

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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On a recent Sunday in Vienna, Pastor Beck received into the Evangelical Lutheran church, forty-seven young men. They were students of the University of Vienna and had been Catholics. The church was crowded with the students from the University.

We have always considered Canada, so far as morality is concerned, as the best nation on earth, except the Boers. Therefore we are grieved the more to learn from the statistics that drinking and of course crime is on the increase. Alas!

Dr. SANDAY, of Oxford, who, we are thankful to say, did not come on his lecturing tour to the United States, has been advocating higher criticism, and has been answered spiritedly by English laymen. These take the ground: "The position of him, who lives by a nominal belief in the book he attacks, is unenviable to honest men, even among unbelievers." Sanday may yet come to this country. We hope our Baptist laymen will not forget his views.

PROF. PAUL PASSY, of the University of Paris, recently delivered a lecture in the University of Edinburgh. He belongs to a famous old French family, and is the grandson of the statesman, Felix Passy, who left the Catholics when the dogma of papal infallibility was promulgated. Prof. Passy is an earnest and thorough-going Baptist, and while in Edinburgh preached in a Baptist church.

Dr. T. B. HYSTER is a distinguished brain specialist. In a paper read before the British Medical Association, he said: "As one whose whole life has been concerned with sufferings of the mind, I would state that, of all the hygienic measures to counteract disturbed sleep, depression of spirits, and all the miserable sequels of a disturbed mind, I would undoubtedly give the first place to the simple habit of prayer."

It is a sad thing that in too many Baptist churches there is a neglect of discipline. It was not always thus. In the days of the Reformation the Baptists of Switzerland jealously guarded the purity of the church by excluding unworthy members. This was so common among them that exclusion was generally known as "the Baptist discipline."

It is only we might realize that the good God loves us more than we love him—more than we love ourselves.—J. Roux.

Lack of Scripture in Sermons.

BY W. D. NOWLIN, D.D.

NO. 1.

Absence of the Scripture from much of our preaching is the result of one of three things, or it may be partly of all. First, a lack of familiarity with the Bible. Secondly, a failure to appreciate the value and importance of the teachings of God's Word; or thirdly, a fear of being considered narrow and illiberal. Either is a severe charge to bring against a minister of the Gospel, who is commissioned, and whose business it is to "PREACH THE WORD." Yet we know a great many ministers are not familiar with the Bible; and we believe this is true only where one fails to appreciate the value and importance of Scripture teaching.

In speaking of the Bible, Mr. Charles Dudley Warner wrote some time since in *Harper's Magazine*: "Wholly apart from its religious or its ethical value, the Bible is the one book that no intelligent person who wishes to come in contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of illusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion, or theology or dogmas; it is a question of general intelligence. A boy or girl at college in the presence of the works set for either to master, without a fair knowledge of the Bible, is an ignoramus, and is disadvantaged accordingly. It is in itself almost a liberal education, as great masters in literature have testified. It has so entered into law, literature, thought, the whole modern life of the Christian world that ignorance of it is a most serious disadvantage to the student." If that be true of the "student" as Mr. Warner says, what must be the disadvantage to which the minister is put, who is not thoroughly acquainted with God's Word? Then, it is a recognized fact that one's mind is often, though unconsciously it may be, engaged with the contents of his memory. Fill the mind with the obscene, and soon the whole befall is corrupted. Fill it with the pure and holy teachings of the wise and good, and the soul partakes of the holy and the life of the good. Fill it with the martial and heroic epics of the past, and the soul revels in wars and deeds of valor, making the man for the time a soldier in spirit. What, then, must be the influence upon the man when his memory is stored with the great and precious truths of the Bible, to the full development of which angels could not do justice? Of all the literature in the world the Bible is the richest and most sublime. How could it be otherwise, since it is a transcript of the divine mind? These grand truths cannot remain in the memory and fail to influence the life. The words of the Bible are gentle, tender, loving and yet strong and character molding. Yes, we can say truly

"Thy words had such a melting flow,
And spoke of truth so sweetly well,
They dropped like heaven's sereneest snow,
And all was brightness where they fell."
—And with Cowper.

"A glory gilds the sacred page, Majestic like the sun;
It gives a light to every age, It gives but borrows none."

And after all, the Bible is its own best illustrator. For example, suppose you want to illustrate the Scripture teaching that, "though you fall you shall not be utterly cast down," why David's own case cannot be surpassed as an illustration of that doctrine. Or, "If any man serve me, him will my Father honor." Now, if you desire to give some examples where God has honored his servants, who were loyal to him, what better could you do than to give the case of Mordacai, the Jew, who would not bow to any man. Or Daniel who would not worship the king, or the three Hebrew children, and show how God honored and exalted them, for their unswerving loyalty. Suppose you wanted to illustrate the teaching that the wicked "fall into the pit which they dig," or "eat the fruit of their own doings," how would Haman, hanging on the gallows he had erected for the servant of God, do? Or if you should like to illustrate the doctrine that "whatsoever a man soweth, that shall he also reap," there is no better illustration anywhere than Jacob being deceived by his sons. He was reaping just what he had practiced on his old father, Isaac, years before. Then, these are authenticated cases while the rest you get out of somebody's "Sermon Illustrator" are not. But you say, "They are old and threadbare." Nay. There is always something new, fresh and interesting about Bible illustrations. Not only this, but they will accomplish the purpose, for the people give them credence, which they do not to much of the "stock in trade" among preachers.

Another cause for the conspicuous absence of Bible doctrine in much of our present day preaching, no doubt, is the result of a fear of being called "illiberal," "narrow."

With many people the man who preaches everything but the Bible is a very "broad" man, while the man who preaches nothing but the Bible is a very "narrow" man. We must have "Charity for all" is the cry. Yes, but "Charity does not require that we have no firm faith in anything, nor that we shall hold error as anything but wrong. But it does require us to believe that a man may be wrong on many points and yet be both better and wiser than we. Such charity makes one humble while remaining steadfast.

The most illiberal man is he who is constantly denouncing others for failing to come up to his standard of liberality. The narrowest man is he who is constantly boasting of his "broadness."

That "broadness" which is broader than the Bible is narrowness; and that "liberality" which is more liberal than the word of God is illiberality."

The awful ignorance of the Bible in this enlightened age is deplorable and inconceivable. Yet men are under bondage to sin, and the word of God is the liberator.

"My word is truth," and "If the truth make you free, you are free indeed." Perhaps we are familiar with the saying "Truth is mighty and will prevail," but we are in danger of forgetting that "Truth can in one sense tolerate nothing but itself. Truth is absolute and singular. It can have no plurality, it can admit no alternatives. There are never two sides to a question of simple fact. A thing is so or it is not so, it can't be several things

at the same time." Compromised truth is always error, and partial truth is frequently the grossest of errors. What men need to liberate themselves from sin, is not a truth, but the truth. The way to make men free is to give them "the truth, the whole truth, and nothing but the truth." Faithfully present the great truths of the Bible to the people, and the hearts of the saved will be thrilled with the soul-enrapturing thoughts of duty and of heaven, while the guilty multitudes of the lost will be startled with the terrors of the justice and certainty of their eternal destruction. Many of us can testify that much of our present day preaching is little calculated to stir the lost soul or comfort the saved. The gospel is the power of God unto salvation. Then if our sermons haven't enough gospel in them to prevent sinners from tripping unconsciously over them into an eternal hell, shall we not suffer loss? "Take heed to thyself and the doctrine."

Good Intentions.

When shall we learn, and act upon the knowledge, that in the doing of duty nothing counts but the performance? It is worse than useless to talk of our meaning well, unless we do the thing we mean to do. The truth is, that in nine cases out of ten the act itself would cause far less trouble—less wear and tear of mind—than does the continual contemplation and shrinking of it. How often we treble and even quadruple the effort we have to make by encumbering our minds for weeks, months, or years with an oppressive weight of intentions, when we might at once relieve ourselves by doing the disagreeable thing which we know we cannot escape from doing with mental ease, decency, or honor! "Every duty which is bidden to wait," says Charles Kingsley, "returns with seven fresh duties at its back." What seems hard to do to-day will not only seem but be harder to do to-morrow, next month, or next year, for the bondage of habit will have been added to the present dislike.

Let us cease, then to lay to our souls this "flattering unction" of good intentions, when they are not consummated by instant action. Let us resolve in every case to do our duty, but let the act follow the mention as the report of a rifle follows the pulling of the trigger. Let us no longer hear a man, who has wronged another that has since died, say that he had designed but was prevented by the sudden departure of the injured man from making reparation. Let us not see men and women launching into extravagances of expense beyond their means of support, and deluding themselves with the fallacy that they be more saving in future years. Let us not hear persons who have been "burnt out" talk of the hardship of their case, when they had intended in a day or two to insure their property. Away with such deceptions! Let us remember that the present moment only is ours—the future uncertain—and cease to cheat ourselves with these meaningless make-believes, which are as discreditable to our minds and hearts as they are fatal to our interests here and hereafter.—Wm. Mathews.

All men are separated from God by sin: Hence they can be reconciled to Him only through the grace of a most merciful Saviour, and this grace, through the One, only Victim, of the true and only Priest.—Augustine.

QUESTIONS ANSWERED.

By Senex.

When I gave a general answer to the questions in regard to receiving money into the Lord's treasury, I did not touch upon the point in this question, "Why has nothing ever been said in the churches about refusing money till Mr. Rockefeller was attacked? Is the attack not due entirely to hatred of the Standard Oil Company and not to zeal for purity?" My reason for leaving out this point was not from unwillingness to answer, but because an answer on the historical point would have involved too much labor.

I knew in a general way that much had been said in the past on this subject, but it was only the vaguest of knowledge, I had never read church history with this subject in my thoughts. The church at one time had dared the anger of a Roman emperor by refusing to take his money, but who was the emperor and why his money was refused, were questions I could not answer. I have many times given much study and research to the questions which have been asked, but this was not a matter of exegesis nor of church discipline, and therefore I was unwilling to give the time and study necessary for any sort of an answer.

But Prof. Platner, Professor of Church History in Andover Seminary, and one of the finest scholars in the country, wrote an admirable article in the *Congregationalist*, giving a large number of quotations, more than enough to enable me to give an answer to the question. For the quotations below I acknowledge my entire indebtedness to his learning and research.

The idea that money, regardless of its source, was to be taken into the Treasury of the Lord was not known under the Old Dispensation. God's commands were too plain and positive. "I hate robbery for burnt offering." "The sacrifices of the wicked are an abomination unto the Lord." In our Lord's day, corrupt and secularized as the priests were, they did not dare to put into the Treasury the money which Judas brought back. I do not believe any priest of them all ever dared to accept the money of a whore on the plea that the money would do good in the Treasury of the Lord, and to take it would prevent the woman from making a bad use of it. Such sophistry was left to this generation of Mammon worshippers.

It was the emperor Valens who began his reign in 364 who wished to give money to the church in Caesarea, but Basil refused to receive it because of Valens' tyranny, and the church sustained his decision. It seems the emperor was present in the church, and when the others were making contributions offered his, and was there and then refused. The 93rd canon of the church in North Africa, which was adopted in 398, forbade dissentients from contributing even to any of the charities of the church.

The Apostolic Constitutions is very emphatic. "The bishops must know whose offerings he ought to receive and whose to reject. He is to avoid tradesmen who cheat, and not accept their gifts. He is also to avoid extortioners, and such as covet other men's goods, and adulterers; "for the sacrifices of such as these are abominable before God." "Thou shalt also refuse rogues, and lawyers who plead on the side of injustice, and idol-makers and thieves, and unjust publicans, and men who defraud by using false weights and measures." The Constitutions have more to say on this subject, but these two quotations are sufficient to show clearly the opinion of Christians in that day.

The Synod of Carthage held in 398 had this question of tainted money up for

action. And they declared that gifts offered by the oppressor of the poor must be declined (Cano 94). This was the same body which forbade dissentients from contributing; their action in this canon was directed to another class; this time it was the dishonest and oppressive and not the heretics in regard to whose offerings they spoke.

Chrysostom, in a homily on Matthew, says: "There are men who take by violence countless things that belong to others, and deem it a sufficient palliation of their conduct if they toss ten or a hundred gold pieces into the treasury." Why dost thou insult the Lord by an unclean offering?"

Chrysostom meets the argument that all of the giver's money may not have been wrongfully acquired and the church could therefore take money from him, by saying: "Trifling and mockery! Just as a man by casting filth into a pure fountain, befouls the whole, so also in the case of riches, one ill-gotten part contaminates all with its evil savour."

Prof. Platner says the two best-known books on the history of Christian philanthropy are Prof. C. G. A. Schmidt's, written in French, and Prof. Ullhorn's written in German. These learned men have carefully studied the history of this subject, and give the results of their investigations in strong words. Schmidt says: "The church never accepted offerings from every one. She refused the oblations and alms of men who had acquired their wealth unjustly, or who were known to be harsh in their dealings." And Prof. Ullhorn is as emphatic: "No unclean gift may be laid upon the Lord's altar. Profit made from sinful occupations was not accepted as an oblation, neither were the oblations of impenitent sinners."

Surely these quotations are more than sufficient to answer the question and others are not necessary. The sad thing in all this affair is the position many of the religious papers and some preachers have taken. They have not contented themselves with saying that Rockefeller's money was rightly made and therefore unobjectionable. As I said before, I am not sufficiently versed in the facts in regard to the Standard Oil Company to express an opinion. But to say that Rockefeller's money was rightly made is a very different thing from saying that it is right to take the money from any source and put it to a good use. I was much grieved and surprised when one of the best Baptist papers took practically that ground. Surely the editor had forgotten when he wrote that God had said: "I hate robbery for burnt offering."

The Sense of Sin.

It is often said nowadays that the sense of sin is declining even among Christians, and almost fading away altogether from the minds of many who are not Christians. The facts of observation and experience among us, even in this land, often afford only too abundant proof that this statement is well founded.

We do not now attempt any analysis of the causes which have brought about this condition, because this is too large a task for any article for these columns. No doubt the causes are many and very complex. The theological view of sin, the philosophical theory of moral evil, the scientific hypothesis as to the origin of man and of the evil under which he suffers, and the sociological speculations of our own day may all play a part in producing the decadence of the sense of sin which men feel in our time.

We emphasize only one or two very practical things in this connection:

First, the distinction between sin in the abstract and sin in the concrete needs to be kept in mind. If we consider only the former, our ideas will be quite general, whereas if we keep before us the latter, our sins in particular will be more vivid and real. To have a deep and abiding sense of our sins particularly will save us from losing the sense of sin.

Again, to keep clearly in mind sins of omission as well as of commission will

also be helpful. We are ready to conclude that when we are not sinning by overt acts we are not sinning at all. This is sure to give a superficial view of sin, for we may be guilty of very serious sins which bring upon us God's displeasure when we simply neglect to do what we ought to do. If we fail to love God supremely, or our neighbors as ourselves, we are guilty before God. This will keep the sense of sin vivid in our souls if we rightly apprehend it.

Once more we may be guilty of sins of ignorance and incur God's displeasure. Paul persecuted the Christians ignorantly in unbelief. The old Jews had sacrificial provision made for their sins of ignorance. How seldom do we think of our sins of ignorance, and how heinous they may be in the sight of God. We may know God's will; and if we do not know it and yet transgress it, we are culpable.

And again, to realize that the holiness we are to attain unto, according to the law of God, is positive and active, and that if we fail in this respect we are guilty before God, will be helpful. We have not only to cease to do evil, but we have to learn to do well. If we fail in the latter we are exposed to God's displeasure; and this again should keep the sense of sin clearly before our souls. Many fail just at this point.

And finally, we should ever bear in mind that our state of heart is sinful and the source of our actual overt sins. There is a state or condition of sin in our souls, as well as the commission of sins in our lives. Even when the latter may have no present place in life's activity, yet the former may abide as a fixed condition, and as a fountain of evil which may flow forth in overt act at any time. This fully realized, will save us from losing the sense of sin, and keep us always very humble before God withal.

Add to this the fact that to save us from sin, and from our sins, the combined activity of the Father, Son and Holy Spirit, according to the provisions of the gospel, is necessary, and we shall see the exceeding sinfulness of sin and of our sins. And when we see the Lord Jesus Christ on the cross dying for our sins, we can never fail to feel what a dreadful thing sin and our sins are, which required the shedding of the blood of God's own dear Son, in order to their remission. Let us cherish a sensitiveness of soul towards sin, and seek to turn away from it as most hateful to God and hurtful to ourselves and others about us.—Christian Observer.

I am quite clear that one of our worst failures is at the point where, having resolved like angels, we drop back into the matter-of-fact life and do just what we did before, because we have always done it, and because everybody does it, and because our fathers and mothers did it; all of which may be the very reason why we should not do it. There is no station of life, and no place of one's home, where, if he wants to enlarge his life in caring for people outside of himself, he may not start on a career of enlargement which shall extend indefinitely. And we shall find the answer to our question to be that the man who enters upon infinite purposes lives the infinite life. He enlarges his life by every experience of life.—Phillips Brooks.

Our Lord, in putting this petition first in the form of prayer He gave to His disciples teaches us that we should come before God in the same self-forgetful spirit, not telling Him of our own sufferings and needs first of all, but pleading for His glory and honor.

If we had learned this effacement of self in all our desires, whether in our work or in our praying, if God were always first in our desire, it would lift up our commonest life into a splendor radiant as that in which the angels live; and if we but lived thus altogether for the glory of God, we should have the divine companionship and help in all that we do.—J. R. Miller.

Prayer For Others.

We are justified in speaking of prayer as a power which God places at the disposal of those who love and trust him. It is a great and precious privilege that is accorded to God's people, thus to come to the throne of the heavenly grace in prayer, with the assurance that their requests will be regarded and answered in God's own good and wise way.

When we pray for ourselves we are but following the law and rule enacted for our welfare, as we seek for our self-preservation or self-advancement the loving grace and goodness of God. It is right to pray for ourselves, to work for ourselves, and have a constant regard for our own life and health and welfare, because God himself has provided in our nature for our own self-care and self-preservation.

But when we pray for others we come into the larger and more unselfish sphere of thought and life in which we may realize our special oneness with Christ, who calls us to work with him in saving the world. When we pray for others, as also, when we work for others, we are in special fellowship with the Saviour, whose heart is full of tender longing for the salvation of the lost and the comfort of the sorrowing.

Christ prayed for his disciples and for all who should believe on him through the Word preached by them. In his mind and heart were his people of all lands and ages, and his prayers arose for their welfare. He prayed for Peter that his faith might not fail, and we may well believe that this is the burden of his prayer for all his people. That they may be preserved in faith and love and spiritual life is the greatest blessing that can come to them.

When Peter was in prison we find the disciples praying for him. They no doubt asked for his deliverance, if that were in accordance with God's will, or for his protection and comfort, if he were to remain imprisoned. The marvelous story of his providential deliverance must be regarded as God's loving answer to their united prayers.

If we are Christian people we will pray for the conversion of the world to Christ. We will pray for the manifestation of the Spirit of grace and the turning of the hearts of multitudes to God. Revivals have always been preceded by prayer, and they always will be. Great advances in the power of the Gospel and success in the field of missions have been in answer to prayer.

But let us remember that we have a right to present to God the interests of any of those who are near and dear to us. Let us pray for their conversion, for their growth in grace, for their support in time of trial and temptation, and for their ultimate deliverance from all evil and reception into the home of eternal holiness and bliss.—Selected.

HER BARGAIN.—A woman who does her own shopping "for the house," went into a local drug store to buy soap. It was eight cents per cake. She looked it over carefully and asked the surprised clerk:

"Do you give three cakes for a quarter?"

After he had recovered from his daze, he replied:

"We do not, as a rule, madam, but we will let you have them for that price."

She bore them away in triumph, and not until the shouts of joy from the rest of the house arose as she told of her bargain, did the awful fact dawn upon her consciousness.—Exchange.

Workingmen who are told that Christians hold wealth by divine right, and will not arbitrate, are hard to convert. Drunkards' children whose fathers are ruined in saloons for the license of which Christian people vote, are hard to convert: The man who delivers ice cream on Sunday for the dinners of church members is hard to convert. Newsboys who carry Sunday papers to the homes of Sunday School superintendents and deacons are hard to convert.—J. F. Cowan.

The North Side of New Orleans
The Problem in Baptist Missions.

BY H. M. CRAIN.

There has never been a time when a missionary discussion of New Orleans was held, that the whole of the city was under consideration. It is customary to take advantage of all of the statistical allowance so far as people go, but in the practical application we are cultivating only one-half of the city; all eyes are centered on the south end of the city. There we have managed to plant four churches in all of these years of endeavor; while the North side of the city—from Canal Street to St. Bernard, and from the river front back to the lake—has been absolutely ignored. So entirely has this seemed so that one almost feels that Baptists have not been dealing with the situation seriously.

