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Faith, Hope and Love, these three.

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Our Lord.

BY REV. A. C. DIXON, D.D.

Men have presented their plans and philosophies for the remedying of earth's ills, but Jesus stands alone in presenting not a system, but himself as capable of supplying the need of the soul. To the hungry soul he says, "I am the bread of life." To men who stand perplexed about the way from earth to heaven, he says, "I am the way." To Pilate's question: "What is truth?" which is but the echo of all the ages, he replies, "I am the truth." To the seeker after the secrets of life he boldly says, "I am the life." To those who are groping in the dark he says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." To a world crushed beneath burdens of guilt, superstition and ignorance he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Instead of systems of philosophy or plans of relief, he presents himself. This idea is not of the earth. It was not man's way of doing before or since Jesus came. He stands alone as the one who offers himself as the remedy for all evil. There was nothing in the thought of his age to suggest this; nothing in his environment to foster it.

There are but three positions that we can hold with reference to Christ. "Some said he is a good man, others said nay; but he deceiveth the people." (John 7:12) Jesus Christ was either a madman, a bad man, or a God. None but a God, or a madman, or a deceiver could have made the claims that he did. The strongest minds on earth stand with uncovered heads in the presence of his teaching. The Sermon on the Mount even infidelity is willing to admit, was the utterance of a clear head and a pure heart. The whole trend of his life indicates the soundest mind, filled with the healthy enthusiasm which a great mission inspires. The charge that he was a madman no one is foolish enough to defend. Then we are driven to one of two other positions. He was either God, or the worst of men. We have just seen that he claimed the attributes of Divinity. A good man cannot claim to be what he knows he is not. A good man cannot be a hypocrite. Now does any one in this city contend that Jesus was a deceiver? I have yet to hear of such a one. A candid Jewish Rabbi admitted in a sermon that Jesus was a good man whose object was to do good, and died a martyr to his mission. Such an admission puts a man who rejects the Divinity of Christ in an embarrassing position, for now he must prove that a good man can be a hypocrite; that a good man can be the worst of men. There is no middle ground. Jesus pressed this fact home upon the young man who came to him saying, "Good Master, what must I do to inherit eternal life?" when he replied, "Why callest thou me good? There is none good, but one, that is God" (Mark 10:17, 18). To say that I am good is equal to saying that I am God, and if you admit that I am good your place is at my feet as a worshipper, and the place for your money is on the altar of my service. The question of Jesus, "Which of you convinceth me of sin?" challenges not only his hearers, but all the ages; and their verdict has echoed the words of Pilate, "I find no fault in this man." Friends and foes who lived close to him and inspected his words and actions confirm the claim that

he was good. Peter says "He did no sin, neither was guile in his mouth" (1 Peter 2:22). "We know," says John, "that he was manifested to take away our sins, and in him was no sin" (1 John 3:5). We believe that no man lives to-day bad enough to deny this claim, and assert that Jesus was a deceiver. If then no one can be found foolish enough to claim that he was a madman, or bad enough to assert that he was a bad man, surely the verdict that he was good is universal. And if good He was God. His character bears witness to his Divinity.

The purpose of Jesus was to establish a kingdom not of this world (John 18:36). Such a thought was not of this world. The Jews were looking for a temporal king, to deliver them from Roman rule. If Christ had taken hold of their idea and used it for his own advancement he would have acted like a man and his success could have been explained as the success of Napoleon and Washington can be explained. On the contrary, he opposed the leaders of public opinion, and began the establishment of a kingdom which lives to-day after the kingdoms of Greece, Rome and Egypt have ceased to exist. A young man, a poor mechanic, from a mountain village, with no rich, powerful allies, does this in three years. And he does it by the deliberate sacrifice of himself. Men have died martyrs to their mission. Jesus told his disciples that he would go to Jerusalem and be crucified, and on the third day rise again (Matthew 16:21). He provided before his death for a memorial of that death. Men do not build monuments to their defeats. The French have no monument to call Waterloo to mind. But Jesus would have his followers to remember not the Mount of Transfiguration, but Calvary; not his glory, but his shame. Indeed, he makes his shame the test of discipleship. He tells his followers that they must expect to be hated, persecuted, killed. Men do not try to establish kingdoms in this way. All these things go to prove that Jesus was not native to this world. He was more than man, and as I see him standing out distinct from and above all others, I cannot resist the impulse to fall at his feet and say with Thomas, "My Lord, and my God."

The crowning proof of the deity of Christ is his resurrection. Gilbert R. West and Lord Littleton agreed to overthrow Christianity by proving that the resurrection of Jesus Christ and the conversion of Paul were fictions. Mr. West chose the resurrection of Christ, and Lord Littleton the conversion of Paul. The result was that Mr. West in his effort to keep Christ in the grave was himself raised from the dead, and Lord Littleton in his attempt to prove that Paul's vision was a myth, had a vision of himself as a sinner, and Jesus Christ a Saviour. The two friends after their honest investigations met to worship him whose religion they had thought to destroy. Christianity is a religion of facts, and those who will honestly investigate its facts must, like West and Littleton be convinced that the great fact about which all other facts revolve is the deity of Christ. Christianity has been a fact for more than eighteen centuries, and it is such a fact as cannot be accounted for, except on the ground that its founder went along with it, and by his more than human power gave it success.

Success in gathering followers is not of itself proof that a religion is of God.

Confucius, Mohammed, and Sin have succeeded in that way. Confucius adapted his teachings to Chinese prejudice. Mohammed offered the sensual, bloodthirsty Turk a harem for a heaven, and putting a sword in his hand bade him fight for it. Sin succeeds because men love sin. A dead fish can swim with the current. Christianity, on the other hand, opposed the currents of men's thoughts, appetites and prejudices. In an age when there was no word for humility, Christ commends the poor in spirit. In an age when everybody's idea of greatness was in rising above others, He teaches that true greatness is child-likeness (Luke 9:48), and that the measure of every man's greatness is the amount of humble service he performs for the good of others. In an age when to kill an enemy was counted a great virtue, he taught men to love their enemies. He came not adapting his teachings to the spirit of the age, but calling upon men to change their minds and their characters. Opposed to one man and a few poor followers stood Judaism, Paganism, philosophy and the natural heart. And yet in spite of these he succeeds. He founds no college, has no stated place of meeting around which to rally his supporters, writes not a word, so far as we know, except one sentence on the sand. "Lo, I am with you always," He says, and there is no satisfactory accounting for the success of his religion except upon the ground that after his death he continued to live and do his mighty work.

To deny the deity of Jesus Christ is to blot the sun out of the heavens of Christianity. That denial would destroy the Son of Man by making him the Son of a man and impeach the virtue of his mother. That denial would destroy the Son of God by making him a Son of God like other men.

A denial of his Deity charges him with gross hypocrisy, and his disciples with hypocrisy or deception. And as Jesus presents not a philosophy but himself as the antidote of all evil, the denial of his Deity poisons the bread of life, puts out the light of life, and blots out the way of life. Such denials stand with the Sanhedrim who condemned Jesus because he claimed to be Divine. It is on the side of the high priests who wagged their heads and mocked Jesus on the cross. They all believed in one God, and crucified the Lord because they knew he claimed to be God. Saul of Tarsus on his way to Damascus, breathing threatenings against Christians with letters in his pocket for their arrest was a devout believer in one God until the living Christ appeared to him and thus convinced him of his Divinity. The Jews to-day who reject Jesus believe in one God. The important question for each of us to answer is, Shall I stand with the Jews who condemned Jesus, or with the disciples who worshipped him; with Saul the persecutor, or Paul the believer; with the Sultan of Turkey, or the Armenians; with those who are rejecting the Deity of Christ, making him a deceiver, or with those who accept the Deity of Christ and vindicate his character. I have no bitter feeling toward any one. I try to love all men whatever be their attitude toward Christ, and I certainly love those who deny his Deity well enough to wish and pray that they may not destroy themselves in trying to destroy our "Emmanuel, God with us." May they worship Him who is worthy of it.

DR. AUGUSTUS STRONG says that "God is the substance, ground and principle of all being." That is his definition of his monism. Pantheism holds that created things and beings are all there is of God. He holds they are only a part of God, but are a part. Devils are a part of God. There is no evangelical creed nor denomination which has ever held this position. Arminians are as free from monism as are Calvinists.

BAPTISTS, Presbyterians, Methodists, Congregationalists and Lutherans are all believers that the universe is God's creation and not that it is a part of God's substance. No wonder that Dr. Strong, contrary to all evangelical beliefs, calls God an eternal sufferer. Because the Holy transcendent part of God must feel keenly the unholy part of His substance. And unless the lost are annihilated a part of God's substance is to be forever in hell.

THE Watchman calls on parents to note that suicide among children is increasing, and the cause, it says, is overwork at school. Meanwhile the complaint comes from all the colleges that students who come to them from the public schools can neither read nor write. The trouble is that the course has been loaded down with "fads and frills." No wonder mayors and superintendents are calling on school boards to abolish these.

GEORGE T. DAVIS attended Dr. Torrey's meetings in London and he writes a most interesting account to the Interior. Instead of having cards signed that meant little or nothing, the convicted sinners were called on to rise, were called to the front bench where Christians talked with them, and when they found the pardon of their sins were required to rise before the immense congregation, the men among them relating their experience.

AFTER they had done this, Dr. Torrey urged them with great earnestness to join some church. With very few exceptions they obeyed him. And the pastors of the churches in London testify with great unanimity that the great majority of these men have shown themselves to be truly converted.

THE negroes have reason to be thankful for a discrimination made against them in Bloomington, Ill., where several places, which sell liquors charge them \$1 per glass in order to discourage the trade. It would be one of the best things which ever happened to their race if all liquor-sellers did the same.

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

God's "Omnividence" and "Omniaudience."

BY REV. B. H. PAYNE.

The doctrine of God's omnipotence, omniscience and omnipresence has been discussed at length by theologians; and while I admit that my theological reading has not been as comprehensive as some, yet I have not seen discussed His "omnividence" and "omniaudience," two characteristics of God—that especially concern His people and that ought to be kept constantly before their minds, that God sees and hears everything that they say or do, whether good or evil, whether they want Him to see and hear or not; and that God is pleased or displeased accordingly. He not only sees and hears man's words and actions, but He discerns his very thoughts before they are spoken or put into action. Man's mind is an open stage on which comedies and tragedies are played that to the eyes of the world is hidden, but He is gazing at and even scrutinizes the motive of every actor.

The thought that God sees and hears everything I say and do is calculated, if kept constantly in mind, to cause pensive meditation which will lead to conviction of sin and condemnation in the mind of the transgressor and justification and encouragement in the mind of the Christian.

Nothing the transgressor says or does can be hid from Him. The murderous burglar need not think he can slip down this dark alley, turn the corner and conceal himself in the shadow of that horse-chestnut till the night-watchman passes, then creep to the door when his victim is lulled in slumber, enter the room, stab him in his bed, get his purse, escape and no one will be the wiser. O thou villain! You may escape the eyes of man, and hence escape the penalty of the law, but God was watching you, and will bring you to judgment. And he will not need to call in witnesses to testify against you before He will be competent to judge, and your pretense of surprise will not avail anything either.

This is the brighter side, that God sees not only the sins of the transgressor, but He sees and hears the deeds and voice of the suppliant. And this thought kept consciously in mind is calculated to work repentance in his mind and confession on his lips—"I have sinned against heaven and in thy sight." And when the thought is in his mind at that time it will encourage him to believe that God is also sympathetic and will forgive if he puts his trust in Him.

And then look at the thought in connection with the Christian. Nothing that he does in Christ's name is lost sight of. And the Christian himself is dear in God's sight. God sees him in times of danger (Dan. 6:16; Acts 12:5f.) and loneliness (2 Tim. 4:17), in times of joy or sorrow, whether at home or abroad. God saw you when you spoke those words of love and encouragement to that poor girl who thought that she did not have a friend this side of her mother's grave; He saw you when you gave that thirsty man a drink of cold water, and when you took those dainty foods to that poor sick person; and the other little things too insignificant for you to notice yourself. He took note of them. And not only that, but he notices the good or the evil that men and women do with extreme scrutiny, and not as one who is a mere casual observer, for they greatly concern Him. He sees the little sparrow as it flits from bow to bow and chirps its little songs. And He sees it also when disease gets hold of its little frame. It sits on the bow with drooping wings and nodding head and limply falls to the ground, lies for a moment with head thrown back, gasps, a quiver of the feet, another gasp and life is gone. He who sees the sparrow as it falls sees us also.

The thought that God sees and hears me ought to be cultivated more by the people of God. It would encourage them in times of temptation to know that God is their helper and that no temptation shall come to them above that they are

able. It would shame them when they are thinking about compromising with sin; and then those sins that they are tempted to commit which in themselves are distasteful and yet seem to force themselves on them, to cower and make them afraid, will be minimized in their formidableness by the appearance of the horses and chariots of God ready to fly into the enemy at the request of his children.

Again, it would encourage them in times of prayer to be deeply conscious that God sees and hears them. If we are not thus conscious our prayers become formal and insipid. We may make the "greatest prayer," as some one said of one preacher, "that was ever addressed to a Boston audience," and yet they will be head and not heart prayers.

And then in our Christian work the thought that God sees us enfuses new strength to tired limbs and new scrutiny and care to our flagging and indifferent spirits. The pick flies faster and the shovel seems lighter when the workman knows that the overseer is looking at him. We are all of a flagging nature. The wheel is too rough and our shoulders too tender to take hold and push if the wheel does not go downhill all the time by its own weight. Some of us are too much like children "to walk by faith and not by sight." The road is rough and long and tiresome. But remember, brother, that God sees you and sympathizes with you in your work if you are anxious about your church, and about your brethren who will not do as you think they ought. And that God does not require numbers but faithfulness on your part.

Perry, Ohio.

A Girl's Education.

Sometimes it happens that a woman is practically compelled to play a man's part and perform a man's labor in the world; and when she does it well we honor her. But this is not her normal function; it is an exception, a dislocation of destiny. In her natural sphere we would not have her walk like a grenadier, nor shout like a sea captain. There is no more perfect heroine in Shakespeare's plays than Cordelia; and of her it is said that

"Her voice was ever soft,
Gentle and low, an excellent thing in woman."

'Tis an old-fashioned commendation, I know, but it has not yet lost its charm; and it is symbolical of other points of womanly excellence in the body—quiet and refined charms which we would be loath to exchange for a superficial and not particularly useful manishness.

There is room for the same kind of discrimination, if I mistake not, in the intellectual education of a girl. Her mind is as good as the boy's mind, but there is usually a certain difference in the fiber, which suggests a possible variation in the way of working it, and in the distinctive purpose of its development.

For most girls the true purpose and the best result of education is not mastery of some special branch, nor the acquisition of the encyclopedia of learning, but the training of the intelligence and the quickening of the imagination, so that they shall be able to comprehend more clearly and to sympathize more deeply. "The advantage of study, I suspect," wrote James Russell Lowell to a young woman for whom he felt a warm affection, "is not in the number of things we learn by it, but simply that it teaches us the one thing worth knowing—not what, but how to think." That is true for boys, but it is even more emphatically and importantly true for girls.

They are not going to be inventors, or discoverers, or lawyers, or philosophers, or chemists, or theologians—at least not in the majority of cases. They are going to be women; and that means that they will have a special need and use for the power of thinking in companionship. The man who is intellectual, who has some hard work of brain to do, or who is en-

gaged with some knotty problem of knowledge, does not want a woman to take the place of a lexicon or a library of scientific reference; he wants her to be a friend to his laboring, and often bewildered and weary, mind; he wants her to see the meaning of his effort, and to encourage and enlighten it by her sympathy. And the man who is dull and stupid does not want a scornful critic on the hearth, or a professor in skirts beside him; he wants, or at all events he needs, the bright comradeship of a more thoughtful woman who will gently surprise him out of his dullness and refresh his starved intelligence with the fruits of her thinking and reading—not in the form of solid chunks of information, but in the fine cordial of distilled wisdom.

Now it would be quite beyond my ambition to attempt to define a particular course of study as the best or the only means of developing this power of sympathetic intelligence. There is but one way, of course, to learn the multiplication table, the irregular verbs in French, or the rules of Latin grammar, and that is, as we rather stupidly say, "by heart," meaning thereby that the heart has nothing to do with it, but only the memory. But when we get beyond this region of mere lessons to be packed into the mind, and enter the broader fields of studies to be pursued, there is more than one way of teaching. The right way for girls, it seems to me, is to use chiefly the studies which are stimulating, liberating, broadening, and balancing in their influence, and to use them not so much for mere information as for personal culture. That means, in the main, the old lines of what used to be called "the liberal arts," from which the boys, for some strange reason, seem to be falling away.

On this point I have lately read an interesting and humorous comment by the president of a Western university.

"Another phenomenon occasioning some concern," said he, "is the decreasing proportion of men, as compared with women, taking academic and general courses. In liberal studies women are rapidly winning the ascendant. Some very important culture courses have scarcely a male member apiece. . . . If present tendencies continue, two schools will result, one for women, monopolizing the specially educational and cultural subjects, hitherto regarded as of the greatest possible value in the development of choice humanity, and the other for men, teaching only 'bread and butter studies.' They used to talk about 'bread and butter schoolgirls.' The men at our colleges are 'bread and butter' students.—Prof. Henry van Dyke, in Harper's Bazaar.

A Much Abused Word.

Is there a "fad" in words? What is the matter with our synonyms, that we cannot find a few other terms, for at least occasional substitution, for what a certain English writer has termed "that most-abused and ill-understood attribute called inspiration"?

We are continually hearing those enthusiastic pictures of men and of events who can scarcely report any deed of virtue, a sentiment of speech, without calling it "an inspiration." At our conventions and meetings, when the brethren read "papers" or give "talks," the favorite description of the productions is that they were most "inspiring." In our church conference an attentive listener made note of the fact that in the addresses and reports the poor, weary word "inspiration" was made to do service no less than thirty times. We give heed gladly to what Dr. Oliver Wendell Holmes once said, in his impatience with much of the current but unthinking use of this word—that he did not believe in calling poems or anything else "inspirational," and that "inspiration in such connection was only another word for preparation."

We cannot but feel, too, that this matter has a more serious side. The word "inspiration," especially when used in connection with intellectual processes and the impartation of thought, has al-

ways been associated in our Christian conceptions with that quality which distinctly characterizes our Holy Scriptures, and which has been regarded as a divine inbreathing of its own special kind and for its own specific purpose. Of course, we are not claiming that its application is restricted to the Christian doctrine which goes by the name of inspiration. But we do say that by reason of its historic association with that doctrine we should be guarded when speaking of religious teachings and religious impulses and movements how we employ the word. We emphatically protest when we read, as we have, the tribute paid to a celebrated German novelist by a certain "liberal" preacher, that he was the "divinely inspired man of the nineteenth century." And we likewise protest when we hear another American preacher of the same ilk and with greatly modified views concerning the authority of the Bible, speaking of the "religious inspiration" we get out of Shakespeare's "Macbeth" and "The Tempest."

In the days of its earlier enthusiasm, one of the prominent leaders of the Christian Endeavor Society made claim for its Pledge that was "little less than inspired." Less open to criticism and yet unfortunate in the form of statement, was another remark made by one of the Society's leading representatives—that the State and National Unions were "channels of inspiration." Of course, we understand that nothing more was meant than that these Unions were the medium of imparting enthusiasm and new impulse. But, as already intimated, the range of English synonyms is large. And in deference to sentiment and long usage we would like to see the word "inspiration" when used in connection with religious thought and schemes left, as far as may be, for the special differentiation of that Book which is pre-eminently the source of Christian teaching and the guide in Christian life. Particularly is this suggestion pertinent to our present day, when, along with many other errors now asserting themselves, is the very mischievous one which claims, or at least is continually hinting, that divine revelation did not cease with the closing of the New Testament, but that the Holy Spirit is still actively operating on the minds of men, not simply as an illumining power to quicken our understanding of the Word already received, but to give new and additional inspired communications of truth from God by the mouths or pens of men to-day, and which are of paramount authority with those "spoken by holy men of old;" declaring, as was done by one of our religious journals a few years ago, that men "are now divinely guided as were the apostles and prophets."—M. C. W., in Herald and Presbyterian.

God's capacity for love is infinite. With a tenderness, forbearance and compassion of which the world little dreamed, he loved his wandering children. His heart yearned over them ceaselessly, and it was grieved that they so little understood him or turned toward him. So, in the wise counsels of eternity, it was resolved that God's only-begotten Son should be sent to earth as ambassador and revealer of the Father's love. Christ came, at inconceivable cost, to make plain to mankind that God is love, and that his supreme desire is for the loving devotion of all men to himself.

The ruling desire of every member of the church should be to show himself "approved of God, a workman that needeth not be ashamed." To be approved of men, that is to be popular in the world, is the most dangerous thing that can befall a Christian. "Woe unto you when all speak well of you" said the Master himself. "The friendship of the world is enmity with God." To have the approval of the world, then, is to have the disapproval of God. No Christian can afford that.—Christian Instructor.

Emergency is matched with power.—Geo. A. Gordon.

His Cross.

BY E. O. WHITE, TORONTO, CANADA.

His cross in type—"The lamb of God that taketh away the sin of the world." The bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp, wherefore Jesus, that He might sanctify the people by His own blood, suffered without the camp." In the first "Picture Alphabet" of types, God has taught us that "without shedding of blood is no remission." The cord that runs through every leaf of the volume of God's word is a crimson cord. Everything in it, as everything in us, bids us cling to His cross, and believe that when Jesus died thereon He made a full, free, perfect and sufficient sacrifice oblation and satisfaction for the sins of the whole world." As well offer us a Christianity without Christ as a Christ without His cross of atonement.

His cross in prophecy. Every saint of God has been struck with the vicarious character of the sufferings of Christ described in the prophets. The griefs he bore were ours, the sorrows ours, His wounding was not for His own transgression, but for ours; His bruising was for our iniquities, His chastisement was the chastisement of peace, but the peace was for others—was for us; His scourging was not because He had deserved punishment, but because we had, and thereby alone could obtain pardon. The iniquity under which He lay was that of others, that of us, that of all; the transgressions for which He was stricken were not His own sins and the sins of the people, but "the sins of the people" alone. He was an offering for them, He bore the iniquities, yea, "bore the sins of many."

His cross in the Gospels. Every reader in the New Testament must have been struck with the large space given to the details of the death of Christ. Wherefore the amplitude of this record of Christ's suffering and death? The teaching of Jesus is not enough, the example of Jesus is not enough, the life of Jesus is not enough, His death upon the cross is infinitely more momentous. By His death the sinner lives. His cross was ever present to the Saviour's view. His references to it are startlingly frequent. His first allusion to it is when He foretold the destruction of the temple of His body. His second when He pointed Nicodemus to His death; His lifting up the serpent in the wilderness; when the love of God is spoken of in giving Him for the world, and so connecting saving faith with a saving death. In Capernaum Jesus spoke of His giving His flesh for the life of the world. He told Peter the things "He must suffer." At His transfiguration He discoursed about the "decease He was to accomplish at Jerusalem." In Galilee Jesus said, "The Son of Man shall be delivered into the hands of men; and they shall kill Him, and the third day He shall be raised up." In the parable of the good shepherd He three times spoke of His laying down "His life for the sheep"—lay it down of Himself in willing sacrifice. He told His disciples privately that He was going to be crucified. The mother of Zebedee's children was told of "a baptism with which He must be baptized." When He told His disciples to prepare the passover He said that He must be "betrayed" to be crucified. When Mary broke over His feet her alabaster He spoke of "His burying." When the Greeks sought to see Him, the death upon the cross was the great theme: "I if I be lifted up from the earth, will draw all men unto me. This He said, signifying the death He should die."

We have the benefit of the elucidation of the doctrine of His death upon the cross from the Saviour's own lips. "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." A plain declaration of the sacrificial and vicarious nature of the death of the Lord. Alford quotes Ex. 21:30, when the world is used for a payment for a life destroyed; Lev. 25:51, for the price of redemption of a slave; Prov. 13:8, "propitiation for," which means distinctly expiation, "a ransom."

Christ also, with His own lips after His resurrection, when talking to the disciples on the way to Emmaus, explained the moral necessity for the atonement; we cannot make less of the expression, "It behoved Christ to suffer."

The Lord's Supper was instituted by our Lord to "shew forth the Lord's death, till He come." Christ said when instituting this ordinance, "This is my blood of the New Covenant." The disciples knew very well that the blood of the old covenant was sacrificial blood. No Jew could forget that. Whence they would rightly infer that the blood of the new covenant also must be sacrificial.

His cross in the Epistles. We have seen some-

thing of the view of the death of Christ in type in prophecy and in the Gospels. In the Epistles we shall find every view confirmed, every impression of the reality of the atonement deepened.

We come first to the Epistles of Paul, and there the red blood-mark is upon all; it might be called his "token" in every epistle.

To the Romans He speaks of the redemption that is in Christ Jesus—"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins;" "to declare, I say, at this time His righteousness: that He might be just and the justifier of him that believeth on Jesus." "Redemption," "propitiation," "righteousness," "remission," "just and justifier," every term recalls the sacrifices and the removal of doom, in a way that brings out the holiness of God; in fact, forgiveness for the work of the Lord Jesus.

To the Corinthians he writes: "Now that Christ died for our sins," "one died for all"—in effect all died. God "hath reconciled us to Himself by Jesus Christ." "He hath made him to be sin for us." Teaching that Christ hath taken our sins, and hath given us His righteousness. A blessed exchange made by His cross.

To the Galatians Paul writes: "Christ hath redeemed us from the curse of the law, being made a curse for us." The strongest word he could possibly use to show that Christ endured the penalty of the law in order that those who had transgressed the law might be redeemed from the curse and inherit the promises.

In Ephesians Paul says to the Gentiles: "By nature children of wrath," "made nigh by the blood of Christ." Jew and Gentile alike owing their reconciliation to God—to His cross.

To the Philippians he gives the record of his own salvation, a salvation out of self and into Christ, from self-righteousness to the righteousness which is of God by faith in Christ and His cross.

The Colossians learnt of Christ as one who "made peace through the blood of the cross," "having forgiven you all trespasses," and took it out of the way, nailing it to the cross.

The Thessalonians as removed from wrath "to salvation by our Lord Jesus Christ."

To Timothy Paul says, "Jesus, the one Mediator between God and man; who gave Himself a ransom for all."

To Titus Paul writes: "Who gave Himself for us," through whom the Holy Ghost is shed upon us, and by whose grace we are justified.

So Epistle after Epistle rings with the same truth, "Christ for us," "Christ for us."

In the Epistle to the Hebrews we have drawn out by inspiration of the Holy Spirit the correspondence between "the sacrifices of the law and the truths of the Gospel." Here indeed "He hath filled in our treasures." It would take too long to search them through. "By Himself purged our sins," by "the grace of God should taste death for every man," "He offered Himself," "was once offered to bear the sins of many," "the offering of the body of Jesus Christ once for all," "by one offering he hath perfected forever those that are sanctified," "having therefore boldness to enter into the holiest by the blood of Jesus," "the blood of sprinkling," "endured the cross," "Jesus the Mediator of the New Covenant."

The doctrine of the precious blood was not specially Pauline, nor was it specially Jewish; God has given us words by the hands of others also; we might almost say, "likewise also said all the disciples." There is indeed one possible exception, the Apostle James, the most Jewish of all the Apostles. If the doctrine of His cross was specially Jewish, we should expect to find James the particular teacher of that doctrine. The Epistle to the Hebrews may have been written by the Apostle James to his own people.

The theory that the doctrine of His cross was especially Paul's is opposed to facts. For we find it stated as positively by Peter and John, two of the most privileged of the Apostles, the two Apostles that had the closest communion with their Lord. Peter says, "Christ suffered for us," "who bare our sins," as guilty ones, or victims appointed in the stead had to do; and this Christ did in no sense of sympathy, but in "His own body on the tree." His cross was the altar and Himself the sacrifice who took our place "that He might bring us to God."

If it were possible to find stronger language we find it in the writings of John, that disciple "whom Jesus loved," himself the Apostle of Love, as Paul of Faith and James of Law. John takes the strongest word he can find for "propitiation" and applies it to Christ, and tells us that our sins are forgiven us "for His name's sake." John binds Christian atonement and the love of God

together indissolubly, as when he says, "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins; Jesus "who washed us from our sins in His own blood;" "a lamb as it had been slain;" "thou was slain and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation."

What a mass of testimony from type, prophecy, Gospel, Epistle; bind all together, and what is the strength of the doctrine of His cross?

The Scripture writers regard the race as guilty and condemned, and they regard Jesus Christ and Him crucified as the sole means of averting the execution of the sentence. That sentence is the act of God inflexibly just; the interposition an act of the same God as inflexibly loving. Christ died to show His love and the Father's love. Christ died to save the sinner from sin and hell. Christ died "the just for the unjust that He might bring us to God."

Acknowledgements to Alford, Figgis, Toplady, Dale and Bunyan, especially to T. B. Figgis, M.A., minister of the Countess of Huntingdon.

..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.

SOME NEW BOOKS.

Humanity and God. Samuel Chadwick. \$1.50. Fleming H. Revell Company, New York and Chicago.

Seventeen bright and suggestive sermons, abounding in quotable passages. The topics are Humanity and God; Sin and Grace; Born of the Flesh and Born of the Spirit; Man, Natural, Carnal, Spiritual; The Incarnation and its Glorious Purpose; The Divine Servant; The Way of the Cross; The Standard Miracle; Omnipotence of Faith; Christ's Promise of the Spirit; The Coming of the Spirit; The Spirit-filled Life; Christian Perfection; The Church and the Kingdom; Vicarious Faith; The Extra Mile; The Christian Benediction.

Along with much in this volume that meets our hearty approval there are several things from which we dissent. For example, Dr. Chadwick holds that God is the Father of all men, though he admits that only those who are regenerate are His children. This is a distinction that cannot be maintained. If all men be not God's children, then He is not their Father.

Again, our author uses "the church" as if it were synonymous with the religious forces of the world, though his emphasis of the need of spirituality is timely and admirable. He also makes more of "vicarious faith" than is warranted. But the volume is very interesting and suggestive.

Why Is Christianity True? E. Y. Mullins, D.D., LL.D. \$1.50. Christian Culture Press, Chicago.

Feeling the need "for a restatement of the grounds of our Christian belief," Dr. Mullins has prepared this book, so as to meet squarely the changed front of infidelity. His criticisms on some recent books of apologetics are just.

Dr. Mullins opens with a general statement of the case as it stands to-day, and then takes up in order—Pantheism, Materialism, Agnosticism, and Evolution, pointing out their inadequacy and their errors. Then he discusses Theism, showing that, while it is true, it is of itself inadequate.

Part II sets forth Jesus Christ as the great evidence of Christianity. The topics in order are The Synoptic Picture of Jesus; Meaning of the Picture; Opposing Theories; Christ as Spiritual Creator—Primitive Christianity; Christ as Practical Idealist—Ethics and Religion; Miracles—a Bond of Unity; Resurrection of Jesus; The Four Gospels—the Literary Sources of Christianity; Christ and Evolution—His Place in the World of Order. Dr. M. does not assume any inspiration for the New Testament, but regards it as documents of early Christianity.

Part III takes up the Evidence of Christian Experience—the themes being: The Data of Christian Experience; Its Analysis, Evidence, Verification and its Relation to Christ.

In Part IV. we have the Evidence from Christian History as follows: "The Test of Usefulness—Christianity a Perpetual Incentive; The Past and Present Christ and His Supreme Act; Argument from Christian Missions; Christ compared with Mohammed and Buddha; Christianity the Total Answer to Man's Religious Needs.

A list of works mentioned, a full bibliography of apologetics and an index are added. The book is affectionately dedicated to the author's father and mother.

The Expositor's Bible. Index. By S. G. Ayers, D.D. \$1.50. A. C. Armstrong & Son, New York.

Those who have the Expositor's Bible will want this Index, which puts the entire contents of the series at the ready command of the reader. Dr. W. Robertson Nicoll, the editor, gives a General Preface. This is followed by a General Introduction to the Old Testament; by W. H. Bennett, and to the New Testament by W. F. Adeney, M.A. These introductions lean toward the disintegrating critics, and do not always state the case fairly. For example: "The Epistle to the Hebrews is now universally admitted not to be the work of St. Paul." Such admission is by no means universal.

Mrs. Maybrick's Own Story. "My Fifteen Lost Years." Florence Elizabeth Maybrick. \$1.20 net. Funk & Wagnalls, New York.

Mrs. Maybrick has occupied a large share of the world's attention, and those who were specially interested in her case will be glad to get her own story prepared by herself. She, of course, claims to be innocent of the charge of murdering her husband. She admits she got arsenic, for cosmetic purposes, by dissolving fly paper, but stoutly denies that she had anything to do with her husband's poisoning. She claims that he habitually took arsenic. She spent 15 years in prison before she was pardoned and released. There was a good deal of sympathy for her in this country as well as in England, and this led to her reprieve.

The Doctrines of our Faith. E. C. Dargan, D.D. 50c. Sunday School Board, Nashville, Tenn.

Dr. Dargan has given us a convenient compendium of Baptist doctrine, suited for private reading as well as for normal classes and sacred literature courses. The book is fitly dedicated "to the memory of Franklin Howard Kerfoot, Preacher, Theologian, Leader, Loyal in every relation and heroic in the discharge of duty: The Author's beloved Colleague and Friend." Dr. G. W. Truett furnishes the introduction. The book is issued on the Eva Garvey Publishing Fund, given by B. E. Garvey, Esq., of New Liberty, Ky.

The Marquise's Millions. By Frances Aymar Mathews, Author of "My Lady Peggy Goes to Town, etc. 12mo, pp. 255. New York: Funk & Wagnalls Co. \$1.00.

An old Marquise and her sister Marie Silvie, not many years her junior, have lived in seclusion on their handsome estate for many, many years, having vowed in their devotion to the Royal house of Louis, that they would not leave Brimont until King Louis the Nineteenth should come "by the high seas" to visit them, and "thence to Paris and his coronation." They had also made their will in which they left their millions to this same Louis the Nineteenth. The plot of the story is the intrigue of a young American girl and her fiance, a penniless French nobleman, to get possession of these millions, which by right of inheritance should come to the girl, as she is the daughter of a brother of the two old sisters, who married in America. The daring scheme of the two lovers succeeds beyond their most sanguine hopes, but the girl's better nature asserts itself at the last minute, to the great disgust of her mother and fiance. The story will serve to pass away an idle hour.

Winning His Degree. By Everett T. Tomlinson. Cloth, 12mo, pp. 312. Price \$1.00 net, \$1.10 postpaid. Philadelphia. Am. Bapt. Pub. Soc.

Mr. Tomlinson long ago won an enviable reputation as a writer of bright, entertaining and wholesome stories. This is one of the "Winner Series" which treat of the life of boys in school and in college, and as the hero wins his degree, it is the closing volume of this series. However, the stories are all distinct, so that it is not necessary to have the previous ones to understand and enjoy this. "Winning His Degree" is a first-class college story. It tells of the ambitions, efforts, successes, trials and triumphs of a boy in his closing year of college life. Will Phelps is more than the average boy in his pluck and skill and general excellence of mind and morals, but he is no better than any one may be and ought to be in point of character. He is in no way an impossible character. Boys will be interested in reading of him.

(Additional literary on another page.)

**Sunday-School
Lesson**

SUNDAY, OCT. 8.

DANIEL IN THE LION'S DEN.

Daniel. 6:10-23.

Motto Text.—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34:7.

Darius, the Mede, who was left by Cyrus to rule Babylon, had made Daniel one of the three governors who were over the 120 provinces of the empire. His integrity was as great as his ability. He would do no wrong either to the people or to the king, and therefore he was hated by the other officials. They scrutinized his conduct closely but had to admit they could find no fault in it. Therefore, to destroy him, they flattered the old Darius who loved and trusted Daniel, and had no thought that the decree was aimed at him, to make a decree forbidding worship of any god for thirty days. And this decree was a law of the Medes and Persians which could not be altered.

"Now when Daniel knew that the writing was signed, he went into his house."—He knew that not even his friend, the king, could alter the decree once made, and that he would be thrown into the lion's den. "And his windows being open in his chamber towards Jerusalem."—Where the temple of God had been, and towards which all Jews turned their faces when praying.

Daniel had been accustomed to kneeling three times a day before the open windows in prayer. He does not omit a single time. He would not shut his windows, that would be denying his allegiance to God and showing lack of faith.

The trial of Daniel was a more testing one even than that of his three friends. For he was not forced to worship an idol. All he had to do was to refrain from public worship of God for thirty days.

"Then these men assembled and found Daniel praying and making supplication before his God."—The princes came together that they might be witnesses to the king. They found Daniel, knowing the man, they must have felt sure they would find him, kneeling in his old place calmly praying.

Verse 12. They went to the king and asked him if he had not made such a decree. They knew it, of course, but they would have him affirm it. The king, who had carelessly given the decree at their request, admitted that he had made it, and that it was unalterable even by himself.

"That Daniel which is of the children of the captivity of Judah; re-

gardeth not thee, O king."—Thus they hoped to incense the king against Daniel. For Judah was a poor, crushed little country, and the king had greatly exalted Daniel, and would expect gratitude and obedience from him.

"Then the king, when he heard these words, was sore displeased with himself,"—and not with Daniel, as they had expected. He saw all the malice and treachery in their petition for the decree. And he has no reproach for his faithful servant. He knew Daniel so well that he knew to seem to yield by praying in secret for thirty days was a simple impossibility to his fearless and true character. "And set his heart on Daniel to deliver him."—Darius is not the only man who has labored in vain to find some means of escape from an action whose consequences he did not consider. Sinners labor in vain to find some way of escape from the consequences of their sins, except the only way God has appointed. But for Darius there was no escape unless he would undermine the very foundation of his kingdom.

"And he labored till the going down of the sun to deliver him."—He consulted the magi to learn if there was not some way of escape. He may have tried to persuade the malicious princes to keep Daniel's transgression of the decree secret. But in no way could the old king save the man he loved.

Verse 15. It was the custom to punish criminals the very day their offense was proven. The eunuchs return to the king at sunset and remind him of the unchangeableness of the law.

"Then the king commanded, and they brought Daniel and cast him into the den of lions."—This was a Babylonish way of punishing criminals. Assurbanepal says in his annals, "The rest of the people I threw alive into the midst of the bulls and lions, as Sennacherib, my grandfather, used to do."

"Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee."—That was high praise for Daniel as they were putting him into the den. He could not serve his friend—but his God could. Darius knew the story of the fiery furnace.

"And a stone was brought and laid upon the mouth of the den." The door through which the animals were put in. This putting a stone is the usual way of securing a doorway in the East. "And the king sealed it with his own signet and with the signet of his lords."—The way of doing this was to place a bar across the stone which was fastened on each side with thongs and the seals were placed on the knots of the thongs.

"Then the king went to his palace and passed the night fasting."—His grief for Daniel was greater from remorse of conscience that he should have been persuaded to issue such a senseless decree. We can well believe that as the slow night passed on Darius prayed to Daniel's God to save him. That he had faith in the power of God was shown by his words to Daniel and by his conduct in the morning.

"Then the king arose very early in the morning and went in haste unto the den of lions."—Showing his faith that God had in some way saved his servant. His voice trembling with hope and grief he called out to Daniel, and again

pays him the highest of all compliments. With what an agony of excitement did the king listen for an answer. Had his God saved him?

"O king, live forever."—The usual salutation to a monarch. "My God hath sent his angel, and hath shut the lions' mouths."—There was no safer place on earth than that lions' den, with the angel on guard. The joy of the king was very great. Daniel's God had saved his servant who served him continually.

The more the character of Daniel is studied the more noble it appears. His story begins when he was an orphan captive; it ends with him as a mighty statesman. But through it all Daniel had served God continually. Neither adversity nor prosperity swerved him one hair's breadth from his duty.

The Lord Jesus Christ would have us think of his salvation as a force within us that makes the man master of things, the master of circumstances. Listen to the exultant boast of St. Paul, "In all these things I am none the less conqueror in him that loved me." That is the gospel of Jesus Christ. The finding of an authority that sets the man in his right position towards everything with which he has to do.—Mark Gay Pearse.

Saintship is not innocence, it is conquest. It is the experience of men and women who have met many temptations, sometimes falling before them, but growing their conqueror, until their days become organized victory.—Gannett.

Get Power

The Supply Comes From Food.

If we get power from food, why not strive to get all the power we can. That is only possible by use of skillfully selected food that exactly fits the requirements of the body.

Poor fuel makes a poor fire and a poor fire is not a good steam producer.

"From not knowing how to select the right food to fit my needs, I suffered grievously for a long time from stomach troubles," writes a lady from a little town in Missouri.

"It seemed as if I would never be able to find out the sort of food that was best for me. Hardly anything that I could eat would stay on my stomach. Every attempt gave me heart-burn and filled my stomach with gas. I got thinner and thinner until I literally became a living skeleton and in time was compelled to keep to my bed."

"A few months ago I was persuaded to try Grape-Nuts food, and it had such good effect from the very beginning that I have kept up its use ever since. I was surprised at the ease with which I digested it. It proved to be just what I needed. All my unpleasant symptoms, the heart-burn, the inflated feeling which gave me so much pain disappeared. My weight gradually increased from 98 to 116 lbs., my figure rounded out, my strength came back, and I am now able to do my housework and enjoy it. The Grape-Nuts food did it." Name given by Postum Co., Battle Creek, Mich.

A ten days' trial will show any one some facts about food. "There's a reason."

THE DEMON OF DISCOURAGEMENT.

BY THEODORE L. CUYLER, D.D.

A hinge is a very small part of a door, yet it is a very important part; for on it turns the question whether the door be open or shut. So the little word "put" is a very important hinge in that Bible text which tells us that "David was greatly distressed, but David encouraged himself in the Lord his God." On the hinge of that word turns a door of hope to God's people in the darkest hour of trouble. David was not the only good man who has been distressed; his experience has been a universal one.

Our Heavenly Father has never promised to the best man or woman that their voyage of life shall be over smooth seas without a "capful" of head winds. He so orders it that the precious things shall be costly things, and that the noblest life shall be one of conflicts, oppositions, trials and often of severe discipline.

Observe that there is a mighty difference between being distressed and being discouraged. The King of Israel had good reasons to be distressed; for a band of marauding Amalekites had attacked his town of Ziklag, and carried off his wife Abigail as a captive. He goes right to God and asks what he shall do; and the prompt answer is to "pursue them." Whereupon he musters his gallant six hundred, pushes after the enemy and routs them, and recovers his wife and all his plundered goods. Disaster did not discourage him; it drove him to God. Such experiences in the Psalmist's life taught him to ring out the words of good cheer, "Why art thou cast down, O my soul? hope thou in God! Trust in the Lord and be of good courage, and he shall strengthen thy heart."

Just in proportion as my life is a thoroughly conscientious Christian life must it encounter enemies without and within. There is no lack of "Amelkites" in any track we may take, and some of them start up in our own hearts. Conversion does not end the battle with besetting sins; it rather intensifies the conflict. Paul might have had a more quiet time if he had let the old Adam have his way; instead of that he exclaims, "So fight I, not as one that beateth the air; but I keep my body under and bring it into subjection." One of the best men I ever knew has a constant fight with a naturally unruly temper and there is more than one good woman who has hard work to restrain an unruly tongue. There is enough animal lust in the constitution of some Christians to keep them watching as travelers in Africa watch for tigers in the jungles. Pride is the besetting sin of Brother A—, and love of popularity is the snare of Brother B—, and a pinching, covetousness makes it no easy thing for Brother C— to open his purse wide when the collection basket comes along. The Master's constant command is, "I say unto you all, watch!" The Christian who gives up fighting his Amalekites, and tries to find peace by surrendering to them, is disgraced in the sight of God; such discouragement means death to all healthy and happy religion.

Another command of our Lord is, "Keep thy heart with all diligence." Heart keeping is very much like housekeeping. There

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must be a continual sweeping out of dirt and clearing out of rubbish—a daily washing of dishes and a perpetual battle with all sorts of vermin. If heart clearing could be done up once for all, then the Christian might discharge all his graces, and have an easy time of it. And just because the assaults of subtle temptations are so constant, and the uprising of sinful passions are so frequent, and the task of keeping the inward man what it ought to be is so difficult, many a one who begins a religious life gets discouraged, and makes a wretched failure. The question with every Christian is, "Shall these accursed Amalekites of temptation burn up all my spiritual possessions, and over-run my soul? Shall outward assaults or inward weaknesses drive me to discouragement, and disgrace me before my Master and before the world? Or shall they drive me to Jesus Christ, who will give me the victory?"—Exchange.

Good manners may be said to be the small change of Christian effort.—M. L. Haines.

THE VALUE OF CHARCOAL.

Few People Know How Useful It Is In Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion; it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

Hood's

Sarsaparilla is unquestionably the greatest blood and liver medicine known. It positively and permanently cures every humor, from Pimples to Scrofula. It is the Best.

Blood Medicine.

NOTES OF JUVENOS.

"Depart from evil and do good," is the divine command in one of the Psalms, while the apostle enjoins, "Abhor that which is evil and cleave to that which is good." Can we depart from evil? Has not sin hypnotized us and thrown over us an irresistible spell which we have not the power to break? The writer recently witnessed an illustration of this. The attention was directed to a peculiar insect rushing through the yard. On observing closely it was found to be a large gray spider holding in his claws a half-grown wasp. He held the wasp by the head and was carrying it bodily along. He stopped and released the wasp, which rushed around frantically and at length came before the spider and placed its head in the spider's claws. The spider seized the wasp and carried it several yards further and again released it and remained perfectly still, and seemed to be chuckling to himself, for the wasp acted as before and again placed its head in the spider's claws. Again, after moving some distance, the spider released his prey. The wasp rushed around and finally flew away out of sight, and the observer thought, "Well, now, he is surely free." But very soon the wasp returned and placed his head in the claws of the spider, who seized him and was soon out of sight and no doubt made his supper on wasp flesh. It was something I had never before observed. Evidently the spider had woven a spell over the wasp which he could not resist.

Every one has no doubt heard of the charm which certain snakes weave about birds, who hop from limb to limb under its strange fascinating power and finally fly into the mouth of the serpent. When once the spell is woven about the poor bird he is powerless to resist and most surely becomes the victim of the snake which weaves the charm.

I heard an evangelist relate this incident, which he said could be authenticated. An old toper of the town had a room in the second story of a store, which was reached by a rickety stairway on the outside. One night, after a debauch, he crawled up to his room, tumbled into his bed and, falling asleep, dreamed that he fell down the stairway, broke his back, and went to torment. Every one there seemed not to suffer so much, nor to be very miserable. He went to one man and said to him, "You don't seem to be having a very hard time here." The man took off his hat and streams of fire shot out of his eyes and ears. He opened his mouth and a stream of fire issued from his mouth. He drew back his coat and streams of fire issued from his bosom. The new-comer then rushed to his Satanic majesty and said: "Let me out of this! I can't stay here!" Satan replied: "Yes, sir, you must stay here." "No," he said, "I cannot stay! I must get out." With a diabolical grin, Satan said, "I'd like to see you at it. But I'll let you out on one condition, and that is that you come back here in twelve months," and he opened the doors and out the man shot. He awoke in his miserable room. At once he went to one of the pastors, related his horrible dream and said he meant to sign the pledge and "straighten up." Every one gladly gave him a helping hand. He reformed completely, got a good position and prospered, was a zealous church worker, led in prayer, worked in the Sun-

day School, and became a respected and model citizen for eleven months. One of his old chums returned from the West, met him and was much pleased to see him doing so well. Finally he said: "Lets go in this saloon and have a social glass?" "No," replied the reformed man, "I have given all that up and am living right." "But," said his friend, "just this once, for the sake of old times." "No, I cannot." "Well, come and have lemonade with me."

He went in. The poor fellow, under the fumes of gin, fell. Lower and lower he sank. Finally he was in the gutter again, and returned to his same quarters in the upper room of the store. One morning a woman came breathlessly to the pastor and said: "Please arrange for the burial of Mr. Blank; he fell down stairs last night and broke his back and is dead."

The pastor looked at his diary and found that it had been exactly twelve months since Blank had related his dream and signed the pledge.

Sin has thrown a charm over every one, which is absolutely irresistible. In his own strength man is as powerless to escape the claws of Satan as was the wasp to get away from the spider, or as the bird to escape the charm of the snake, or this poor toper to resist the inclination of strong drink.

There must be given us a power outside of ourselves and that power must be divine, and is given us in the Lord Jesus who is our Redeemer, who buys us out from under the power of evil.

A MATTER OF INTEREST.

Mr. B. J. Robert, for a number of years the successful manager of the Dallas branch of the American Baptist Publication Society, has been appointed manager of the St. Louis branch in place of Mr. M. P. Moody, resigned. For the present Mr. Robert will have both the Dallas and the St. Louis branches under his supervision, but his headquarters will be at St. Louis, and he will give particular attention to the St. Louis field. Mr. Robert is a thorough business man, prompt and careful in all his dealings, genial and kindly in his manners, and devoted to his work. We bespeak for him the confidence and good will of all our patrons on the St. Louis field. They will find that their orders for periodicals, Bibles, books and church and Sunday School supplies will receive his personal attention, and will be promptly filled. We trust also that Baptists in the St. Louis field will realize that the St. Louis house is now fully prepared to respond to all their needs.

A. J. ROWLAND, Sec.

BABY'S TERRIBLE HUMOR. Causing Untold Agony. Professional Treatment did no Good. Cured in two weeks by Cuticura.

"My child was a very delicate baby. A terrible humor, breaking out on his body, caused him untold agony. Professional treatment did no good, and I became discouraged and took the matter into my own hands, and tried Cuticura Soap and Cuticura Ointment with almost immediate success. Before the second week had passed the soreness was gone, not leaving a trace of anything." Mrs. J. H. Block, 281 Rosedale Street, Rochester, N. Y. (Adv.)

NOTES FROM ALEXANDRIA, VIRGINIA.

The district association period is about passed. Only one, the Portsmouth, of which Editor Eaton was once an honored member, is yet to meet.

The place of meeting is Churchland, in the midst of the rich trucking section of Virginia. The Portsmouth is the largest of the Virginia associations, and the battle for division will be waged at the approaching session.

R. D. Garland, the Field Secretary of the State Mission Board is anxious lest they go up to the General Association in November with a debt. The force of missionaries has been enlarged and still there are places clamoring for help. Besides, they need another State evangelist to take the place of W. T. Fisher, who resigned last May to accept the care of the First church, of Alexandria.

Evangelist Willis L. Wayts has been doing fine work on his field. They propose to furnish him with a tent, that he may hold meetings in destitute sections when a suitable house cannot be secured. The Alexandria church, of which he is a member, authorized him to receive and baptize into their fellowship persons who professed faith in Christ, and desired baptism, and were not near any Baptist church. The arrangement relieves Bro. Wayts of considerable trouble and delay, and we have such confidence in his judgment that we have no apprehension of difficulty.

Many of our pulpits are still vacant. Three in Richmond, and now Staunton is added to the list. Dr. L. Wood goes to Huntington, W. Va.

Rev. J. B. Cook leaves Amherst and goes to Manchester.

A church has recently been organized at Monro, about seven miles north of Lynchburg, and the end of a division of the Southern railroad. Bro. Carter, of Lynchburg, has been asked to preach for them. The little band starts out with bright prospects. With Carter as leader and his corps of faithful workers we confidently predict great things for them.

Pastor Dudley, of Central church, Norfolk, has developed into quite an evangelist and is much sought after. About 1,200 persons have professed faith in meetings which he has held this year. In addition he has cared for his own work, completing his fine new house of worship, one of the prettiest on the coast.

Dr. McDaniel, of Richmond, has visited many of the district associations during the summer and has captivated the people with his plain, practical gospel preaching.

The Lord has blessed the work in Alexandria, Va. There have been a number of professions of faith and baptisms since your correspondent took charge in May.

Drs. M. B. Wharton and Guinn went into the ministry from this church.

There are three Kentuckians in the Washington Baptist Ministers Conference: Revs. Wright, Nevins and Dr. Weston Bruner. They are all very popular and their work is prospering. Dr. Bruner has just gotten back from the great London meeting of Baptists.

Let me say in closing that the Recorder was never brighter, better, and more useful. It is a joy to study it. W. T. FISHER.

WEST TENNESSEE.

Central Association has just closed a memorable meeting with Eldad church, where it was organized 69 years ago. W. D. Powell was elected Moderator; W. G. Inman, Assistant Moderator; H. C. Irby was re-elected Clerk; and J. R. Jarrell, Treasurer.

The 42 churches composing the body reported over 500 baptisms, and \$5,073. given to missions. We propose enlargement for the year to come.

Eldad church was organized in 1836 and Elder Z. N. Morrell, so well known in Texas, was once pastor. W. W. and C. S. Gardner were raised in this community. Their cultured father was the honored pastor of this church when he passed to his reward. Two of his sons have since been pastor.

The Association meets next year with the church at Bradford.

W. D. POWELL.
Milan, Tenn., Sept. 19.

DEAR RECORDER:

Through the kindness of a sister in Oregon, who takes the Recorder, I am permitted to read your paper. For learning, and soundness, in the faith once delivered to the Saints, it has no superior in the whole country.

Denominationally, our condition is not a hopeful one on the Pacific coast. We are outranked in California in numbers, wealth and social prestige, by the Campbellites, Congregationalists, Episcopalians, Methodists and Presbyterians. Many causes have led to the fewness in numbers and lack of influence of our people denominationally.

There has been, and is to-day, great laxity doctrinally here. Many of our most eminent pastors deery creeds and have had them swept from the records of the churches to which they minister; others are strongly tinctured with open Communion, admitting all immersed believers to the table of the Lord, in Baptist churches, while others are strong adherents of the union of the Baptists with the Disciples. This kind of teaching from our pulpits has never made, nor will it ever make, for the growth of our churches in numbers or influence. Many of our pastors, clean and wholesome men, morally and socially, preach from their pulpits theistic evolution (whatever that may mean); others are given wholly to the theories of the Higher Critics expectantly looking for newer and more wholesome light, spiritually and doctrinally to break, under the guiding hand of the Higher Critics, from the Word of God. They cannot tell on what line it will break, whether on the future destiny of the race, the moral condition of the race, or the plan of salvation; but it will break out luminously and gloriously, such as our fathers never saw and of which they never dreamed. A Calvinist is tabooed as a back number, and out of date. With many of our teachers the Bible is an imperfect book, full of interpolations, and errors, and the old-fashioned repentance and conversion of our fathers is with many a thing of the past. Of course there are many noble exceptions in churches and among the ministry, but this is the trend of things in the ranks of the Baptists of California. Not two months ago I saw the leading Baptist church, in all

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its section, commune almost as a whole with the Campbellite church of the same town, and when I spoke to the leading deacon, of the church doing this, he replied by saying: "We were surprised that you did not commune with them too." The pastor of this same church informed me that he invited all immersed Christians, it did not matter to what church they belonged, to commune with his church.

Chicago University is sending many of her young men to this coast, and almost to a man they are profoundly in sympathy with the school of Higher Criticism, and some are strongly tinctured with German rationalism. Then another thing that has been positively detrimental to our growth is the rule of Comity, adopted by the California Convention, through which Baptist work has been discouraged in many towns and communities. Under these conditions our denomination has made slow progress, nor do I look for any great advance in numbers until we reach saner and more scriptural lines in our work.

To a Southern Baptist, with wholesome Calvinistic notions, believing the Baptist church is apostolic and has a continuous succession from the days of the apostles until this present time, these things are painful, and to him it looks that the life denomination of the Baptists, both doctrinally and spiritually depends largely upon the Baptists of the South. CARPUS.

DEAR RECORDER:

Please state in your next week's issue that the Little River Association will be held at Cerulean Springs, Trigg county, Ky., beginning the 4th day of October, at 10 o'clock, a. m.

Coming from Louisville via Princeton on I. C. R. R. The train leaving that place, about 7 a. m., will connect here with a train due at Cerulean about 3 p. m. Other trains do not make close connections at Princeton. (About five hours stop-over here).

From Louisville via Guthrie and Hopkinsville the connection is best on the L. & N. train due at Guthrie about 8 a. m. and Hopkinsville about 10 a. m.; thence on I. C. to Cerulean by 11:45 o'clock a. m.

An early morning train leaves about 6:40 and arrives at Cerulean about 7:15 a. m.

R. M. MOREHEAD, Clerk.
Princeton, Ky., Sept. 18.

KING OF ZION.

BY R. M. WOODWARD.

Jesus, mighty King of Zion,
Come, oh come and meet us
here.

And on each a blessing send
While we here engage in prayer.

Come, oh come, thou blessed One,
With thy matchless love and
power;

Lord, assist us in our worship,
And thy blessings on us shower.

Lord, we need thy holy presence
In our services to-day;
And in our songs and prayers
Do thou aid us, Lord, we pray.

Oh, thou gracious King of Zion,
Of thy matchless love we'll sing,
And when we reach yon Heaven
We will praise thee, oh our
King.
Tangletown, Ky.

Our Pulpit.

THE OBJECT OF THE LORD'S SUPPER.

BY C. H. SPURGEON.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—1 Cor. 11:26.

Just in passing, notice that it is bread that they eat, and it is wine that they drink; nothing is said about transubstantiation here; but "as often as ye eat this bread"—and it is bread, and nothing but bread—"and drink this cup," which still remains but a cup, and its contents just what they were before—"ye do shew forth the Lord's death till he come."

This will suffice upon the words of the text; and, now, the doctrine that I want to draw from it is that, at all times when we come to the communion table, we show the death of Christ. That is the great end and object of the Lord's Supper—to set forth—to tell out anew—to proclaim afresh the death of our Lord Jesus Christ.

First, let us consider how this ordinance does show the death of Christ.

It is all very simple; there is nothing but bread broken and eaten, and wine poured out, and afterwards drunk. How can this show the death of Christ? Well, it does. It has done so ever since it was instituted, and there are multitudes of believers who delight to see that death set forth by it.

It sets forth that it was a death of a peculiar kind, a death for others, just as that bread is for us to eat, and that cup is for us to partake of. So we say, by this ordinance, to all who look on, and especially to ourselves, "When the Lord Jesus died, he died for all his people." We here declare that we believe in substitution—that Christ died "the Just for the unjust, that he might bring us to God," and that he, "his own self bare our sins in his own body on the tree." That is the teaching of this supper, that Christ's death was a painful death, and a death on behalf of others.

This supper also shows that we believe the death of Christ to be acceptable to God. Why do we spread this table here in the place where we customarily meet for worship? Is this also an act of worship? Assuredly it is, and one of the highest kind. But we

should not dare to put these memorials of the death of Christ before the Father if we did not know that the Father had accepted him. But "it pleased the Lord to bruise him," and he was pleased with the sacrifice which his Son offered. He smelled a sweet savour of rest in the death of his dear Son. Therefore, when we worship him in the most humble manner, and after the most solemn fashion, we say to the Lord, "We know that thou hast accepted the atonement offered by thy dear Son, and we set him forth before all mankind as the accepted sacrifice before his Father's face."

And I think that we also mean to say, by this ordinance, that Christ's sacrifice is complete and perfect. We should not wish to show it to others if it were not worthy of being looked at. If it were incomplete, we might well keep it in the background until Christ had finished it; but because the cry, "It is finished," rang out from the lips of the dying Sufferer of Calvary, we rejoice to set forth his death to all who come this way. Behold, and see that he hath not partly paid the price, but he hath paid it all. Look ye here, he hath so finished his atoning work that he hath spread a feast to which his servants may come, and rejoice with exceeding joy. If the sacrifice were not finished, it would not yet be feasting time; but it is complete, and, therefore, do we show it forth after this fashion.

Another great truth that we teach to everybody who sees us at the communion table is this—Jesus Christ has died, and we live upon his death. This bread and this wine are the emblems of his broken body and his shed blood; and, therefore, we eat them, and drink them, and so say to you that Christ's dying is our life. Whenever we want to get spiritually stronger, we always feed upon the truth that Christ died for us. Do any of you deny the doctrine of substitution? We tell you that it is the very essence of our being;—that, henceforth, it has become the wellspring of life to us. We could not be happy—we could not have any peace—if that were taken away from us. My heart speaketh now in words of truth and soberness, and says to you, "There is no truth which I dare to deny; but, concerning this truth of the substitutionary sacrifice of Jesus Christ, it would be absolutely impossible for me to doubt it." Tortures and racks may tear away the strings that are bound about my heart, but they can never make me relax the hold that I have of Jesus Christ my Lord. No; the Lamb of Calvary, bleeding in our room and place and stead, has become essential to our very being, and we cannot, we must not, we will not becloud that blessed doctrine of his substitutionary sacrifice. Is it not all in all to us?

We also say to dear friends who may look on at this feast that the death of Jesus Christ has now become to us the source of our highest joy. We are not about to celebrate a funeral. When we come to this table we do not come there in mournful guise. I know that it has pleased the authorities of certain churches to make men kneel before what they call the altar; but why have they to kneel? Is there any passage of Scripture in which there is even the shadow of any teaching which looks that way? At the passover, the Israelites stood with their

loins girt and their staves in their hand. Why was that? Because they were expecting to go out of Egypt, and were not then out of the land of bondage. He, who is under the law, when he eats his passover, must eat it with his loins girt and with his staff in his hand; but how did the disciples eat the Lord's Supper? Why, reclining in the easiest posture possible. It was a most solemn supper, but it was a supper. It was the ordinary meal consecrated by the Lord to the great purpose of setting forth his death; and to make us kneel to receive it is, to my mind, to take away a great part of the teaching of it. We should sit at the communion as easily as we possibly can—as we would at our own table, because "we which have believed do enter into rest;" and part of the teaching of the Lord's Supper is that now, in Christ, we have perfect peace, and we rest in him as we feed upon him. This ordinance is a feast, not now a subject of sorrow, but a theme for delight.

Let us consider why the Lord has taken means to show this truth.

There are a great many important truths in the Bible, and every truth ought to be kept in remembrance; but it is not concerning every truth that the Lord has appointed an ordinance to keep it in memory. The doctrine of election is one that we firmly believe; but we have no special token, type or symbol to set it forth.

It is the death of Christ which is set forth by this memorial supper. Why was that chosen? I answer, because it is the most vital-of-all-truths. Concerning the sacrificial death of Christ, there must not be tolerated any dispute in the Christian church. That must forever stand as a settled doctrine of the gospel. The atoning death of Jesus Christ once put away, you have taken the sun out of the church's heavens. Indeed, you have taken away all reason for the very existence of the Church of Christ. I think it was Dr. Priestley, who was a Unitarian, and who had a brother, who was a sound Calvinistic divine, and who came and visited him, and he agreed to let him preach for him one Sabbath morning on condition that he promised not to preach on any controversial subject. The good man gave the promise, but rather repented afterwards that he had done so; yet he managed to redeem his promise and also to clear his conscience, for he preached on the next Sabbath morning from this text: "Without controversy great is the mystery of godliness: God was manifest in the flesh;" from which he proved that the Godhead of Christ is a truth about which no controversy could be allowed. We put the doctrine of his substitutionary sacrifice in the same category; there is not true Christianity without it. You have given us merely the shell and the husk if you take away this great central truth of the gospel—God's justice vindicated by the death of his dear Son, and, on that ground, free pardon published by the grace of God to the very chief of sinners who believe in him. This doctrine, which some despise and decri, is the very essence of the gospel of Christ. We have no question with regard to the truth of it, neither do we speak with bated breath concerning it; for our Lord Jesus instituted this supper in order to keep this truth before men's minds, because it is

the point above all others that is vital to the gospel.

Another reason is, because so many combat this doctrine. It has been the Hougomont of the great Waterloo which has been fought against Christ. All his adversaries rally against this truth. When any man becomes unsound upon other points, if you probe deeply enough, you will find that he has become unsound upon the doctrine of the atonement. The substitutionary sacrifice of Christ is the one thing which his enemies are aiming to overthrow. They cannot endure it; they profess to be greatly offended by our frequent use of the word blood; yet that word is one of the most conspicuous in both the Old and New Testaments, so still will we say, "Without shedding of blood is no remission," and "the blood of Jesus Christ his Son cleanseth us from all sin." This communion table sets forth the broken body and shed blood of Jesus Christ, our Lord and Saviour, and so brings his atoning sacrifice before men's minds; and thus his church, so often as she observes this ordinance, shows Christ's death in the teeth of all opposers, and this she means still to do "till he come."

No doubt the Lord also instituted a symbol for the maintenance and propagation of this truth, because it is a most blessed one to sinners. 'Poor souls, there is no comfort for you till you know that Christ died in your stead. Your conscience, if it be really aroused, will never be pacified with ceremonies; nor will it be contented with moral precepts which you cannot carry out; nor will it be lulled to slumber with the idea of your own religiousness ever saving you. Your awakened conscience makes you ask, "How can God be just and yet pardon me?" And it is the martyred body of your Lord that answers that question:

"Till God in human flesh I see,
My thoughts no comfort find;
The holy, just and sacred Three
Are terrors to my mind."

But when you come to see Christ on the cross dying instead of you, then will comfort come into your mind, O distracted seeker; but not till then. Therefore is it that God bids his ministers preach Jesus Christ and him crucified, and therefore is it that, as often as we come to this table, we show his death, because sinners need that beyond everything else.

And, beloved, there is another reason, I think, why this truth was selected to be set forth in this memorial supper, namely, that it might certify the truth to your own soul. What arrow will ever pierce the heart of sin unless it be dipped in the blood of Jesus? But when I see sin punished on Christ, I see the evil of it. When I see Christ dying for my sin, I see the great motive for my dying to my sin. When I behold his griefs and pangs on my behalf, I see a reason why I should make abundant sacrifices in order that I may glorify him. Beloved, the death of Christ is the great sin-killer; and he who truly knows it, and understands it, will feel its sanctifying power. At the same time this truth greatly glorifies God. When do you ever praise God so well as when you, a poor guilty sinner, stand at the foot of the cross, and see that there Christ died for you? The sweetest songs in all the world are those that are sung

around the cross by sinners saved by sovereign grace; and each one sings unto the Lord, "Wash me in the fountain, and make me whiter than snow; then shall every part of my being praise thee, and my whole nature shall break forth in ecstatic joy magnifying and blessing the name of the Lord who is able to put away such offences as mine through the precious blood of his dear Son." You will thus be enabled to glorify God when you come to this table, and meditate on the great atoning sacrifice by which your sin is ever put away.

I feel that I can say, without boasting, that my ministry and this ordinance agree well together. I have long preached to you Jesus Christ and him crucified, I have fully preached to you his vicarious sacrifice; and when you come to this table, you can realize that the truth which I have preached to you links on to this ordinance. But how anyone can piece together a dry philosophy and this service, I do not know; having left out the grand fundamental doctrine of atonement, how they can make anything but a farce of the communion, I cannot even guess. I should think they might as well abolish it from their services, and let the symbol go when the substance has already gone. But it cannot be so with us, for we feel that God would have his people think of Jesus always; he would have them speak of Jesus often; he would have them bear witness to the death of Jesus continually; and, therefore, he makes this communion to be the sweetest of ordinances to point us, with unerring finger, to Christ on the cross.

Now will you please to notice the perpetuity of this ordinance, and the reason for that perpetuity? "Ye do shew the Lord's death till he come." When he comes we shall not need these symbols, for we shall have the Master himself with us, but "till he come" we are to observe this ordinance.

What do I learn by this? Why, dear friends, that his death will be efficacious "till he come." You are not called to show to the world something that is worn out; you do not come to this table to set forth to the people who will look on something whose force is spent. Oh, no! You can still sing—

"Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransom'd Church of God
Be saved to sin no more."

And every time any of you, who are unconverted, but are seeking the Lord, see this table spread, you should say to yourselves, "Those people believe that there is still efficacy in Christ's blood, or else they would not keep up the observance of that supper." Yes, we do believe just that, and we believe that Jesus is able to save you now if you come to him—able at once to speak peace and pardon to your heart if you do but trust him.

Another thing I learn from our text is that, as this supper is to be celebrated "till he come," it shows that there will always be a church of Christ to celebrate it. There always has been a church of Christ since he founded it. In the darkest Popish days, Christ always had his little church to observe this ordinance. In the catacombs at Rome, in the moun-

tains of Bohemia, in the Vaudois valleys, in the wild glens of Scotland, and in almost every land, in the simple breaking of bread and the pouring out of wine believers still remembered Christ's death, even though they met together at the peril of their lives; and right on down to these brighter days, in which we can meet two or three at a time, or hundreds or thousands at once, to break bread and to drink wine in remembrance of our dying Lord, there has always been a church of Christ, and there will always be a church of Christ, so do not despair however dark the days may yet be. Neither Rome nor hell itself can put out the candle which has been lit by the Lord, and there will be a church of Christ "till he come."

It is true that there will always be people to oppose this doctrine, and one reason why you are to continue to observe this ordinance is because there will always be some people who will deny Christ's substitutionary death. Dear friends and fellow-helpers in the Lord, it seems such a sweet thing to me to think that all the communicants at this ordinance to-night will be helping to preach a sermon upon our text. I alone must do the talking, but you, who will presently gather around the communion table, will unite in this act, by which we shall all say, "Christ died on Calvary's cross, Christ died for us;" and all the other truths that I have been mentioning to you. By the very eating of the bread, and the drinking of the wine, you will proclaim again that there are some who believe in the bleeding Saviour—some who still believe in him as dying in their room, and place and stand. Let others deny it if they will, you will maintain that testimony.

Beloved, this ordinance is to be perpetual, because Christian hearts will always need it. There were some people, a little while ago, who were getting so wonderfully perfect (in their own estimation) that I thought, at the time, they would soon give up the observance of ordinances. I read of one of them, who said that he did not pray any longer, for his mind was so perfectly sanctified and conformed to the will of God that he did not need to ask anything of God! Poor fool! That was all I could say of a person in such a state of heart as that. When any man gets beyond the need of prayer, he has urgent need to begin his Christian life again; and it is the same with those who have got beyond the need of ordinances. Christ knew that we should never, in this life, be able to do without outward ordinances; he knew that his people would be forgetful, even of himself, so he gave us this double "forget-me-not"—this sweet memorial of his death, that as oft as we observe it, we may observe it in remembrance of him.

Moreover, the world itself will always need this ordinance. There will never come a day when the world will not need to have the crucified Christ set before it; there will never be an hour in which there will not be breaking hearts that need consolation, wandering souls that need reclaiming and others who are seeking self-salvation, who will need to be taught that salvation lies in another, and is to be found only in the bleeding Lamb of Calvary. May God help us to maintain this testimony for the world's sake "till he come."

I have done when I have made one other remark, which is this; if what I have said about this ordinance is true, then let us attend to it. If in this way we set forth Christ's death—if our coming to the table of communion calls attention to that great fact—if we unite, in this act of fellowship, in testimony to the death of Christ, let us attend to it.

What shall I say to some of you who, I trust, have Christ as your Master, but who have never yet observed this command of his? Let me ask you whether he has ever given you exemption from the observance of this ordinance, and let me also ask you whether, as he thought it wise to ordain this ordinance, you ought not to think it wise to observe it. Did he institute it in order that you might neglect it? Has he instituted any ordinance which it is right for his people to neglect? Do you know how much you have already lost through your disobedience to your Lord's command? You tell me that it will not save you. I know that; and you know as well as I do that you should not come to the communion if you thought it would save you, for none are invited to come but those who are already saved. But I should like you to look at this matter in the way in which a poor young man spoke of the other ordinance instituted by the Lord Jesus Christ. He had not all his wits, but the grace of God had been at work within him, and as he lay dying, his chief regret was that he had not been baptized. His sister said to him, "Well, but you know Isaac, that baptism will not save you." He answered, "I know that very well, for I am already saved; but," he added, "I expect to meet the Lord Jesus Christ very soon, and I should not like him to say to me, 'Why did you not do that little thing to please me?'" There is much force in that remark. The smaller the thing is, the greater reason is there why we should attend to it directly, lest we should be supposed to say, "I would not do even that little thing to please Christ." If coming to the communion table would save you, of course you would come out of sheer selfishness; but if your religion is nothing but selfishness, may the Lord have mercy upon you, and give you a far better one! It is the privilege of those who are saved to show their obedience to Christ, and their love to him by coming to his table. Do you think that you can look him in the face, and say, "My Lord, thou hast instituted this ordinance to be observed in remembrance of thee, but I have never observed it?" May he not look upon you, and say, "It is but a small thing, and it is for your soul's good, can you not do that for me?" You ought to question whether you are in a right state of heart if you can be negligent of this command of your Lord.

But I must also speak to those who do observe the ordinance in a fashion, but who do not enter into the true spirit of it. Those who come rightly to the table show Christ's death "till he come;" but I am afraid that there are, at all communion services, some who do not think aright concerning Christ's death. I always feel very sad, when I am presiding at this ordinance, if I find my thoughts wandering away from the last dread scene upon the cross. I would rather not be at the table of my Lord than be here thinking of something else beside his sufferings and death. What

can be the use of the outward ordinance if inward and spiritual grace be lacking? Beg the Lord to tether all your thoughts to the cross. Make this your prayer, "Bind the sacrifice with cords, even with cords to the horns of the altar," and let that altar be the broken body of your Lord upon the tree. Of him let me think, and in him let me rest, all through the communion service, and let me see to it that I do reverently, humbly, heartily show his death "till he come."

Come then, beloved, unworthy as you are, come to the table. Come trembling because of your sin, but rejoicing in his sacrifice, and grateful for his great love. Come and trust him over again; come and give yourselves up to him once more; come and renew your vows of affection and devotion. Come and put your finger into the print of the nails, and thrust your hand into his pierced side. Nay, more than that, say what the spouse does as she begins the song of songs, "Let him kiss me with the kisses of his mouth; for thy love is better than wine." Seek to get near to him, to come into close contact with him; and when you do so, hold him fast, and do not let him go, but call together your friends and Christian brethren, and say to them, "Here is the Master; come with me, and let us together have sweet fellowship with him." If, to-night, at the communion table, I might thus lay hold of the great Angel of the Covenant, I think I should feel inclined to hold him till the break of day, as Jacob did at Jabbok; and if he should make my sinews shrink, yet would I bless his name for condescending to tarry and wrestle with me. If you can get into contact with him, make this your resolve, that you will hold fast, and will say to him, "I will not let thee go, except thou bless me."

HIGH-PRICED CHURCH MUSIC.

Music is of great service to and in the church, but in many places it is usurping the first place and constitutes the chief source of attraction. Fancy prices are paid to accomplished soloists as advertising enticements to the outside public, or for the special delectation of a select congregation. They are employed not so much to stir worshipful emotion, as to yield entertainment. Some of them have been known to command as high a salary as \$5,000. This is no doubt exceptional, but in many cases the music of the fashionable and wealthy city church is an expensive luxury, but we suppose it proves a profitable investment, or it would not be indulged in.

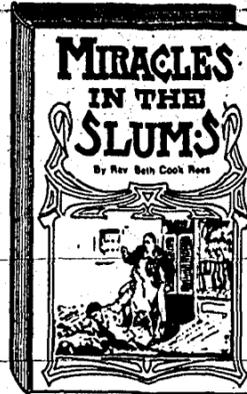
Wealth can, of course, do as it pleases in providing itself with the world's best singers without regard to Christian taste and opinion; nevertheless, the question will arise, Is it right and becoming to employ professional stars in sacred service, to set them up as rivals of the pulpit, to spend upon them so much money that might be, and should be, more usefully and happily employed in God's service and to the extension of his kingdom?

It is to be regretted that there is a growing tendency to convert churches into concert rooms, and choirs into operatic choruses. It awakens a feeling of sadness when the specially drawing soloist is set before a congregation to sing to them, nominally for their spiritual quickening and to the glory

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FORTY ILLUSTRATIONS FORTY-NINE CHAPTERS

Some of the chapter headings are:

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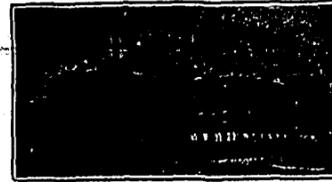
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of God, yet really to please and gratify an aesthetic taste, while ministers, who are duly qualified and duly tested and accredited, go unemployed, or work on half-pay, or live in pressing need. Many a talented and consecrated servant of God would be glad to labor all year in some church at a third of the rate which many a musical expert receives for warbling in public once a week.

We may add that the effect upon the listeners of this operatic and high-priced music is not salutary. The attention is directed to it, not as a means of soul-lifting toward God, but as an artistic performance. The conversation generally upon leaving the sanctuary is not, how edifying and helpful was the truth presented, or how spiritual and elevating was the service, but how finely Miss So and So sang, or possibly some hypercritical has his exception to take to the character and extent of the rendering. —Presbyterian.

There are some men whose minds are wholly skeptical of Christian truth, who yet allow themselves a sort of religion on the weaker side. They let their emotions be religious, while they keep their minds in the hard, clear air of disbelief; the heart may worship, while the brain denies. I will not stop to ask the meaning of this last strange condition, interesting as the study might be made. I only want you all to feel how thoroughly Christianity is bound to reject indignantly this whole treatment of itself.

LEE E. CRALLE

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"GENERAL" FOR 25 CENTS

The Nashville, Chattanooga & St. Louis Railway is distributing a very beautiful lithograph, 18x25 inches, of the famous engine "General" which is now on exhibition in the Union Depot, Chattanooga, Tenn. The picture is ready for framing and will be mailed to any address for twenty-five cents. The "General" was captured by the Andrews' Raiders at Big Shanty (now Kennesaw), Georgia, on the Western & Atlantic Railroad, April 12th, 1862, and was recaptured by Conductor W. A. Fuller, Anthony Murphy and others, near Ringgold, Ga., after an exciting chase of about ninety miles. It was one of the most thrilling exploits of the Civil War. The object of the raid was to burn the bridges on the Western & Atlantic Railroad and cut off the Confederate Army from its base of supplies. A booklet, "The Story of the General," sent free upon application.

W. L. DANLEY, G. P. A.
 Nashville, Chattanooga & St. Louis R'y
 Nashville, Tennessee

Editorial

RUPYARD KIPLING, the poet, in his American Notes, tells of a visit to a public resort in Buffalo, N. Y., with a friend. He says: "The other sight of the evening was a horror. The little tragedy played itself out at a neighboring table where two very young men and two very young women were sitting. It did not strike me till far in the evening that the pimply young reprobates were making the girls drunk. They gave them red wine then white, and the voices rose slightly with the maidens' check flushes. I watched, wishing to stay, and the youths drank till their speech thickened and their eyeballs grew watery. It was sickening to see because I knew what was going to happen. My friend eyed the group and said:

"Maybe they're children of respectable people. I hardly think, though, they'd be allowed out without any better escort than these boys. And yet the place is a place where every one comes, as you see. They may be Little Immoralities — in which case they would not be so hopelessly overcome with two glasses of wine. They may be—

"Whatever they were they got indubitably drunk—there in that lovely hall, surrounded by the best of Buffalo society. One could do nothing except invoke the judgment of Heaven on the two boys, themselves half sick with liquor. At the close of the performance the quieter maiden laughed vacantly and protested she couldn't keep her feet. The four linked arms, and staggering, flickered out into the street—drunk, gentlemen and ladies, as Davy's swine, drunk as lords! They disappeared down a side avenue, but I could hear their laughter long after they were out of sight.

"And they were all four children of sixteen and seventeen. Then, recanting previous opinions, I became a prohibitionist. Better it is that man should go without his beer in public places, and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furtively at back-doors; than to bring temptation to the lips of young fools such as the four I had seen. I understand now why the preachers rage against drink. I have said: 'There is no harm in it, taken moderately;' and yet my own demand for beer helped directly to send those two girls reeling down the dark street to—God alone knows where."

We welcome Mr. Kipling to the ranks of the Prohibitionists. How many of our youth are ruined in all our cities every year by drink, only eternity can tell. But with such facts glaring us in the face, can we make peace with the saloon? Never! a thousand times, never!

Not long ago the writer went on a train to Cloverport to attend a district association. At Stephensport a squad of young men got on board going to Hawesville where a barbecue had been widely advertised to take place. These young men were bright young fellows, full of life. That afternoon the writer got on the train that had come through Hawesville, and these same young men were

on board returning home. Now they were drunk and noisy. They quarrelled with the conductor, with the porter and with a passenger. They were in the car immediately in front of the one in which the writer sat, and the doors were open. Presently the loud conversation was interrupted by several pistol shots. One of these young men got off wounded at Stephensport—while another lay struggling and dying in the aisle of the car—shot in the head. Presently he died, and they took off the body at Irvington, where the porter and others supposed to have had a hand in the shooting were arrested. It was a ghastly, horrible incident. Stephensport is a dry town, while Hawesville is wet, and there the young men got liquor. Never was the writer more profoundly impressed with the absolute necessity for suppressing the saloon, than when he gazed on this ghastly horrible work the saloon had wrought. We were told that the young men belonged to good families, who were that night plunged in grief. *The saloon must go.*

From an editorial on the recent World's Congress in London in *The Standard* (Chicago), we clip the following lovely paragraph, because it assails us:

"No one believes, surely not *The Standard*, that the Baptist World Congress was faultless. But we believe it was a great, hopeful, helpful, influential, and inspiring convocation. There is much difference between suggesting improvements and misrepresentation. The only real attack upon the London meeting we have seen is that of the

WESTERN RECORDER. As the versatile editor of that paper was in Alaska during the Congress his criticisms ought not, perhaps, to 'cut much ice.' The 'autocratic powers of the chairman,' to which he objects, were not observed by the delegates. The president had the good sense, however, in 'free-for-all' parts of the sessions to take steps to prevent cranks from using the time belonging to others. There is no truth in the assertion that 'the Congress, as a body, had no voice whatever in regard to who should be chosen its officers.' The chairman appointed a nominating committee consisting of ten delegates representing the United States (three members), England (two members), Germany, Russia, Australia and Sweden. This committee gave hours of careful consideration to the selection of the officers nominated, reported to the Congress the names of suitable men, which were voted upon in an open meeting without a single dissenting voice. The unfortunate reference in the WESTERN RECORDER to the moribund 'down-grade' controversy simply brings to the surface again an unhappy incident in English denominational history which the good feeling created by the Congress is putting into oblivion. These, and similar, unfair criticisms, do not count."

On this we have a few remarks to make.

1st. The WESTERN RECORDER made no "real attack upon the London meeting." We gathered all the facts we could in regard to it and noted the different points, some favorable and some unfavorable, giving our authority in each case. We challenge the *Standard*, or any one else, to show that we have been guilty of any "misrepresentation" or have made any "unfair criticisms."

2nd. As to the "autocratic powers of the chairman," the published rule was that if any one wished to speak he must send his name to the chairman with a statement of his attainments and qualifications to speak, and he could then speak only after the chairman had passed favorably on his application. We again call for the publication of those cards, sent up to the chairman, containing the brethren's estimates of themselves. They would indeed make "mighty interesting reading."

3. The *Standard* affirms: "There is no truth in the assertion that 'the congress, as a body, had no voice whatever in regard to who should be its officers.'" Long before the Congress met it was announced in the papers that Dr. Maclaren would be President and Dr. Whitley Secretary. It was even announced who would preside at different meetings. Will the *Standard* kindly tell us how the Congress, "as a body," had any voice as to who should be its officers? That the Congress took a vote as to who should be the officers of the newly formed World's Alliance, is an entirely different affair.

4th. The "down grade" matter was in abundant evidence at the London meeting. The Spurgeons, and the strict Baptists generally, held aloof. True, Thomas Spurgeon did consent that Dr. Strong's sermon should be preached in the Tabernacle, and once he was prevailed upon to be present at the Congress, but he said nothing and took no part in the proceedings, beside being conspicuously absent when his father's statue was unveiled. Then the statement was published that those Baptists

most prominent in the Congress were largely those who hold to the Unitarian view of the atonement. Speaking of this, the *Journal and Messenger* says: "American Baptists always during his life professed to be the admiring friends of C. H. Spurgeon; but now they were willing to ignore his memory and seek affiliation with those with whom he could not affiliate while living. And now, when they have got home and turn about to look over the work of the Congress, they are remembering with no little shame, the slight they have done the memory of the noblest champion of evangelical faith who has lived within a century."

5th. We are complimented that the WESTERN RECORDER occupies so large a space in the *Standard's* eyes that it can only see us and not see the *Journal and Messenger*, the *Christian Index*, the *Religious Herald* and other papers in which criticisms of the Congress have appeared.

If the brethren, who attended the Congress, will keep on hurrahing loud enough and long enough, we have no doubt they will succeed in making some who were not there believe that it was really a great meeting. And we have not the slightest objection to their doing so. We would respectfully suggest to them, however, that in their hurrahing they guard against being suspected of indulging in "Baptist brag." This suspicion, in view of their past attitude on the subject of "Baptist brag," might prove embarrassing. Only think: if after a brother who attended this Congress had been particularly eloquent in glorifying this Baptist meeting and telling how the Baptists by this means were awakened to their great "world mission," &c., &c.,—only think, if after this some

one should point to the brother and say "he is a Baptist and a half." Would not that be dreadful? The man who indulges in "Baptist brag" is open to the awful suspicion of being a "Baptist-and-a-half."

The *Christian Standard* comes out boldly and takes the position that church-membership is essential to salvation. This is exactly the position of the Roman Catholics, and it is a distinct feature and an essential part of Romanism.

The *Standard* says: "Baptism is a part of obedience, and it takes the penitent believer into Christ, into the body of Christ, into the church of Christ, and there is no such thing as getting into Christ, or the body of Christ, without getting into his church. To be in the body of Christ is to be in his church, and to be in his church is to be in his body; and to be out of his body is to be out of his church, and to be out of his church is to be out of his body."

There it is! Baptism "takes the penitent believer into Christ, into the body of Christ, into the church of Christ." Since church-membership is essential to salvation, in the view of the *Standard*, and baptism is essential to church-membership, then baptism must be essential to salvation, and no unbaptized person can be saved.

Had this language appeared in the *Christian Companion* we would not have been surprised but we confess to surprise at finding it in the *Standard*.

The correct view is that salvation is essential to baptism and to church-membership. The baptism of an unsaved person is null and void, and the church-membership of an unsaved person is a sham and a farce.

Dr. EMIL REICH has been having a controversy with Dr. Cheyne (a radical "higher critic") in the *Contemporary Review* on the subject of the "higher criticism," and we think it will be generally admitted that Dr. Reich got the best of the argument. He has become thoroughly aroused on the subject, and in a recent lecture in Edinburgh he is quoted as saying:

"The Higher Critics—they may be Canon of so-and-so or Bishop of so-and-so—say that this Bible is a forgery. This is what it comes to, and there is no mincing the matter. I am a Hungarian; I can also turn the words and twist them just as I like, and appear very rhetorical and say: 'Oh! the faith is not touched! The great teachings of the Bible are not touched by Higher Criticism! They are! There is no use to call a thing other than by its name. To say that the Higher Criticism leaves the great issues of faith out of the question is a lie!—a lie for which in ordinary society a man is kicked out of a drawing-room—a lie that renders a man impossible among civilized gentlemen and ladies.'"

This is plain talk, but these gentlemen will go on talking about their "larger views," their high estimate of the "religious value" of the Bible, and the rest of their rant, all the same.

The *Kentucky Issue* is the new paper of the Kentucky Anti-Saloon League. It is edited by L. C. Keller and H. E. Cleaton and published in this city at \$1 a year. We hope it will do much good.

Editorial Varities

Not long ago Mr. J. C. Bush, of Mobile, Ala., subscribed \$5,000 to our Foreign Mission Board, and now he makes it \$10,000, and desires it to be used for a theological seminary in China. That is the way to do. Our men of wealth do not measure up to their obligation when they simply make an annual subscription to missions. They should make special gifts of large sums to definite objects. We honor Mr. Bush and commend his example to others. There are plenty of particular objects in all our mission fields. There are, for example, houses to be erected by our Home Board on the frontier, in Cuba and in Panama. Our State Board needs good gifts to its church building fund and to support evangelists. Let such gifts be multiplied.

For some time there was a remarkable demand at the Public Library in Boston for *Pilgrim's Progress*. Those who wanted the book were children. The demand was beyond anything ever known, and far beyond the ability of the Library to meet. Hence there was an official inquiry instituted to learn the cause. The teacher in history in a prominent public school had reached the period of American history when the Pilgrim Fathers came over, and had told the pupils to read *Pilgrim's Progress* as a part of the history of the Pilgrim Fathers. This, in Boston. Yes, in Boston! Think of it. Our authority for this item is *The Bookman*.

There is good authority for saying that wearing powdered sulphur in one's shoes is a protection against both yellow fever and cholera. The Hon. Casey Young, of Memphis, says that in that way he and others escaped when the yellow fever was so bad in Memphis. The agents of the Howard Benevolent Society have escaped in the same way. Mr. Geo. T. Angell speaks of this, and says that a German medical authority pronounces wearing sulphur in the shoes a sure preventive of cholera. There was an old custom in New England for mothers to give their children every spring repeated doses of sulphur and syrup.

In 1886, in Montgomery, Ala., the National Baptist Convention was organized. Hence this year they will celebrate their "Silver Jubilee." The meeting will be held in Chicago, October 25th to November 3d. They are trying to raise a special fund of \$50,000 by the time of this meeting. The foreign field of the Convention is Africa, where they are doing a good work in developing the missionary spirit among the Negroes of this country. We wish them abundant success. Contributions may be sent to the Rev. L. G. Jordan, D.D., 726 W. Walnut St., Louisville, Ky.

Dr. J. M. Frost paid us a pleasant visit last week. He told us about his forthcoming book—"The Moral Dignity of Baptism." We await its appearance with much interest. He favors the Sunday School Board's engaging vigorously in the work of propaganda, and he made several practical suggestions which struck us as sensible and timely. Dr. Frost is in fine health and spirits.

Dr. Washington Gladden introduced his anti-tainted-money resolution at the recent meeting of the Congregational Board of Commissioners for Foreign Missions. After a speech from Dr. Gladden, advocating his resolution, it was by a vote of 46 to 10, referred to the Business Committee. They did not wish to commit themselves either way.

Our beloved brother, J. R. Farish, suggests that the name of this paper be changed to "United States Recorder." Hearing this a Louisville brother suggests "World Recorder." This has two advantages—1st We do record events from all over the world, and 2nd This change would involve no change of initials—W. R.

The Mayor of Louisville is President of the Jockey Club. Two members of the Kentucky Legislature from Louisville are saloon-keepers. May the good Lord have mercy on Louisville.

The new session of the Southern Baptist Theological Seminary opens next Monday at 10 a. m. The opening lecture this year will be delivered by Dr. J. R. Samps.

Whenever a woman worries, it mars her beauty. If you wish your wife to be beautiful be careful never to worry her.

Politics has been properly defined as the science of being polite. That is often just the size of it.

AMONG THE Churches.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: Mercy; Deceitful hearts. Three by letter. Deacon W. D. Major has been identified with Sunday School work over 35 years, and he has been absent in all less than ten times.

Broadway—Pastor Jones: Living unto the Lord; Popular ideals and public life. One by letter, one for baptism. General meeting of Sunday School workers on Tuesday night of next week.

Chestnut St.—Pastor Weaver: Great gain; God departed from us. One for baptism. Bro. I. C. Underwood made assistant pastor.

East.—Bro. Eager preached.

McFerran Memorial.—Pastor Hamilton: Work in Rome; Receiving the Holy Ghost. One for baptism and baptized.

Twenty-second and Walnut—Bro. W. J. McGlothlin: Renewing our strength; Modern slavery. One for baptism.

Clifton—Pastor Foster: Consecration; Salvation.

Franklin St.—Bro. J. P. Jenkins: First missionaries; A wise choice. One for baptism, two baptized. Bro. Jenkins leaves this week for his evangelistic work in Missouri.

Highland.—Pastor Dawes: Sunday School rally; Experiences on the ocean. One by relation, two baptized.

Immanuel—Pastor Watts: Confessing Christ; In Christ. Two baptized.

Parkland—Pastor Taylor: Giving the Holy Spirit; Honoring the Spirit.

Southgate St.—Bro. Bayles: None other name; For Jesus' sake. Four baptized.

Third Ave.—Pastor Ransom: Christ's claim to devotion; Coming of God's children. Building fund being raised.

Twenty-sixth and Market—Pastor Reed: Turning to God; Three steps in salvation. One by letter. Bro. Barnard began preaching Monday night.

East Mead.—Pastor Greathouse: Advertising; Miracles of Christ. One by letter, one by relation.

Highland Park—Pastor McDaniel: Christian light; Excuses. Preaching nightly by Bro. Gillon. Two by letter, one for baptism.

Oakdale—Pastor Mohler: God's revelations; Sin. One by letter.

Ormsby Ave.—Pastor Gillon: Christ's second coming; Obedience.

Thirty-sixth and Grand.—Bro. A. F. Wallis: Temptation. One profession.

Culbertson Ave. (New Albany)—Pastor Clutton: Herald and safeguards of a growing church.

Bro. J. M. Weaver presented an interesting paper on the New Testament teaching on faith healing and anointing. Bren. Eaton, Foster, Bruce, McGlothlin, Bruner, McDaniel, Dawes, Mohler, Hamilton, Taylor, Jones speaking. It was a lively discussion, with some variations of view.

THE STATE.

Pastor G. D. Spillman has just closed a good meeting with Pastor W. H. Hill at Beechland church, Pleasure Ridge, in which there were 25 additions to the church, with some 20 conversions.

Pastor J. M. McFarland writes from Monticello: "The Wayne County Association will meet in Monticello October 5 instead of Oct. 4, as stated in your paper. Please correct."

Bro. C. E. Hutcherson, of Central City, has accepted the call to the pastorate of the Guthrie church, and will begin work about the first of October.

Pastor W. L. Shearer writes: "I just closed a very helpful meeting at Glenoco. Bro. T. C. Ecton did the preaching. He is one of our strongest young men in the ministry. Our church was greatly strengthened by his uncompromising preaching. Eight accessions to the church, 6 by letter, 2 by baptism. May

God greatly bless your paper."

Bro. J. A. Taylor aided Pastor Taylor at North Benson in a meeting with 19 additions, 17 of them by experience and baptism.

Pastor Pettie in Mayfield is being aided in a great meeting by Bro. Geo. C. Cates. Among the converts is a prominent lawyer who was a skeptic.

Pastor W. T. Short writes: "On the 17th day of August we closed a ten days' meeting with our Pleasant Hill church, in Marion county. In this meeting the pastor was ably assisted by Eld. B. F. Adkins, of Co. who did the preaching to the delight of us all. As a result of this meeting ten were added to the fellowship of the church by experience and baptism, one stands for baptism and four by letter, making 15 additions in all. Several heads of families were among the converts, and it is the earnest wish of the pastor that these new recruits will be of great strength to the church and cause in general. We also closed a series of meetings with our Good Hope church that were greatly enjoyed by all who attended. In this meeting we had the assistance of young Bro. Alfred Lawrence Crawley, of Georgetown. This meeting lasted eleven days and resulted in 12 additions by baptism. Bro. Crawley was highly appreciated for his earnest devotedness. We have not yet held our meetings with our Union Band and Palestine churches. To-morrow we start to attend the 13th session of East Lynn Association. Pray for us."

Bro. J. R. Holsclaw writes: "Pastor C. W. Knight has just closed a two weeks' meeting at Little Flock church, which resulted in 28 additions to the membership. Bro. Hunter, of the Seminary, did most of the preaching, to the delight and edification of all who heard him. Our church was gloriously revived and raised to a higher plane. Pastor Knight has greatly endeared himself to the people here by his tireless efforts in behalf of the unsaved, and God is blessing his labor with success. The church has almost doubled its membership during the few months of his pastorate and gained strength in every department of work. We thank God and take courage."

CANCER ON THE INCREASE.

On examination of the reports of the various State Boards of Health, it is found that death from Cancer has reached alarming proportions, equalling or even surpassing mortality from consumption, of which it is said one in every seven die. Many eminent men have studied the question to determine the exact cause and to perfect a treatment for the disease. Thus far only one man has been successful. After many years of careful study, Dr. D. M. Bye, of Indianapolis, Indiana, has perfected a combination of oils which act specifically on diseased tissue, leaving the sound unharmed. He will gladly send a book on the subject, free to those interested. Address him at 454 N. Illinois St., Indianapolis, Ind.

OTHER STATES.

Our good friend, Bro. H. C. Risner, is taking hold well at Tyler, Texas, and not only there but in the state generally. Recently he delivered his lecture "Shooting an Owl," at Grand Saline, and the papers speak of it in the highest terms.

Bro. H. Boyce Taylor is to aid Pastor Turnley in a meeting in Arcadia, Fla., early in December. Arcadia is a fine place. Pastor Turnley is a noble worker and Bro. Boyce Taylor is a great preacher. We hope to hear of a glorious meeting.

Bro. Henry Barnhart writes from Wildwood, Oregon: "I am holding revival meetings here at present. Twelve have professed faith in Jesus, 3 have been baptized and seven await baptism. The entire community is stirred. I am in the midst of a Pedobaptist and Universalist neighborhood and need all the help I can get. There are several young men and women in Presbyterian families and some from Methodist families converted and some have followed Christ in baptism, and the others are ready and will be baptized next Lord's day. Strong men mentally and morally are yielding to the influence of the gospel."

Pastor J. L. Barrett writes from Claude, Texas: "Having accepted the call from this church, I am now in Texas. Please change the address of my paper from Le Compe, La., to Claude, Texas, and address any and all communications to me here, Box 73. Hope to see you at State Convention in Dallas."

Pastor R. C. Medaris writes from Pecos, Texas: "Please send my paper to Pecos, Texas, instead of Knoxville, Tenn. I have accepted the pastorate here."

Bro. C. N. James writes from Columbia, Ala.: "We have had a splendid five days' meeting in the country. Sixteen

conversions and 21 additions to the church."

A good meeting with the church at Lebanon, Miss., resulted in 15 being added to the membership by experience and baptism and 5 by letter.

The meeting which was a great blessing to the church at Doyle Station, Tennessee, closed with 17 additions to the church and more to follow.

The church at Daysville, Tenn., has been wondrously revived, 30 baptized, 13 received by letter. Bro. R. F. Swift did the preaching.

A good meeting with the Elizabeth-town Tenn. church, Pastor J. H. Sharp doing the preaching himself, resulted in 15 additions by experience and baptism and 1 by letter.

Bro. B. H. Damon, 84 years old, aided by Bro. J. E. Black, held a glorious meeting with the Evergreen saints (Fla.) in which 6 were added to the church and the church much revived.

Pastor Frier, White Springs, Fla., has closed a good meeting at Jennings; 26 additions by experience and baptism.

The revival meeting in East End, Pensacola, Fla., resulted in 34 accessions, 16 of whom were by baptism. This is a young and growing church.

The good meeting at Mt. Tabor, S. C., closed with 12 added to the membership of the church.

HORSFORD'S ACID PHOSPHATE.

Cures Nervous Disorders. Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

LATONIA.

This is one of our successful mission stations. With the race course, the Sunday base ball and the saloons, all religious and moral influences have unremitting opposition. The Sunday School and congregation, under the efficient leadership of our missionary pastor, Rev. J. W. Beagle, outgrew the building. They have enlarged and beautified the building, doubling its capacity and more than trebling the beauty of its appearance. The improvements cost \$2,000.

A little less than a year ago Bro. Beagle took charge of the church. The Sunday School has reached more than 200 in attendance and the membership 170. Of this number 47 have been received under the present pastor. On Sunday, Sept. 24, I had the pleasure of aiding in the dedication of the new house. I preached at 11 o'clock, and the indebtedness of nearly \$1,000 was wiped out. The people had a mind to give.

Dr. J. F. Herget, of Ninth Street, Cincinnati, preached a good sermon at 2:30 p. m. The house was then formally set apart to the worship of God, the pastor leading in the prayer. Since Bro. Beagle has been pastor the old debt of \$200 has been paid, the improvements costing \$2,000 added to the house and cement pavements made. The outlook is hopeful for the work. Soon they will release the Board.

J. G. Bow, Cor. Sec.

NEW LIBERTY.

Preached last Sunday for Pastor E. F. Wright, of New Liberty. This is one of the leading churches not only in Concord Association but in the state. With less than 200 members, and the most of them heads of families comparatively poor, they give to pastor for half time, including a house to live in, about \$700, and raise about \$700 for missions. When Bro. Wright became pastor he succeeded Rev. P. E. Burroughs, who was recognized as one of the leading pastors of Kentucky, and is now pastor of First church, Temple, Texas. Bro. Wright has continued the development of the cause along all lines of benevolence, and no churches in Kentucky are doing more for missions than his churches, considering their financial ability. He preaches half of his time to Harrisburg church. The elegant new parsonage, to be the generous gift of Deacon George Garvey, is nearing completion. We enjoyed the hospitality of Bro. Garvey, and those who have shared his bounty know what that means.

DEAR RECORDER: I herewith send \$2 to renew my subscription for another year. Suppose this will be my last time as I am nearly 84 years old and very feeble. Read the paper when it was called the Banner and Pioneer. Regard it as the best paper I ever saw; cannot do without it. My hearing is almost gone, but I can see to read without spectacles.

Yours most respectfully, JNO. W. TAYLOR. Hickory Grove, Ky., Sept. 19.

DEAR RECORDER: Last week you stated in your editorial notes that the First church of Houston had presented Dr. B. F. Riley with a handsome silver chest, but that you did not know what the chest contained. It was a chest of silver goods containing 120 articles for table use. It was an expensive expression of the esteem in which Dr. Riley is held here by our church and the people of the city, for many of the leading citizens contributed to the magnificent gift. The chest was borne into the church just after the farewell sermon was preached and was presented by one of our young attorneys in a beautiful speech, to which Dr. Riley responded in a most happy way.

We are deeply bereaved by the retirement of our gifted pastor and preacher, and he had wrought so marvellously here for the cause of the church and the city that we were unwilling for him to leave without some token of our appreciation of his worth. Happy will that people be who procure his services. He is always wise and level-headed, and is a preacher of rare power. His work has not been confined to this city, but has extended all over this portion of the state. What he has done here is known but little of elsewhere, for he does not find his way in the public prints, but this city and region know his worth and appreciate it. We were anxious to keep him, but he had thought it proper to leave, and we had to yield. He can do more things well, as a business man and pastor, than any one I ever knew. During last year we raised and expended for all purposes almost \$10,000. He leaves the church in a most flourishing condition. Under his leadership it has come from a chaotic condition to be one of the best in the South. He is a superb preacher and pastor and a most excellent leader of men. As one of his deacons, I am glad to be able to say this much in his behalf.

T. C. ROWE. Houston, Texas, Sept. 20.

Met Bro. A. W. Macklin in Louisville last week. He said the WESTERN RECORDER addressed as it now is had been coming to his home for fifty years. First to his honored father, and since his death to his worthy son. In thousands of homes in Kentucky and other states the WESTERN RECORDER has been a constant visitor for years. We often meet subscribers who have been taking it for 60 years, and usually they tell us their fathers and mothers took it before them.

DEAR RECORDER: I appreciate very much the weekly visits of your valuable paper. It affords the most fertile source of material for my scrap book, the only objection being that I often find such valuable material on both sides of the page that I am sometimes at a loss to know which side to preserve. I rejoice that we have as faithful an organ as the WESTERN RECORDER to defend the truth as it is in Christ Jesus our Lord, and to contend for the "faith once delivered to the saints."

I inclose \$4.00 for credit of one year

for myself and one year's subscription for my daughter, who is out on the Western plains. Her address is Mrs. Chas. H. Sandifer, Stiles, Reagan county, Tex. I want her to read the paper, and you will please enter her name on your roll and send to her address:

Your brother, R. F. HARRELL. Ruston, La., Sept. 18.

The Baptist Hymn and Praise Book

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GRANDMAMMA'S SEARCH

Little Tommy was lost and he could not be found. And his poor old grandmother went hunting around. She opened each door and she lifted each chair.

THE THIRTEENTH ANNIVERSARY

"And when does the big meetin' at Rocky Point begin, Miss Nancy?" asked a member of the smart looking new church in the village as he stopped to get a drink from the deep, cool spring that made the old Hope place a well-known landmark in that region.

Mount Airy an' the gran' times you used to have afore the fine old place burned down, an' the war sweep away all your property. Well, sich is life! Good day, Miss Nancy.

The shadows of the evening were softening the bold outlines of the mountain peaks that towered above the site where Mount Airy used to stand, the beautiful old home of their childhood days.

"I've lived half as long again as you have, and do you know I have come to believe that that is about all there is of life—all its beauty, its worth, its happiness—just 'togetherness' with God and with each other; and all our suffering and sorrow come from the want of it—from the building of walls about ourselves—fences of foolish pride and suspicion of unlovely motives in those about us."

Owing to the loudness of its song, a lady in Chelsea used to hang up the canary in its cage in the trees in her garden. She noticed one day a sparrow fly to the cage, and standing on the top of it, began twittering to the canary.

TRACTS!
Heralds Lost Without the Gospel
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Practical Catechism of Faith
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The Bible on Women's Public Speaking—Katon
Practical and Scholarly—An Address—Robertson
Surgon's Catechism
Should Women Speak in Mixed Public Assemblies?—Robertson
Glad Giving—John A. Robertson
The First and Seventh Day Observance—Worrell
Ordinance Evangelical—Katon
Conversations of Protestant Writers to Baptists
Harvest in the Hands of an Angry God
What Heralds Believe and Why They Believe It—J. G. New
Faith of the Baptists—Katon
Edward Barber on Baptism
Baptists in History—Harvey
Shall We Call Them Campbellites?—A. S. Pettis
Preacher's Prayer—Surgon
Moral Dignity of Ministry—Robertson—Wayland Hoyt
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Stories for Little Ones.

THE TOAD AND THE FIELD MOUSE.

BY J. G. STEVENSON.

Once upon a time there was a field mouse. He was a young field mouse, and he lived in a hole in a bank with his mother and one brother and two sisters. One day, though his mother had told him not to go more than thirteen inches from home, he began to think that was wrong and decided he knew better than any one else. So he slid down the bank, and with a last look to see if his mother was watching, he ran across the ditch and up the other side and began to play in the field. Before long he came across a big stone. Now his mother had asked him never to climb big stones, but his mother was not there. Of course, he did not really forget she had forbidden it, but he muttered to himself, "I really must see the view," and up he went to the very top. He was just beginning to feel how clever he was when—no one knows how it happened, and he could never tell—he fell right down the other side of the stone at least seven inches, and hurt himself so badly he could not move. So there he lay, squealing because he could not cry, and thinking to himself, "This is just what mother said would happen, and I expect she'll be very cross if she isn't too frightened because I'm hurt."

He made all sorts of mournful noises, but no one noticed him until a butterfly came by, and when he saw its long dark body and its beautiful primrose wings moving through the air he called for it to stop. The butterfly, who wanted a rest, lit on a flower and said, "Well, what's the matter?" "Oh," came the answer, "I've fallen off a stone and hurt myself. Please tell my mother." "Not I," said the butterfly; "lower animals that haven't wings should not be on the top of stones. Serves you right." And away he went.

The field mouse thought he was very cruel, and for once the field mouse was right. And just as he was beginning to squeal again he heard, oh! such a quiet rustle in the grass, and there was a newt who was looking at him from out of bright oval eyes. For a minute the field mouse looked back again and saw that the newt had got on a shiny green coat with dark spots and streaks, and down his middle there ran an orange colored band. He imagined a newt dressed like that was sure to be a gentleman, and he therefore asked him if he could not carry him home. But the newt turned to and fro in the sun and said, "Not I! You'd dirty my fine clothes; and besides, I'm very brittle, and a great lump like you might break me in two." Then he rustled away again.

The field mouse felt very miserable; but all at once he forgot everything except a great toad that came near. Toads are never pretty, and this one was uglier than usual; indeed, he looked so very ugly that the poor mouse was afraid to say anything, so the toad had to speak first. "Hello," he said, "young Master Field Mouse! Quite still? I declare you must be hurt." "I am," said the field mouse, "I can't move." "Dear

me," said the toad, "how are you going to get home?" Then he did not say any more, for he understood; and, besides, he knew it is not nice to tease people who are really in trouble. So he turned around and offered him his back. But the field mouse said, "I don't think I can climb any more to-day, thank you." "Oh, come along," croaked the toad encouragingly, "try hard; I've got a broad back and there's plenty of room." And because he was spoken to so kindly, somehow he did manage to climb up, and the toad travelled all the way home with him. Can you not fancy how his mother greeted him?

Three days later, when he was better, she was calling him to his lessons and he said, "Mother, I learnt two lessons the other day." "Well, what did you learn?" she asked. "I learnt never to disobey my mother." "Well," she said, "all children ought to know that." "Yes, mother," he said, "and I learnt something else from the toad." "And what was that?" "Well, mother, the nice looking butterfly wouldn't help, and the newt was afraid of dirtying his best clothes, but the toad, who wasn't pretty at all, carried me home. I think he must be very nice inside. And I think it's better like that than the other way." "Quite right," said the mother mouse; "why even human boys and girls sometimes think that if they have nice faces and pretty clothes it does not matter how they behave. It is nice to look nice, but it is much better to be nice inside." "Dear me," broke in the little mouse, "I must not forget that; but, mother, I'm not really handsome, you know." "You'll do," came the reply, "for if you are not pretty you can make what you do beautiful. Kind hearts are better than pretty faces, and to be sympathetic and to help others who are miserable is better than wearing fine clothes. Now, off you go to your lesson in nest-building." And the little field mouse obeyed his mother at once.—Christian World.

When Esther Cleveland was a little girl her father once telephoned to the White House from Chicago and asked Mrs. Cleveland to bring the child to the 'phone. Lifting the little one up to the instrument Mrs. Cleveland watched her expression change from bewilderment to wonder and then to fear.

It was surely her father's voice—yet Esther looked at the telephone incredulously. After examining the tiny opening in the receiver the little girl suddenly burst into tears.

"Oh, mamma," she sobbed, "how can we ever get papa out of that little hole?"

It is told of an atheist who was dying that he appeared very uncomfortable, very unhappy and frightened. Another atheist who stood at his bedside said to him: "Don't be afraid. Hold on, man, hold on to the last."

The dying man said: "That is what I want to do, but tell me what to hold on to?"

Mrs. Highmore—Isn't war a dreadful thing?

Mrs. Gaswell—It's perfectly horrid. The papers were so full of it this morning that they only had room for five or six lines about my party last night.—Chicago Tribune.

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For use in the Church and Home

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Associate Editor
E. H. JOHNSON, D. D.

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C.P. Barnes & Co's Rings

An advertisement for C.P. Barnes & Co's Rings. It features a woman in a long dress holding a large ring. Below her is a scale of justice. The text describes the quality and variety of the rings, mentioning that they are made of gold, silver, and platinum, and are suitable for all occasions. The company is located at 244-246 West Madison St., