intrepid

faith is Homopathism with the Infinite Divine Will as the Unique Reality, which alone is substantial in the true sense of contra-material and infinitely perfect and very oneness, thus attaining potential enjoyment of all ideas and perceptions possible, through the Deific Life." This is from Providence, R. I.

A gentleman in Ireland sends us a denial of the doctrine of immortality, as a new truth in theology discovered since 1850.

A gentleman in New York sends us a list of statements of such alleged truths. One affirms evolution, one denies creation, one denies miracles and one denies special providence.

An artist in England sends us a description of one of his pictures, which he claims sets forth a new truth in theology discovered since 1850.

It is difficult to believe that these men are serious. Still their alleged new truths will receive due attention.

In case we can show that the alleged truths were stated before 1850, or in case the claimants cannot show that the alleged truths are really true, the reward will not be due. In case they prove, in any given case, that the statement is true and we cannot prove it is older than 1850, then the reward will be due to the one whose alleged truth is accepted, provided he is ahead of the rest. Since only one reward of \$100 is offered, the first to present a real new truth in theology discovered since 1850, will receive the reward.

Dr. Bow is making a special effort in behalf of the Church Edifice Fund. There is a great demand for help to erect church edifices at suitable points. A comparatively small amount will secure a house where otherwise nothing would be done. This has been proved over and over again. Dr. Bow asks that friends who are willing to give one dollar a month to this building fund send him their names. They can pay monthly or at such intervals as may be convenient. The subscriptions continue as long as the subscribers desire. Already he has secured 20 names, but 50 are needed for the subscription to take effect. Send your name on a postal card—right now, before you forget it—to Dr. J. G. Bow, 642 4th Ave., Louisville, telling him to put you down for a dollar a month until you order otherwise.

STRABO tells of a musician who played to an assembly and fancied that he held them spell-bound. Presently a market bell rang and they all left except one. The musician, thinking he had one appreciative hearer who preferred music to traffic, paused to compliment him. The man said: "I'm hard of hearing. Did you say the market bell rang?" "Yes," was the reply. "Then," said he, "I must be off," and off he went.

To-day preachers speak to the people, and yet when the market bell rings, or the pleasure bell, or the bell of worldliness, off the people go.

We have received a pamphlet telling about the "Bible Students' Cruise to the Mediterranean and the Orient," and on page 13 we note: "A complimentary progressive euchre party will be given on board at 8:45 p. m., Friday, Feb. 9th, in the Forward Dining Room."

Editorial Varieties

The recent talk about "tainted money" has developed the fact that Faneuil Hall, Boston, was built with money made in the slave trade.

The Rev. Edward Thomas Poulson, pastor of the Tabernacle Baptist church, New Albany, has completed his qualifications as a bishop. He and Miss Annetta Dollens Wayman were married on Tuesday of last week. They will be "at home" after Oct. 1st, 1512 Dewey Heights." We extend congratulations.

We have received an account of the "farewell talk" of Dr. R. F. Riley as he closed his five years' pastorate in Houston. His text was, "Finally, brethren, farewell." It was a tenderly impressive occasion. The church publicly presented him with a "handsomely wrought chest" as a testimonial of appreciation, but we are not informed as to what the chest contained. Dr. Riley is one of our strongest men. We are not informed as to his plans.

How often must we remind our readers that we do not publish anonymous communications. We have an article strongly commending a certain minister, whom we also admire, but the article is anonymous. If the writers wish their names kept from the public, we will do that, but we must know who they are, as a matter of good faith and responsibility. Again we say that the finest article ever written would go promptly into our waste-basket if it came with no name given.

We are informed that Dr. Jacob Ditzler, the Methodist polemic, has been denouncing Dr. J. R. Graves, charging him with misrepresentation in regard to the Carrollton debate, &c. Dr. Ditzler did well to wait till Dr. Graves was dead before making such a charge. He was silent a number of years, for the debate was published several years before Dr. Graves' death. Why this delay? Still the facts are available, and if we had a copy of Dr. Ditzler's charge we would be glad to refute it. Dr. Ditzler—yes, Dr. Ditzler, should not be taken too seriously.

During the past year, according to *The Commonwealth*, there were 10,046 persons killed and 84,155 wounded on the railroads of the country. The overwhelming majority of these were railroad men. The number of passengers killed was 441 and the number of wounded 9,111 out of 715,419,682. Of course that number of people did not travel, but that is the number of trips. Often the same person took many trips. While the number of injured passengers is not alarming, the number of railroad men killed and wounded is alarming. Something ought to be done, more than is done, to protect the railroad men. To say nothing of the suffering entailed, this is a tremendous drain on the manhood of the country.

A young man violated the postal laws. He was convicted and sentenced to a term in jail. A relative subscribed for the *Western Recorder* to be sent to him during his imprisonment. The young man read the paper regularly. When released he went to the *Recorder* office to express his appreciation of the good the paper had done him. While in the office he made a bright and clear profession of faith, and declared that he would at once go to his home, make a public profession of faith, join the church and be baptized. This young man had a wise relative. It is an illustration of one way to do good. We are frequently coming across instances where the *Western Recorder* was instrumental in leading souls to Christ. May it be yet more richly blessed in this gracious service.

The theological Department of Baylor University will do the full work of a theological seminary. Dean B. H. Carroll has secured \$18,000 on its endowment. He is raising \$10,000 a year for current expenses and has secured 23 men who will give \$100 a year each. We remember Dr. Boyce's saying that while he was not opposed to more than one Baptist theological seminary in the South, he was very much in favor of one. When that was established he was not opposed to others being established. Brethren in Texas have decided that now is the time to establish another; and they are starting off well. They have a strong faculty. Dr. David Helgeson returns to the Southwestern Baptist University to teach theology, and Dr. J. B. Moody goes to the Hall-Moody Institute for the same purpose.

GOOD NEWS.

To know that both soul and body can be saved from the ravages of sin and disease would indeed be good news to suffering humanity. Under the blessing of God, how one man is giving up his time, talents, possessions and business income to the task of healing the body and comforting of the soul, is illustrated in a pamphlet called "Good News," published by Dr. D. M. Bye, Indianapolis, Ind. A copy will be mailed to any one writing for it.

Dr. Bye is famous for having discovered the combination oil cure for cancer, and in many years of wide experience has stopped this dread disease from claiming precious victims, and when the cancer was not too deep rooted and taken in time, has succeeded always in giving relief and in effecting a permanent cure.

The testimonials from grateful patients and the half tone illustrations from photographs before and after treatment are the emphatic endorsement of tidings of "good news" to any one suffering with cancer or dreading its development. Any such should quickly get into communication with Dr. D. M. Bye.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) —Bro. Lloyd T. Wilson: True and False Glorifying; Pastor Eaton: Pride.

Broadway—Pastor Jones: Sowing and Reaping; Jesus.

Chestnut St.—Pastor Weaver: God's call to His church; Purifying Hope.

East—Bro. T. T. Eaton: Faithfulness; Pastor Wilson: Why many are not Christians.

McFerran Memorial—Bro. F. Schiverra preached.

Twenty-second and Walnut.—No report.

Clifton — Pastor Foster: Christian work; Walking in the Spirit.

Franklin St.—Bro. E. B. Sills: God's purposes; Eternal life. One for baptism, two by letter.

German—Pastor Janzen: Power of Ideals; First sea voyage.

Immanuel—Pastor Watts: Defeat at Ai; Love of God. One for baptism, two by letter.

Parkland—Pastor Taylor: Old Testament on Heaven; The blame for the sinner's damnation.

Southgate St.—Bro. Bayles: Message from Heaven; Inheritance in Christ. Bro. J. H. Snow began preaching Tuesday night.

Third Ave.—Pastor Ransom: Our sorrows; Opening in the veil.

Twenty-sixth and Market — Pastor Reed: Answered prayer; Cleansing.

Hazelwood—Pastor Althoff: Purpose of Christ's coming; Christ the same ever.

Oakdale—Pastor Mohler: Gospel of better things; Great Supper. Three by letter.

East Mead—Pastor Greathouse: Our commission; Glorifying in the Cross.

Highland Park—Pastor McDaniel: Why Jesus went away; Prof. H. K. Taylor: Temperance. Bro. J. T. Watts begins Sunday aiding in a meeting.

New Salem—Pastor Carver: What think ye of Christ? One by relation. Eleven additions recently. Over \$800 given to missions during the year. Church expenses \$550.

Simpsonville.—Bro. H. C. Brabham: Crucified Christ; Self discovery.

Beechland—Bro. Chas. Spillman is aiding in a meeting. Four for baptism, two restored.

Chaplin Fork—Bro. G. W. Edens: Service; Character.

Hope Mission—Pastor Bruce reports a good week.

Eight Mile—Pastor Barkley: Overcoming evil.

Elizabethtown—Bro. J. P. Jenkins:

Obedient service; Pastor Brengle: Baptism. One by letter, one baptized. Young People's Meeting postponed to 21st-23d of November. This is the State B. Y. P. U. Convention.

Bro. J. N. Prestridge addressed the Conference on the Baptist World's Congress and on Baptist affairs in England. He is very enthusiastic on the subject.

THE STATE.

Pastor J. Ben Sims writes: "August 6th Buffalo Lick church in Shelby county began a series of meetings which lasted two weeks. Bro. S. N. Mohler, of Louisville, was with us most of the time, and preached the 'old time gospel' to large and appreciative congregations. We enjoyed having Bro. J. W. Millard with us part of the time. He was the beloved pastor of this old church during his student life at the Seminary. Sunday, Aug. 20, he preached a great sermon to a large congregation. At the close of the sermon there were 2 conversions. In all there were 11 conversions and 12 additions by experience and baptism."

Bro. T. J. Ham writes: "Our Lord continues to give us reasons to thank Him and take courage. I have just closed a meeting at Bethany church, Warren county, where a wonderful revival of religion was enjoyed. Between 40 and 50 souls were saved, 37 of which were baptized August 27 in the presence of several hundred people. We are now in the midst of a very interesting revival in Bowling Green, conducted by M. F. Ham. Pray for us that our town may be turned for Christ."

Pastor E. H. Maddox writes: Bellevue, Boone county, has had a good revival. Bro. Layton Maddox assisted the pastor and did splendid work. Four were added by baptism and 4 otherwise, 8 in all. We are delighted with our new home with this people. The prospects are encouraging—could scarcely be otherwise when having been trained by the Kirtleys, Dickens, Vardaman, Fullilove and other such men. Let us have an interest in your prayers."

Pastor W. E. Powers writes: "The church at Liberty, or Skylight, Oldham county, has just enjoyed a few days' preaching done by Bro. Johnson, of La Grange. Pastor was sick and only present one service. Visible results, 3 received by experience and baptism. Also the church at Mt. Vernon, Shelby county, where I have been pastor for fifteen years, just closed a ten days' meeting. Bro. J. S. Wilson, of Carrollton, doing the preaching. Church much revived, and 15 received by experience and baptism."

Bro. R. A. LaRue writes from Levas: "Pastor W. R. Gibbs closed Aug. 22 a gracious meeting with Deer Creek church. The pastor had no preaching help the first part of the meeting, but the church rallied nobly to the work and the revival widened and deepened till all the community seemed brought under the power of the meeting. The writer assisted the last week of the meeting. There were some 25 professions and 11 baptized; others will doubtless follow soon."

Bro. C. H. Gregston writes: "It was my privilege, as well as pleasure, to go to Depoy the first Sunday in August with my brother, Chas. Gregston, to hold a meeting. We were there twelve days and the church was very much revived and strengthened. There were 16 professions of religion, 9 additions to the church, 5 by baptism and 2 by letter. Depoy church is a band of noble brothers and sisters. The church has been greatly revived and developed under my brother's ministry. I find that he is very much loved by his people there. The church is well located and is capable of doing a great work for the Master. May the Lord bless the church and pastor greatly and strengthen the ties between them. God be praised for the good meeting we had."

Pastor L. H. Voyles writes: "Our meeting closed at Pellville last Thursday. The Spirit of the Master was with us. For eight days and nights I tried as best I could to preach the Gospel of salvation by repentance towards God and faith towards our Lord Jesus Christ. The congregations were fine, attention intense. There were 16 professions, 16 baptized, two by letter, church greatly revived. I do believe this church has some of the best workers among the younger members I ever saw. Pray for us."

Bro. W. T. Martin writes: "Mt. Pleasant church has recently enjoyed a good meeting. The pastor preached a week and then Pastor S. W. Hill, of Princeton, Ind., came and preached to the edification of all for nine days. The church was revived and 5 names added to the membership."

OTHER STATES.

Brethren J. F. Thompkins and B. H. Blodell write: "The church at Lake Village, Ark., was taken by surprise when Bro. V. L. Stonnell tendered his resignation as pastor. In our unwillingness to give up Bro. Stonnell, while we understood his resignation to be final and unconditional, we deferred action until the next regular conference. He has done more than any previous pastor in the creation of a universal good will toward the Baptists of this place in establishing peace, harmony and concert of action in the membership and the upbuilding of the cause of Christ in Lake Village."

Buie's Creek Academy, N. C., record this year surpasses all others 40 per cent. There are 285 present at the opening from 48 counties, seven states and Cuba.

Wake Forest College, N. C., has opened with an increase of students surpassing previous records.

Bro. Josiah Cradup has accepted the care of the Blackwell Memorial church, Elizabeth City, N. C.

Pastor H. F. Burns writes from Laneview, Tenn.: "We have just closed a great meeting at Oak Grove church. There were about 22 professions, 2 joined by letter, 2 restored. After a sermon on baptism at the water last Sunday at 11 o'clock, I baptized 27 candidates. We expect others. The pastor did the preaching, but the Lord was with his people and we all held the meeting."

Pastor J. E. Johnson writes from Hubbard City, Texas: "Am now on my new field getting settled down to business. Great crowds yesterday at both services. Baptized two young men and their father to begin with. These people are kind beyond expression. Change my paper from La Grange, Ky., to Hubbard City, Texas. I am getting real hungry for an orthodox visit."

Pastor W. M. Rudolph writes from Farmington, Mo.: "We have just closed a two weeks' meeting here near the church held in a tent. Bro. E. V. Lamb, who is spending his vacation from the Rochester Seminary, did the preaching. did a good work; but owing to the continuous rains and other gatherings in town, the results were small compared with what they might have been. We received 11 into the church, 8 by baptism. This makes 57 members received since I took charge here; have baptized 35. Our contributions to missions, etc., is over \$500 this year. The Sunday School is much better than formerly. Pray for us."

Bro. J. F. Heacock, missionary, writes: "I have just closed a fine meeting with the Graham church in Nodaway county, Mo., which resulted in 10 additions to the church by baptism. One young man became dissatisfied with his Methodist baptism and renounced it and came to the Baptists. The church was greatly revived, members who had not been in the church for years got to coming regularly."

Pastor S. G. Mullins writes from Bartow, Fla.: "I have resigned the First church of this city to accept a call to the First church of St. Petersburg, Fla. I begin my pastorate there the first Sunday in September. You will please change my paper from Bartow, Fla., to St. Petersburg, Fla."

At Daniel's church, Dodge county, Ga., the meeting closed with 19 accessions by experience and baptism and 7 by letter.

The meeting at Rock Hill church, Tenn., began with 43 members and closed with a membership of 70. This was the greatest meeting in the history of the church.

The new meeting house of Margaret's Grove church, Tenn., has been set apart to the worship of God.

Bro. John Mahan has been set apart to the worship of God by the Bagnell church, Mo.

The church at Garden City, Mo., closed their meeting with 2 added by letter and 10 by experience; among them a man and his wife who have grown children.

The meeting with the church at Enon, Va., closed with 32 baptized, 9 reinstated, and others coming.

CENTRAL ASSOCIATION.

This body met with Bethlehem church, Washington county, Sept. 5 and 6. Every church in the Association reported by letter and messengers. The introductory sermon was preached by Bro. A. C. Graves, of Lebanon, from Rev. 2:1-5. W. E. Solomon was re-elected moderator, and F. M. Campbell clerk. This body shows progress, for during the past year the total amount raised for missions was in excess of the apportionment of the committee of the General Association. Rev. J. G. Bow made a great speech for missions, and gave many interesting facts about our state work. In the place of the annual sermon, which usually comes on the second day, Rev. R. L. Purdom, the pastor, read a most interesting sketch of the Bethlehem church, as this was the centennial of that grand old church. The sketch was ordered printed in the minutes.

In the afternoon of the second day Rev. W. H. Williams delivered an address on Woman's Work in Missions. The attendance was immense. The order was excellent. It was a time to be enjoyed and remembered. The pastor and people of Bethlehem know how to entertain an association, and this year their part was royally done. Many expressed themselves that it was the pleasantest association they had ever attended. Next year the meeting goes to Rockbridge, Washington county.

LONG RUN ASSOCIATION.

This body has just closed one of the most enjoyable and I trust profitable sessions of that old Association. There was plainly to be seen a disposition to get close to the old Bible paths and walk in them. I think it will be a long time before there is any more exchanging of pulpits with other denominations or holding union meetings with them. Trust in the Lord and do good covers the entire duty of His people. What is doing good in a Bible sense? Finding out what the Lord would have you do and doing it.

W. E. POWERS.

Todd's Point, Sept. 9.

A letter written by a bright child is always of special interest. Master Lee E. Cralle, Jr., a bright boy of seven, went with the writer on the Alaska voyage. While on the ship Lee wrote as follows to his grandmother in Louisville: "Dear Grand Ma: This is our second day on the ship and we are having a nice time. We have the very best to eat, four meals a day, besides fruit is sent to our room every evening. We had rough water this afternoon, and I lost my cap and Mother lost her dinner. She soon got better when we reached smooth water. Father and I did not get sick. We have seen plenty of big whales and will stop for a few hours at an Indian village named Metlakatla. We see snow-capped mountains all the time and we wear our overcoats when on deck. Good bye. LEE E. CRALLE, JR."

We do not think that a better description of the situation on board our good ship Dolphin could be given, in as few words, than is given in this interesting letter.

DEAR RECORDER: We write to ask you to follow us to our new field of labor, for we can't give you up. We have accepted a call to the First church of Hinton, W. Va. This church is the leading church in that part of the state. We were there last Sunday and preached for them up till Wednesday evening. The outlook for the church is very good. We regretted very much to leave Kentucky with all her happy associations, but the health of my daughter required a higher and drier altitude. The Lord seemed to direct to this end, as we knew no one there. We shall never forget the dear brethren in Kentucky. Pray for us in our new field. Our correspondents will please to notice. Dear old RECORDER, please meet us after the 10th at Hinton, W. Va.

Yours,

WM. McMILLAN.

Castlettsburg, Ky., Sept. 1.

Bro. E. Rogers, of Springfield, Ky., returning from a visit to friends at Camp Point, Ill., called at our office. During the visit his wife took typhoid fever, and for many weeks her life was despaired of. We are thankful that she is now convalescent, and her recovery to health is assured.

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Baptist Sunday School Board

710 Church St., NASHVILLE, TENN.

DEAR RECORDER:

Rev. R. L. Baker, of Pikeville, Pike county recently visited Baptist Association and preached to most of the churches in the Association. Interest in mountain missions was greatly increased, and there is no doubt that the churches of this Association will do much more for missions than they have been doing. Pike county is certainly a great missionary field, rich in natural resources, rich in every way except in the preaching of the Gospel of Christ—30,000 people and only two Missionary Baptist preachers. Think of that! Let Kentucky Baptists arouse themselves and send more laborers into this great field, a field ripe unto the harvest. "Let us go up at once and possess the land, for we are well able to overcome it."

W. T. MARTIN.

Glensboro, Ky., Sept. 6.

DEAR RECORDER:

We are pleased to announce that Clinton College opened this year with an increase over last year of more than 25 per cent. This increase is mainly from Clinton and vicinity, showing that the school is not without friends at home. This increase is very gratifying also because the Methodists have a school here, which makes a strong pull for the local patronage. Moreover, there is much interest this year in the public school, which keeps a number of students from our lower grades.

Very respectfully,

R. D. SWAIN.

Clinton, Ky., Sept. 11.

For Feeble Children

HORSFORD'S ACID PHOSPHATE Cooling, refreshing and invigorating. Dispels that dragged out feeling during spring and summer.

Mrs. Railey, the sister of our city missionary, Miss Emma Leachman, died of typhoid fever near Springfield on the morning of the 7th. Miss Leachman was granted a short vacation, and it has been consumed in watching beside a dying sister. She has the sympathy of many friends.

Pastor John M. Bruce, of Horse Cave, called at our office while in the city, and stated that Liberty College, Glasgow, has over 33 1-3 per cent. more students already enrolled than were enrolled altogether last year. We congratulate President George J. Burnett on this evidence of appreciation on the part of the public. H.

The meeting with the saints of Berea church, S. C. resulted in 15 being received for baptism.

The meeting at Bethel, S. C., closed with 11 additions by experience and baptism.

Family Circle.

Stories for the Young and Old.

THE STORY OF THE GINGER JAR.

BY VIRGINIA WOODWARD CLOUD.

There was a little girl one day,
When every one had gone away,
Who climbed upon a wooden chair,
To see how many pieces there
Were left in the blue ginger jar.

There was a heap. And so she took
'Bout two, I think, down to the brook,
Where there was nobody at all
To hear or see or tell or call
(Except a little waterfall that talked
And talked and talked and talked.

It never could be "seen nor heard!")
And there came a robin bird
That put its head upon one side,
And whistled every time she tried
To eat one tiny little piece.

Things were so very impolite
She couldn't get a weeny bite.
And then—ah, my! she stooped to look
Down at the minnows in the brook,
And two big eyes they stared at her!

Of course she ran! One has to go
When things are interfering so
(Though nurse did say that eyes that
look

From out a frisky little brook
Are just one's own inside one's head).

That little girl just made a track,
And ran and put that ginger back.
At night, with arms 'round mother's
neck,
She told about it. And I s'pec'
It's better to tell mother things
Than to eat all the scraps that are
In every single ginger jar
In all the world.

—Morning Star.

A SCAPEGOAT.

BY MARY BARRETT HOWARD.

One golden summer afternoon, many
years ago, two little girls sat on the
carriage-block in front of a big colonial
house that was surrounded by a white
"picket" fence and a thick hedge of
arbor vitae.

The elder of the children, her brown
eyes dreamy with the wonder of it, was
reading aloud from one of Grimm's
fairy tales. But although she wailed in
her most tragic tones, "Oh, drummer,
should I forgotten be?" little Nellie In-
graham remained quite unimpressed,
her whole soul absorbed in the neat
stitches she was setting in a doll's calico
frook.

At length the reader tossed down her
book impatiently.

"I'm not goin' to read another word,
Nellie Ingraham," she announced, "you
never did 'preciate fairy stories. Come
along, let's go down to the orchard an'
see if the golden sweets are ripe. Never
mind, Rosalba, I'm going to leave Angelica
here till I come back."

"Angelica" lay at a perilous angle
on the edge of the stone block, her glass
eyes regarding her careless mistress
with a resigned stare. But Nellie In-
graham, clasping to her motherly little
breast a doll whose fresh, rosy cheeks
presented a marked contrast to poor
Angelica's battered countenance, cried
reproachfully:

"Why, Mary Elizabeth how can you?
Just s'pose Jeff Davis should come along
while we're gone, an' snatch her."

In those far-off days the memories of
the Civil War were still so vivid that
servants were in the habit of using Mr.
Davis as a bogey man to scare their lit-
tle charges into good behavior, and at
the sound of that dread name even in-
trepid Mary Elizabeth paused to stuff
the much enduring Angelica head first
into a dark recess of the evergreen
hedge.

When one is on the eve of a grand
celebration of one's seventh birthday,
one's progress from a carriage-block in
front of the house down to the orchard
leads through an enchanted realm, and
Mary Elizabeth's quest for the golden
apples was almost forgotten in tantalizing
glimpses of the preparations for the
coming festivity.

First, she and Nellie peeped into the
windows of the library, where Mary
Elizabeth's mother sat before a table
piled high with rainbow-colored paper
and ribbons. But at the sight of the
two eager faces, Mrs. Carr cried gaily:
"Run along, chicks, this instant."

"I do believe we're going to have
corn-copias to your party, Mary Eliza-
beth," whispered Nellie excitedly. "You
do have the most elegant parties!"

Mary Elizabeth swung her brief skirts
proudly as she replied, using a phrase
picked up from a former nursemaid:
"My papa can well afford it, Nellie,
'cause I'm a—ah—a heiress."

Delia Grove, a well-meaning but
empty-headed young person, had hung
to her nursing, in season and out, end-
less peans of the wealth and importance
of the Carr family, and of the gulf
which these desirable attributes placed
between her and her less fortunate fel-
low-creatures. Mrs. Carr on discovering
this fact had promptly dismissed the
girl, but the seed thus sown was not so
easily eradicated, and Mary Elizabeth,
to her father's disgust and her mother's
despair, was bidding fair to develop
into a sad little snob.

"What's a heiress?" questioned Nellie.
"I guess it's something like a
princess," answered Mary Elizabeth
vaguely. "But you aren't one, Nellie,
nor none of the other girls—but just
me."

By this time they had reached the
kitchen, whence issued appetizing odors
quite impossible to resist; and old Katy,
the cook, looked up from her pastry-
table to see two little figures standing
upon the threshold regarding her with
wistful eyes.

"Arrah, now," she exclaimed, "an'
what are the two of yez doin' here?
Sure, Mary Elizabeth, I'll not be stirrin'
hand nor fut to make yez a birthday cake
if yez don't be takin' yerselves out of
that this minute."

Katy was an autocrat from whom
there was no appeal, and the children
turned away so meekly that, relenting,
she ran after them to thrust two deli-
cious little cakes into their willing
hands.

Then they came to a box-bordered
clothes yard where the laundress was
gathering up baskets full of fragrant,
snowy linen. Norah was a pretty, red-
haired maid, adored by the children,
and Mary Elizabeth instantly and en-
thusiastically proffered their services.

"You'd better let me an' Nellie iron
those napkins for you, Norah," she sug-
gested coaxingly. "You'll never get that
great lot done in time for to-morrow."
"An' I'm hopin' ye'll be kapin yer
health thin, Mary Elizabeth, till I'm let-
tin' a mischavous colleen like yerself
lay a finger to thim-illigant napkins,"
responded Norah ungratefully.

Thus repulsed on all sides the little
girls walked on in silence, until Nellie,
whose somewhat slow-working mind fre-
quently pondered long over the ocular
sayings of her companion, remarked
meditatively:

"P'raps it's 'cause you're a heiress,
Mary Elizabeth, that you have a great
long name, an' all the rest of us little
short ones."

That was an era of petnames, when
every Harriet, Frances, Helen and Mary
masqueraded as Hattie, Fannie, Nellie
and Mamie, and Mary Elizabeth replied
with her loftiest air:

"My folks don't 'prove of nicknames,
an' there's been a Mary Elizabeth in our
family ever since time im-immortal."

When they reached the orchard the
early apples looked ripe and tempting,
but not one lay on the ground, and al-
though they shook the big tree with all
their slender strength, not one fell.

Finally Mary Elizabeth desisted,
panting.

"Let's throw stones at the tree an'
knock 'em off," she proposed.

"Mrs. Haskell don't 'low me to throw
stones," objected Nellie.

"Doesn't your papa 'low you to?"
Mary Elizabeth demanded.

"Papa never says anything but just
to mind Mrs. Haskell," said Nellie.

"I don't think little girls ought to
have to mind housekeepers; they're such
cross old things," said naughty Mary
Elizabeth. "Your own mamma didn't
keep tellin' you to 'don't' ev'ry single
minute."

"No, she never," assented poor moth-
erless Nellie, sorrowfully.

"Then let's," said Mary Elizabeth
firmly. "Here's a nice big stone an' you
can have the first throw."

But shocking to relate, the big stone,
thrown by Nellie's unsteady little hands,
only went a short distance into the air,
and fell back with a crash right into
the pretty upturned face, making a cruel
cut on the white forehead. The blood
spurted forth and Nellie screamed with
pain and fright. Mary Elizabeth flung
her arms about her and cried too, until
both faces were covered with tears and
blood.

"Oh, Nellie, Nellie, are you dead?"
wailed Mary Elizabeth.

"I—I guess not," returned Nellie
doubtfully. "But, oh, Mary Elizabeth,
Mrs. Haskell will know I've disobeyed
her an' she won't let me come to your
party."

Mary Elizabeth stood aghast. The idea
that dear Nellie Ingraham, her most
"intimate" friend, would not be allowed

to come to her birthday fete, seemed too
dreadful to be possible. And yet she
knew by sad experience that a Mrs.
Haskell was very different from a moth-
er, a being amenable to kisses and coax-
ing. Then into Mary Elizabeth's little
head there popped a most indefensible
plan.

"Don't cry any more, precious," she
said to the weeping Nellie. "We'll tell
Mrs. Haskell that Tommy O'Hara threw
the stone at you."

Tommy O'Hara was a poor little boy
who lived with his grandmother in a
shabby bit of a cottage under the hill.
His father had fought in defense of the
Union, and when he was killed, in one
of the last battles of the war, it broke
the heart of the loving, laughing Irish
girl, Tommy's young mother, and in a
very few months she had followed her
husband to the grave. Thomas O'Hara
had been only a private and he left
nothing but a tiny pension for the sup-
port of his old mother and little son,
so that Tommy was obliged to work
very hard out of school hours to supple-
ment their narrow income, and one of
his duties was to come to the great
house on the hill every morning for
skim milk to feed the pig. Mr. Carr
had offered to give the milk to Tommy,
but the boy had a sturdy independence
of his own and he insisted on paying
for it by helping Peter, the gardener, in
his work about the place. Mr. Carr
admired the plucky little fellow who was
always so cheery in spite of poverty and
hard work, and he had proposed that
Mary Elizabeth invite him to her birth-
day fete; but Mary Elizabeth had
turned up her dainty nose at the idea.

"I don't like Tommy O'Hara," she
declared. "He is just as saucy as he
can be. He lives in a horrid little house,
but he thinks he's just as good as I am."

"Just as good, indeed!" echoed her
father severely. "Let me tell you,
young lady, that Tommy O'Hara is the
kind of a boy who is likely to be Presi-
dent some day, and upon my word,
if times don't change, we may soon be
living on the town."

But Mary Elizabeth, apparently un-
comprehending or undaunted by this
dire prediction, had danced off, hum-
ming airily,

"Tommy's clothes are patched and
brown,

He lives in a cottage way down, down,
His grandma, too, is very queer,
Not one bit like my grandma dear."

"Do listen to her!" Mrs. Carr gasped,
in a tone divided between admiration
and disapproval. "I really do think,
George, that Mary Elizabeth will turn
out to be—"

"She will turn out to be a most
egregious little snob, Frances," Mr.
Carr interrupted grimly, "if you do not
take her in hand seriously."

"I can only hope that in time she will
forget the foolish notions with which
that girl has filled her little head,"
sighed gentle Mrs. Carr, "for reproofs
never have the slightest effect on Mary
Elizabeth."

Nevertheless, Mary Elizabeth, in spite
of her nonchalant air, felt the chill of
paternal disapproval in the atmosphere,
and as she considered Tommy O'Hara
entirely responsible for this uncomfort-
able state of affairs, when the idea of
making him a scape-goat for Nellie's
disobedience came to her, she seized
upon it with eagerness.

But as she unfolded her nefarious
plan in detail, Nellie's honest blue eyes
grew large with horror. "Why, Mary
Elizabeth!" she cried, "that would be
an awful lie!"

"No it wouldn't, neither," asserted
Mary Elizabeth. "Tommy O'Hara's al-
ways an' forever throwin' stones, an'
one of 'em might have hit you just as
easy."

Nellie had no answer ready to meet
this sophistry, and before many minutes
had passed she stood silently and weep-
ingly by while Mary Elizabeth fluently
related to Mrs. Haskell minute particu-
lars of Tommy O'Hara's imaginary
crime.

Mrs. Haskell stopped short in the
scrubbing to which she devoted most
of her waking hours, and pointed in the
direction of the little brown cottage
with a soapy and indignant finger.

"You both march straight down to
Mrs. O'Hara's," she commanded. "an'
let her see what that grandson of hers
has been up to. I always did think that
boy was an imp o' Satan, in spite o'
your na's havin' took such a notion to
him, Mary Elizabeth. Then you come
back here, Nellie Ingraham, an' I'll
wash you off, for you are the lookinest
object!"

The conspirators gazed at each other
in dismay. They had never heard the
lines, "Oh, what a tangled web we weave,
when first we practice to deceive," and
no premonitions of the possible result
of Mary Elizabeth's falsehood had vis-
ited them. But Mrs. Haskell, she-who
must be obeyed, stood with soapy finger

outstretched, inexorable, and two re-
luctant pairs of feet trailed slowly down
the hill.

The old woman who opened the door
in response to their timid knock was
indeed, as Mary Elizabeth had sung,
"very queer." A scant, calico skirt
reached barely to her ankles, and over
her shoulders was folded a little red-
shawl. Around her wrinkled face flared
the ruffles of a stiffly starched white
cap, and she was puffing vigorously at
a short black pipe. Altogether she was
a terrifying object to the two little
girls, and Mary Elizabeth's voice shook
as she again related her perjured ac-
count of Tommy O'Hara's iniquitous
deed.

"Ochone, Ochone!" chanted Mrs.
O'Hara wildly, "that a poor dacent wo-
man loike me should have the loike o'
that for a grandson! It's off to his
uncle's Tommy is at prisint, but he'll be
back in the mornin', an' I'll whip him
till the blood runs down his back—I'll
break every bone in his body for this!"

The little girls gazed at her in mute
horror. Never, in their worst night-
mare, had they dreamed of any one so
bloodthirsty as this terrible old woman.
Even Fessofum was nothing to her.
With a common impulse they turned
and fled. When they reached the safe
shelter of Mr. Ingraham's barn they
threw themselves panting on the hay.

"O Mary Elizabeth," moaned Nellie,
"we'll have to tell her that it was a
wicked story."

The chief culprit clutched her franti-
cally.

"Don't you dast, Nellie Ingraham,"
she hissed. "If she'd treat her own
little boy like that, what do you
s'pose she'd do to us? I b'lieve she's a
witch, an' she'd prob'ly turn us into
hob-tombs."

Horried by this sinister suggestion,
Nellie promised silence, "cross her
heart and hope to die," and as Mrs. Has-
kell's rancorous voice was heard calling
them, the two miserable little sinners
crept away to their respective homes,
where they alarmed their friends by
their listlessness and loss of appetite.

But the guilty secret which weighed
so heavily upon them even in the
broad light of day, assumed portentous
proportions when they were left alone in
their little white beds in the gathering
darkness. Then it is that one's secret
sins become a burden too heavy to be
borne, and remorse stalks out of the
shadows and clutches at one's heart. So
it came to pass that late that night
two houses resounded with penitent
wails as the two little sinners confessed
their crime and besought the grown-ups
to avert an awful doom from the in-
nocent head of poor Tommy O'Hara.

Very early the next morning Mrs.
Carr opened the gate for a pale and sub-
dued child, who was holding in one hand
a damp pocket-handkerchief, and in the
other a tiny, gilt-edged note.

As they crossed the street they en-
countered Nellie Ingraham, also bear-
ing a gilt-edged note whose superscrip-
tion was almost illegible, so bedewed
was it by the tears of the woful little
maid.

"O Mary Elizabeth!" she sobbed, "I
just had to tell Mrs. Haskell last night,
an'—an' here's my—my regrets to your
party."

Mrs. Carr with difficulty suppressed
a smile.

"I think, Nellie," she said gently,
"that you would better go with Mary
Elizabeth and me while she confesses to
Mrs. O'Hara the very naughty story she
told her yesterday. Then if Tommy's
grandmother is kind enough to forgive
you both, I think I can persuade Mrs.
Haskell to allow you to come to Mary
Elizabeth's party, for of course she was
the one who is most to blame."

Mrs. O'Hara replied to Mary Eliza-
beth's confession with a mellow, com-
fortable laugh.

"May the saints bless you child! I
niver laid a finger on Tommy in me
loife, for he's the bist bye that iver trod
shoe leather. I knew you were not til-
lin' the troot, for Tommy wint to his
uncle's the day before, so how could he
be breakin' the little girl's head on her?
But I know, miss, that ye don't be
loikin' me bye, for manny's the time I've
perceaved ye lokin' as butter as sut when
Tommy's been a bit friendly an' jokin
wid ye. So I tought I'd lave ye think
that it was killed he'd be by his'ould
granny if it was anny pilsure ye'd take
in it."

Mary Elizabeth hung her head abash-
ed, but as a clear whistle was heard in
the distance, she looked up at the old
woman imploringly.

"Oh, I'm sorry," she cried. "I've
been an awful naughty girl, but please
please don't tell Tommy. I've brought
him an invitation to my party, an' I'm
afraid he won't come if you do."

"Sure, an' niver a word will-I say,"
responded Mrs. O'Hara, her wrinkled

face beaming. "An' it's the proud bye
Tommy'll be this day."

As Tommy drew near, liltin' cheerfully
"The Wearin' of the Green," Mary
Elizabeth ran to meet him, exclaiming
joyously,

"O Tommy, I've brought you an invi-
tation to my party!"

For an instant Tommy stood motion-
less, quite stupefied by amazement; then
he swept off his ragged straw hat and
accepted the invitation in a manner
that proved him one of nature's gentle-
men.

Mrs. Carr lingered for a moment to
give him a message from her husband
that sent him off with a whoop of de-
light to take his place as a messenger
in the great bank toward which he had
so often cast his longing eyes.

Then the kind lady toiled up the long
hill to intercede so successfully with
Mrs. Haskell in Nellie's behalf that the
little girl was the first guest to arrive
that afternoon, a radiant vision in pink
and white.

When Mr. Carr came home the chil-
dren were just seating themselves at
long tables under the beautiful elms,
and he saw the little queen of the feast
beckon the humble Irish boy to her side
and crown him with a wreath of roses,
the duplicate of which rested on her
own sunny curls. The wreath slipped
uncomfortably on Tommy's close cropped
black head and finally settled very
much over one ear. But his befreckled
face and dark blue Irish eyes were radi-
ant with happiness at the unexpected
honor bestowed upon him.

Mrs. Carr rushed to greet her hus-
band, exclaiming delightedly,

"O George, isn't she sweet? she has
been simply dear to Tommy O'Hara all
the afternoon! I do believe, love, that
this experience has cured our darling of
her one fault."

"H-m!" said Mr. Carr skeptically.
"I've not much faith in these sudden
conversions. I suspect that the new
suit which I advanced Tommy the mon-
ey to buy may account for Mary Eliza-
beth's extreme cordiality; I fear she
has not so easily renounced the pomps
and vanities of the world."

"How can you, George?" began Mary
Elizabeth's mother reproachfully. But
in those primitive days before health
foods and the dangers of overeating be-
came a cult, it required the entire en-
ergies of a family to satisfy the ravenous
appetites of growing boys and girls, and
Mr. and Mrs. Carr were soon too busy
passing great platters of bread and but-
ter, cold chicken, golden sponge-cake
and pink ice cream, to discuss further
the sincerity of Mary Elizabeth's con-
version.

When, however, the last guest had de-
parted and Mary Elizabeth, climbing
upon her father's knee, laid her tired,
happy head on his shoulder, he said
quizzically:

"Well, puss, you've discovered, haven't
you, that Tommy O'Hara is a pretty
nice boy if he does live in a cottage un-
der the hill?"

"Oh, yes, indeedy, papa," Mary Eliza-
beth responded enthusiastically. "Tommy
looked perfectly elegant in his new
clothes; most as nice as the beast did
when he was turned into a prince."

Then she sat upright, her brown eyes
shining with eagerness. "An', papa, you
said Tommy was goin' to be President
some day, prob'ly, so I told him I'd
marry him, 'cause I'd like to be—a
Presidentess. We're goin' to live in a
white marble palace, an' when you lose
your money you and mamma can put
on your best clothes an' come an' live
with us. Our house is goin' to be lots
nicer than this old house," she went on,
glancing about her with an air of great
d disdain, "an' lots bigger, 'cause we're
goin' to have a gold coach an' six white
horses with wings, 'stead of a old black
carringo with two old brown horses like
Colonel and Captain; an' we're goin' to
have more'n a thousand servants, an'
they're goin' to be awful plite to me,
not a bit like yours. 'N I'm goin' to
order them around just as haughty—"

Her father laughed unrestrainedly,
but her mother sighed plaintively:

"O Mary Elizabeth!"—Interior.

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Stories for Little Ones.

THE MINISTER'S CAT.

Sylvia, because her new dress buttoned with so many buttons, or because it took Elsie so long to make the great pink bow on the side of her head stand up straight enough, was late. It was her first party—her very first.

"Good-by, Venus o'Milo!" she said to the beloved cat on the minister's doorsteps. Sylvia was the minister's little girl. "Good-by, an' think o' me when far away. Honest an' true, Venus o'Milo, I'm a little scared."

The party was round two corners, at Mrs. Tewksberry's. Mrs. Tewksberry came to the door.

"You dear little Sylvy!" she cried, welcomingly. "I'm so glad you've come! They've begun a game, but you shall play, too, unless you'd rather sit in my lap and look on and get acquainted."

"Oh, yes'm; you're welcome," stammered scared little Sylvia, remembering Elsie's cautions to be polite. "I mean I'd rather."

The players sat in two rows opposite each other. They were laughing gaily.

"The minister's cat is a fierce cat," Virginia Day was saying, as Sylvia went in.

"The minister's cat's a furious cat," cried the little boy opposite Virginia.

"The minister's cat is a 'fraid cat!" piped a clear little voice, and then everybody laughed like everything—everybody except Sylvia.

"The minister's cat is a funny cat!"

"The minister's cat is a foreign cat!"

"The minister's cat is a foolish cat!"

"The minister's cat is a fussy cat!"

Everybody said something dreadful about the minister's cat. Sylvia's lip began to tremble. She felt lumpy in her throat. Still they went on:

"The minister's cat is a fighting cat!"

"The minister's cat is a feline cat!" and everybody shouted again.

Sylvia slid out of Mrs. Tewksberry's lap and started toward the door. The lump was getting so much lumpier she did not dare to speak. She had one object in view—to get back to the minister's doorsteps and—and hug Venus o'Milo. She would call her beautiful, beautiful names; she would say the minister's cat was a darling cat, a precious cat, a dear, lovely, comfortable cat! Venus o'Milo should not be abused!

"Why, Sylvy, dear—Sylvy!" Mrs. Tewksberry hurried after her in her great concern. "Why, you're crying, little sweetheart!" she said.

"Yes'm, thank you. I—I'm going home and hug the minister's cat. I wouldn't have come if I had known everybody'd be unpolite to her. I—I love her."

Then Mrs. Tewksberry understood, did not laugh at all, but took Sylvia up in her lap again and explained.

"It's only a game, dear! 'The minister's cat' is just the name of it, and it doesn't mean any special cat in the world. First, everybody tries to think of something to say about it that begins

with 'a,' then 'b,' 'c,' 'd,' and so on. It's great fun. It just happened that all the 'f' things were unpolite, sweetheart; but nobody meant your cat. Don't you see?"

Sylvia saw plainly, and all her troubles vanished in a flash. The lump disappeared, and she began to laugh. She slipped her hand in the big, kind one, and trotted back happily to the shouting children. One voice rose above all the rest, and what do you suppose it was saying?

"The minister's cat is a first-rate cat!"—Ex.

A STORY OF LIGHTS.

One night when the sun had disappeared and birds had tucked their heads beneath their wings to rest, one of the night birds flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun!"

"I do the best I can," said the light. "Think how dark this corner would be if I were not here? People walking and driving might run into one another and some one might get hurt."

"That's true," said the bird; and away he flew. Then he came near a gas light, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light!"

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here some one might fail to see it and fall."

"That's true," said the bird; and away he flew. Soon his sharp eyes spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give even as much light as the gas light."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do the best I can."

"That's true," said the bird; and away he flew.

But again his sharp eyes spied a light—a tiny candle light in a nursery window.

"Of what use are you?" asked the bird. "Your light is so small! You do not give even as much light as a lamp."

"I do the best I can," said the candle, "and I can be easily carried from room to room. Nurse uses me when she gives the children a drink of water at night, or sees that they are snugly covered up in bed. I do the best I can."

"That's true," said the bird; and away he flew, thinking as he saw the many lights, here and there, little and great, "All are helpers!"—Kindergarten Review.

To willingly break a noble vow is to shatter the finest gifts and graces of manhood. It is the minimizing of honor. It is the destruction of sacred influence. It is the weakening of spiritual force. It is the depletion of our ethical powers. The moral nature is sensitive, delicate, easily wrecked, depleted, destroyed. Here comes enfeebling in prayer, beclouding of hope, bewilderment of discernment. Every sin diminishes the vital power of the soul. Every failure takes so much force out of the spirit.—Rev. F. W. Lockwood.

Silence is sometimes golden, but in a Christian it is sometimes treason.—W. T. Ellis.

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LONG RUN ASSOCIATION.

This body had an interesting session last week with the Pleasant Grove church, Jefferson county. There was a fine attendance and a fine spirit. Bren. W. E. Powers, J. Henry Burnett and I. T. Woodson Sr., were unanimously re-elected Moderator, Clerk and Treasurer respectively. Bro. Geo. C. Cates preached a tender and impressive sermon on soul-winning.

A new church, recently organized at Cosmoadale, under the pastoral care of Bro. C. J. Bolton, was admitted to the Association. Six of the churches were not represented, though the letters of two of them were received before the meeting adjourned. Leaving out those six churches, there were 752 baptisms reported, with 12,026 members. In 1902 there were 12,576 members reported, but afterward Walnut St. and Twenty-second and Walnut churches both had "back door revivals," dropping hundreds of names, so that in 1904 the number reported was 11,656. During the past year Broadway and East churches have dropped many names, and yet we report 12,026 members. Walnut St. reported the largest membership, Twenty-second and Walnut the largest number of baptisms and Broadway the largest contributions. The total contributions were \$78,100, of which \$18,500 was for missions. It is proposed to raise \$25,000 for missions during the current year.

There were several features of special interest in the meeting. Prof. Taylor made a speech of great power in behalf of the Anti-Saloon League. Indeed the speeches generally were good, some of them particularly so. It was the centennial of the church and Bro. Powers presented an interesting historical sketch, followed by brief and pointed talks about the old times and the differences between denominational matters then and now. The Rev. C. H. Jones was appointed to preach the sermon next year, with the Rev. Dr. L. T. Wilson alternate.

The hospitality of the good people of the neighborhood was elegant and abounding. The ladies held their meeting at the stand, and after their business was finished, they had several brethren to make addresses on the different phases of missions.

The WESTERN RECORDER, as usual, fared very well at the meeting, in new subscriptions, renewals and cordial commendations.

Fisherville church sent up a query asking about the ownership and control of the Orphans' Home. The answer given was: "The Louisville Baptist Orphans' Home belongs to the Baptists of Kentucky. It is held in trust for their benefit by a corporation which has a title to the property. This corporation is managed by a board elected by the self-sustaining Baptist churches in Louisville."

The next meeting will be with Cedar Creek church on the first Wednesday and Thursday following in September, 1906.

Dr. O. H. Parish, one of the Negro messengers from Kentucky to the Baptist World Congress in London, writes us of the way he was lionized there and tells also of his experience on the continent, particularly in Germany.

He was invited to visit Germany and his expenses are paid. He writes from Berlin:

"So far I have spoken at Gelsenkirchen, Bremen, Lebe, in Hanover, Hamburg and Berlin. I have spoken at several churches in this place, and at Lebe met a Baptist Association of about 70 messengers and remained with the church one day after the Association. Nearly 20 persons came out for Christ that night. We were up till 12 o'clock. A very remarkable thing it is, that at most of these churches we have had some one to come out for Christ. This was also the case in the churches where we preached in London, East London Tabernacle, Dr. Barnado's church, and Rev. Ellis' church at Earlsfield."

Dr. Parrish goes on to tell of the contrasts between the Germans and the English, the latter being more demonstrative. He speaks of the work the Germans are doing in Africa and of students from Africa studying in Germany. Among these he mentions the grandson of the reigning king of the Kameruns, who is heir to the throne.

Dr. P. concludes: "The people in Germany know very little about the colored people in America, and it has been quite a pleasure, seemingly, for them to listen about the progress made by the American Negroes. They are printing some of our statements in the German papers, and perhaps you have noticed the London Daily Express of July 18th and 25th, where it gave half a column to my address at Exeter Hall and a column to an interview of the 25th. I am quite sure that this trip will make me by far more helpful to my own church and school."

TO THE TEMPERANCE PEOPLE OF KENTUCKY.

Brethren:—We have a decisive fight on our hands. The temperance forces of Kentucky are stronger than ever before. We have won fourteen fights in the last ninety days and have not lost one, and several others are pending. The moral and religious elements of the state are almost a unit on the question of abolishing the saloon. The Anti-Saloon League grows in favor and force each day and the people feel that it presents the ready and efficient solution of the problem of obliterating the saloon.

Now for organization and action. We need a local organization in each county. We must pass the County Unit Bill at the next session of the legislature. To do this it will take a hard and well organized fight in some legislative and senatorial districts in order to secure legislators who will favor the bill. It will be necessary for the local county organizations to circulate petitions asking the candidates to support the bill, and to organize and help elect those candidates who will give such support. Also these local organizations are needed to look after the efficient enforcement of the local option laws and to organize the temperance forces whenever a fight is to be made for a local option election. The opportunity is at hand and we must not let it pass. I recommend the following action in each county: Let the ministers of all churches meet and call a meeting of the temperance forces of the county to meet at the county seat. At this called meeting organize a county Anti-Saloon League with

REPORT OF THE CENTRAL COMMITTEE OF THE W. N. U. OF KENTUCKY FOR FIRST QUARTER, 1905-1906.

Miss E. S. Broadus, President, 1310 Third Ave.; Miss Willie Lamb, Secretary and Treasurer, Box 398; Mrs. S. O. Mitchell, Distribution of Literature, 1185 Sixth St.; Mrs. W. H. Matlack, Boxes to Missionaries, 1517 Brook St.; Mrs. J. N. Prestridge, Recording Secretary; Mrs. J. A. Taylor, Sunbeam Leader, 2504 Catalpa Street; Mrs. Geo. L. Pope, Miss Lida Ramey, Mrs. T. B. Larrimore, Mrs. S. E. Woody, Mrs. W. L. Weller, Jr.

SUNBEAMS	STATE				Totals			
	Foreign	Home	F. S. B.	Preaching Mt. Sch's Trafg H. Mar't H.				
Beechland				32	32			
Bloomfield				1 42	1 42			
Eminence	1 00	1 50		1 50	4 00			
Erlanger	3 00				3 00			
Glendale	75	1 00			1 75			
Junior B. Y. P. U. Shelbyville				5 00	5 00			
Long Ridge				5 10	5 10			
Mayslick				1 19	1 19			
Parkland	3 75	1 00			4 75			
Poplar Grove		2 20			2 20			
Pembroke	60				60			
Walton Sunday School		4 18			4 18			
Willing Workers, Clinton	1 19	19			1 38			
Woodburn	28	28		29	85			
Walton Mission Band			1 20		1 20			
Williamsburg Bap. Jun.		7 00			7 00			
Lexington First				2 20	2 20			
SOCIETIES.	10 57	17 35	1 20	8 63	8 39			
Auburn	2 65	1 35		65	65			
Bardstown	10 00	20 00			30 00			
Beechland	1 00	2 00		1 85	4 85			
Bloomfield				8 25	8 25			
Bowling Green	150 00				150 00			
Broadway	143 82				143 82			
Burke's Branch	2 02	-8 55			10 57			
Bethel				7 00	7 00			
Bellvue	1 25			2 00	3 25			
Big Spring				5 00	5 00			
Cane Run	18 00			5 00	23 00			
Carrollton	5 00	2 50		1 25	10 00			
Chaplin Fork	2 00	2 00		40	4 40			
Chestnut Street	7 00				7 00			
Clay Village				37 50	37 50			
Clinton	2 25	1 15		55	4 50			
Cox's Creek	15 35	1 80			17 15			
Cynthiana	2 00	2 00		1 00	5 00			
Danville	15 00			5 00	20 00			
Dayton	2 57	2 58		3 28	11 71			
Dry Run	25 00				25 00			
Dover				11 00	11 00			
East	7 85				7 85			
Elizabethtown	3 33	3 33		3 33	9 99			
Erlanger				3 66	3 66			
Eminence	5 00	2 50		1 25	10 00			
Eger, Mrs. Geo. B.					25 00			
Falmouth	8 25				8 25			
Frankfort	10 00				10 00			
Franklin	14 05				39 05			
Georgetown	12 70	35 00			47 70			
Gilead	6 25				6 25			
Gratz	1 06	1 06			2 12			
Greenville	1 85	95		50	8 75			
Hartford	1 50	75		75	3 00			
Hopkinsville	6 95				6 95			
Highland	13 54	4 67		4 67	22 88			
Lebanon Junction	32 00				32 00			
Little Flock	35	35		30	1 00			
Little Mount	8 35	6 25			14 60			
Locust	1 00	4 75	25	25	6 25			
Logan Street	80	80		76	2 36			
Long Ridge				5 00	5 00			
Lexington First	10 00	3 60		7 00	20 60			
Lexington Fifth Street				2 00	2 00			
Mayslick				6 00	6 00			
Midway	15 00	25 00			40 00			
Mt. Moriah (Shelby)	3 00				3 00			
Mt. Pleasant	3 00	3 00			6 00			
Mt. Vernon	25 00				25 00			
Murray		5 00			5 00			
New Haven	3 29	1 85		90	6 94			
New Salem	25 00				25 00			
Ormsby Ave.				3 00	3 00			
Owensboro First, Young Ladies	2 31	2 31			4 62			
Owensboro Walnut St., Young Ladies	8 00				8 00			
Paducah		6 50		4 35	12 85			
Parkland	17 00	9 12			26 12			
Poplar Grove	3 60	2 50			6 10			
Providence		5 00			5 00			
Richmond	6 50	3 00			9 50			
Rocky Spring	1 85	95		50	3 75			
Salem (Bethel)	14 23	7 62			21 85			
Sharpsburg	24 37	1 88		1 88	31 70			
Shelbyville	34 75	15 00		15 00	64 75			
Smith's Grove	6 75			2 50	9 25			
Smithland	1 11				1 11			
South Union	5 00				5 00			
Simpsonville	1 10	55		30	2 20			
Third Ave	3 00	3 00			6 00			
Twenty-second and Walnut	10 00			5 00	15 00			
Union Grove	3 50				3 50			
Waco	1 25	65		60	2 50			
Waddy				21 35	21 35			
Walton	6 53			6 53	13 06			
Walnut Street	5 78	2 87		6 70	20 00			
Winchester	2 00	1 00		50	4 00			
Woodburn	1 66	1 66		1 68	5 00			
Croppers	7 50	7 50			15 00			
Berea Union Church	5 00	2 50		2 50	10 00			
Totals	793 32	247 80	1 45	130 77	97 51	7 00	55 00	1332 85

Money sent to meet pledges which have been made to the different mountain schools is sent direct and not through the Home Board. Miss WILLIE LAMB, Sec. and Treas. Cen. Com. of Kentucky.

formation will be sent on application to H. K. TAYLOR, Ass't. State Supt. Anti-Saloon League of Kentucky. The enemy is always trying to get in the word "duty" instead of the word "delight".—Smith.

THE SALE OF THE CROZER BUILDING.

The announcement of the sale of the American Baptist Publication Society's Crozer Building, 1420 Chestnut St., Philadelphia, Pa., by the daily press and some of the denominational papers is somewhat premature, as the sale will not be fully consummated until Feb. 1, 1906. As, however, an agreement to sell has been entered into, and an advance payment ratifying the sale has been made, the transaction may be regarded as a fixed fact.

The reasons for making this sale will be given fully and in detail in the Annual Report of the Board at the next Anniversary of the Society. At present it is perhaps sufficient to say that the weightiest of these reasons was the price offered for the property, namely, \$900,000, an advance on the cost of the lot and building of \$243,325.

For some time past, on account of having so much of its capital invested in the Crozer Building, the Board has been embarrassed in its operations from lack of available funds. When, therefore, this handsome offer for the property was made, it was deemed wise to accept it, though, of course, it is hard to part with the spacious and beautiful structure, and to leave a spot so widely known and so long associated with the Society's operations. The wisdom of the sale as a business proposition must be apparent to all. The Publishing Department of the Society has not only made a gain of many thousand dollars, but will now be in a better condition than ever to make needed enlargements, and so prosecute its varied work. The Missionary and Benevolent Funds will, of course, remain intact, and will be re-invested in first-class securities.

The Society will leave the Crozer Building, as intimated above, February 1, 1906. As soon as possible another site will be selected and a building erected, at considerably less cost, which will be made the headquarters of the Society, and will be an honor to the denomination. There will be no change in the methods of the Society's operations. Both here and at the branches retail stores will be maintained to meet the needs of Baptists throughout the entire country. Arrangements are already being made for rented quarters near the Crozer Building, which will be occupied until a new building is secured. The work of the Society will, therefore, not only not be injured by the sale, but will be greatly advanced.

It should be added that the Board is entirely and heartily unanimous in the action thus taken. A number of meetings have been held, all aspects of the case have been canvassed, and the resolution authorizing the sale was passed without a dissenting vote. We have striven in this matter to be governed, not by sentiment, but by regard to the best interests of the denomination at large. It is hoped that the action of the Board in selling the Crozer Building will be approved by Baptists everywhere, and that the Society may continue to have the entire confidence and earnest support of the denomination in all phases of its work.

A. J. ROWLAND, Gen. Sec.

FRAGMENTARY.

Louisiana people are now listening to the preaching of Evangelist French E. Oliver, of Chicago, and also the singing of Prof. Jones, who is associated with Mr. Oliver. The evangelist is preaching in a large tent 80x100, with a seating capacity of 1,500. As to the outcome of this union effort no estimate can be made.

A union meeting of several weeks' duration at Elsberry, Lincoln county, closed Sunday night, Aug 27th, with 165 professions of faith. The Baptist church, of which Chas. E. King is pastor, received 43 members.

In an address recently delivered, Mr. Clark said: "Speaking of the enforcement of laws governing the sale of liquor, it is my opinion that public sentiment and the public conscience have all to do with it. If a community is so minded it can control the business. And if another sentiment prevails, all the prosecuting attorneys in the United States couldn't score one conviction. People will lie about whisky when they will about nothing else." Mr. Clark gave it as his opinion that if the custom of treating could be stopped, drunkenness would receive a death blow. Others in the crowd accepted this, and added yet another maxim, making the remedy read: "Take off the tax and enforce a strong law against the practice of treating."

Sunshine Philosophy.

The following has been wisely suggested:

What a satisfaction it is to go through life radiating sunshine and hope instead of despair, encouragement instead of discouragement, and to feel conscious that even the newsboy, the office boy, the elevator boy, or anybody else with whom one comes in contact, gets a little dash of sunshine. It costs nothing when you buy a paper of a boy, or get your shoes shined, or pass into an elevator, or give your fare to a conductor, to give a smile with it, to make these people feel that you have a warm heart and good will. Such salutations will mean more to us than many of the so-called great things. It is the small change of life. Give it out freely. The more you give the richer you will grow. — Orison Swett Marden in Success Magazine.

Using Slang in the Pulpit.

I have often wondered why preachers (especially revivalists) use so much "slang in their presentation of Gospel truth. I observe that Mr. Oliver, mentioned above, uses quite a good deal of this cheap commodity. A few quotations: "You old stingy hound, you; I would take a solution of rough on rats and butter-milk and a squirt gun and shoot him." He calls a certain class of men "scoundrels" and "pups," and seems to have quite a stock in trade along this line. I am unable to see what is accomplished by the use of such cheap, undignified and especially unscriptural language in delivering a Gospel message, where the sole object is, or ought to be, to win souls to Christ. Preachers of forty years ago did not resort to such "clap trap," and those who were doing the work of an evangelist were about as successful as men in the same work to-day.

Jos. N. BARBER, Louisiana, Mo., Aug. 30.

DESIRE AND EFFORT TO SPREAD THE GOSPEL A NECESSARY PROOF OF A SAVED STATE.

By the prophecy of Isaiah the Lord declared: "All the ends of the earth shall see the salvation of our God" (Isa. 42:10). That this prophetic declaration might be fulfilled he commanded all his disciples, "Go ye therefore and teach all nations" (Matt. 28:19). "Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). Thus every disciple's obligation is left without a shadow of doubt. It is not possible to make a selection of words, in all the language, to express anything more plainly than this command to the Lord's children to give the Gospel to all mankind throughout the world.

Now, every child of God wants to obey his commandments. In the very experience of the new birth he receives this disposition of heart, "Created in Christ Jesus unto good works which God hath before ordained that we should walk in them" (Eph. 2:10). The new birth, then, causes a desire to obey God to take possession of the renewed heart. It is the one and sure criterion by which we may decide whether he is God's child. "Whoso keepeth his word in him verily is the love of God perfected; hereby know we that we are in him" (1 John 2:5). "He that hath my commandments and keepeth them, he it is that loveth me" (John 14:10). "This is the love of God that we keep his commandments" (1 John 5:3).

A great multiplicity of similar passages are scattered all through God's Word. But I close with this very strong one which settles the question beyond all sort of doubt: "If a man love me he will keep my words" (John 14:23).

In the eloquent and telling language of the great Welsh preacher, the Rev. J. C. Jones, "The flowers require not to be sternly told to grow and blossom and make themselves beautiful; let the sun but shine, and they will do it without being told out of the glances of their hearts. Birds need not an almanac to apprise them that the month of May, the season for open-air concerts, has arrived. And once men have been in the presence of Christ, once they have beamed in the vivifying beams of his love, they require no elaborate certificate to empower them to go and tell others of his beauties—"the fire burns and speak they must."

I feel to add and speak, they will. It surely cannot be possible that any immortal soul redeemed by the blood of Jesus and made heir of that inheritance which is "incorruptible, undefiled and that fadeth not away" forever shall not yearn in soul for the salvation of all mankind and put forth all his powers to secure it. God commands it. "If any man love me he will keep my words."

T. E. RICHKY, Princeton, Ky.

FROM VIRGINIA.

The four churches in this beautiful and progressive city are advancing along all lines. The lovely and consecrated Shipman, of the First church, is expected home this week from London.

Calvary, under the leadership of Rev. J. M. Thomas, has one of the largest Sunday Schools in the State.

Jefferson Street is beautifully located near the center of the

NEW FALL Lace Curtains and Draperies

Many handsome patterns in Lace Curtains and Draperies that are entirely exclusive here are very attractively priced.

NOTTINGHAM LACE CURTAINS—3 1-2 yards long, 45 ins. wide; Point d'Esprit or floral designs; pair..... **\$1.00**

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SPECIAL—FINE BOBBINET CURTAINS—With real Battenberg edge and insertion; white or Arabian color; 3 yards long, 50 inches wide; usual price \$3.00; per pair..... **\$2.00**

Our line of Hand-made BATTENBERGS, CLUNYS and ARABIAN CURTAINS surpass any line ever shown in the city; all the season's newest creations; reasonably priced; from \$30 to... **\$5.00**

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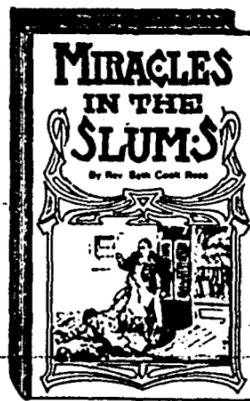
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By Rev. Seth C. Rees.

You never read anything like it. The people want it. Seventy were sold in one meeting. It reveals the power of the gospel to reach the hardest cases and records many modern miracles in rescue work never before made public. The writer has had much experience in slum and rescue work and as his book proves, has had most remarkable success.

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city, To me at least they are the Christiansburg which resulted in greatest people of earth, spiritual 55 professions of faith and six and progressive. restorations; the church was

Belmont, P. H. Chelf pastor, is greatly blessed. This is an im- in a rapidly growing section and portant center and happy the Chelf is growing with it. man whom God sends as under-

Vinton, a suburban town, has shepherd of this noble flock. extended a call to N. C. Burnett, Baptists are moving in these of Christiansburg, Va. He will parts of the old state.

probably accept. R. J. DOGAN. I have just closed a meeting at Roanoke, Va., Sept. 2.

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SPEND THE SUMMER IN THE COUNTRY.

The most attractive months to visit the country are undoubtedly the summer months; away from the heat, noise and dirt of the city amid the 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 above 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 \$4.50, the charges at the hotel are very reasonable.

Differing in most respects from the place just described, Middleborough is in another way an attractive, situated in the mountains of Eastern Kentucky, within a short distance of a beautiful lake offering fine sport for the angler, with numerous drives, walks, magnificent views from rugged mountain peaks, a cool, bracing, invigorating atmosphere this point appeals to the tired and house or office-worn man or woman with wonderful power. The "Middleborough" 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 Middleborough and return is \$10.75.

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

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Sole, Sars. Extractive, 50c, & \$1,
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The Farm

and Household

T. C. Robinson sold 150 sheep at 3 1-2c and 27 lambs at 5c.

T. W. Brock sold 95 cattle, wt. 1,475 lbs., to Joe Frakes for the S. and S. Co., at \$5.10 straight. This is one of the best sales made here this fall.—Winchester Dem.

Messrs. Talbert, of Carlisle, Maggard, of Flemingsburg, and Ash, of Thurmond, bought 50 head of horses and mules here the past week, which means that about \$5,000 was pocketed by our farmers.—Grayson Tribune.

Samuel Clay bought of Jonas Weil, 62 yearling cattle, at 3 1-2c. ... Jack Cunningham, of Ruddles Mills, sold to J. T. Hedges, 20 head of 750-lb. yearling cattle, at 3 1-2c.—Bourbon News.

C. C. McDonald, of Montgomery county purchased for Schwartzchild & Sulzberger, of New York, 302 export steers from Geo. G. and J. C. Hamilton at a fancy figure. The cattle will weigh 1,500 lbs., and the aggregate price is \$27,500. The sale is the largest individual deal ever closed in that county.

Schoberth & Edwards bought last week from different parties 22 fat heifers, 800 to 1,000 lbs., at 3 to 3 1-2c; from Tyler Hampton 14 head of 70-lb. lambs at 4 1-2c, and from Horatio S. Bright 26 hogs, averaging 135 lbs., at 5 1-2c. ... Louis Marshall and M. W. Barry had an excellent sale at Buck Pond Saturday of last week. There was a good crowd of strong bidders present. Three work mules sold at from \$123 to \$180 each; six 2-year-old mules \$119 to \$139; twelve yearling mules, \$50 to \$100; milch cows, \$25 to \$48; horses, \$90 to \$125; eleven 2-year-old steers, \$35.50 a head; eight 3-year-old steers \$412.05; six yearling heifers, \$25; bull, \$28; three brood sows, \$13 each; three brood sows, \$10.75 each; seven boars, \$5.35; 75-lb. shoats, \$4.30; baled timothy hay, \$9 a ton; loose hay, \$8.25; sheaf oats, \$9.10.—Woodford Sun.

W. H. Edwards, of Woodford, had 1,800 bushels of fine wheat which he threshed last week and sold for seed at \$1.10 per bushel. Four acres of this crop averaged 50 bushels.

B. G. Fox & Co. purchased at Springfield and Somerset last week 58 mule colts and yearlings. Thirty were secured at Somerset. In the past few weeks this firm has bought and shipped East for immediate delivery over 300 mule colts and yearlings.—Danville Advocate.

Simon Weil shipped from Paris last week 132 head of cattle. He purchased 67 head from Miller Ward and 65 head from John Roseberry. They averaged near 1,450 pounds. Price paid 5 cts.—Bourbon News.

The Paris Kentuckian-Citizen notes the following sales: 62 yearling steers at 3 1-2c; 18 fat steers, at 4 1-2c; 50 stock ewes at \$4.50 each; 20 yearling steers, 750 lbs., at 3 1-2 cts; a bunch of yearling mules at \$75 each.

CARING FOR THE CHICKS.

After the hen has finished hatching, the egg shells can be removed from the nest; and the hen and her brood be allowed a resting space of 24 hours. The chickens will not need to be fed during that time, for the yolk of the egg, drawn into their body just before they were ready to quit the shell, will furnish all the nourishment required.

At the end of the 24 hours, the hen and the brood may be removed to the coop, which has been previously prepared for their reception. Many good brood coops have been invented, but there is nothing much better than the old-fashioned A-shaped coop, especially if it is provided with a removable board bottom and an opening at the rear, so as to make the hen and chickens easily accessible. Before removing the hen and brood, dust her and the chickens with some insecticide, so that they may enter their new home free from vermin. Rubbing on the top of the head of each chick a bit of lard the size of a pea is a precaution not without value, for big lice burrow into the heads of small chickens, and grease dislodges and destroys them.

The brood, now in the new home, is ready for the first meal. Coarse sand has been dusted over the floor of the brood coop, water in a proper receptacle—a small fountain of earthenware is excellent—has been provided, and the food is now to be given. There are two prominent methods of feeding, which may be designated the wet and the dry. By "wet" is meant the feeding of ground grain mixed with some fluid; by "dry" the feeding of finely-divided grain un-mixed with any fluid; or the first is the feeding of dough, the second of cracked grain. Both methods have their advocates, and fine chickens are reared where either method is followed. I have found, on the whole, that better results follow from dry feeding, which will be the method here considered.

For the first few days give hard-boiled egg, chopped finely, with bread crumbs and flaked or pin-head oatmeal. At the end of a week, feed finely-cracked corn (emphasize the word "finely"), oatmeal and beef scraps. At the end of three weeks, add wheat or barley to the grain diet. Continue in this way until the chickens are two or three months old, keeping up the supply of animal food until the chickens are able to find and capture their own animal food. Fresh water should be kept before them continually. Fine grit is given after a few days in place of the coarse sand, and larger grit substituted when they are old enough to demand it.

It is assumed in the above that the chickens have access to a grass plat, where they will secure all the green food which they may require. If they do not have such access, green food in some form should be furnished. Purslane, lettuce and the like will answer, and fine clippings of grass are good.

The brood coop should be kept clean. A movable bottom is of great advantage in this, for it can be slipped out, the boards cleaned off and freshly sprinkled with sand or dry earth, and then returned to its place. It also serves to keep the coop dry, a matter of some importance if the weather happens to be wet.

At the end of three weeks the

hen and brood may be again dusted with insecticide and the heads of the chickens greased with a small bit of lard. This operation should be repeated about a month later, when farther necessity for it will probably cease.

The secret of rearing chickens consists in furnishing proper food, a percentage of which should be animal food, say 10 to 20 per cent.; fresh water, renewed at least twice daily, green food in some form, a constant supply of grit, and cleanliness, including freedom from vermin. When these requirements are met, accidents expected, the rearing of chickens is pleasurable and profitable.—H. S. Babcock, in Country Gentleman.

PRUNING TO PROFIT.

Amateurs naturally display a good deal of diffidence on the subject of pruning, as it is generally conceded to be one of the most important items in successful fruit growing. The advantages of summer pruning are very imperfectly understood. Many growers never summer prune; others mutilate their trees, rendering them useless for fruit-bearing. I noticed a very striking instance of the latter method early in June in a plantation of bush fruit. The execution had been great, all the current year's growth being shaved off, and the trees tightly girt about with muslin curtains as a protective measure against birds! Well—no protection will be needed next year. The "gardener" had not yet learned the art of assisting Nature in her endeavours to benefit him, nor the force of the poet's beautiful lines:

"And while the glad shoots frolic on the breeze

Loose-rein'd on space, and prancing as they please,

Apply not yet the pruning falchion keen,

But nip them with your nails and thin between."

Albeit, the objects of summer pruning are primarily these: first, to strengthen the current year's growth, or the portion retained; second, to swell and energize the basal buds; and, thirdly, to admit more sunlight and air to mature and ripen the shoots and promote fruitfulness. To be too early in this matter is worse than being too late, for if operated upon about midsummer dormant buds will become active and fruit buds will be few.

There is a steady demand for gold fish both for use and for ornament. They make an attractive lure for bigger fish, hence are sought for and bought by anglers whenever such bait is needed. They are likewise purchased for the vast numbers of aquariums, private and public which exist in every city and town. There are some cheap gold fish and costly gold fish, some very common and others quite as rare. He who goes in for gold fish breeding on scientific lines is reasonably sure to turn a pretty profit.

Black-leg, the fatal disease which affects cattle, has made its appearance in Warren county. O. B. Amos, living near Woodburg, has lost three cattle from the disease. State Veterinarian Dr. F. T. Eisenman, of Louisville, visited the premises and established the diagnosis.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia, please, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify, no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 212, Notre Dame, Ind.

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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.

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

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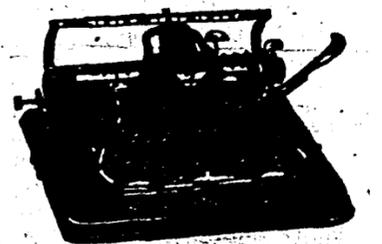
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HAY-FEVER

AND
ASTHMA can be CURED.

Mr. W. E. Kelley, 217 1/2 St. Newport News, Va., writes Jan. 25, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 18 years' suffering. Mrs. J. H. Kelley, 217 1/2 St. Newport News, Va., writes Jan. 25, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. R. L. Clouse, 115 Morris St., Philadelphia, writes Jan. 18th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sashbournville, N. H., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wynn, the noted Evangelist, of Abilene, Texas, writes April 24th, 1905, I never lose an opportunity to recommend Himalya, as it cures 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 receive a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1122 Broadway, New York.

DEATHS

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

BUTLER.

After an illness of many months, Bro. John Winston Butler died at his home in Columbia, Ky., July 18, 1905. He was born in Adair county, December 19, 1834. Deceased was an active and popular citizen of his county, serving it as Judge and Clerk one and two terms respectively, besides filling other offices of trust. He was a successful business man of strong conviction, generosity and beneficence. On Nov. 23, 1865, he married Miss Elizabeth Walker, who, together with their daughter, Mrs. E. W. Bradshaw, survives him. In March, 1893, he made a glorious profession of religion, uniting with the Columbia Baptist church, of which he was clerk for several years. He was always ready to serve his church and neighbor, never passing a suffering woman or child without responding to their needs. He often spoke of the future life, and knowing that his end was near, he said he was not afraid to meet God. He was devoted to his family, who were faithful to him to his death. His wife, daughter, four brothers and sister have the sympathy and prayers of a host of friends. In the absence of the pastor, Rev. W. C. Clemens of the Presbyterian church, conducted the funeral services at the Baptist church. As the bereaved ones find that flesh and heart failth, may God be the strength of their heart and their portion forever.

J. PENDLETON SCRUGGS.
Columbia, Ky.

GORDON.

Joseph T. Gordon departed this life Aug. 27, 1905, in the 84th year of his age. Bro. Gordon professed religion at 17 years of age, hence he had been a Christian for 68 years. He was baptized by his father, Rev. Joel Gordon. Bro. Gordon was a man of strong Christian character. He was for many years an active deacon in Bethlehem church, and discharged the duties of that office very faithfully until the infirmities of age hindered him. He leaves three sons to mourn his death—Rev. W. T. Gordon, J. W. Gordon and T. B. Gordon. God grant that the mantle of his faithfulness may rest upon his sons. Funeral at Bethlehem church by the writer. Text, Job 5:26.

R. L. PURDOM.
Texas, Ky.

LOW RATES TO THE STATE FAIR.

On account of the Kentucky State Fair, the Southern Railway will sell excursion tickets to Lexington at the low rate of one fare plus 25 cents for the round trip. (Minimum 50 cents). Tickets will be on sale at this rate Sept. 17 to 23 inclusive, and will be good returning on or before Sept. 24, 1905.

The Southern Railway Depot at Lexington is only one-half mile from the State Fair Grounds, with convenient electric car service.

For additional information consult Local Ticket Agent, or C. H. Hungerford, D. P. A., Louisville, Ky., or G. B. Allen, A. G. P. A., St. Louis, Mo.

TEACHER'S INFLUENCE.—Andrew D. White, in his autobiography, pays a tribute to a teacher of his childhood, Mr. Joseph A. Allen. "He seemed to divine the character and enter into the purpose of every boy. Work under him was a pleasure, his methods were very simple, great attention was given to reading aloud from a book made up from selections from the best authors, and to recitals from these. Thus I stored up not only some of the best things in the old English writers, but inspiring poems of Bryant, Whittier, Longfellow and other moderns."

What! Rest, ease here! In the ministry or in Christian work! There is no rest here. Now is the time for battle, for work. Heaven will be our rest. Now is the time for study, prudent, arduous, unflinching effort.—Mooly.

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

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RECOGNITION OF NEED.—If a man does not know that he is ill, he will not care for medicine. If you can imagine a man that has no appetite and does not know that he needs food, you have one that will die from lack of sustenance. If a person does not know that he is unworthy and needs the forgiveness of God, that he is weak and needs the help of God, or that he is lonely and needs the companionship of God, there is no hope for such a one. He is either self-righteous or indifferent and God cannot save a self-satisfied or unresponsive soul. But when the soul longs for holiness; when it sees it has been feeding upon husks; when it is ashamed of its attainments; in a character; when it discovers the blackness of selfishness; when it sees sin as death of all that is best; when its neglect of humanity appears cold and cruel, and when it is ready to desert this dissatisfying spirit and mode of life, then an essential condition of salvation is present. There was hope for Paul when he cried: "O wretched man that I am! Who shall deliver me from the body of this death." Luther was so intensely impressed with his unworthiness and need, that in the bare cell of the Erfurt Cloister, he cried out: "I am lost!" "I am lost!"

engage in an occupation into which he cannot carry the Spirit of Christ, or upon which he cannot ask the divine blessing. Paul linked secular pursuit and Christian principle and fervor together. "Diligent in business; fervent in spirit." We can glorify God in the way in which we plan and work in our daily employments as well as in the manner in which we perform our more religious duties. The Christian man will be a Christian man whether at his trade or on his knees, whether in his counting room or at his devotions.

"Perseverance is the only Christian grace that cannot be counted to be divorced. No one should be terfited."

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

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In 2 weeks during planting, I secured \$301.27. I had no money, but I had a few seeds. I planted them in a box, and in two weeks I had \$301.27. I had no money, but I had a few seeds. I planted them in a box, and in two weeks I had \$301.27. I had no money, but I had a few seeds. I planted them in a box, and in two weeks I had \$301.27.

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Send your address and we will send you a book that will show you how to make \$3 a day. It is a sure thing, and it is a book that will show you how to make \$3 a day. It is a sure thing, and it is a book that will show you how to make \$3 a day.

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CHRISTIAN LEAGUE,
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Nothing gives a woman such a youthful appearance as a light, graceful, girlish manner of walking.

How can a woman walk gracefully in an uncomfortable shoe? While the

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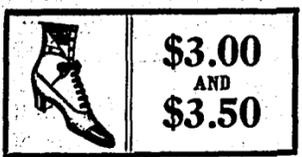
is a dainty, modest, stylish shoe, it is 'Par Excellence' a comfortable shoe.

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Items of Interest
News the World Over

The worst earthquake which Europe has had in some years occurred on the 8th in Calabria, a province of Southern Italy. The towns of Pizzo, population 10,000, Monteleone, population 14,000, and several villages were entirely destroyed. The known loss is 347 dead, but this number will be greatly increased when all the province is heard from. Light shocks were felt at Naples and Florence.

Many are saying that Witte won a great diplomatic victory in the peace treaty. It is likely the silent and astute Japanese statesmen are laughing in their sleeves at this. Japan gained all she had any reason to expect, except half of Sakhalien. The other conditions which she made were put in in order to win the praise of the world for magnanimity, and not with any thought of being able to secure them.

These terms were the surrender of the interned ships, which Japan had no more right to claim than she had to the Russian army in the field, that Japan should dictate to Russia hereafter how many warships she should have in the Pacific, a thing to which no nation would agree: an indemnity, which Japan could only have claimed if she had conquered a large part of Russian territory and she had captured none but one island, and the whole of Sakhalien. Russia could not give up the whole island because it commands the mouth of the great Amoor. Japan got all she could have expected to get, and manoeuvred so astutely as to win great praise for forbearance also. The diplomatic victory is also Japan's.

The Chinese are extending their boycott of American things to the schools in which Americans teach and in which their text books are used. Japan is encouraging this. Five thousand young Chinese are studying in Japan to be teachers, and hundreds of Japanese teachers are going to China. Heretofore in the schools maintained by the Chinese government 75 per cent. of the teachers have been from this country. The boycott extends to the schools taught by the missionaries. The Chinese Christians are sustaining the boycott. These Chinese are clearly within their rights. They have an absolute and inalienable right to buy such goods as for any reason they prefer and to send their children to the schools they like best. It is a pity, though, about the schools.

Mayor McClelland, of New York City, is another who is disgusted with the frills and fads which have been added to the public school course at the clamor of various faddists. He says the result is the children do not learn the all-important "three R's," and adds sarcastically: "There is nothing disgraceful nor undignified about the 'three R's.' Many eminent and good men have been able to read, write and reckon fairly well. There is nothing disgraceful nor undignified in teaching them. And yet how little are they taught!"

Layor Poplegir, a Jew of Roumania, whose claim to be 107 years old, seems to be well authenticated, has been on a visit to his three sons in Canada. The oldest son is over 80. The old man

shows remarkable mental and physical strength. He made this farewell visit and has returned to Europe intending to go to Jerusalem to live the remainder of his days.

SALVISA AND SAND SPRING

The writer on reaching Bondville last Saturday night on the train that was over two hours behind time found Bro. Edmund Burris waiting for him. He took me to his home and next morning with his wife took me to Sunday School and church, where it was my pleasure to preach for Pastor Green. Bro. Burris is now in the 83rd year of his age, but continues to be a regular attendant at his prayer meeting Sunday School and preaching services. For over forty years he has been our leading layman in Baptist Association. Deacon Walter Abbott, the moderator of Baptist Association, took me to his home, with Bro. James McCall, and after dinner took me to Sand Spring church, where I found a live and well conducted Sunday School. Bro. Abbott teaches the Bible class of 24 scholars, and in a meeting conducted by Pastor B. F. Adkins and Dr. Pettie, of Mayfield, nine of the class were converted and baptized. In all there were 18 additions to the church. The enrollment of the Sunday School is about 100, and the average attendance is over 60. After Sunday School was over, it was my privilege to address the congregation. They are doing fine work. H.

BETHEL COLLEGE NOTES.

The fifty-second session of this old and honored institution began on Sept. 5th with the usual informal exercises in the chapel.

Dr. W. S. Ryland, for many years president of the College, led the devotional exercises. Afterwards short talks were made by President Harrison and by several visitors. Dr. W. C. James, pastor of the Russellville church, made a splendid impression with his eloquent appeal for religion in college life.

Among the visitors were Dr. S. E. Bradshaw, of Furman University, Greenville, S. C.; Dr. J. D. Jordan, of the First church, Savannah, Ga.; Rev. John Cunningham, Cadiz, Ky., and a large number of Russellville people.

At 8 o'clock at night Dr. Jordan delivered the opening address in the Baptist church. His subject was Character, Conduct and Creed, and was handled in a masterly way.

In spite of the interference with Southern patronage, due to strict quarantine regulations, the number of matriculates was larger than that of last session, and all indications point to a highly successful year's work.

In addition to the Kentucky students, there are men from Tennessee, Arkansas, Mississippi and Ohio.

WHERE SHALL THE NEXT MEETING OF THE S. B. C. BE HELD?

The fixing of the place of meeting of the next Convention was very properly left to a committee, and I would not say anything that might seem to dictate to the excellent brethren who compose that committee. And yet I am sure that the committee would be glad to know the wishes of the brotherhood in reference to so important a matter. I think, therefore, that in what I shall say I express the wishes of a large

number of our people. I submit the following:

1. The Convention ought not to be carried to any extreme point in our territory. The last meeting was held at Kansas City, in the extreme northwestern corner and the result was a very small delegation from the Atlantic slope. If now the next Convention should be held in Baltimore or Jacksonville or Fort Worth, Texas, we will have a repetition of the experience of the last meeting—many of our best and most influential men will be absent.

2. The Convention ought by all means, it seems to me, to be held in some central place such as Chattanooga, Louisville, Asheville or Atlanta.

3. I do not think that the idea that has been advanced that our Convention should be held contiguous to the meeting of the Northern Anniversaries in order that the General Convention may be held at the same place, should have the slightest weight. As our Convention met in Kansas City last May, and the Anniversaries in St. Louis, it was well to have the first meeting of the General Convention where it would be convenient to all parties attending the other meetings. But if it is necessary to repeat this configuration of the two bodies in order to sustain the General Convention, or if, in other words, the General Convention is not able to stand alone, then the sooner it fails the better for the cause. The Southern Baptist Convention cannot afford to sacrifice its interests in order to build up the General Convention.

4. The committee ought by all means to consider not only hotel accommodations, railroad rates, etc., but the auditorium in which the Convention is to meet. There is no church in the South large enough to accommodate the Convention, and it ought to meet in some city where there is a large auditorium that can be used. To meet in an auditorium that will not hold all of the delegates, and to have to exclude all visitors is an experience that ought not to be repeated.

These are my views, but when the committee decides the matter I shall cheerfully acquiesce in their decision, and if I live, and can do so, I expect to attend the Convention wherever it may be held. J. WM. JONES.

Richmond, Va., Sept. 5.

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., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

TEXAS LAND—Home seekers and investors who want information in reference to West Texas Land, Products, Price and Descriptions, address L. 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 teachers. Both must be Baptists. Other good openings. National Teachers' Exchange, Lexington, Ky.

FOR SALE—Farm of 160 acres located in Jefferson county, Ky., 11 miles from Louisville. Fertile soil and good buildings. 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.

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How liberally we have divided the price benefits can be ascertained by reading the following:

MISSES' DRESS SKIRTS in plain cloth and fancy mixtures; all lengths— \$2.98 Skirts for.....\$1.48 \$3.98 Skirts for.....\$1.98 \$4.98 Skirts for.....\$2.98	LADIES DRESS SKIRTS in Cheviots, Voiles, Cloths, Mohairs and Fancy Mixtures: \$5.00 Skirts for.....\$2.98 \$5.98 Skirts for.....\$3.98 \$7.98 Skirts for.....\$4.98
MISSES' CLOAKS Child's 3-4 Covert Cloak, \$4.98 value, sale price\$2.98 3-4 fancy trimmed Covert Coat, \$7.48 value, for\$4.98	LADIES' SILK SUITS \$9.98 and \$12.98, Plain or Changeable Taffeta Suits\$6.98 \$14.98 and \$19.98 Fancy trimmed Taffeta Suits\$9.98

Make out your order at once before the stock is broken. We deliver free within 200 miles of Louisville all orders amounting to \$5.00 or over.

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

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. Willson, 526 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.

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

WANTED—The afflicted to know that my Perlimmon Soap will cure the worst case of piles or money refunded. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

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

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

WANTED—A lady with high educational attainments, who has had many years' experience in teaching, desires a position in a school. References exchanged. Address Miss T. 122 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**, Schiller Bldg., 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.

Texol applied locally, and Mineral Wells Salts taken internally, positively cure Eczema and Constipation. New treatment samples free. **THE SPECIFIC WELLS CO.**, Mineral Wells, Texas.

THE MARKETS.
LIVE STOCK.

Report for week ending Sept. 9.
Extra good export steers...\$4 50a 4 85
Medium shipping steers... 4 00a 4 50
Choice butcher steers..... 3 75a 4 25

Medium to good butchers...	3 25a 3 75
Com. to medium butchers...	2 75a 3 25
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 60
Com. to med. stock steers...	2 50a 3 00
Good to choice stock heifers	2 50a 3 00
Com. to med. stock heifers...	1 75a 2 25
Plain light stockers	2 00a 2 50
Good bologna bologna bulls	2 50a 3 00
Med. to good bulls	2 00a 2 40
Choice veal calves	5 50 6 00
Com. to med. calves.....	3 00a 4 00
Choice milk cows	30 00a35 00
Medium milk cows	20 00a25 00
Plain milk cows	12 00a18 00

HOGS.

Choice pack and butch....	5 75
Medium packers	5 75
Choice light shipping.....	5 50
Choice pigs	5 40
Light pigs	4 50a 4 75
Roughs	4 50a 4 75

SHREPS.

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

LEAF TOBACCO.

Following is report for week and year ending Sept. 9, 1905:

	Week.	Year.
Jan 1 to date.....	1,282	107,666
Year 1904	1,020	85,815
Year 1903	1,666	86,066
Year 1902	2,040	127,736

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 96,189; 1904, 74,611; 1903, 90,064. Sales of new crop to date, original inspection 1905, 82,794; 1904, 68,426; 1903 75,105.