THE NORTH SIDE CONSIDERED.

Now let us turn aside for a moment from the half of the city in which we have been trying to evangelize, and consider that half which we have left unaccounted for. A certain countryman who was well known for his indifference to work, once said to me, as we sauntered through his field: "Here is the corn I plowed and here is the corn I didn't plow." I confessed to him that I could see very little difference in the two patches, but there was at least some effort evident in the ploughed corn. Now, brethren, you have been looking at the part of the field which you have plowed long enough. Suppose I show you the part you didn't plow, and while there is evidence all around of a lack of interest, still the plowed part has some signs of work while the side unplowed is a monument of shame.

While New Orleans is credited with 300,000 souls, we are falling short of her actual population. Loard's directory even credits the city with 400,000. But say for argument's sake that there are 380,000 people here, that would give 190,000 to each side of the city. Now it is to that half of the city north of Canal Street which we shall call "North side," with 190,000 throbbing souls who are without God and hope in the world, to whom I wish to call your attention. Now just think of the number for a moment—one hundred and ninety thousand! Let me put it in another form. From Canal Street to St. Bernard it is six miles. From the river to the lake it is another six miles. Thirty-six square miles of city life! A district almost as large as the District of Columbia, with a population four times as great as the population of the State of Nevada; a population larger than that possessed by most of the states when admitted into the Union. Yet all of these years scarcely touched by Baptists at all. In fact, it has been ignored until a very short while ago when a mission was started.

In this district, with its 190,000 souls, there is an opportunity for every possible class of missionary effort. In one section of fourteen blocks each way, there is a large French element. They observe French customs in society, speak the French language and French architecture prevails. This is what is known as the "old city." These people are very exclusive and hang to their old ante-bellum grandeur as earnestly as possible, but one can easily see that all of this is gradually giving away before the tide of Americans who are coming in at present. A few more years will break all or most of this down.

In front of this section and nearer the river are thousands of Italians. These people are a very thrifty set, engaging in the fruit and vegetable trade. I should judge there are at least 40,000 of them. Still further down the river, and occupying several blocks of the river front, are several thousand Spaniards who are engaged in the fish and oyster trade, and many of them carry on extensive commission business. While the rest of this great quarter of the city is made up chiefly of German and American people, altogether making a vast field of labor, unequalled in the United States for missionary effort.

WHAT OF THE FUTURE?

One may ask, what are the prospects for the growth of this section? I do not think I shall fall short of the truth if I should tell you that in the near future some of the greatest enterprises in the South will be located within this part of the city. The Frisco-Rock Island Railroad system have spent \$5,000,000 already in the purchase of land alone in the lower end of this part of New Orleans, and are now working two or three thousands of men day and night in improving these quarters to suit their purposes.

They are putting in miles and miles of switch-backs, numerous and extensive warehouses and elevators for grain, and the most extensive and modern slips and quays for ships. Besides this, almost in the very heart of this part of the city that same system of roads has purchased block after block of the choicest property, and are laying out passenger terminals which will equal if not surpass anything of the kind in the country. This work is actually being done now. It is not a question of time. In another quarter of this same North side of New Orleans there is another unsurpassed enterprise under course of construction. The American Sugar Refinery is now laying foundations for the largest refinery in the world, and this will bring a large number of people with it. But these are not all, for almost every day new enterprises are announced for this end of the city. Indeed one almost becomes bewildered when one thinks of the rapid strides made in this quarter.

WHAT ARE WE DOING?

Nearly three years ago a small missionary effort was made, by the brethren in the other end of the town to occupy this vast field. For two years systematic effort has been made and from it has grown the Grace Baptist church, which was organized on the first Sunday in November, 1904, with 28 members. But the location has not been the best, nor have we been equipped with anything better than a small room used formerly as a grocery or saloon. In spite of this, however, we are growing and some baptisms are taking place. We have a fine Sunday School which has grown from nine to seventy or more. Before I go further, it might be well for me to say something of our steps towards building a meeting house. We have secured through the aid of the Home Board two of the most desirable lots in the North side. They face a beautiful little park which is located in the very heart of this part of the city. At one end of the park is one of the largest public schools in the entire city—a beautiful modern brick building—with an attendance of 700 boys. At the other end of the park is a beautiful drive nicely paved for forty blocks, while modern residences surround the park on every side. It is within the weakest Catholic parish in the city and eighteen blocks from the nearest Protestant church of any kind. It is within easy reach of six street car lines coming down town and two going up town. Two of these lines extend for sixty blocks above Canal Street, so that as for the location of our lots, it is unsurpassed.

WHAT ARE OUR NEEDS?

The question of needs is one which cannot be lightly treated. Let us not make a false step now as has been done in some instances, for right here on the North side we have the opportunity to redeem the whole situation in New Orleans. It is no idle boast when I say that even now the Grace Baptist church is spoken of throughout the whole city as one of the most active agencies for good by every one irrespective of creed.

Our first need is a house of worship. Such a house as will place us firmly in the confidence of the people. Every other church in the city has a home, but we have none. The brotherhood of the South should let us have a building costing not less than \$10,000. It is an immediate and imperative necessity. It is a marvel of marvels to see how the work grows and baptisms take place in spite of our unfortunate location at present and the miserable house we have to worship in, and pay rent for it at that.

Baptists are a practical people, and will want to know if it will pay to make this expenditure now. We can only feel that it will be eminently wise in the light of events. A strong central church on the North side will prove a mighty center of power for the redemption of this end of the city, as well as a strength to the workers of the churches up town. Besides this, we must do something to meet the present and ever-increasing demands of these thousands of people.

New Orleans, La.

Saints are not people living in cloisters after a fantastic ideal, but men and women immersed in the vulgar work of everyday life and worried by the small prosaic battles which fret us all, who amidst the whirr of the spindle in the mill, and the clink of the scales on the counter, and the hubbub of the market-place and the jangle of the courts are yet living lives of conscious devotion to God. The root idea of the word, which is an Old Testament word, is not moral purity, but separation to God.—A. MacLarin.

Subscribe for the Recorder.

Growing In Grace.

It would be a very sad and disappointing thing if a babe were to make no growth, but were to remain, year after year, weak, small, helpless, incapable of intelligent activity and effort. What is charming in a babe ceases to be charming when the times comes for the babe to have larger and stronger life. Its helplessness and tenderness appeal to our hearts; but if these continue on through many years we sorrow over it as an imbecile. We expect development, growth, and the putting forth of strength and vigor as expressions of vitality and in the ways of self-supporting and useful labor.

So it is expected that the Christian shall grow. He is born as a babe into the household of faith. His earliest attitudes are those of simple and childlike trustfulness, and of obedient receptivity as a simple learner of the truths of Christ. But he is to be more, as the years go by. He is not always to be a babe, nourished and sheltered by others, and led in the ways of peace and rest and ease. He is to learn to think and act, to lead and help others, to be a positive and vigorous element in advancing the work of the kingdom of God.

Growth is the law in every vital department of the material world around us, and we are to expect it in intellectual and spiritual life as certainly as in the physical realm. If we do not grow, we fail and perish. We cannot remain stationary for indefinite periods. We ought, as Christians, to know more and think more and pray more and work more and be more useful in the years of earlier life.

In order to growth and strength, there must be real vitality. We have this if the Holy Spirit has imparted the life of God to our souls, so that we are new creatures. If we are God's spiritually born children, we have the divine life within us. This is to be nourished, and God has given us the means for this. We are to be as careful as though a little babe were placed in our arms, to nourish and train for growing and useful life.

In the first place, we must have the proper nourishment. God's Word is to be read by us, not as history or literature or instruction in morals merely, but as food for our souls, which we are to receive daily, and meditate and pray over, and believe and love and practice. In order to its proper understanding and gracious benefits we are to associate with Christian people, are to be regular worshippers in God's house, and to use reverently all the means of grace. Irreligious and infidel books and papers and lectures and associations are to be shunned as interfering with the sacred influences that God would impart to our souls, and as unworthy the attention of those who love and honor God.

In the second place, if we would grow in Christian life and character, we must be much in prayer. We must not only pray over God's Word for light and direction, but we must seek personal communication with God, so that he may impart himself to us. God does come into the very life of those who seek his indwelling, and without this we miss the best element and joy of spiritual life. Many persons have the habit of praying for protection as they lie down to sleep at night, but one may do this and still not know the secret and power of a life of prayer. We must pray for more than protection and prosperity for ourselves and our loved ones. We must learn to talk with God as our dearest and most familiar friend, if we would know the grace and help that come to those who live a life of prayer.

By following these simple and yet most important rules of Christian life, we shall be sure to make advances and thus grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—Herald and Presbyter.

OUR GOD IS ABLE TO DELIVER US.—God hath a thousand keys to open a thousand doors for the deliverance of his own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for him, and lay God's part on himself, and leave it there; duties are ours, events are the Lord's. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How will thou do this or that?" we lose ground, we have nothing to do there; it is our part to let the Almighty exercise his own office and steer his own helm.—Samuel Rutherford.

"You say your uncle was an eccentric old fellow. Do you think he was insane?"
"I don't know—the will hasn't been read yet."
—The Outlook.

..Literary..

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

The Repository for August is filled for the greater part with Hon. E. W. Stephens' speech at the World's Baptist Congress, on the Preacher and the Layman, Dr. E. Y. Mullins' impression of the World's Baptist Congress and a very long address by Dr. W. A. Whittle to the G. A. R. The address must have been greatly enjoyed by the Northern soldiers to whom it was delivered. "Pat and Aunt Pamela" is a brightly told love story by Bella Sidney Woolf.

The October Century, which will be issued on the one hundred and twenty-sixth anniversary of the battle of the Serapis and the Bonhomme Richard, will contain the first detailed and authoritative account ever published of the recovery of the body of John Paul Jones, written by Gen. Horace Porter, LL.D. It is to the unselfish zeal and patriotism of General Porter that the United States owes the recovery of the remains of its first naval hero. While ambassador to France, General Porter, on his own initiative and at his own expense, began a personal search for John Paul Jones' body, in June, 1899. The details of this search its final success the rigorous verification of identity, are all covered in General Porter's story, which is to be fully illustrated from photographs.

Read the article by Dr. George Washburn in *The Missionary Review of the World* for a concise, accurate, and informing account of the "Government, Church and People of Russia." It shows in brief where the trouble lies and the remedy. Three strong character sketches of the late Rev. J. Hudson Taylor give the main facts in the life of the founder of the great China Inland Mission and disclose the secrets of his success. Another timely and interesting article tells what "Home Missionaries Have Done for the Northwest." The writer Don O. Shelton, shows an intimate knowledge of this fascinating subject which he illustrates with photograph and incident. The most noteworthy story in this number of the *Review* is that of the "Movement Toward Forming One Christian Church in Korea." There are other articles on Africa, Ceylon, China, and missionary news from the whole field. Published monthly by Funk & Wagnalls Co., 44-60 East 23d Street, New York. \$2.50 a year.

"THE STRUGGLE."—We beg to announce that we are the southeastern distributing agents for "The Struggle," by the Hon. Sidney C. Tapp of the Atlanta Ga. Bar, and author of "The Story of Anglo-Saxon Institutions." It is a living, pulsating exposure of the evils of the trust. The author paints a real and living picture of the inside of Wall St. and the great gambling institutions of the country which are overthrowing and destroying our civilization. There is not a tiresome line nor page in the book. It discloses the corruption of organized wealth that is destroying the vitality of our system of government in such a real and living manner that the reader feels and realizes the inspiration of the author. The love story is a real living romance, that is both interesting and inspiring. The novel will come from the press about the first of August. Price \$1.50, postage ten cents. Let us have your order. American Baptist Publication Society, Southeastern House, 37 South Pryor St., Atlanta, H. C. Robert, Mgr.

Long ago a poor Carthusian friar named Martin, wrote a touching confession, in which he says: "O merciful God! I know that I cannot be saved and satisfy Thy righteousness otherwise than by the merits, by the most innocent passion, and by the death of Thy dearly beloved Son.... Holy Jesus, all my salvation is in Thy hands. Thou canst not turn away from me the hands of Thy love, for they have created me, formed me and redeemed me. Thou hast written my name with an iron pen, in great mercy and in an indelible manner, on Thy side, on Thy hands and on Thy feet." Having made this confession he placed it in a wooden box, made a hole in the wall of his cell, and enclosed it therein. Here it was found, many years after, on December 21, 1776, by some workmen in an old building that had formed part of the Carthusian Convent at Basle.—The Chimes.

**Sunday-School
Lesson**

SUNDAY, OCTOBER 1.

DANIEL AND BELSHAZZAR.

Dan. 5:17-30.

Motto Text.—"The face of the Lord is against them that do evil."—Ps. 34:16.

Nabonidus who succeeded Nebuchadnezzar, was off fighting at the head of his army. He had made his son Belshazzar ruler during his absence. Babylon was besieged by Cyrus and his Persians, but Nabonidus felt no uneasiness for his capital. With ordinary precautions it was impregnable, and these he trusted to his son and his officers.

The lesson opens with the words of Daniel after he had been called in by the mother of Belshazzar, who is thought to have been a daughter of Nebuchadnezzar. "Let thy gifts be to thyself, and give thy rewards to another."—He would speak the truth without fear, favor or reward. He must not seem to be influenced by any gifts of the king.

"O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty and glory and honor."—Nebuchadnezzar was his grandfather, but the word father is often used to denote even a more remote ancestor. The Babylonians believed that each nation had its god, and Jehovah was the God of the Jews. But Daniel tells the king that the God of Israel ruled the world and gave kingdoms as he chose.

"But when his heart was lifted up, and his mind hardened in pride."—Even the great conqueror, Nebuchadnezzar, was punished for pride—how shall this silly boy king escape? Belshazzar should have profited from the stern lesson given to a far greater man, Nebuchadnezzar. From the height of his powers as absolute monarch over a mighty empire, slaying whom he would, setting up and putting down whom he would, the mighty conqueror, by the divine visitation of God, had gone out into the fields to live with the cattle as one of them.

When his punishment was ended and the humble king was ready to acknowledge the sovereignty of God and his own helplessness against him, the kingdom which God had kept for him was restored. Nebuchadnezzar had had one lesson in the fiery furnace which ought to have humbled him before God. But he did not profit by it, and the second, stern and severe, came upon him.

"And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knowest all this."—Alas, how few of us will profit by the discipline which we

see others receive. Belshazzar had sent for the vessels from the temple, though he had golden vessels innumerable that his gods might exult over this God of the Hebrews. How did he dare knowing as he did of his grandfather's punishment? Nebuchadnezzar was guilty of no such blasphemy as this young man. He had praised his idols, who were only metal and stone, while drinking wine out of the holy vessels.

"And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified?"

—Who among us can throw the first stone at this foolish Belshazzar? Have we not taken the time and the talents which belong to God and used them in the worship of self, of the world, of mammon? We have far less excuse than had that boy drunk with elevation to the throne of the empire, even though it were only during his father's absence.

"Then was the part of the hand sent from him; and this writing was written."—Not as a warning; that was too late. Belshazzar's day of grace was ended and death coming swiftly. But the treatment which Darius and Cyrus gave the Israelites was no doubt due in great part to their awe of God's power and omniscience, as shown by this handwriting on the wall.

"And this is the writing that was written."—The language in which the words were written which was well known in Babylon, but the words taken by themselves needed an interpreter. "Mene, Mene, Tekel, Upharson."—That is, "Numbered, Numbered, Weighed, Divided." It required a revelation from God to explain what these words meant. "Mene; God hath numbered thy kingdom, and finished it."—"Counted out the term allotted to it, which had now reached its limits."—Green. The last day was reached. The repetition of Mene gave emphasis. God had done this thing and there could be no change in his allotment.

"Tekel; Thou art weighed in the balances, and art found wanting."—The standard by which we are all weighed is the Word of God. How far wanting the best of men are!

"Percs.—This is the singular of the word 'Upharson.' The latter has the 'u' added which is the conjunction 'an.' On the wall the word was plural to denote emphasis. "Thy kingdom is divided and given to the Medes and Persians."—Enemies whom Babylon had laughed to scorn, secure behind her mighty walls.

"Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom."—Scarlet means the royal purple. The chain of gold was the symbol of his great office. Belshazzar was himself the second in the kingdom, and therefore he could only make Daniel third. It speaks well so far for the disposition of the young king that he showed no anger against Daniel for having told him such terrible things, and that he scrupulously kept his word. One wonders if he had in his heart any thought of propitiating this God by thus giving his servant the honors he had not desired.

"In that night was Belshazzar, the king of the Chaldeans, slain."—Herodotus says that Cyrus entered Babylon through the carelessness of Belshazzar and his of-

ficers in leaving the great bronze gates which guarded the channel of the Euphrates unfastened. Cyrus turned the course of the river and marched under the walls in its channel.

"And Darius the Median took the kingdom being about three score and two years old."—The Medes and Persians were allies in the attack upon the Chaldean empire. Little is known of Darius outside of the Scriptures.

THE BAPTIST BUILDING BAND.

The appeal made to get as many brethren, sisters, churches, Sunday Schools and societies as we could to give one dollar per month for Church Building Fund, has resulted in securing the following names: J. G. Bow, Mrs. J. G. Bow, T. T. Eaton, W. P. Harvey, W. E. Mitchell, T. D. Osborne, J. M. Weaver, Carter Helm Jones, J. W. Hedden, W. A. Burns, I. W. Bruner, W. H. Felix, W. T. Risque, Fifth Street church, Lexington, B. F. Swindler, Ed. Wright, Ludlow church, Ladies' Missionary Society, Pembroke, Lloyd T. Wilson.

It was understood that payment would begin as soon as 50 names were secured. Please drop me a card to-day saying you will be one of the fifty. J. G. Bow. Louisville, Ky.

"There's A Reason"

That's All Right.—But What Is It?

A lady teacher in South Dakota says: "I was compelled to give up teaching for nearly 4 years because of what the physicians called 'nervous dyspepsia.' Nor was I of any use in the household economy. I was in many respects a wreck.

"I had numerous physicians, one after another, and took many different kinds of medicine, but they did me no good.

"Finally, 5 years ago, I began to use Grape-Nuts food. I grew stronger in a very short time on the new diet, and was soon able to resume and am still teaching. I no longer use drugs of any kind, my dyspepsia has disappeared and I am a hearty woman—thanks to Grape-Nuts." Name given by Postum Co., Battle Creek, Mich. There's a reason. Brain work and worry take strength from the stomach and bowels. They become too weak to handle the fried meat, eggs, bacon, coffee and white bread, so, partly digested they decay and cause all sorts of trouble which will become chronic if continued. Then the nerves and brain grow weary for they are deprived of the rebuilding elements the food must furnish to replace the soft gray filling of nerve centers and brain which is partly used up each day.

Now comes the mission of Grape-Nuts to supply the "Reason." Made in a peculiar and scientific way of the selected parts of Wheat and Barley this famous food contains natural phosphate of potash with albumen which combines with water in the body and makes that gray matter quickly and surely. Then when nerves and brain feel the power of new made and properly made cells, the strength returns to stomach as well as other parts. "There's a reason." Any one can prove it.

See the little book "The Road to Wellville" in each package.

TEXAS NOTES.

Senator Bailey, in an address delivered recently at a reunion of ex-Confederates, severely arraigned President Alderman, of Virginia, for slurring the South by saying that the South had produced no statesmen since the days of Calhoun, Clay and Jefferson Davis. Changing from political to denominational matters, among Southern Baptists it might be said that the South had produced no Pendletons, Graves, Howells or Fullers since their days. Again changing from the Southern pulpit in a general way to Texas, specifically, it might be said that Wm. Carey Crane, Wm. Howard, C. C. Chaplin, J. B. Link and Stribbling have not been duplicated. True, they were supplemented by Burleson, B. H. Carroll, F. M. Law and J. T. Zealey. Carroll standing nearer to them in power and growth. In Baptist fundamentals—Link, probably, stood foremost. So did Crane in scholarship. But they were not preachers of distinction, save on special occasions. Howard, Chaplin and Stribbling were the great forces in church matters, Stribbling as a pastor and Howard and Chaplin as preachers. Of the two latter, Howard was unexcelled as a ready man on momentous occasions. He was a student, possessed an extensive library and his fine mind was stored with the cream of it. He was never pedantic in his sermons and addresses, but one could see, quickly, that his acquaintance with the best and freshest thought was wide and his ability to use it advantageously great. He was, like Dr. Ford, of English birth, but of American development. The usual pugnacity of his race was toned down by the warmth and social nature of Southern civilization, but when great occasions aroused him he bade defiance to all kinds of opposition. When he was in the zenith of his preaching career a new force made its appearance in Texas denominational affairs in the person of Major Penn. Penn had recently forsaken the practice of law before the Jefferson Courts, where he was a leading and successful pleader, and begun preaching as an evangelist. It was not long before he became famous as a Baptist who feared nothing and was peculiar. Some of his peculiarities smacked of tricks—so thought many of the pastors of the state, Dr. Howard being one of them. Penn heard of their criticism and immediately gave ground for more of it by adopting a shepherd crook as the indicator of the place where a sinner stood a chance of being saved by grace. Against this Dr. Howard, before a congregation which packed the First Baptist church at Galveston, hurled an attack which created a sensation. Whether or not Penn heard of it, I do not know, but the Tuesday following Dr. Howard received a postal card from Penn as follows: "Great crowds. Come down and preach for me." The effect upon Dr. Howard was electrical and melting. He boarded the first train leaving the city, after the delivery of the card, and on Wednesday night preached to a multitude, estimated to be five thousand strong. His rich and fruitful mind and warm heart shone in all the splendor of their spiritual beauty for a week, frequently melting Penn to tears and filling the benches indicated by the Shepherd's Crook with mourners. Penn had no friend more lovingly true

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than Dr. Howard. Soon thereafter he relinquished the Galveston pastorate, went into the wilderness—so to speak—of Southeast Texas, gathered the people together, preached night and day, building up churches, preaching sound doctrine, charming thousands of people hitherto unreached, and he himself enjoying the Gospel as never before. He was in the midst of this genuine missionary work when the First Baptist church of Austin called him. There he did the best work of his life for seven or eight years when the Heavenly Father took him. RAMBLER.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting.

SEPTEMBER.

- Freedom, Hopewell, 22.
- Goose Creek, Union ch., 22.
- South Union, Wolf Creek, 22.
- Three Forks, Bush Branch, 22.
- Concord, Dallasburg, 27.
- Edmonson, Holly Springs, 27.
- Goshen, Little Clifty, 27.
- Saverns Valley, Sonora, 27.

OCTOBER.

- East Union, Pleasant Grove, 3.
- Palaski 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.

A LOVELY COMPLEXION
New York Lady Proves That Every Woman May Have it by Using Cuticura Soap.

Mrs. R. Reichenberg, wife of the well-known jeweler of 146 Fulton St., New York, says: "I had a friend who was justly proud of her complexion. When asked what gave her such a brilliant and lovely complexion, she replied, 'A healthy woman can be sure of a fine skin if she will do as I do, use plenty of Cuticura Soap and water.' She insisted that I follow her example, which I did with speedy conviction. I find that Cuticura Soap keeps the skin soft, white and clear, and prevents redness and roughness." (Adv.)

Dyspepsia

Don't think you can cure your dyspepsia in any other way than by strengthening and toning your stomach.

That is weak and incapable of performing its functions, probably because you have imposed upon it in one way or another over and over again.

You should take

Hood's Sarsaparilla

It strengthens and tones the stomach, and permanently cures dyspepsia and all stomach troubles. Accept no substitute.

SULPHUR FORK ASSOCIATION.

The Eightieth session of the Sulphur Fork Association met with the Ballardville Baptist church, Oldham county, Ky., September 13 and 14.

At 10 o'clock a. m., the body was called to order by Moderator J. T. Sampson, the Clerk, Bro. Wilson D. Crabb, being present.

After singing and prayers by some of the brethren present, Bren. J. S. Satchwill and W. S. Wilson read the letters from the 23 churches, and all were represented by messengers except Turners Station. And every church in the Association made contributions to the various objects of the body; said contributions amounting to an increase of about 25 per cent over that of last year.

After a sumptuous dinner prepared by the good people of the entire community, Bro. J. S. Morris of Lagrange was elected Moderator, and Bro. Wilson D. Crabb was reelected Clerk. J. T. Sampson having served his two years, the limit in this body, he retired from the duties as Moderator.

Bro. J. G. Bow, Cor. Secretary of the General Association, was present and presented the subject of Missions in his masterly way. Bro. L. M. Theobald preached the introductory sermon, and Bro. J. S. Satchwill preached the annual sermon, both of which were full of Gospel truths.

Bren. T. T. Eaton, of the WESTERN RECORDER, and J. E. Gwatkin, of the Baptist Argus, were present and presented their respective claims, and otherwise aided in the discussions. Bren. J. T. Betts, of Keene; B. T. Vincent, Floydsburg; Henry Allen, Louisville; Geo. B. Eager, of the Seminary; E. Staly, Morganfield; and other brethren, and nearly all the pastors in the Association were present and added to the interest of the meetings.

The various committees were prompt, with interesting reports, all of which were ably and interestingly discussed by the brethren present. Brother S. Sanders, of the Orphans' Home, was present, presented its claims, and a collection of about \$20.00 was taken.

I forgot to mention that Bro. J. S. Satchwill was elected Assistant Moderator and Bro. J. T. Wilson, Assistant Clerk.

Bro. J. T. Wilson, Treasurer, read his report, which was interesting, especially because it showed the 25 per cent. increase in contributions.

The two days' session of this body, after a feast of good things in every way, closed to meet with the Milton church the second Wednesday in September, 1906.

J. T. SAMPSON.
La Grange, Ky.

DEAR RECORDER:

I am just back from the thirty-fifth annual session of the Booneville Association, which convened this year with the Corinth church on Big Sexton's Creek, some ten miles northwest of Oneida.

The annual sermon was preached by Eld. Hughes Bowling, from Eph. 2:8, "By grace are ye saved," &c. The sermon was listened to attentively throughout by the congregation. Bro. Bowling is the moderator of the Association, and is held in good esteem among the brethren. He has the courage of his convictions, and therefore preaches just what he believes.

The sermon being over, the let-

Report to the People

"How are you coming on," a prominent man enquires about the movement for Industrial Peace.

It's not exactly an easy job to stop strikes, insure steady work in the factories or prevent interference with electric and railway transportation, but a practical working plan has been discovered and is now being applied in town after town.

Yes it works, and works in a sturdy, dependable and result-producing way.

The actual operation is worth more than a hay wagon full of theories. Step by step the conditions were met and the problems solved. The labor unions assumed the form of trusts for the sale of labor. They seek better conditions for workmen but are generally managed by men for personal money-getting and these men hold their power by forcing up wages as high as the public will stand. That in a way is right enough, but the methods are oppressive.

They use persuasion, threats, intimidation, assaults, violence and various means to force workmen to join the trusts, for large membership means power and large incomes to the manipulators. Then when these trusts became powerful enough the common people were treated to a most extraordinary display of oppression and tyranny.

Industries have been stopped causing loss of literally hundreds of millions of dollars to owners, workpeople and the community. Property has been burned, blown up and wrecked in other ways. Tens of thousands of American citizens have been assaulted and hundreds have been murdered by these labor trusts in their bloodthirsty efforts to force all the rest of humanity to implicitly obey their "orders."

These outrages have been from 10 to 100 times the volume of the overt acts toward the Negro, that brought on the Civil war. We spent money enough to almost bankrupt the nation and the precious lives of fathers, brothers, sons and husbands enough to people it in that struggle to avenge the wrongs and insure the liberty of the black man. But the white slave of the labor trust—what about him? What about the losses, tyranny, assaults and murders? What about the thousands of decent white men and women, tied hand and foot, unable to work, move or act, except by contribution to and with consent of the trust? Human liberty and constitutional rights of an American citizen are denied them. It got so bad people were afraid to openly protest against the tyrannies because of the

1 Time

ters from the churches were read and the present session organized by re-electing Bro. Hughes Bowling moderator, Bro. T. H. Murrell, assistant moderator, Bro. H. C. Hornsby Secretary and Bro. L. D. Sandlin assistant secretary.

There were some fifteen churches represented. The attendance seemed somewhat below the average of other years.

The year's missionary contributions from the Association were about \$75.71, Oneida contributing \$70.66, Robinson church \$3.15 and other contributions amounting to about \$1.90. This is a considerable increase over the amount sent up last year. We expect a much better report next year. The mission idea among us is growing.

There are now about 12 Sunday Schools in the Association. Last year there were about four. The increase is thus seen to be most encouraging. These schools, with one or two exceptions, use the Southern Baptist Convention literature.

The Association provides for the organization of the Booneville Baptist Sunday School Association, Oct. 14, 1905, at New Prospect church. The Sunday Schools are requested to send each 6 messengers, and churches without Sunday Schools are requested to send representatives. We believe this to be a movement in the right direction, and are expect-

ing great results from it in the interest of our work.

The Association is on rising ground. We hope to say better things next year. We were much aided and comforted by brethren W. H. Anderson and C. L. Davis, pastors from the Irvine, and Eric Johnson, pastor from the Laurel River Association. We were disappointed in not having with us the corresponding secretary.

H. R. McLENDON.
Oneida, Ky., Sept. 9.

FROM ELKHORN ASSOCIATION.

DEAR RECORDER:

The societies of the Woman's Missionary Union auxiliary to the Southern Baptist Convention held their anniversary meeting at the Mt. Pleasant church, Keene, on Sept. 6th and 7th.

This was the fiftieth anniversary meeting and was among the best, if not the best, which the societies have ever held. There is no finer body of Christians anywhere than the brethren and sisters of the Mt. Pleasant church, and they spared no time and trouble to make all who came to the Association and the Ladies' meeting enjoy themselves.

I will not attempt a detailed account of the meeting, as that might not interest any of the readers outside of Elkhorn Association, but will mention briefly some of the salient features and most interesting things.

Among the things which the delegates and visitors enjoyed most was the historical sketch of the Woman's Societies in Elkhorn Association, given by our efficient and beloved Vice-President, Mrs. Argabrite. She gave a graphic account of the first meeting under the trees when Elkhorn Association met with the Providence church, and the ladies' meeting was organized by Miss Eliza Broadus, President of the Central Committee. The first year something over \$200 was raised, and this has grown till last year nearly \$2,000 was given in cash and in boxes to frontier missionaries.

Secretary J. G. Bow of the State Board, made one of his best speeches. Talking as he does so much upon the subject of missions, it is marvelous that he never grows monotonous and always has something fresh and helpful to say. In this speech he told us there are now only twelve county seats in the state in which there is not now a missionary Baptist church. Not long ago there were seventeen. He spoke also of the good done by the Church Extension Fund, and asked the delegates present to try to get their Societies to give \$1.00 per month to this fund.

lent talk against police protection, the civil courts and all officers and laws that exist for the protection of the common people, shows plainly the tendency towards Socialism and Anarchy which will grow like weeds in an uncultivated garden. Men who have regard for the sacred mantle of liberty fought for, won, and handed down to us, are patriots enough to stand together and save this fair America from the chaos hinted at by the lawbreakers. But they cannot give force to their views acting as individuals. Organization must meet present organization with superior force.

When the citizens are organized they do the work and insure industrial peace. It is the business of the National Citizens Association to organize local Associations in every community. Experience has taught the way and the results show how practical the methods are. Are you a patriot? Do you believe in steady industry? Do you want the common people to have the organization and power to rule notwithstanding the "orders" and manipulations of the labor trust or any other trust? Do you believe in maintaining the law and insuring industrial peace? If so, be you merchant, workman, clerk, lawyer, teamster or railroad president, join the Citizens Industrial Association. It costs you 50 cents to be a member at large and 50 cents for the monthly publication the "Square Deal," which keeps you alive as to facts. Send \$1.00 bill in envelope, it's safe, almost without fail. If you have any doubt send money order. Do your little share and if your further interests are worth insuring, send in addition a properly computed sum for the work. If you are big enough mentally to build a big business, you have mental calibre sufficient to tell you what to do.

Will the money be honestly handled? The Association put the writer at the wheel to steer the ship and I am "most always around" and do not hesitate to give my personal guarantee, that when the finance committee make the semi-annual inspection, we will, like Uncle Abe Lincoln when he kept post-office up at Salem, have properly receipted bills and the balance of the money to a cent, "in the sock." I receive no salary or other compensation and expect none. Now then, the practical working machinery for industrial peace is placed before you. Some good men are furnishing fuel to run it moderately. By liberal support it can be made a national power for general peace.

C. W. POST.
President, St. James Bldg., New York.

The rank mental poison spread among workmen and the public generally by the yellow journal and the violent labor papers, seems to rot the mind of the steady reader until it has about as much capacity to think sanely as a worn out rubber shoe. Anarchy and law-breaking is being taught by these riot breeding papers to such an extent that any thoughtful man would be startled to know the facts. The condition of unrest, is cultivated by the yellow and labor papers, constantly teaching the wage earner to hate every man who owns a house or has saved a dollar. The outbursts of rioting and vio-

lence are the result of this public opinion, that greatest of all powers in this country.

Does it work?

You should see the results. Do the working people want steady work and steady wages? Do the merchants, clerks, lawyers and teamsters as well as other citizens? Do the manufacturers appreciate steady peace? Do the railroad owners care to have each town on the line humming along day by day and the railroad employees living in satisfied peace? Is it worth while for people in a community to enjoy a steady flow of prosperity in place of the badly broken condition of industrial warfare now and then fixed on many communities? To produce effective work the National Association must have financial means to carry the clerical force and employ a small army of competent organizers in the field. Some prominent men, keen to detect the practical workings have contributed liberally. Manufacturers can afford to contribute from \$100.00 to \$10,000.00 each. "A strike is as bad as a fire" and this is simply a very easy and certain form of strike insurance. Merchants can well afford to expend \$5.00 to \$25.00 a year towards the work. Philanthropic people with a motive for helping their fellows can invest their "public good funds in no more practical way and the working man and common citizen of small means who feels a desire to do his little share towards a great and national movement for industrial peace, can send \$1.00, fifty cents of which makes him a member at large of the National Citizens Industrial Association and the other 50c pays for the "Square Deal," the monthly magazine devoted to the work. The Square Deal tells in plain words what a square deal is and applies that principle to everything it prints. Each month the current questions of the day are treated and commented on, analyzed and clarified so that the "Common Man" may get facts! facts!! facts!!!

President, St. James Bldg., New York.

Mrs. George B. Eager made an earnest speech in regard to the Training School which has been established in Louisville in connection with the Seminary. The W. M. U., in their meeting in Kansas City, refused to adopt this school as a part of their work, but passed a resolution requesting the Societies to investigate the matter. Some of the delegates present were most favorably impressed with the account. Mrs. Eager gave and pledged various amounts for the school.

Mrs. G. W. Argabrite, the Vice-President, and Mrs. Mary Warren, the Secretary, were appointed delegates to attend the meeting of the ladies which meets in June with the General Association.

In a letter received from a friend in New York, we learn that Dr. H. A. Tupper, wife and daughters have returned from a summer tour in England, France, Germany and Switzerland. The corner stone of his new church in Brooklyn has been laid, and with the money-in-hand-the-work will be rapidly pushed to completion.

H.

"To this end the Lord endeavored to deliver up His body to death, that we might be sanctified by the remission of sins, which is effected by His blood sprinkling."

—Barnabas.

"MY TIMES ARE IN THY HAND."

My times are in thy hand!
I know not what a day,
Or e'en an hour, may bring to me;
But I am safe while trusting
Thee,
Though all things fade away,
All weakness I
On Him rely
Who fixed the earth and spread
The starry sky.

My times are in Thy hand!
Pale poverty or wealth,
Corroding care or calm repose,
Spring's balmy breath or winter's
snows,
Sickness or buoyant health—
Whate'er betide
If God provide,
'Tis for the best; I wish no lot be-
side.

My times are in Thy hand!
Many or few my days.
I leave with Thee—this only pray,
That by Thy grace I, every day,
Devoting to thy praise,
May ready be
To welcome Thee
Whene'er Thou com'st to set my
spirit free.

My times are in Thy hand!
Howe'er those times may end,
Sudden or slow my soul's release,
Midst anguish, frenzy, or in peace,
I'm safe with Christ, my Friend!
If He is nigh,
Howe'er I die,
'Twill be the dawn of heavenly
ecstasy.

My times are in Thy hand!
To these I can entrust
My slumbering clay, till Thy com-
mand
Bids all the dead before Thee
stand.
Awakening from the dust.
Beholding Thee,
What bliss 'twill be
With all Thy saints to spend eter-
nity! —Unknown.

Our Pulpit.

**FOUR REMEDIES FOR DIS-
COURAGEMENT; OR GOD'S
DEALINGS WITH A DIS-
COURAGED MAN.**

BY REV. JOHN P. GERRIE, CANADA.

"What doest thou here, Elijah?"
—1 Kings 19:9.
Life for every man is a series of
ups and downs. To-day we are
on the mountain-top, and to-mor-
row we may be in the valley. Now
we are encouraged, again we are
discouraged. The encouragements
we gladly welcome, but the dis-
couragements are grievous to
bear. They retard effort, and
withhold the highest success. The
discouraged man is far from his
best. His outlook is darkened
and his energies are crippled. The
discouragement, too, is contag-
ious, and others speedily feel its
effects. We, therefore, want it re-
moved for our own comfort and
success, and for the influence
which it has upon others. But
how? For nearly every malady
almost every man we meet has a
remedy. It is very often so with
discouragement. Many sugges-
tions are offered, and many cures
prescribed. I desire this morn-
ing to look at God's method of
dealing with a discouraged man,
and to note four remedies which,
I believe, if applied to our own
discouragements, will bring about
their removal.

(1) Care of the Body.—For
Elijah the day previous had been

one of great physical and mental
strain. Alone he stood on Mount
Carmel as the ambassador of the
true God. About him were the
prophets of Baal in large num-
bers. From mid-day until the time
of the evening sacrifice the contest
went on. It meant a great ex-
penditure of nervous force for the
prophet of the Lord. In conse-
quence the body would suffer, and
there followed no opportunity to
rest and refresh it. The next day
was probably one of even greater
fatigue and toil in the long wilder-
ness journey. At the end of the
journey he is alone, wearied, hun-
gry, and with no prospects of
food or water. The body is utter-
ly worn and broken. No wonder
that he is discouraged. And God
brings the first remedy. It is not
mere prayer and worship, import-
ant as these may be, but a cake,
already baked in the coals, and
by it a cruse of water. He eats
and drinks and lies down again to
sleep. After a night's rest, he
eats and drinks, and is again re-
freshed. Is it difficult to imagine
Elijah a different man after that
greatly needed rest and refresh-
ment?

And so, I believe that a great
many of our discouragements
have their cause in the body.
There is an intimate connection
between mind and body. Buoy-
ancy of the latter will give buoy-
ancy of the former. Depression
of the body tends to depression of
the mind. Looking through eyes
heavy with headache, and almost
everything we see will be at least
tinged with blue. A disordered
stomach, disordered liver, and
congested lungs are apt to de-
press the spirits of any man. Then
it is that work, business, society
seem all awry. Then it is that re-
ligion oftentimes takes wings, or
seems to take wings. But as a
matter of fact our work is not
slipping away—our business is
not going to pieces—society is not
hopelessly lost—our Christianity
has not left us. The trouble is in
the body. It is wearied and worn,
and in pain and suffering. It
needs God's pure air, rest, sleep,
refreshment, healing. If the body
were better there would be sun-
shine in the skies.

"Oh, to be strong! Each morn to
feel
A fresh desire to wake to life;
To spring with bounding pulse to
meet

Whate'er of work, of care, of
strife
Day brings to me! Each night to
sleep
The dreamless sleep that health
can give;
No weary ache, no wearing pain—
Ah, then, indeed, 'twere joy to
live!

"Oh, to be well! The red, red
blood
To swiftly course thro' veins of
mine,
And wake anew hope and desire
Each breath like draught of
sparkling wine;
No more to dread the coming day,
Nor hopeless hate the morning
light,
To hail with joy the night of rest,
Ah, then, to live were keen de-
light!"

Let us, then, give to the body
strength, tone, life, and, if un-
able to do all that we desire, may
we remember that the trouble is
no deeper than the body, and with
God's help we shall yet surmount
it.

(2) A Recognition of God's
Methods.—On Mount Carmel there

were great and stirring evidences
of God's power. The record speaks
of fire from Heaven burning up
the sacrifice, the wood, the stones,
the dust, and licking up the wa-
ter in the trench. We read of
the people falling on their faces
in acknowledgement of Jehovah's
power, and of a terrible revulsion
of feeling against the prophets of
Baal, who were slain at the brook
Kishon. It would seem that at
one fell sweep idolatry were clear-
ed away forever. Clearly Jeho-
vah could use His mighty power,
and in a moment blot out sin and
wrong-doing. But no, these are
not God's methods. The prophet
is again in solitude and in danger
of his life. No wonder that he is
discouraged when he looks in vain
for mighty manifestations of
God's power. And so a remedy
equal to the need is provided.
First comes the great and strong
wind, rending the mountains and
breaking the rocks—a tornado
sweeps over in its awful grandeur
with thunderings and lightnings,
but God is not in the storm. It is
not His method. Then comes the
earthquake, when the mountains
and hills rumble, the trees sway
and fall, and the rocks thunder,
but God is not in the earthquake.
It is not His method. Next comes
the fire, with its thick, blinding
smoke followed by the lurid light
and raging flame, but God is not
in the fire. Last of all comes the
still small voice, gentle, persua-
sive, irresistible, and God is heard.
It was such a lesson that Elijah
needed, and I can imagine him an-
other man in hope and in heart
when once it was learned.

What discouragement, too,
would be swept away from all our
lives if we but recognized the
quiet, unseen and gradual agen-
cies at work for the promotion of
good. We do so in many things.
We do not expect the seed which
we sow to spring up with great
ado and be ready for harvest in
a day. We do not look for the
flowers we plant to unfold in an
hour their hidden beauty. We
know that there are days—weeks
—months of quiet, imperceptible
yet gradual growth. We do not
ask the child to go forward with
a rush from form to form, and
graduate on the day that he en-
ters school. We well understand
that there is persistent, faithful
plodding year after year from the
primary class to graduation. The
learning of a trade is not a ques-
tion of days, but of months and
years. Many of the greatest busi-
ness concerns are the results of
years of quiet, gradual growth.
Oh, how we need to learn these
great truths in our religion and
Christian work and experience!
It is not rush and hustle—glow
and gush—that add to this high-
er development. We look for the
flourishing of trumpets, the tramp
of crowds, din and excitement,
and when these are wanting we
become down-hearted and discour-
aged. Let us remember that these
are not God's methods. The work
goes on without great outward
demonstrations. No one hears the
confession of the soul, the inward
striving after better things, the
lifting of heart and soul to God.
"Not by might nor by power, but
by my Spirit, saith the Lord of
hosts."

(3) Attention to Duty.—Care
of the body and a recognition of
God's methods were vastly impor-
tant, but not sufficient in them-
selves for prolonged freedom
from discouragement. I can easi-
ly imagine Elijah after a time
back again in his despondency.
Out in the wilderness and alone

it would have been strange were
there no returns of his former
mood. Food had been given him;
God's voice was heard, but he
must bestir himself, and so an-
other message is heard from the
God of love: "Go, return on thy
way to the wilderness of Damas-
cus: and when thou comest,
anoint Hazael to be king over
Syria: and Jehu the son of Nim-
shi shalt thou anoint to be king
over Israel: and Elisha the son of
Shaphat of Abel-meholah shalt
thou anoint to be prophet in thy
room." With all this work be-
fore Elijah there would be little
time for moping and discourage-
ment. God then brings to His
servant the third supreme remedy,
and rightly does it follow the
other in lifting him from dejection
to hope and duty.

Something to do will always be
found a panacea in its place for
the removal and prevention of dis-
couragement. I remember two
men, both out of work and with
others depending upon them,
waiting in the basement of a
church for a bricklayer, to help
him with some gratuitous work.
Two more discouraged men would
have been hard to find. In time
the bricklayer came and all three,
with no financial returns in view,
were at work whistling and sing-
ing. I tapped the one who had
been particularly despondent, and
said as I was going away:
"James, there is nothing like a bit
of work to get rid of the blues."
And how true.

"Employment! Employment!
Oh, that is enjoyment!
There's nothing like something
to do.
Good heart occupation
Is health and salvation—
A secret that's known to but
few."

Physicians oftentimes prescribe
some employment to engage
thought, so that it may not cen-
tre upon the affliction. Convicts
have been known to beg for some-
thing to do. In all classes this ex-
perience is the same, and if we
would be buoyant and hopeful
Christians, we must be working
Christians. Are we discouraged
over our own religious growth?
Then let us work, and not only
will discouragement go, but we
shall increase in all that is true
and Godlike. Are we discouraged
with the progress of the church?
Then let us again to work, and
there will be for us a record of
cheer and hope. The enthusiasm,
too, will spread, and onward we
shall move to nobler service. To
each one his work, and there
would be an end of discouraged
members in the Church of God.

"Go, labor on: spend and be spent,
Thy joy to do the Father's will."

(4) A View of the Bright Side.
—Elijah had care for the body,
had witnessed God's methods of
working, and had been called to
duty, but it seems that one more
remedy was yet needed. Each
step thus far logically follows the
one before, and it is so with the
last. The prophet must see that
he is not in a hopeless, failing
cause. Without this assurance,
the other remedies would in time
be ineffective. And Elijah sorely
needed it. From his own stand-
point he saw himself alone. Ahab,
the unprincipled monarch, was on
Israel's throne, while Jezebel, the
wicked, bloodthirsty queen, was
supreme in control. Idolatry,
paganism, superstition and innu-
merable evils made a black, black
catalogue for the land. It was a

dark prospect to view, and front-
ing it Elijah was bound again to
become discouraged, even after
all the remedies provided, and so
God presents the brighter side,
when Elijah sees seven thousand
who have not bowed the knee to
Baal. What a final blow to his
discouragement! Not alone, as
he thought, but with him seven
thousand, whose number would
increase more and more!

We all need a view of the
brighter side of life. It is the
cream of the remedies named; and
it will make the others effective.
And there is a bright side, which
will never dim in its lustre. We
may imagine ourselves alone and
friendless, when there are scores
of friends, who will never leave
nor forsake us. We may groan
beneath our affliction, but it is
but for a moment, and worketh
for us a far more exceeding and
eternal weight of glory. We may
feel our faith weaker, but we are
assured that nothing can separate
us from the love of God. We may
think God's people few, but let us
lift our eyes and we see a multi-
tude that no man can number.
God Himself is with us; then who
can be against us? There is a
bright side that will never dim,
but will increase more and more
unto the perfect day. For our-
selves there is His own likeness
without spot or blemish, when we
shall gather home in the presence
of our Christ and God. With this
view our discouragement takes
wings, and in our hearts and on
our lips will be praises to our
Lord.—Treasury.

One cannot help wishing that
the business spirit was a little
less dominant in our churches,
and that there might be a revival
of such a profound conception
of Christian faith as would lead
young Christians to be ambitious
for growth in the knowledge of
the Scriptures as well as in that
of methods of work; and for a
spirit of charity and tolerance,
that might lead them to believe
that the truths of Christianity
are not to be learned by listening
to witty stories. The church has
learned how to convert men, but
has it not to some degree forgot-
ten how to instruct them? It is
to be feared that the outcome of
this neglect of the intellectual and
spiritual edification of Christians,
and especially of the temptation
to judge success by tangible and
countable results, will be an in-
creasing separation between
Christians who are especially in-
terested in the intellectual and
doctrinal side of the faith, and
those who—if the expression of
the marketplace may be used—
are the "hustlers" of the church
progressive." Each class needs
the other, and the church without
either languishes.—The Standard.

If I am asked what is the rem-
edy for the deeper sorrows of the
human heart, what a man should
chiefly look to in progress through
life as the power that is to sus-
tain him under trials and enable
him manfully to confront his af-
flictions—I must point to some-
thing which in a well-known
hymn is called "The old, old
story," told in an old, old Book,
and taught with an old, old teach-
ing, which is the greatest and
best gift ever given to mankind.
—Wm. E. Gladstone.

If you want a really lovely world
without you must make the world
within bright and lovely.—David
Gregg.

THEOLOGY, A SUPERFLUOUS LUXURY.

BY PROF. NICHOLAS M. STEFFENS, D.D.

Theology was considered, not so very long ago, to be the queen of sciences and philosophy was looked upon as her handmaid. Some maintain that this was the case in the dark Middle Ages, but that the spell was broken when the Reformation of the sixteenth century bestowed upon the individual the right of private judgment. The positivists of our day have decreed that the days of theology and philosophy are gone by, never to return again, since science—i. e., natural science—has taken the reins in hand. The so-called exact sciences are in their totality and unity the queen of sciences, or rather the only science, worthy of the name. Theology, therefore, is at a discount in many circles, and the influence of public opinion is so strong that there are only a few voices heard in favor of the neglected and ignored Cinderella among the sciences.

If our moderns were correct in their judgment, theology would be indeed a superfluous luxury, and the sooner and the more completely we would get rid of it, the better it would be for the world. Of course, among religious people only a few are found who are willing to go the whole length of modern thought. Most of them, who favor a compromise between religion and science, halt in the middle of the road. Even if they are willing to sacrifice theology to the Moloch of our age, they want to save religion and remove theology to a snug little room in the attic, where it can do no mischief. More of religion, they say, and less of theology.

This is a strange position to take in our age. Is there everywhere so much theology that we have to defend ourselves against its pernicious influence? Are we sighing and groaning under the despotic rule of a new scholasticism? Is there really a superabundance of theology in the churches? I can easily imagine that a Spenser or a Francke, a Wesley and a Whitfield, in times of spiritual dearth, cry out against a sterile intellectualism, but I cannot see that there is any occasion in Christian circles for such an attitude towards theology just now.

The ignorance about theological matters in the churches is stupendous; religion has become in many circles a sentiment which finds its utterance in religious entertainment and work. Church life is over-burdened with extraneous matter, while theology is black-balled. What is more in harmony with religion, a course in popular theology or the organization of an ecclesiastical baseball nine? It is true, however, that many of the young people in our churches know a great deal more about the intricacies of popular games than about the doctrines of the Holy Scriptures. It is no wonder that many people think that theology is a kind of nightmare which distresses and oppresses the religious mind.

Our religious anti-theologians are condescending enough, as I have said, to grant theology a kind of existence. We need, they say, theologians, but in preaching our ministers must leave everything that smells of theology or doctrine out of the pulpit. When I listen to such statements, I involuntarily think of people who

defend their own positions because they know how weak and vulnerable they are.

How a man is able to preach without a sound doctrinal foundation I am unable to see. I know a sermon and a doctrinal treatise are by no means identical. But a preacher is God's messenger and interpreter. The doctrines and maxims of the Holy Scriptures are the message; the sermon is the interpretation of it. To preach without a message is to bake bread without flour, or to feed the multitude without loaves and fishes.

Theology a superfluous luxury? Popular theology—i. e., the knowledge of the truth revealed in the Holy Scriptures and formulated in our catechism, confession of faith and canons of Dordrecht—is necessary for every church member; and the study of scientific theology is an absolute condition of a pastor's genuine success. If pew and pulpit are remiss in the duty of acquiring knowledge, both will sink down to the level of Roman Catholic implicit faith. And this would be a calamity indeed.—Christian Intelligencer.

THE VALUE OF MEDITATION.

This is not a meditative age. Few there be, we imagine, who, like Isaac of old, go out to meditate in the field at eventide. We are too busy, too "practical," too nervously excitable, for that. We want to be "doing something," and have come to regard quietness as idleness. So we hustle from business to play and from play to business, as though life depended on perpetual motion. "Step lively, please," that intolerable demand of the trolley conductor, is really the maxim we are continually addressing to our own souls. Paul admonished the brethren of Thessalonica to "study to be quiet," and his charge comes with double force to the men of this age, to whom quietude seems a fearsome thing, to be shunned at all hazards.

But it is, above all, the thing we most need. To sit down in the silence of our own chamber, or to go out into the blessed stillness of the fields at eventide and think, is really one of the most practical exercises in which a sentient being can engage. The rush and turmoil of business, the social strife of tongues, or the feverish excitement of most of the modern "amusements" so-called, keep the brain chronically tired, and the nerves on the verge of prostration. That is not "practical," it is sheer folly. We need to give "our brother the ass," as St. Francis called his body, an occasional—nay, a regular—rest. The vast majority of neutral disorders are due to the restless haste and fever of our lives. We don't give ourselves a chance. To get ahead—especially to get ahead of somebody else—is the one ambition of our souls, and we sacrifice all that is best of life to attain our end, and then—fatal discovery!—find that we have lost the power to enjoy what we have attained, even if it do not turn out to be an apple of Sodom after all.

It is well to take time to think. There is so much to think of that is worth while! An hour of quiet meditation is worth more than a day of bustling amusement and hurry as a mere physical restorative, while as a tonic for the soul its value is beyond computation. Indeed, it is in this that its chief value consists. The soul that

WOMAN'S GENTLE NATURE
CALLS FOR GENTLE TREATMENT

Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.



CALIFORNIA FIG SYRUP CO.

never thinks will never grow. The lack of thought is one of the most pronounced vices of the religious life of to-day, a prolific source of moral inanition and decay. "Meditate on these things," the things of God, the Apostle advised; but we do not follow his advice, and as a result our religious character remains inchoate, our spiritual development is nil. Shrewd John Bunyan describes certain men of his time as "having the shell upon their heads unto this day." How apt a characterization of multitudes of the Christian people of to-day. And they are in that semi-hatched estate because they do not emulate the example of the Psalmist, who in meditating upon God's law found enlargement of spiritual vision and growth in knowledge of the highest things.—Examiner.

CHEERFUL PREACHING

"I wish I could hear a cheerful sermon again." The words were spoken by a good woman as she came out of church one Sunday morning after an earnest and affecting appeal in which the preacher took it for granted that the age was evil and most Christians sadly neglectful of their opportunities. He urged them to more faithful and more earnest living as if there were little faith or zeal in their hearts and lives on which to build. And the net result in this woman's case was not incitement but discouragement. She did not resent the urgency of the appeal, but she

felt the chill of dejection in the preacher's thought.

It is impossible, then to preach the deep, heart-searching, challenging truths of God's kingdom so that they shall lay hold upon the consciences of those who hear, and yet to make a cheerful sermon—a sermon such as would have set this good woman on her homeward way with a sense of confidence refreshed and heart uplifted? We do not think so; nor does the history of the pulpit show that the great challenging and impelling sermons have been otherwise than cheerful and inspiring. The great preachers have been the confident preachers. Through their lips the power and purpose, as well as the majesty of God have spoken. There has been a life-inspiring quality about their words, which has given their hearers a sense of a larger world and a clearer air. They have offered men something above and beyond themselves—as the Moravians opened a new world to Wesley and Wesley to the miners who had been left to live without hope or morals by the Christians of their time.

This cheerful and inspiring atmosphere of the sermon must, of course, reflect the preacher's vital joy and confidence in God. In the hour when Luther's wife lovingly reproached her husband with holding the belief that God was dead, he could scarcely have gone into the pulpit with a cheerful sermon. But who would not have liked to hear him preach after he came from that great meet-

ing of the princes of the empire where he gave his testimony to the truth which he believed. True it is that all have our moments of discouragement, but it is also true that we must correct and change our feeling in such hours by a recurrence of the sources of our joy. As the ship before her voyage must have her compasses corrected, so the preacher, before he enters the pulpit where he is to pilot the thoughts of the congregation, must correct his feeling by adjustment to the eternal, cheerful verities of faith and promise.

So, too, the Christian attainments and achievements of the individuals who make up the congregation are entitled to the preacher's recognition and respect. The worshipping flock of God are entitled to encouragement. Are there some hypocrites and backsliders and some whose love has grown cold? Very well, then speak to their hearts and consciences; but they are not the church. Do not give the faithful the idea that you consider their endeavors a failure and their lives a sham. To send a single soul away with lessened courage, to deprive the humblest child of the rest and consolation of his Father's house, to decrease by words the joy of the Lord among believers is to defeat the very end of worship, of which the sermon is but a part.—The Congregationalist.

What God wants is men great enough to be small enough to be used.—H. Webb-Peploe.

Editorial

In his opening address before the Theological Department of Baylor University, Dr. B. H. Carroll sets forth the proposed work and its necessity. He said that while the North with comparative few Baptists have several theological seminaries the South, with nearly half the Baptists in the world, has but one. In Texas alone there are 3,000 Baptist preachers, with an increase of 250 a year, and of these only about twenty go off to receive theological training.

Moreover there is a constant immigration to the Southwest of preachers trained in schools loose in doctrine and there is a "menacing invasion of theological literature assailing the very foundations of the faith." Certainly centers of orthodoxy are needed, where men can be well grounded in "the faith once for all delivered to the saints."

Dr. Carroll reports that he has raised \$22,000 of the \$30,000 needed for current expenses for three years, during which time the work of raising the needed endowment will be pushed. There is every prospect of success.

They have increased the theological faculty by adding Dr. Goodspeed of Toronto and Dr. Williams. They have a faculty that will not suffer by comparison with any other theological faculty in the land.

Any spirit of antagonism to the Southern Baptist Theological Seminary is distinctly repudiated. On this point Dr. Carroll says: "This proposed enlargement of our work is not in opposition to, rivalry or supercession of our Southern Baptist Theological Seminary; with which we desire the most friendly relations, which desire doubtless they will reciprocate, but is based upon our deep conviction that no one seminary can train all the preachers of the South and the Southwest. It is needed work here to which we address ourselves—work dear alike to them and to us."

This is in line with the view of Dr. J. P. Boyce. While the very existence of our Seminary was in jeopardy, he wanted all energies centered on the effort to get it firmly established. After it was rendered safe, he desired that other seminaries should be established in the South as the needs and conditions might require. While our Seminary in Louisville will continue to enlarge its work and so will continue to need money, yet it is so firmly established that no one need fear its failure, and the question may well be raised, whether or not the time has come for the establishment of another seminary. And its seems to us that Waco is a good place for such an enterprise, and certainly it could hardly be in better hands.

We take it the relations between the two institutions will not only be cordially friendly, but that such arrangements will be made as will enable students who go from one to the other to receive full credit for their work.

There is a theological department at the Southwestern Baptist University, Jackson, Tenn., with Dr. David Heagle in charge. Whether this will grow into a full grown seminary the future alone will determine. Before the war and before our Seminary began, Dr. J. M. Pendleton was at the

head of the theological department, so Dr. Heagle is Dr. Pendleton's successor. Also at the Hall—Moody Institute—Dr. J. B. Moody has been secured as professor of theology.

Then special instructions for ministerial students is provided at William Jewell College, Liberty, Mo., and recently a full theological seminary has been started at Kansas City, Kansas, just across the Missouri border. This however, is not within the territory of the Southern Baptist Convention, though we suppose it will draw students from Missouri and perhaps from Arkansas.

We hear, ever and anon, that the expense of carrying on our mission work is too great, and there are those who make this an excuse for not giving. Not only is it claimed that the actual cost is too great, but that the per cent of expense is too high. While these complaints have been made of all our boards, they have been specially aimed at the Foreign Mission Board. Calculations—usually wide of the mark—have been made as to how much of each dollar contributed is consumed on the way, and how much reaches the missionaries on the field. With our Foreign Board the expense is about 7 per cent of the contributions.

There ought to be no waste of mission money. The strictest economy should be practiced and a dollar's worth should be secured for every dollar expended. No money should be expended beyond what the efficiency of the service demands. Contributors should feel perfectly assured that every dollar of their money will be judiciously used.

Now we frankly admit both that the expense of our Foreign Mission Board is too great for the work done and that the proportion of expenses to receipts is too great; and we propose a remedy for each. The expense is too great because money is expended for what should be had without expense. A goodly sum, enough to support several missionaries on the field, is every year wasted—yes, wasted—by our Foreign Mission Board. There is one item, and a considerable item, of expense that ought to be eliminated entirely. The money expended is simply wasted. We refer to the item of interest on borrowed money. Every year the Board pays enough interest on borrowed money to support several missionaries. This is sheer waste. There is nothing to show for it at the end of the year.

The Board pays the salaries of the foreign missionaries quarterly in advance. These missionaries need the money, and being in strange lands they cannot make arrangements to do without it till the Board can collect it. Hence when the churches lag in their contributions, the Board borrows the money from bank, and then when the collections come in—usually in April—the money is paid back with interest. This interest ought to be eliminated from the expense account—not by allowing the missionaries to suffer—but by the churches coming up regularly and systematically with their contributions, so the salaries can be paid as they fall due without borrowing any money. This is the proper way to reduce the expense of our foreign mission work, and it ought to be done.

Then the proportion of expense to receipts is too large and should

be reduced. The proper way to reduce it is to greatly increase the contributions. The fixed charges of the Board would not be greatly increased if the receipts were doubled. By doubling our contributions to foreign missions and making our contributions regularly and systematically, we would reduce the ratio of expense to receipts to one half what it is now; and would also eliminate the payment for interest. This is what ought to be done.

In the issue of September 10, of the *Bonfort's Wine and Spirit Circular*, the general organ of the liquor trade of the United States, there is an editorial discussing the growth of the temperance sentiment in the country. This growth has been so marked and so great as to alarm the liquor men and they are asking anxiously—what shall we do? The Western editor (Mr. Gilmore) of this liquor journal tells what he thinks must be done. Among other things he says: "The saloon must be reformed or it is doomed, save in our larger centers of population. It is out of touch with the times, as generally conducted. Liquor can be retailed without giving offense to anyone, but there must be a big change before this is accomplished."

This language, from such a source is very significant. It is a confession of defeat for the liquor forces along the old lines, and a sounding of a retreat to a new line of battle, sought to be formed "The saloon must be reformed or it is doomed." But it cannot be reformed, and hence it is doomed. The saloon in New York opened with a speech from Bishop Potter and with the doxology is a good illustration. This was to be a reformed saloon, that would obey the laws, that would not sell liquor to those already intoxicated, that was to maintain a good moral atmosphere, etc., etc. So it went, till they lost \$17,000 and then threw up all pretense to reform and now they run like the other saloons unreformed. The proprietor said: "It is impossible to follow God and chase the devil." It is when a man becomes partially intoxicated that he is profitable to the saloon, and a reformed saloon would not sell him any more liquor and so the saloon would not pay.

The *New York Sun* says: "The notion that under any circumstances, or with any sort of surroundings, a rum shop can be made other than it is, a place in which to get a drink and wholly removed from the possibility of any religious association or influence, provoked only amusement among people accustomed to such places, however seriously it may have appealed to the fancy of sentimental and whimsical philanthropists. If a rum shop was a religious institution the proper place for it would be in a church as a feature of evangelism."

Few sadder words have ever been written than these which appeared in an evangelical paper! "What we need in the prayer meetings of today is a set of new prayers. The old ones are not exactly worn out, for a good prayer, like a good diamond, only brightens with use, but they have become so familiar to the audience they no longer produce an impression." Impression upon whom? To whom are prayers addressed—a Boston audience? Will the day ever come when the prayer, "God

be merciful to me a sinner," coming from a contrite heart will cease to make an impression?

Is God to be entirely ignored in public—what shall we call it? Shall sermons be chiefly upon our duties to our fellowmen with scant reference to God? Shall the singing be with a view to interest and attract and entertain men? Shall the prayers be uttered with a view to the impression they make upon men? How long in this state of affairs before the true knowledge of God is lost and the people begin to imagine Him altogether such an one as themselves?

Let all consider this thing. How many sermons have been preached in the last six months upon the character and the attributes of God? How much of the public services has been in absolute verity worship of God? How many of the songs have been praises of God? How many of the prayers have been praise of God for what He is in Himself?

Do we not need to consult our dictionaries as to the meaning of the word "worship?" And to ask if even in what we call public worship God has been given the first place—the only place He will accept?

A good deal has been said about Spurgeon's charging the "liberals" among the Baptists of England with being Unitarians. We have not his language at hand, and do not recall that he made that charge. Let his language be produced and this matter will be made plain. We think that it will appear that the great preacher's charge was, not that they were Unitarians in their views of the Deity of Christ, but that they held Unitarian views in regard to certain doctrines, e. g. the atonement, the inspiration of the Bible, etc. The denial of the Trinity is the doctrine that gave their name to the Unitarians, but that is by no means their sole doctrine. Indeed the "new theology" views generally were held and advocated by Parker, Channing and the Unitarians of their day. A man may hold Unitarian views on some points without holding the Unitarian view of the nature of God. Yet the Unitarian system is consistent, and to hold part of it logically leads to holding the rest.

The Hon. William Jennings Bryan recently preached a sermon before the Winona Bible Conference. It was a powerful sermon and made a profound impression. The *Interior* says the sermon was not only brilliant, but it was evangelical and spiritual. He preached this sermon as a layman. In the beginning he said: "I hate monopoly so much that I don't want even the preachers to have a monopoly of talking religion." What if Mr. Bryan should enter the ministry?

Those who are averse to strife should avoid stirring up strife. For a man to say and do offensive things and when he is rebuked therefor for him to pose as averse to strife and as a lover of peace and good will—well, this is weak, not to use any of the stronger adjectives that might properly be applied.

To-day's labor—does it seem petty? You know more and better. You know it is duty at the post God ordained. You know it is in life which God was pleased to give.—Edward Everett Hale.

Editorial Varieties

We are glad to hear that Georgetown College had a fine opening and there is every sign of a most successful year.

The *Religious Herald* comments on our comments on the London Congress. Our contemporary hopes good will come of the movement.

The Rev. Edward Leland Atwood and Miss Lura Gertrude Lee were married Sept 12th and will be "at home" after Oct. 15th in Jackson, La. We extend congratulations.

Dr. J. T. Christian called on us on his return home after visiting his "old Kentucky home." The Second church in Little Rock, of which he is pastor, have purchased an eligible lot and they will erect an elegant church edifice on it.

Dr. J. W. Porter writes from Newport News: "I have recently returned from my trip to the Holy Land. More than a thousand people greeted me on my return. The article on the Baptist Congress this week was rich. I was in London before and after the Congress, and there was more space given to the episode of the Negro woman speaker than to any other feature of the Convention."

President George J. Burnett, of Liberty College, was in Louisville last week suffering from an embarrassment of riches. So many more students came to Glasgow than he had expected that he must increase his teaching force, especially in the department of music. They do good work at Liberty, and their success is deserved. We congratulate the College and its gifted President.

Let it be remembered that we are not responsible for the contents of the advertisements that appear in our columns. We guard against all frauds, so far as possible, but within the limits of good religious journalism advertisers are allowed to say their say in the space for which they pay. We make this note especially in view of the advertisement on our 5th page signed "C. W. Post."

The *Religious Herald* tells of a women's meeting in which a motion was made to lay "on the shelf" an anxious measure. The *Herald* asks, "Now, will some expert tell us just what was the parliamentary status of that resolution?" Evidently the intention was to get rid of the resolution finally. Hence the motion to "lay on the shelf" was equivalent to a motion to postpone indefinitely. Hence it was debatable, and we doubt not the good ladies did the subject justice.

Dr. Edward Judson resigns his professorship in Chicago and accepts a professorship in Hamilton (N. Y.), still holding his pastorate in New York. He will take the young preachers to New York City at special times and will direct their practical work. This is the best thing we have heard of for a long time in ministerial education. It will give the young preachers what they sadly need, and what they can never get in the classroom.

The writer went to Midway and lectured on "Poor Kin" on Monday night of last week. He had a good hearing and a very pleasant visit. Was handsomely entertained by Mrs. Owsley and her son-in-law and daughter, Mr. and Mrs. Cooper. Bro. Cooper is editor and proprietor of the *Blue-Grass Clipper*. Pastor Folk has taken strong hold of our Midway church and of the community, and our cause there is progressing finely. It is a fine community.

The writer had a pleasant visit last week to Sulphur Fork Association at Ballardsville. The attendance was fine. Bro. Theobald preached the introductory sermon on Deut. 11:26-28. He said some very plain and pointed things in regard to church discipline. Judge Morris was elected Moderator, Bro. Sampson's time expiring by limitation. Bro. Satchell Assistant Moderator, and Bren, Crabb and Wilson (J. T.) were re-elected Clerk and Assistant Clerk (Treasurer). Bro. Satchell preached the missionary sermon on "sowing beside all waters." All the subjects received due attention. Dr. Bow made a great speech for missions, as Dr. Young did for temperance. The subject of church discipline received special emphasis. They have had a committee on this subject for two years. The writer lectured on his Alaskan trip. The new church at Wise's Landing was received into the body. The hospitality of the people was elegant and abounding, and the Wazooz Roommen was treated handsomely.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: Bible Study; Purifying the heart. A boy hero 9 years old—Willie Lanahan—in Sunday School. He would rather die than take a drink of whiskey.

Broadway—Pastor Jones: Preacher and people; How a soul loses its way.

Chestnut St.—Pastor Weaver: Christianity revolutionary; Paul's prayer for the Ephesians. Two by letter.

East.—Pastor Wilson: Divine Serrant; How to become a Christian. Two by letter.

McFerran Memorial—Pastor Hamilton; Jesus' journeying; A day in the home town of Evan Roberts. One by letter. Special Sunday School programme welcoming the pastor.

Twenty-second and Walnut.—Bro. W. J. McGlothlin: Ye are the light of the world; A veiled gospel. One for baptism.

Clifton—Pastor Foster: Consecration; Bro. H. K. Taylor: Good citizenship.

Franklin St.—Bro. H. D. Allen: Glorious Saviour; Invitation to rest. One by letter, four baptized.

German—Pastor Janzen: Our Father's good pleasure; Value of a soul.

Highland — Pastor Dawes: From heights to lowlands; Experiences on shipboard. One by letter, one for baptism.

Immanuel—Pastor Watts: Church prosperity; Way of transgressor hard. Contract for lecture room of new building let.

Parkland—Bro. G. E. Gwatkin preached at both hours.

Southgate St.—Bro. J. H. Snow; Christian's possessions; Making a choice. He preached nightly last week. Four for baptism, 15 professions on Sunday.

Third Ave.—Pastor Ransom: Earthly and Heavenly house; Our future life. Three by letter. Bro. Geo. W. Clarke aids in a meeting 2nd Sunday in October.

Twenty-sixth and Market — Pastor Reed: Duty of prayer; Cure of palsy. Bro. Barnard begins preaching in a meeting next Monday.

East Mead.—Pastor Greathouse: Service and power; Waiting at the pool. Bro. L. T. Wilson preached at 3 p. m., and three deacons were ordained—W. A. Hoagland, Henry Curry and B. C. Landers.

Highland Park — Pastor McDaniel: God's work in salvation; Bro. J. T. Watts: Service. Bro. Gillon is aiding in a meeting. Bro. Isaac Sipple and B. J. Gallaher ordained deacons.

Ormsby Ave.—Pastor Gillon: Message of gospel; Peter's backsliding. Work on addition begun. One by letter.

Pewee Valley.—Bro. H. C. Brabham: Pure in heart.

Hope Mission.—Pastor Bruce reported a good week. Hopes to have four redeemed drunkards in the Seminary this fall.

Bethlehem—Bro. I. C. Underwood: Seeing the invisible; Heaven or Hell.

Bro. Hamilton spoke to the Pastors' Conference of two special Sundays. One in Rome. He found many Romanists who do not believe in Romanism. Only 100 people were in the congregation at St. Peter's. Baptists need new building in Rome. Party subscribed \$500.00 to bring Signor Paschetti to the Seminary. The other Sunday was in Evan Roberts' town in Wales. There was a jubilee for the paying off of the school debt by Evan Roberts. This was followed by an evangelistic meeting with the characteristics that have marked the Welsh revival. The cross of Christ is the central thing in the revival and the work is thorough and permanent.

For Feeble Children

HORSFORD'S ACID PHOSPHATE
A pleasant-tasting, effective tonic for sickly, fretful or feeble children with weak digestion.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$1.00 for a box containing one month's treatment.

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

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 115 Walton, St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

THE STATE.

A two weeks' meeting with Little Flock church resulted in 22 additions up to Friday night, 9 by baptism and 13 by letter. Pastor C. W. Knight was assisted by Bro. W. E. Hunter.

Pastor W. E. Thayer, of Winchester, has entered upon his work, and his people are delighted with him. He was the first to come to the Recorder representative at Boone's Creek Association and say, "Here is \$2; send me the WESTERN RECORDER." This is proof that he is a believer in sound theology and old-fashioned religion.

Bro. D. B. Brackett writes: "At the regular meeting of Lucas Grove church, Hardin county, Pastor C. W. Bowles was unanimously called as pastor for the ensuing year. This is his fifth year as pastor, and the church is in a prosperous condition."

Bro. B. H. Spillman, of Fountain Run, writes: "I am in a great meeting at Mt. Zion church, Allen county. Have been here at nine services; 22 conversions up to last night and several penitents. God is very gracious to us."

OTHER STATES.

Pastor W. James Robinson writes from Winchester, Tenn.: "My work here is getting along splendidly. We dedicated our new church recently. Bro. J. J. Taylor preaching two of his masterly sermons. Our property has been improved at a cost of nearly \$1,700 since I came here last January, besides we have given more for benevolence than has been done in any previous year for the last several. The membership has increased over 10 per cent. since I came. Everything is charming here except the smallness of the church and town. I read the editorial page first of all and never miss a word of it. You help me greatly."

Pastor J. S. Wood writes from Farmersville, Ala.: "I have recently assisted Pastor Geo. H. Raley in two gracious meetings—7 by baptism, 3 by letter; 19 by baptism, 2 by letter, 1 restored."

DEAR RECORDER:

It is now just twenty days that I have spent in evangelistic work in this state with the Rocky Ford church, which was constituted 35 years ago. Its present efficient pastor, Rev. A. J. Williams, has completed his 25th year with this noble band. He would have me do the baptizing inasmuch as I had constituted the charter members into a church and baptized them all (parents and children). Some fifteen years after, in a meeting, I baptized the grandchildren, and now the great-grandchildren have been buried in baptism by my own hands. Has any one on either continent done a like thing?

I begin another meeting at Dobson, county seat of Surry, where sixteen years ago I gathered the nucleus of a now prosperous church. I shall expect Evangelist Argabrite to aid us at Powell's Valley, Ky., beginning the 14th of October. He is the man for Powell county. He won all hearts at Bowen, Ky., in our meeting there. I have engaged Pastor Croker, of Irvine, Estill county, Ky., to aid me in a meeting at Compton, county seat of Wolfe county, Ky., to begin Nov. 15 and go on till Christmas, if the Lord permit.

S. F. THOMPSON.

Kapp's Mills, N. C., Sept. 14.

Bro. J. S. Gatton paid us a pleasant call on his way to White's Run to aid Pastor Frank Jones in a meeting.

A FALSEHOOD NAILED.

At the Tate's Creek Association I quoted the language of Dr. A. H. Newman commending the WESTERN RECORDER. A brother came to me and said he had heard Dr. Eaton severely criticized because that language was Dr. Eaton's, and not Dr. Newman's; that Dr. Eaton wrote the article containing the language, and that Dr. Newman simply edited the book. I told the brother better. Again at Nelson Association I made the same quotation, and afterwards a Seminary professor came up and asked me if I did not know I was quoting Dr. Eaton's language and not Dr. Newman's. I told him better. Thus it seems this false criticism has been passed along. Hence I make this note concerning it. The language is taken from "Dr. A. H. Newman's book on The Baptists, which is Vol. II. of the "American Church History Series." It is a text book in our Seminary. Dr. Eaton did not write anything for this book. He did write an article in the "Century of Baptist Achievements," which Dr. Newman edited. The language quoted does not occur in that book, but in a book Dr. Newman wrote, and the language is Dr. Newman's. It occurs on page 425, and is: "The WESTERN RECORDER, ably edited at present by T. T. Eaton, and representing the Baptist conservatism of the South," &c.

This falsehood is like others that have been passed around doing injustice to the WESTERN RECORDER and its editor.

W. P. HARVEY.

DEAR RECORDER:

I have just left Dry Run church near Georgetown, where I have been to assist my cousin Elder W. S. Coakley in protracted meeting with the church of which he is pastor. For twenty years I have been laboring in the ministry with not a relative by blood in work. I have felt a little lonely as I have pondered over the fact, and it was with peculiar pleasure I went to engage for the first time with him in this noble calling. For the summer he has been serving this church as pastor, and his people were so pleased with him that at the close of the meeting the church unanimously, by private ballot, called him as pastor. He has just graduated from Georgetown College and will enter the Seminary this fall. I recall with tenderness the devotion of his sainted father to his ministers and his faith in God that this, his elder son, would be a preacher of the Gospel. Though not living to see it, he seemed to have no doubt it would be so. And too much could not be said of the graciousness of his loving mother, who still lives to make him strong by her prayers. I shall be sadly disappointed if he does not attain a high degree of usefulness and proficiency.

The church pronounced the meeting referred to above as a great success. Though only two professed faith in Christ the membership was wonderfully revived. I shall always remember with pleasure this meeting, not only for being associated with my cousin, but for having two weeks' association with the noble people who compose the church. I go to help Bro. H. S. Bell at Rolling Fork church, near New Hope, Ky.

E. W. COAKLEY.

Beaver Dam, Ky., Sept. 18.

We regret very much that Pastor J. H. Snow, of Johnson City, Tenn., felt it was imperative that he should be with his own church next Sunday. He was getting a strong hold at Southgate church and the interest was deepening. We hope some other brother can carry on the work so well begun by Bro. Snow. It is a pleasure to hear Bro. Snow preach. Not only is he a fine preacher, with an unusual ability in holding the attention of the audience, but his whole soul is on fire with the love of souls and the desire for their salvation.

DEAR RECORDER:

Kindly announce in your columns that Ohio Valley Association will hold their next annual session with Audubon church, Henderson, Ky., beginning Tuesday, Oct. 17th. Electric car line runs from railroad station to one block of meeting house. Visiting brethren cordially invited.

A. T. CINNAMOND, Clerk.

Morganfield, Ky., Sept. 18.

DEAR RECORDER:

Please to say that Bro. J. T. Watts has become secretary of the Kentucky Baptist Young People's Union in place of Bro. J. P. Jenkins, who has resigned to become state evangelist in Missouri. Bro. Watts' address is Brook and Broadway, Louisville, Ky.

Very cordially,

B. A. DAWES.

Prof. M. E. Ligon, of Owen county, is now in the Philippines. He has accepted the appointment of Supervising Teacher for the municipality of Jimenez.



For the Little Ones

To Keep Their Digestion Perfect
Nothing is so Safe and Pleasant
as Stuart's Dyspepsia Tablets

Thousands of men and women have found Stuart's Dyspepsia Tablets the safest and most reliable preparation for any form of indigestion or stomach trouble.

Thousands of people who are not sick, but are well and wish to keep well, take Stuart's Tablets after every meal to insure perfect digestion and avoid trouble.

But it is not generally known that the Tablets are just as good and wholesome for little folks as for their elders.

Little children who are pale, thin and have no appetite, or do not grow or thrive, should use the Tablets after eating and will derive great benefit from them.

Mrs. G. A. Crottsley, 133 Washington St., Hoboken, New Jersey, writes: "Stuart's Dyspepsia Tablets just fill the bill for children as well as for older folks. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'Tablets' and she drops everything else and runs for them."

A Buffalo mother, a short time ago, who despaired of the life of her babe, was so delighted with the results from giving the child these Tablets that she went before the notary public of Erie Co., N. Y., and made the following affidavit:

Gentlemen: Stuart's Dyspepsia Tablets

were recommended to me for my two-months-old baby, which was sick and fussy and the doctor said was suffering from indigestion. I took the child to the hospital, but there found no relief. A friend mentioned the Stuart Tablets and I procured a box from my druggist and used only the large sweet lozenges in the box and was delighted to find they were just the thing for my baby. I feel justified in saying that Stuart's Dyspepsia Tablets saved my child's life.

MRS. W. T. DETHLOFF.

Subscribed and sworn to before me this 12th day of April, 1897.

HENRY KAISER,

Notary Public in and for Erie Co., N. Y.

For babies, no matter how young or delicate, the Tablets will accomplish wonders in increasing flesh, appetite and growth. Use only the large sweet tablets in every box. Full-sized boxes are sold by all druggists for 70 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way regarding its food or assimilation.

Stuart's Dyspepsia Tablets have been known for years as the best preparation for all stomach troubles whether in adults or infants.

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DEAR RECORDER:

Please to announce that Severn's Valley Association will meet with our church at Sonora Sept. 27, Sonora being on the main line of the L. & N. R.R., is easy of access, and we extend to the brotherhood a cordial invitation to be present. Yours fraternally,

J. B. HUNT.

Glendale, Ky., Sept. 18.

Bro. J. E. Johnson is greatly pleased with his new field at Hubbard City, Texas. He did a fine work in Lagrange, and we were very sorry to lose him from Kentucky. He is clear-headed and warm-hearted, and he is a thorough Baptist, with no twists nor quirks. We congratulate Texas, and Hubbard City especially, on securing him.

Dr. Malcolm McGregor has returned from his travels in his home in Atlanta, and he is ready to resume evangelistic work, for which he has proven himself well suited. There will be no nonsense in any of his sermons. He preaches a straight gospel, clearly, strongly and tenderly.

DEAR RECORDER:

It has been known to your readers that Dr. C. W. Daniel, of Covington, has been Vice President of our Home Mission Board for Kentucky. His removal from your state to Texas creates a vacancy which has been supplied by our Home Board in the election of Dr. J. S. Dill. I am just in receipt of a letter from Dr. Dill accepting the position, which is a matter of great joy to myself and our Home Board. Dr. Dill is a missionary through and through, is well informed on our denominational work, and I beg all our Kentucky Baptists to give him hearty support in his gratuitous services for the great work of Home Missions. Yours in Christian bonds,

B. D. GRAY, Cor. Sec.

Atlanta, Ga., Sept. 12.

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Bro. Henry Miller assisted Pastor J. E. McManaway in a meeting at Fork Shoals, Greenville county, S. C., in which 20 were received for baptism.

A great revival at Porterdale, Ga., resulted in 18 being added to the church by experience and baptism.

Family Circle

Stories for the Young and Old.

RING OUT, WILD BELLS.

Ring out, wild bells, to the wild sky, The flying cloud, the frosty light;

Ring out the old, ring in the new, Ring, happy bells across the snow;

Ring out the grief that saps the mind, For those that here we see no more;

Ring out a slowly dying cause, And ancient forms of party strife;

Ring out the want, the care, the sin, The faithless coldness of the times;

Ring out false pride in place and blood, The civic slander and the spite;

Ring out old shapes of foul disease; Ring out the narrow lust of gold;

Ring out the valiant man and free, The larger heart, the kindlier hand;

Ring in the common love of good. Ring in the love of truth and right,

Ring in the common love of good. Ring out old shapes of foul disease;

Ring out the narrow lust of gold; Ring out the thousand wars of old,

Ring in the thousand years of peace. Ring in the valiant man and free,

The larger heart, the kindlier hand; Ring out the darkness of the land,

Ring in the Christ that is to be. —Tennyson.

CASPAR.

"Don't you worry, mother! It'll be all right!" The small figure lifted a heavy pail, in which was the calf's milk, and trudged out across the chip pile.

"He'll be here pretty quick, mother. I 'most know he must be up by Lampton's corner now. He told me to look for him early to-night!"

The boy and his mother struggled through with the chores. Supper was delayed until both were faint with hunger. As they sat by the table, trying to hope for the best, Caspar looked up into the worn face beside him.

"Don't they know what it will do to father?"

"Yes, Caspar."

"Doesn't father know?"

"Why—I don't like to say it—yes; your father knows it, too."

"Then why don't they stop?"

"Because those men want money and are not willing to work for it. They sit in their saloons, like spiders in their webs, and wait while hard-working men go out and earn the money for them."

"Doesn't the saloon man drink, too, mother?"

"Not often. He knows better. He does not want to become like those whose money he is after. Because he wants to live and enjoy that money."

His food almost choked the small questioner. "But—but when he knows what it does to them, why doesn't he stop?"

"I told you before, dear. He wants the money they work to get. He would be doing them a favor—a kindness, even—if he would rob them openly. But the law would send them to prison. So he goes to work and steals their brains; their time, their good name along with the money. And the law doesn't say a word."

"What can we do, mother? O, there! I hear him!" The bare feet ran to the door and on to the gate. A wagon rumbled up, but rumbled past. Caspar slowly returned to the house. "I'm sure he'll be here soon, mother. I 'most thought there was a wagon over by Lampton's corner."

Caspar insisted on keeping watch with his mother, but dropped asleep in his chair and, after a time, was awakened and coaxed to bed.

"I 'most know he is—up by Lampton's corner—mother."

Near morning the horses came home of themselves. She dressed and went down, to find the reins trailing in the dust and her husband lying senseless in the bottom of the wagon. The horses were led into the wagon-house, unhitched, unharnessed, watered, then turned into the pasture. Her return to the house in the gray morning was slow and sad.

"This, then, is the life to which I looked forward so happily."

Later on Caspar came down. "Father's home, isn't he, mother? I saw the wagon. I knew he'd be home early!"

Mrs. Granby drew the boy to her heart and wept.

The two milked cows, fed pigs, calves, and chickens; Caspar picked up chips, and thus the day went on. Hours afterward the drunken man aroused from his stupor and understood of what he had been guilty. Anger toward the whole world—rather than toward himself—burned in his heart. He sat up and looked about for something upon which to vent the hateful feelings that possessed him. Everything was in good order. The patient hands of the mother and her boy had done their work well.

He climbed down from the wagon and walked across the road to their home. No one was to be seen. He went on to the wood-shed door, just as Caspar came around the corner of the house. A hen went clucking by the wretched man's feet. She had come off from a nestful of eggs in search of food.

"Didn't I tell you to keep the fowls shut up? What're they running loose for?" The farmer stooped, caught the hen as she passed him, held her by the legs, and plunged her in a barrel of rain-water. "If my orders can't be obeyed I'll drown your chickens—every one of them! Do you hear?"

Now, Caspar and his mother were hoping to make a little money for themselves with the fowls. There would be books needed for the winter school, and clothing for both. Thought of all this swiftly passed through Caspar's mind. When the father was himself he loved him. But this half-crazed creature seemed as if some wicked spirit had entered into the farmer's body. Caspar hardly knew what he was saying, but, clenching his small fists, he shouted: "That's my hen! Don't you kill her!"

"Don't I kill her? You'd better look out or I'll—" He dropped the hen. She sprang to her feet and ran, screaming, away. Then he seized the little fellow before him by one arm and threw him with all possible violence, to the ground. The child's head struck a stone. Blood gushed forth. The small limbs quivered and became limp.

Mrs. Granby heard the noise of the fowls, and came out to see the little fellow lying with the look of death upon his face.

"O, Stephen! What have you done! Heaven have pity upon us!" She lifted the boy in her tired arms and staggered into the house.

A few moments later she was at the gate. The beat of a horse's hoofs recalled her. "James! James!" she cried. "Bring the doctor, quick! Caspar's head is cut open. He's dying!"

Anxious days followed. When the fever was high the little fellow ever seemed anxious to comfort his mother. "Don't you worry, mother! It'll all be right! Father told me to look for him early. I 'most know he's coming up by—up by—"

Then, later, again: "Don't you worry, mother! He won't let them steal his good name—and his brains—and his time—with his money. I 'most can hear the wagon turning Lampton's corner—now. So don't—don't—you—worry—mother!"

A wretched man knelt at the foot of the bed. "Spare my boy, O Lord Jesus! I pledge myself—here and now—never to taste, touch, or handle the unclean thing!"

Little Caspar was spared. And the pledge of the father was kept.—N. Y. Advocate.

THE FLAT THAT WANTED CHILDREN.

"Keep quiet, Kitty. Mamma has lain down with one of her bad headaches."

Tom tiptoed away into the hall to warn his sister in time. Their mother had come home tired and in tears. It was not the first day she had been house-hunting in vain, nor the second, nor the third. She had never told the children what the matter was, but had waited until they had gone to bed or had asked Tom and Kitty to amuse Susie in the other room while she told their father of her failures.

But Tom could guess a thing or two himself. He had eyes and he could use them if he could not his ears; and he had seen on so many apartment houses the sign: "To Let. Families with Children Need Not Apply."

"May I guess the reason you can't get a house, mamma?" he said as she kissed him good-night. "It's because all the nice houses are 'No-Children Wanted' houses, isn't it? Couldn't we children wear stiffs and masks, and fool 'em?"

"Hush, Tom! You mustn't let Kitty and Susie hear you say that. I wouldn't have them feel that they are not wanted

anywhere. We'll find a place before we have to move, never fear. Go to sleep, now; and sweet dreams to you."

But Tom's last impression was that his mother did not feel as confident as she tried to seem, and the thought troubled him, and the careworn look on her face haunted him, even in the dreams she had hoped might be sweet.

"The Sunnyside," Tom read aloud to himself next morning, as he passed a pretty apartment house, facing a little park.

"O I know! Mrs. Duncan lives there. I'm going to ask her why none of the flats want children."

"How do you do, Tom? Sit down. Glad to see you. How's your mother? All the rest well? Too bad she lives so far away. Want to know why flats don't want children? O people say they clutter through the halls, and bang the pianos, and make life horrid for the cats and dogs, and cry at night, and kick the wallpaper off, and break windows with their balls and entice the burdy-gurdies to play, and all sorts of things. I don't believe half of it, but how can you prove to people that it isn't true?"

"Is there a woman in this house that has a cat she is dreadful fond of?" asked Tom, bluntly.

"Yes, that's old Miss Perkins. It's an Angora, worth ever so much, and it's sick, and she's as worried about it as your mother would be about Susie. Must you go so soon? Well, good-by. Give my love to your mother."

That afternoon Miss Perkins' door-bell rang, and a round, pleasant voice called up: "Miss Duncan said that your kitty was sick, and I've been to the country and got some fresh catnip for her. Cats like it better than ice cream soda."

"Why, that's very kind. I do believe Persis smells it through the speaking tube. Come right up."

After they had watched Persis roll over in the fragrant herb in an ecstasy of delight Miss Perkins offered to pay Tom for it, but he refused so stoutly that she could only thank him cordially, and say: "I wish such a handy boy lived in 'The Sunnyside.'"

"So do I," said Tom, honestly, but he "put a bridle on his tongue" just then and asked if there were any other cats in the building.

"No more sick cats; but Mrs. Van Puyster has a dog—that is pining—for more exercise. Its mistress has rheumatism and the maid is so cross with poor Alfonso, she—"

"Tell Mrs. Van—whatever the rest is—that I like dogs and I will take Alfonso out-for exercise. Mrs. Duncan knows me."

"And I know you, and that will be sufficient. Mrs. Van Puyster will be very grateful."

In ten minutes Tom and Alfonso were the best of friends, and the sick terrier came back so frisky and happy that his mistress said: "You have saved the dog's life. I was just going to send him to the hospital, and he would have pined to death for me. How shall I reward you?"

"Let me come and take him out again," said Tom, eagerly; "tell me of some one in this building who doesn't like children, who needs something done that a fellow or his sister can do."

"Well, I declare! Are you and your sister running a missionary society? Why, yes; there is an old lady, who is almost bored to death with lonesomeness. She has been trying to get some one that suits her to read to her every day; but she must be pretty hard to please. She is almost a nervous wreck, and—"

"I'm sure Kitty could please her. She always read to grandma. Mrs. Duncan knows us."

"Could you bring your sister here to-morrow? I warn you, though, that Madame Le Grand is very peculiar, and your sister will need great patience."

But Kitty's ways proved as winsome as Tom's. "How softly you creep about!" Madame Le Grand said as she left. "Children are usually so noisy, especially boys."

"But Tom and I wear rubber heels," said Kitty.

"Tom? O that's the dog-and-cat nurse. I've heard of him. As a rule, children and burdy-gurdies torment the life out of me."

"Then I'll hurry," said Kitty, "and coax that burdy-gurdy I hear coming down to the next square. The children like to dance to the music."

"Good-by, my dear. Be sure to come to-morrow. Children are all right in a square, but not in an apartment house—that is, except you and Tom."

"O Tom!" called Kitty excitedly, as soon as she got home; "wouldn't you be surprised if the people in 'The Sunnyside' should petition the landlord to let the Fergusons move into the vacant flat, children and all?"

"No, I wouldn't," said Tom, positively. "That's just what I dreamed they did the other night when mamma came

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

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

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home crying. I saw in front of the house the sign, 'Flats to Let; Children Wanted.' Affd Mrs. Duncan, and Miss Perkins, and Mrs. Van Puyster, and Madame Le Grand want us already, and Mr. Brand, the night editor, who has to sleep in the daytime, says that if I will get the Fuddlestones to put rubber feet under their piano, over his bedroom, and promise we won't play 'I spy' in the halls he will speak to the landlord for us."

"Tom Ferguson!"

"And he is so much interested in what I told him about mamma being refused at thirty-nine apartment houses that he is going to write a piece about it, and maybe there will be more houses that will want children."—John F. Cowan in Junior Christian Endeavor world.

WHY TIP STAYED.

Dick had not visited the Maple Farm in three years. He was only nine then, and oh, how much more grown up twelve seemed than nine! He wondered how it would all look now. He remembered Will and Jack, the two merry nut-brown boys whose father owned the farm, and with whom he had tramped the broad fields; and waded in the clear little brook that wandered through the meadow below the yellow farmhouse. And he did not forget their merry companion, Tip, the trusty farm dog, who cheerfully invited himself to join every excursion planned by the boys, frantic with delight as he reared on ahead to explore wood-chuck holes, or scratch madly at the rickety stone walls, out and in whose mossy crevices the taunting chipmunks scurried.

And this warm July day the heavy stage was bringing this nearer every moment. Over that little hill peeped the little weather-vane on the largest red barn; now the house was in sight; there stood the boys awaiting him with Tip near by, wagging his tail energetically. How nice it seemed to see it all again! Mrs. Farmer Mason gave him a motherly kiss, the boys each seized a hand, but what was this little figure smiling up at him with innocent baby eyes, her dimpled-brown hands clasped tightly behind her?

"Why, it's our Barbara!" exclaimed Jack. "Didn't you know we had a little sister? And Dick, she's just fine! We didn't like girls much before she came."

"Yes," broke in Will; "thought they were a big bother. But Barbara is different; she's plucky, as a boy, if she is only three years old."

Dick looked rather dubiously at the new member of the family, but Barbara's brown eyes were as friendly as possible. She slipped one hand in his, seized Jack with the other, and the small procession went into supper.

But still another surprise awaited him. The brook that he remembered so well had, with the help of a dam, broadened out into the prettiest of little ponds. In the centre rose a gnarled old apple tree that seemed to have no objection to the saucy waves that broke against its rough bark. Tall flags swayed on the bank, side by side with the sweet meadow growths that margin, and bent inquisitive heads to catch their reflection in the apples' flat-bottomed boat rocked softly on the pond, and the boys at once invited Dick to have a row.

"Look down into the water," cried both boys, "and see what father put there!"

At first Dick could see only the green and brown water weeds tossed by the waves, but soon his sharp eyes spied myriads of tiny fish, darting to and fro. "They're bullheads," the pond was stocked over a year ago, and father says

there must be hundreds of them now. This place is just suited for them," exclaimed the boys.

"See, see!" cried Will, pointing excitedly. "There's an old bullhead swimming along, watching the whole school of young ones! Even the littles show the big head and dark body. The last of this month we can fish, but father says not before."

Tip met them as they moored the boat, and he walked up to the house with them. Dick patted the dog's lifted head saying:

"He's a good fellow, boys. I never saw a better dog than your Tip."

To his surprise Jack said slowly: "Ye-s-s; but, Dick, he's getting too old to keep much longer. We need a young dog to drive the cows, and, anyway, Tip's had his day. He don't exercise enough; that makes him so fat. And how gray he's getting!"

Dick's answer was only a kindly pat on Tip's broad back.

The happy summer days—sped by. Having was over; and the whole household felt like taking a well-earned holiday. Twice the boys had brought in enough bullheads for breakfast, and their talk was full of the pond and its lively inmates. Nearly every evening they had a row, following the restless little schools of fish as they darted here and there.

No one was more interested in this than little Barbara. She was to join the boat-load and look for the fish, and her big brown eyes could detect them as easily as could her brothers' keen-blue ones.

The little maiden roamed at will over the farm, yet never getting too far away. Tip often strayed behind her, seemed to keep a watchful eye on this independent baby girl.

The three boys had driven off, one morning, to the village, and Mrs. Farmer Mason was standing by the pantry window making berry pies. Only the soft cooing of the pigeons with outspread tails on the sunny slope of the barn roof broke the stillness.

But what was that? A sudden, frightened cry, then a shrill bark from Tip! Surely that was Barbara's voice.

Rushing to the back door, Mrs. Mason saw a sight she will never forget—Tip struggling wildly in the water, holding tightly to a white wet dress, and trying to bring his baby to the shore that must have seemed a long, long way off.

The mother's trembling feet could scarcely carry her, but when she reached the bank the danger was over. Barbara lay, a wet little heap, safe on the green grass, too full of water to cry, with Tip, all panting with his unwonted exertions stretched out by her.

By the time the boys arrived, the small girl was playing around as gaily as ever, and explained that she wanted to catch a pretty little fish all herself, and naughty Tip wouldn't let her. As for the dog, he seemed mildly astonished at the fuss the boys made over him, but he licked each one's face conscientiously, and followed up grandly offering a paw to whoever cared to shake it. It was his only accomplishment, and he felt he was doing his duty.

Much to Dick's satisfaction, nothing more was said about getting a younger dog, and I think it is safe to say that, as long as Tip lives, he will have a happy home at the yellow farmhouse.—S. S. Times.

Bleeker—"The chap across the hall has a phonograph, hasn't he?" Baxter—"No, he's a dentist, and is filling Mrs. Gabbitt's teeth. She's trying to talk with two rubber bands, a napkin, a mirror, and a drill in her mouth, that's all."—Puck.

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Stories for Little Ones.

ALVIN'S LONG VACATION.

"Mamma, can't I stay at home just this afternoon?" teased Alvin. "I just hate to go to school." "But, dear, you don't want to grow up to be an ignorant man," said mamma. "It is dreadful for a little boy to be lazy and say he hates to go to school. I am so ashamed to think my boy does not do as well as some other boys in his class. Miss Reed said to me yesterday that you would have to do some work at home in the evenings if you wanted to be promoted."

"That's just the way," wailed Alvin. "All winter we didn't have many good times, and now when we could play marbles she will make us take our books home to study."

"How would you like to take your books home and not take them back?" asked papa, coming in at that moment.

"Not go back to school at all?" asked Alvin with wide eyes.

"Not at all. Have all the time to play," said papa.

"That would be splendid," said Alvin. "I do wish you would let me do that. School makes my head ache, papa."

"All right. Run and get them, son. I will speak to Miss Reed as I go to the office."

"I don't have to go to school any more, never," announced Alvin, showing his two books. Miss Reed didn't say she was sorry to lose her little scholar, as she always did when a boy or girl moved out of town. She just handed the books to Alvin as if she were glad not to have him any more, and Alvin felt a queer little lump in his throat when she went on with her work without even saying good-bye.

"I know why your mother took you out," said a girl three classes ahead of Alvin. "It's 'cause she thought you were going to fail at the end of the term. My sister says your the dumbest boy she ever saw, and she knows."

"It ain't no such thing," said Alvin, very angry, as he remembered that the big girl's sister always had one hundred in spelling, and very, very good grades in all her lessons. "It's 'cause I'm tired of school, and don't get enough time to play." He marched off the school ground just as the bell was ringing, with his head very high, but he was not as happy as he expected to be.

"Did you have a good time this afternoon?" asked papa that evening, when an eager little boy ran to meet him.

"Yes," said Alvin, "but won't you play marbles with me now? It's no fun playing alone."

"Oh, I am too busy," said papa. "Get some other boy to help with the game."

"They are all busy," said Alvin, sadly. "Miss Reed gave them some words to learn out of school, and not one of the boys will play till that is done."

"Isn't it nice you stopped school just in time to avoid that hard lesson? Take your school books up to the attic out of the way, Alvin. You will not need them again, and they will be in mamma's way down here. By the way, you might as well give them to Johnny Carpenter, for his mother cannot afford new ones.

They moved here last week from another town, and our books are strange to Johnny."

So Johnny was glad to have the books, even if they were not very clean, and Miss Reed gave him Alvin's old seat in her room. Alvin played and played every day the best he could alone, for the other boys were always too busy to pay attention to him. One day it was a trip into the country to find the first spring flowers, and one day they all went to see the new railroad bridge with Miss Reed. Alvin would have liked to have been asked, too, but they all went past his house chatting and laughing.

"Mamma, said Alvin, suddenly, one day, "is there enough money in my bank to buy some new books?"

"Why, dear, you haven't read all the nice story books you had on Christmas. I don't think you ought to get more now."

"But I want some new school books," said Alvin, with a burst of tears. "I want to give them to Johnny so I can have my old ones again. I don't suppose I can make up all the lessons I've lost, but I want to try."

"You have been out of school only a week," said mamma, wiping away the tears. "I am glad my boy is learning the best lesson of all: that it doesn't make anyone happy to be idle."

And Alvin went back the next morning with the new books to Miss Reed's room. Johnny generously gave up the seat and the books and that very day Alvin had one hundred per cent written after his name on his spelling paper. "I think school is the nicest place in the world," he told his mamma, when he showed her his paper, "and I am so glad I can go back."—Religious Telescope.

ANYTHING BUT THE SCRAP-HEAP.

The Rev. Howard W. Pope tells the story of a Christian blacksmith who had a good deal of affliction, and was challenged by an unbeliever to account for it.

This was his explanation: "I don't know that I can account for these things to your satisfaction, but I think I can to my own. You know that I am a blacksmith. I often take a piece of iron, and put it into the fire, and bring it to a white heat. Then I put it on the anvil, and strike it once or twice to see if it will take a temper. If I think it will, I plunge it into the water, and suddenly change the temperature. Then I put it into the fire again, and again I plunge it into the water. Then I put it on the anvil, and hammer it, and bend it, and rasp and file it, and it makes some useful article which I put into a carriage, where it will do good service for twenty-five years.

"If, however, when I strike it on the anvil, I think it will not take a temper, I throw it into the scrap-heap, and sell it at a half-penny pound.

"Now, I believe that my Heavenly Father has been testing me to see if I will take a temper. He has put me into the fire, and into the water. I have tried to bear it just as patiently as I could, and my daily prayer has been, 'Lord, put me into the fire if You will; put me into the water if You think I need it; do anything you please, O Lord; only, for Christ's sake, don't throw me into the scrap-heap.'"

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NICHOLASVILLE.

It was my pleasure to preach for Pastor I. B. Timberlake last Sunday. The church under his wise leadership is in better condition than it has been in 40 years. Six years ago, when he became pastor, the church was being aided by the Mission Board, but it has been self-sustaining since. On arrival at Nicholasville Saturday evening, found Brethren Timberlake and Deacon T. F. Baker waiting arrival of train, and Brother Baker took us to his comfortable home where we spent the night. Had a good congregation Sunday, and Bro. Timberlake and I, according to appointment, dined with Mrs. Mizner and family. At Nicholasville called to see Sister L. D. Welch, one of our most faithful Baptists. She is in delicate health, but we trust she will soon be restored to her accustomed health. H.

NELSON ASSOCIATION.

This body met with Cox's Creek church, Sept. 13. In this church the Association was organized Sept. 28, 1840. Spencer Minor was elected moderator and P. B. Samuels clerk. Ten churches went into the organization, with 1,495 members; there are now 21 churches with 3,365 members. The Association was promptly called to order at 10:30 by Bro. J. A. Booth, moderator. After singing, and reading a part of the fourth chapter of John, the Association was led in prayer by Bro. J. N. Prestridge. The sermon was preached by W. A. Burns from John 4:35.

The reading of the letters seemed to show an advance along all lines of work, most of the churches were in good spiritual condition, not that they had attained the prize, but were pressing toward it.

Bren. J. A. Booth and T. P. Samuels were elected moderator and clerk respectively. These brethren have made efficient officers and the Association saw no reason for a change.

The mission reports had the mind of the Master that the gospel is for the whole world, and that "the gospel is the power of God unto salvation to every one that believes." All the churches were represented by letter and messengers except one. The spirit of the meeting was fine.

A committee was appointed in keeping with the request of the General Association to apportion \$3,300 among the churches of this Association. They made their report and it was received enthusiastically. Let us begin now to pray, plan and work so that each church may complete its apportionment. Of course, the amount asked from each church is not binding, except so far as they owe their duty to Christ, and possibly if this be fully paid more would be given than the apportionment.

Bro. W. P. Harvey was present taking subscriptions and renewals for the WESTERN RECORDER and offering the Bible as a premium. Come again, you are always welcome.

Bro. J. N. Prestridge, with his pleasant face, was mixing much among the brethren and sisters, talking enthusiastically about them taking the Baptist Argus. He added much to the interest of the meeting. Bro. H. C. Cleaton, representing the Anti-Saloon League, was present pushing the interest of his work and his paper to be, The Kentucky Issue. May the day soon be when there will be no saloons. Come again, brethren, always glad to see you.

Bro. J. G. Bow was missed very much, but we know he cannot be everywhere at the same time, except in spirit, but he can come as near to it as any other.

Bro. J. R. Johnson and his people entertained handsomely—everything up to the best.

W. M. U.'s have wrought nobly during the year, having raised something over \$1,100 for missions. A statistical report of their work will be printed in the associational minutes.

The Association will meet with Bloomfield church, Wednesday after the 2nd Sunday in September, 1906. Truly, W. A. BURNS.

The noblest question in the world is, What good may I do in it?—Benjamin Franklin.

SEVERAL THINGS.

Our East church, Paducah, is still on the upgrade. No spontaneous, mushroom growth, simply steady, constant, healthy increase in numbers, contributions and interest in God's Word. Two valuable additions by letter last Sunday, making a total of 26, I think, during the year so far.

Editor J. H. Gambrell, of the Baptist Standard, Dallas, Texas, is certainly putting in some strong licks for the temperance cause almost every issue. In the issue of September 14th he pertinently says: "The Standard believes that it is the solemn duty of every minister of Jesus Christ, especially, to thoroughly inform himself concerning the 'sum of all villainies,' and give that information on all proper occasions to those who hear him. Of course, there are those who will object to such a procedure, on the plea that preachers ought not to meddle with politics. No one, however, who is opposed to the license sale of intoxicating liquors, as a beverage, will ever interpose such an objection. The man who thinks that preachers ought not to have anything to say against the licensed sale of liquor, is identically the man who wants that sale to continue."

That is just it exactly. These same people who hold up their hands in holy horror about preachers meddling with politics in such cases never hesitate to use their utmost efforts to induce these very same preachers to support their old license party ticket by vote, influence or any other way. No, this talk about preachers in politics is all talk and nothing but talk for a purpose.

One of our strong and sound brethren away up in New England writes me of recently reading before his Association a paper on the question, "Is Every Pastor Adapted to the Work of an Evangelist?" He says he quoted largely from Gill, giving the Scriptural view of the question and making use of Paul's declaration in Eph. 4:11. He then says: "A young man, pastor of one of our churches, when I quoted Scripture to show the solidity of my position, got a Bible and followed me and when an opportunity was given arose and said the paper was founded on Scripture and was without deviation the doctrine of the inspired penman on the subject; 'but,' said he, 'what we want to-day is something different from what was required in the early days of the church. We need "all round" men adapted to the times in which we live," &c. &c. My correspondent sorrowfully adds: "This is but a specimen of what we meet at the present day. I have ever held to the strict teaching of the Word of God, and, as a consequence am regarded as 'old-fashioned.'"

My brother means to impress me that the specimen he gave refers to the existing state of affairs in the North, for he adds: "I have longed for a pastorate in the South, where the old doctrines of God's Word are relished instead of the new-fangled sentiments so prevalent among us."

The question here arises, is it not true that because Southern Baptists do relish and have heretofore faithfully preached "the old doctrines of God's Word," is why they have so far excelled in numbers and power and influence in spreading the Gospel in heathen land, and every other territory in the world? Let us, then, faithfully, as my brother does, stand by "the strict teachings of God's Word," and let us guard well our churches against the new-fangled evangelists who go over the country seeking fame by courting large numbers of converts (?) as the fruit of their wonderful preaching (?) power.

The psalmist meant a vast deal when he cried out: "Why do the heathen rage and the people imagine a vain thing?" He means that it is a vain thing that people should imagine that they can set aside the precepts and commands of God's Word and adopt such mode of procedure as may suit their own fancy in lieu thereof. Further on the psalmist adds: "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak to them in his anger and vex them in his sore displeasure."

Let those who would swerve from the spirit of God's law in any manner be warned by this plain declaration. An excellent brother in an extreme Northern State writes me Sept. 12: "The WESTERN RECORDER is the best Baptist religious paper that I know of. I love it." Thousands, yes, tens of thousands, can heartily say "Amen." T. E. RICHEY.

Princeton, Ky. Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life.—McLaren.

Honest Physician Works With Himself First. It is a mistake to assume that physicians are always skeptical as to the curative properties of anything else than drugs. Indeed, the best doctors are those who seek to heal with as little use of drugs as possible and by the use of correct food and drink. A physician writes from Calif. tell how he made a well man of himself with Nature's remedy: "Before I came from Europe, where I was born," he says, "it was my custom to take coffee with milk (cafe au lait) with my morning meal, a small cup (cafe noir) after my dinner and two or three additional small cups at my club during the evening.

"In time nervous symptoms developed, with pains in the cardiac region, and accompanied by great depression of spirits, despondency—in brief, "the blues." I at first tried medicines, but got no relief and at last realized that all my troubles were caused by coffee. I thereupon quit its use forthwith, substituting English Breakfast Tea.

"The tea seemed to help me at first, but in time the old distressing symptoms returned, and I quit it also, and tried to use milk for my table beverage. This I was compelled, however, to abandon speedily for while it relieved the nervousness somewhat, it brought on constipation. Then by a happy inspiration I was led to try the Postum Food Coffee. This was some months ago, and I still use it. I am no longer nervous, nor do I suffer from the pains about the heart, while my 'blues' have left me and life is bright to me once more. I know that leaving off coffee and using Postum healed me, and I make it a rule to advise my patients to use it." Name given by Postum Co., Battle Creek, Mich.

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Small service is true service while it lasts.—Wordsworth.

We gain strength of the temptation we resist.—Maclaren.

Yours fraternally, M. P. MOODY. St. Louis, Mo., Aug. 19.

LOUISIANA LETTER.

Our forces are working as a unit throughout the state, and the Lord is adding His blessings. We are able to report from our mission fields the largest number of baptisms of any year in our history. Praise God!

The yellow fever scourge is abroad in our land, and while bad, yet not so bad as it has been in some other years. War is being made on the stegomia mosquito, and it is confidently believed that the fever will be stamped out, and done in such a way as to prevent its hurtful return. Two of our missionaries, C. V. Edwards and H. M. Crain, remain at their posts in the great metropolis of the South, New Orleans. Let prayer be made for these servants and the people of the city, as well as for the brethren at other infected places in the state.

Brethren Merrill and Dobbs are away from the city on their vacations.

The following paragraph from a communication received from President G. W. Thigpen, of the Louisiana Female College, is self-explanatory: "The quarantine instituted on account of yellow fever makes it impracticable for us to open school the 19th instant. We have postponed the opening to the 17th of next month, by which time it is hoped the fever will be 'stamped out,' the quarantine raised and railroad traffic resumed."

Our paper, *The Baptist Chronicle*, is suffering, too, along with other business interests; but we all rejoice that the conditions are no worse, and we trust that these afflictions will turn out to the furtherance of the Gospel of Jesus Christ in our state.

I have seen no announcement from President C. Cottingham, of the Male College of the state, as to whether that institution will open on time. J. R. Edwards is raising the indebtedness on the College. This dear brother was recently married to Miss Lena Woodward. May the Lord deal kindly with them.

The Educational Committee has decided that Alexandria is the place to which shall be removed the Male College of the state.

J. S. CAMPBELL.

Evergreen, La., Sept. 9.

DEAR RECORDER—

I have just noticed what you say regarding the position of our Seminary as compared with Baylor University and the University of Chicago, as reported in the *Times and Freeman* of London. You are quite right in assuming that the comparison was in no sense inspired by me. In the interview which, by their request, the *Times and Freeman* representative had with me, there was no such comparison made or even suggested by myself. In fact, I do not think either of the schools referred to was mentioned in the interview, the object of which was to obtain from me some expression as to methods of theological education with reference, in particular, to our Seminary, and to the present need in Great Britain. Most of the interview was occupied with questions and answers as to the particular work in Louisville. It was, indeed, quite gratifying to discover that the work of our Seminary is regarded very highly in England. One reason for this seems to be that the work of theological education in England does not at present seem to possess a very great degree of

unity, and some of the most thoughtful brethren are casting about for some method of combining various small and, as I am told, inadequate institutions into something larger and better. Whether this has yet reached the practical stage, or is simply a matter of discussion, I am unable to say. It is quite clear, however, that the English Baptists are giving considerable thought to this matter of theological education, and that there is much interest in our work in Louisville. Letters and interviews on the opportunities we offer solicited or written by prospective students for the ministry in England during my three weeks in London, indicate the possibility that some English students may come to us in the near future.

There are two facts which impressed themselves upon me with peculiar force while I was in England regarding the present situation of the Baptists. One is the relatively important position of British Baptists among the Non-conformists. The Baptists are in the very forefront, if not, indeed, the strongest of all the Non-conformist bodies. They are growing rapidly in many places. The congregations are large everywhere. I preached one Sunday at the historic old church at Norwich to congregations that overflowed main floor and gallery, and one Sunday at Regent's Park church, London. At the latter the congregations were large but, as I was told, not so large as usual, owing to the next day being a bank holiday and "everybody had left town for the country." I worshipped also at the Bloomsbury Baptist church, of which Rev. Thomas Phillips is pastor. Again I saw large congregations, and heard most pungent and forcible preaching straight at the hearts and consciences of sinners. As for men, well, there is no lack of men in any of these congregations.

The other, to me, interesting point, is one which I know will also kindle Dr. Frost's interest. It is this: In very large measure the relatively satisfactory condition of Baptist growth in England at present is due to the Sunday School. In one church which I visited there had been more than one hundred conversions in a year, and as is so often the case, the great majority comes from the Sunday School. When will the religious world in the family as well as the church value at its true worth the work of the young?

Another quite significant fact in the general religious situation is the fear of the Church of England that they will be outstripped by Non-conformists. A religious census showing the rapid growth of the latter seems to have been the chief factor in precipitating the agitation which resulted in the iniquitous education act. The fact is that a strongly ritualistic church can never compete religiously with success against a large and earnest body of non-liturgical Christians. The Church of England has had its triumphs, but they have been political and social rather than religious for the most part. Not that it has not had eminent saints within its pale, and of course, great scholars. What I mean is, that in the long run the freedom and individualism of non-conformity will produce a more virile and profound type of piety than the restraints and bands of ritualism.

The preaching in English Non-conformist churches appears most

favorably in contrast with that of the Church of England. Here again, of course, one must duly qualify such a statement, and avoid being too sweeping. In London, even at St. Paul's and Westminster Abbey, one really hears a sermon which goes to the depths of his soul and moves him profoundly in a religious sense. But in various parts of London, at least, whatever is true in the provinces, one can hear preaching that is Biblical, strong, aggressive, spiritual and effective—provided one will seek out the best of the Baptist and Non-conformist churches.

The work at Spurgeon's Tabernacle, under the leadership of the son, I was told, moves forward well. The current of life and power is not so broad and powerful as in the elder Spurgeon's day, but it is nevertheless great and beneficent. Rev. Sylvester Horne, a leading Congregational preacher, with an intense evangelical spirit, and a crisp and telling style, preaches to overflowing congregations at Whitefield Chapel. Rev. Dr. Campbell, the successor of Joseph Parker, preaches to full houses at City Temple. Mr. Campbell, however, was a disappointment to many of the admirers of Parker, and with his feeble voice and somewhat effeminate manner, one wonders how he manages to hold this congregation together. However, he does so, and he is very highly spoken of in London, and seems to exert a wide influence. I heard him only twice, and this is not sufficient to fully appreciate a man's work. Mr. Campbell's preaching seemed to me to be tending toward a sociological conception of the Gospel on its practical side, and to be somewhat vague and indefinite on its doctrinal side. If this estimate is correct and unless there is some modifications, it will require extraordinary gifts of a personal kind to enable him to carry on the work permanently as at present. Yours, &c., E. Y. MULLINS.

OPENING OF THE SEMINARY

The next session of the Southern Baptist Theological Seminary will open on Monday, Oct. 2, at 10 a. m., in Norton Hall. It is expected that all the members of the faculty will be present with the exception of President Mullins, who will probably return before the close of the first term.

The boarding department in New York Hall will be open to students on Saturday, Sept. 30th. It is important that all students should be present on the first day of the session. The introductory lecture for the session will be delivered by Prof. John R. Sampey.

New students should bring with them their ordination papers or license, or at least a resolution by their home church, approving of their desire to enter the Christian ministry.

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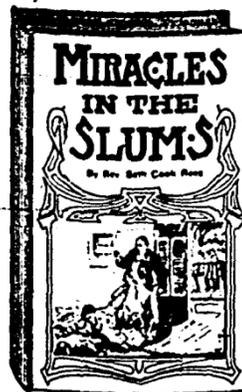
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SPEND THE SUMMER IN THE COUNTRY.

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

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

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

Drennon Springs, located one mile from the Kentucky River, meets most fully the desires of those who prefer comfort, health and rest to style and show. This place is reached via. Worthville and steamer, only four hours from Louisville. The ride of an hour and a half from Worthville to Drennon Springs, on the most beautiful stream in the interior of this great country, is an ever-remembered treat; at Drennon Landing a stage carries passengers to the Inn at the Springs. The waters from these springs 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, as unusual is it at most summer hotels. Among the guests there is a noticeable absence of disagreeable people; if any such 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 \$4.25, the charges at the hotel are very reasonable.

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

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The Farm

and Household

The Owenton News Herald notes the sale of a pair of matched weanling mules for \$250.

S. T. Prewitt weighed up last week 109 export cattle, which were sold to Joe Bales a few weeks ago at \$4.80.

R. B. Scott bought for Jacob Scott, of Ohio, 180 fat wethers, of Deatherage, of Madison county, at \$3.50, and 60 trimmed lambs at \$3.75.

In Denmark there are 224,000 rural land owners. More than half have not more than one acre. 96,000 have less than four acres and only 2,000 have more. The small land owners mainly occupy themselves with the egg and fowl industry.

At E. B. Evans' sale last week the following stock was disposed of: Two-year-old cattle, 4c per lb.; mule colts, \$65 per head; one pair unbroke 2-year-old horse mules, \$225; one 3-year-old horse mule, \$150; one 5-year-old mule, \$125; sheep, \$4.50 to \$4.80 per head; milch cows, \$25 to \$35; corn, \$1.50 per barrel in field; hogs, \$5.50 to \$6 per hundred.—Richmond Register.

Harrodsburg Court.—Auctioneer McGinnis reports 150 cattle on the market. 12 steers brought \$3.05 a hundred; 13 yearlings sold for 3 cts.; 14 500-lb heifers at \$15 a head; 4 dry cows \$15 a piece; milk cows, \$18 to \$25; plug horses, \$30 to \$65; two common aged mules at \$64 each; mule colts \$30 to \$75. Carpenter Bros. sold a field of corn to C. S. Vanarsdall at \$1.75 a barrel.—Harrodsburg Herald.

Bush & Ramsey, auctioneers, report the sale of J. M. Stephenson, administrator of Henry Besuden on the 7th inst., as well attended and the following prices were obtained: One combined horse, 7 years old, \$160; one 8-year-old work horse, \$91.50; one pair of mules, four and five years old, \$221; Jersey cow and calf, \$43.75; one grade cow and calf, \$24.50; 2 yearling bulls, \$12 and \$17.25; two sows and 13 pigs, \$38.50; one brood sow, \$14; three gilts, 150 lbs., \$8.75 per head; 2 sows, 225 lbs., \$27 for both; 16 shoats, 125 lbs., \$6.15 per head; 4 shoats, 75 lbs., \$4.10; 68 acres corn in the field averaged about \$10 per acre; 6 ricks clover hay, averaged \$21 each.—Winchester Democrat.

Richmond Court.—Trading in stock was quiet, the demand for cattle being light. At Murphy & Co.'s stock pens 150 cattle were offered; 15 light yearlings selling for \$20 to \$25 per head. The remainder were left unsold. Two hundred sheep sold at \$5.00 per head. Considerable trading in mules at fair prices. Brent Haley, of Clintonville, sold to Gentry Bros., of Lexington, one pair of 8-year-old horse mules for \$290. They bought of Letell Weathers one mule for \$160; one of Will McIntyre at \$180, and two from other parties at \$110 and \$160. Fletcher Mann bought one horse mule at \$155 and six mule colts at \$35 to \$80. Jas. W. Ferguson bought of Simon Wehl 40 head of 1,200-pound cattle at 4 cts.—Paris Kentuckian.

ARE MUSHROOMS EASILY GROWN?

Horticultural writers love to dilate upon the gentle art of mushroom growing, and never fail to profess astonishment at the meagre quantity of the edible fungus that is grown. Forthwith, all amateurs are urged to cultivate these delicious esculents for themselves, as the cultural details are extremely simple. Yet it is an undeniable fact that more failures beset the amateur in mushroom growing than in the cultivation of any other crop in the garden. Watering is a great pitfall, where the tyro often comes to grief. Thousands of promising crops have been ruined by the untimely application of water upon the beds. For, although spawn will withstand almost any degree of temperature when in a dry condition, yet an excess of moisture rapidly destroys the mycelium. Material that feels comfortably moist, but will yield no surplus water under pressure of the hand, is in ideal condition so far as moisture is concerned.

September is the favorite month for laying down the beds. Stable manure, with all long and unstained straw removed, is the right material to use. This must be kept dry, and should be turned every other day until every vestige of ammonia and injurious gases have escaped in the gentle fermentation. Several days of this routine will reduce the material to a uniform, homogeneous mass, perfectly sweet, and suggestive of mushrooms. Having a promising medium at command, the grower may now grow his mushrooms just how he pleases—in beds, in sheds, or out of doors, on shelves in the cellar, or in receptacles, such as tubs and boxes. In every case the manure must be made very firm to ensure a slow and steady fermentation, that should last for a long period. When the temperature of the bed is steady, at about 80 degrees or less, insert lumps of spawn somewhat thickly in the manure. As soon as the threads begin to "run," soil over the boxes or beds with loam or garden mould to a depth of about two inches. Cover well with hay or straw litter to conserve heat, and preserve the surface from drying, and in about six weeks welcome round heads will begin to break through. Those who do not object to the element of chance often succeed in obtaining useful crops of buttons, cups, or broilers from marrow beds, frames, the lawn, and even open ground, merely by inserting a few lumps of spawn in the earth.

HOW STOCK HELPS LAND.

An instance was related to me the other day of the value of stock-raising and its incidental clover rotation in building up the productive capacity of the land. Before the perfection of the Chicago cold storage beef industry large herds of cattle were driven to the Washington market from northern Virginia farms. These farms were then models of fertility. The rotation was wheat, corn and clover, and little if any commercial fertilizer was used. The beef product was of the finest. When Chicago beef began to be shipped everywhere these farmers did not find it so profitable to raise steers and drive them to Washington. They dropped off their live stock growing and in a few years had to begin the use of commercial fertilizer. These farm lands have

since steadily decreased in productive capacity until now most of them are worn out and will not produce twelve bushels of wheat to the acre.—American Fertilizer.

HOW TO USE SALSIFY.

Salsify, sometimes called oyster plant, is a tonic and a mild stimulant; it is highly nutritious and should be used more freely at this season than it generally is.

Salad.—Chop, not too fine, cold boiled salsify, put into a salad bowl, and add the following dressing: Mix half a teaspoonful of salt with a quarter of a teaspoonful of pepper; add gradually three tablespoonfuls of olive oil or melted butter; add, a little at a time, a tablespoonful of vinegar, and stir until blended.

Cream Dressing.—Mash with a spoon the yolks of two hard-boiled eggs; mix with a tablespoonful of melted butter; then add half a teaspoonful of thick sweet cream, a little salt and pepper (cayenne), and vinegar to make the mixture smooth and creamy.

Stewed.—Drop into a little boiling water the scraped and sliced roots; cook ten minutes, or until the water has nearly evaporated; put in two tablespoonfuls of butter, a little pepper and salt, and finish cooking slowly. Thicken a teaspoonful of milk with a teaspoonful of cornstarch; pour over the salsify, and cook five minutes.

Sautéed.—Put sliced-boiled salsify into a frying pan with a little picked pork fat, fry a light brown on either side; or dip the slices in beaten egg, then in bread crumbs, and fry in the fat, or in butter if preferred.

Pancakes.—To two teaspoonfuls of cooked chopped salsify add half a teaspoonful of milk, three beaten eggs, a little salt, and flour to make it the consistency of pancake batter; drop on to a well greased griddle, and brown on both sides.

Escalloped.—Put into an agate basin cooked sliced salsify, season with butter, salt and pepper; cover the top with a thick layer of bread or cracker crumbs, pour over rich milk, and bake fifteen minutes.

Fritters.—Boil half a dozen prepared roots; mash, remove fibers, if any; add a teaspoonful of flour and a beaten egg. Put a tablespoonful of pork or beef dripping in a frying pan; when smoking hot put in the mixture made into little cakes, and fry a light brown on both sides. Arrange on a hot plate, add a little of the fat, and serve hot.

With Boiled Beef or Pork.—Cut the prepared roots in halves, boil rapidly in salted water; serve in a vegetable dish with melted butter for seasoning, or use with boiled carrots as a garnish for the meat.

On Toast.—Slice the boiled roots, add rich milk thickened a very little with cornstarch, season with salt and pepper, and pour over thin slices of well-buttered toast.—Country Gentlemen.

To Preserve Eggs.—Procure half a gallon of unslaked lime, place in a large tub and pour over it seven or eight gallons of hot water, stir well and allow to stand for twelve hours. Place the eggs in large jars and pour the liquid over them, taking care to keep back any of the sediment. Cover down tightly.

A CURE GIVEN BY ONE WHO HAD IT.

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

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Mr. W. E. Kady, 317 1/2 St. Newport News, Va., writes Jan. 24, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalaya after 17 years' suffering. Mrs. J. E. Kady, of Hillsboro, Kan., writes Jan. 24, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalaya. Mr. S. L. Coates, 126 Morris St., Philadelphia, writes Jan. 15th, Doctors did me no good but Himalaya cured me. Mr. W. P. Campbell, Sanbornville, N. H., also writes Feb. 6th, that Himalaya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist of Abilene, Texas, writes April 18th, 1904, I never lost an opportunity to recommend Himalaya 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 Himalaya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write to-day to the Kola Importing Co., 1162 Broadway, New York.



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WILKERSON.

Mrs. Martha Francis Wilkerson, the wife of Wm. Wilkerson, deceased, was born in 1824, and died Sept. 4, 1905. She was the mother of fifteen children, ten of whom are still living. She early united with the Baptist church at Stamping Ground, but for many years has been a member at Providence church. Her father was one of the foremost Baptist ministers of Kentucky and for many years pastor at Stamping Ground, and his body lies buried just where the pulpit of his church once stood. Her only brother that remains living is Dr. E. H. Black, of Stamping Ground, who nobly carries on his father's work.

Mrs. Wilkerson was a devoted wife, a tender, loving mother, a faithful, steadfast Christian. She loved her church, her pastor and all of God's children. She was mighty in the Scriptures. In her last days her Bible was her constant companion. In her old age she was one of God's "shut ins," but she never lost an opportunity to speak a word for her Master. Her last words were words of submission to God's will and of prayer for her unconverted children. Her departure will leave a place void in many of our hearts, but her life will be continued in the lives of those whom she has influenced for good.

O. L. POWERS, Pastor.

GOSPEL OF RELAXATION.

We, here in America, through following a succession of pattern-setters whom it is now impossible to trace, and through influencing one another in a bad direction, have at last settled down collectively into what, for better or worse, is our own characteristic national type—a type with the production of which so far as these habits go, the climate and conditions have had practically nothing at all to do. This type, which we have thus reached by our imitativeness, we now have fixed upon us for better or worse. Now, no type can be wholly disadvantageous; but so far as our type follows the bottled lightning fashion, it cannot be wholly good. Your dull, unburied worker gets over a great deal of ground because he never goes backward nor breaks down. Your intense, convulsive worker breaks down and has had moods so often that you never know where he may be when you most need his help—he may be having one of his "bad days."

We say that so many of our fellow countrymen collapse and have to be sent abroad to rest their nerves because they work so hard. I suspect that this is an immense mistake. I suspect that neither the nature nor the amount of our work is accountable for the frequency and severity of our breakdowns, but that their cause lies rather in those absurd feelings of hurry and having no time, in that breathlessness and tension, that anxiety of feature and that solicitude for results, that lack of inner harmony and ease, in short, by which with us the work is so apt to be accomplished and from which a European who should do the same kind of work would nine times out of ten, be free.

Worry means always and invariably inhibition of associations, and loss of effective power. Of course, the sovereign cure for worry is religious faith, and this, of course, you also know. The turbulent billows of the fretful surface leave the deep parts of the ocean undisturbed, and to him who has hold on vaster and more permanent realities the hourly vicissitudes of his personal destiny seem relatively insignificant things. The really religious person is accordingly unshakable and full of equanimity and calmly ready for any duty the day may bring forth.—Prof. Wm. James.

Thank God every morning when you get up that you are forced to do something and to do your very best, for that will breed in you self-control, diligence, content, strength of will and a hundred virtues.—Charles Kingsley.

Every man's task is his life-preserver. The conviction that his work is dear to God, and that he is spared, defends him.—P. W. Emerson.

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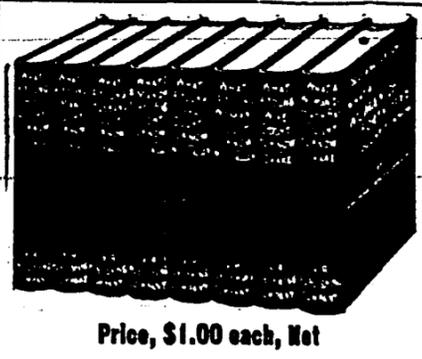
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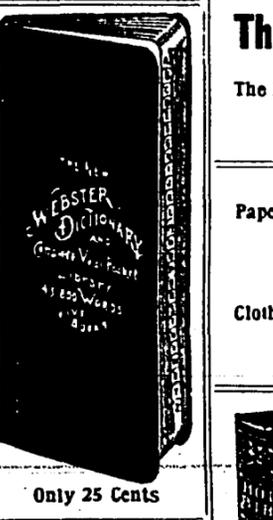
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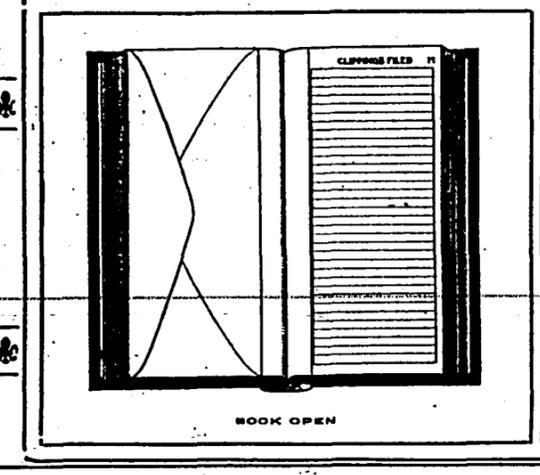
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A YOUNG MAN'S DIFFICULTIES.—KNOWLEDGE. you would you wait for any more and you will know more. But knowledge before you turned? unless you act up to the light God has already given, how can you expect to have more. Indeed, this is the way to lose what you have. "Walk while ye have the light, lest darkness come upon you" (John 12:35).

"I want to know more about this thing," he says. "I haven't enough knowledge yet to go ahead."

Well, let us see. How much do you know? You know that there is danger ahead? Yes. You know that there is a heaven to be sought and a hell to be shunned? Yes. If you were driving toward a precipice in a dark and stormy night, and a flash of lightning showed you the awful chasm in front of

How much knowledge do you want in order to accept salvation? You know you are a sinner and lost. God's Book and your own conscience tell you that. You know that to remain in sin, which God hates, is to count the divine wrath more and more every day. You know that God has provided a Saviour for the lost to take away sin by his blood, and to give acceptance through his life. You know this already; act upon it,

"Sirs, what must I do to be saved?" cried the jailer. (Acts 16:30, 31). Straight out Paul's reply—"Believe in the Lord Jesus Christ, and thou shalt be saved!" It is not more knowledge that saves—it is faith!—Sel.

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

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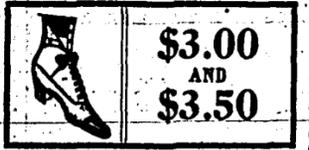
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Items of Interest

News the World-Over

The Watchman of Boston, says: "Those who opposed the retention of the Philippines were vilified with malignity; but there is no well-informed person in the United States at the present time, official or private, who does not realize that the retention of anything more than a port or ports in the islands was a mistake. Spain received \$20,000,000 for something it has been a great advantage for her to lose, and the United States has invested several hundreds of millions in the islands with no prospect of any considerable return, and without even conferring a benefit on the people. They are poorer and more demoralized than under Spanish rule."

The Mikasa was Admiral Togo's flagship. A fire of unknown origin started in it on Sunday night, Sept. 10. The fire reached the after magazine, causing an explosion which sunk the ship tearing a large hole in its side below the water line. 599 men were killed. The Mikasa was a first-class battleship and its loss is a heavy one. But fortunately the great Admiral was not on board and Japan was saved from an irreparable loss.

The Rand Powder Works had a large plant six miles from Uniontown, Pa. A car loaded with powder exploded. The cause of the explosion is not known, and probably never will be, as every man on or near the car was blown to atoms. The explosion in the car was followed by an explosion in the Works which demolished all five of the buildings and killed 40 men. Manager Rand was dangerously wounded.

Chairman Shonts of the Panama Commission awarded the contract to feed the laborers to J. E. Markel. The contract runs for five years and Markel is to be paid \$50,000,000. There are strong protests published which, if true, show a huge case of "graft." The time for the bids was very short, there was no public advertisement, and no regular time set for opening the bids in the presence of the bidders. Hudgins & Dumas, one of the competing firms, have proved their bid was lower than that accepted. Shonts' excuse in that case is he thought their bid was too low! Why have bids then?

The Socialists in Russia are very angry because the czar has granted representative government after a fashion. These enemies of the race do not wish any governments at all, not even republics after the kind now known to the world. These fellows have long been strong among the workmen at Baku, where are the great coal oil industries. They took advantage of Russia's troubles to begin their work. The Turkish and Armenians took it up along the race lines. There were too few soldiers in reach to stop the riot till hundreds had been killed and three thousand oil wells destroyed. The loss is \$90,000,000. It will not be many years till mankind will be forced to treat anarchists as they do rattlesnakes. Let us hope they will give up their madness before it comes to that.

Chief Justice T. J. Simmons, of Georgia, died at his home in Atlanta,

aged 68. He was admitted to the bar when twenty years old. He was a brave soldier in the Southern army during the war, rising from the rank of lieutenant to be a brigadier general. He has been on the bench for many years and was elected Chief Justice of the Supreme Court of Georgia in 1894.

LYNN ASSOCIATION.

The fiftieth session of this body convened with Millerstown church, Grayson county, Sept. 6 and 7. The introductory sermon was preached by Elder C. W. Bowles from 2 Tim. 2:3, which was a good old gospel sermon.

After the sermon the messengers from the churches were called to order by the former moderator, John R. Hankla, and the letters from the churches were read by Bren. J. B. Hutcherson and R. W. Cave. All the churches were represented by letters and messengers. One new church was received. The letters showed that most of the churches were advancing, and especially on missions. Last year they gave to all missions \$207.06; this year they gave \$321.95.

The organization was effected by electing John R. Hankla, moderator, and H. W. Ramsey, clerk. All the reports were heard with interest and discussed with enthusiasm.

Among our visitors were Bro. J. M. Bruce of Horse Cave representing Liberty College, and Bro. G. H. Dorris, of Cumberland Association, Tennessee.

The business of the body being completed, at 4 o'clock Thursday afternoon, Bro. W. T. Parrish made the closing remarks, and after prayer by Bro. L. R. Druien the gavel fell and one of the most interesting sessions of Lynn Association passed into history.

H. W. RAMSEY.

Buffalo, Ky., Sept. 11.

BOONE'S CREEK ASSOCIATION.

The 82nd annual session of this body met with Providence church, about six miles south of Winchester. Bro. J. W. Conkright was chosen moderator by unanimous vote, W. D. Strode was elected clerk and W. P. Heatt, assistant clerk. Pastor T. C. Acton and his committee on entertainment deserve much credit for the ample arrangements for the comfort and convenience of visitors and messengers. The introductory sermon was ably preached by Bro. Chas. Brandenburg. Bro. Bow was present, and as usual made a stirring speech on missions. He is attending from three to four associational meetings each week.

NELSON ASSOCIATION.

This body organized by re-electing Brethren J. A. Booth, moderator and T. P. Samuels, clerk. The meeting was held with Cox's Creek church, one of the handsomest country church buildings in Kentucky. Pastor Johnson and his noble church deserve great credit for the ample provisions for entertainment of the Association. Bro. Johnson is greatly loved by his people, and in fact by the community at large. Pastor W. A. Burns, of Lebanon Junction, has kindly consented to report the proceedings for the WESTERN RECORDER. It was my happy lot to enjoy the hospitality of the nice home of Deacon Miller and family, located three miles from Cox's Creek on Louisville pike.

The man who will not look ahead will have to stay behind.

THE MARKETS.

LIVE STOCK.

Table with market prices for various types of livestock including extra good export steers, medium shipping steers, choice butcher steers, etc.

HOGS.

Table with market prices for hogs including choice pack and butch, medium packers, choice light shipping, etc.

SHEEP.

Table with market prices for sheep including good to ex. ship. sheep, fair to good, common to medium, etc.

LEAF TOBACCO.

Table with market prices for leaf tobacco including Jan. 1 to date, Year 1904, Year 1903, Year 1902.

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Table comparing total sales of new crop to date for 1905, 1904, 1903, and 1902.

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.

FOR SALE—Underwood Typewriter, latest model, never been used. Cost \$100. Will sell at a reasonable discount. Address Typewriter, 305 Tyler Building, Louisville, Ky.

ADJUSTABLE LIFT for stewing pans, pie tins, and stove lids. Dispenses with cloth holder in handling hot pans, etc. Price, postpaid, 15c. THE MEYER CO., Box 424, Pittsburg, Pa., Dept. D.

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

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

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 Peruvian Soap will cure the worst case of piles or money refunded. Price 25 cents. Address Hillman Chemical Co, 1418 Broadway, 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.

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

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

TO DELICATE WOMEN

You will never get well and strong, bright, happy, hearty and free from pain, until you build up your constitution with a nerve refreshing, blood-making tonic, like

Wine of Cardui

It Makes Pale Cheeks Pink

It is a pure, harmless, medicinal tonic, made from vegetable ingredients, which relieve female pain and distress, such as headache, backache, bowel ache, dizziness, chills, scanty or profuse menstruation, dragging down pains, etc.

It is a building, strength-making medicine for women, the only medicine that is certain to do you good. Try it.

Sold by every druggist in \$1.00 bottles.

WRITE US A LETTER

freely and frankly, in strictest confidence, telling us all your symptoms and troubles. We will send free advice (in plain sealed envelope), how to cure them. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

"YOU ARE FRIENDS

of mine," writes Mrs. F. L. Jones, of Gallatin, Tenn.: "For since taking Cardui I have gained 35 lbs., and am in better health than for the past 9 years. I tell my husband that Cardui is worth its weight in gold to all suffering ladies."

New Dress Goods

For the Fall season of 1905 plain weaves are to be given preference. This style edict is being adhered to in all parts of the country. We are prepared to show everything in this line, together with the other new weaves and fancies that will hold away. Write for samples now while the assortments are best.

HERRINGBONE SERGE—This material is all wool and 50 inches wide; the weight and wear of this fabric make it an ideal material for separate skirts and coat suits; the color range is broad and embraces all the shades that will be popular this fall; \$1.00

PANAMA CLOTH, an all-wool fabric that will be extensively used for coat suits; made in all the new colorings; 45 in. wide; price a yard 85c

CHEVREN CLOTH—One of the new fall fabrics for coat suits and separate skirts; its all wool and 45 inches wide, made in 14 different shades, yard. 85c

POPULAR WEAVES IN BLACK GOODS.

BLACK CHEVIOTS will be persistent in their use for coat suits and separate skirts; no other materials wear near as well or give near as much all-around satisfaction; we have the plain all-wool Cheviot Serge, "Ruff-Not" Cheviot and Fancy Cheviots at the following prices a yard: 60c, 75c, 85c, 90c, \$1.00, \$1.25; better quality

BROADCLOTHS will reign supreme among fashionable dressers this fall. One of the swiftest fabrics is the Chiffon Broadcloth, which is closely followed by a Venetian in either 50 or 54-inch width. We recommend these fabrics for coat suits (as per a la mode sheet). Our prices range as follows: 75c, 85c, \$1.00, \$1.25, \$1.35; better quality

PANAMA ROXANA AND VOILE—Two all-wool fabrics for suits and separate skirts; 45 inches wide; choice, a yard. 90c

J. Bacon and Sons,

LARGEST MAIL ORDER HOUSE IN THE SOUTH. 330-338 West Market LOUISVILLE, KY.

WARD SEMINARY

Purpose: The purpose of the school is to do serious and honest work in the Christian education of girls and young women. Courses: Seminary, Special, and College Preparatory Courses. Art, life model, daily, Expression, three years' course. Conservatory of Music. Advantages: Nashville excels in climate, healthfulness, and social culture. It is the educational center of the South, and affords unusual advantages in lectures, recitals, and other opportunities for practical education. Every facility for physical culture is afforded. Tennis, bowling, hockey, and golf. Beautiful suburban campus of twenty-five acres, with well-arranged clubhouse. Indorsement: The school last session was filled to its utmost capacity, and many students applied too late to be received. Patrons say: "Ward Seminary is an ideal Christian home." "The work done in Ward Seminary is of an unusually high order; the home life of the institution is sweet and cordial, and the religious tone the best." "The social life of the Seminary is of the very highest order." "My daughter has enjoyed in your school the best health she has had since she was twelve years old." "The school has met fully my expectations." "We can scarcely find words to thank you for what you have done for our daughter."

For Catalogue, Address J. D. BLANTON, President, Nashville, Tenn.

BELMONT COLLEGE, FOR YOUNG WOMEN.

Nashville, Tenn. Attracts students from all parts of the country. The teaching is thorough, influence wholesome, equipment complete in every detail, location unrivaled—15 minutes by trolley to Nashville, the "Athens of the South"; yet secluded in its own park of 25 acres every city and every country advantage. Courses leading to degrees. Expenses for universities. Teachers of Music, Art and Language were trained through the Director of Music in Harvard University, the eminent Russian pianist and composer. Physical culture and sport for games. New building will accommodate 125 more students, but waiting list already so large, early application is necessary. Send for illustrated catalogue and book of views or visit the school before closing. Rev. IRA LANDRETH, LL.D., Agent; Miss HOOD and Miss HEARN, Principals.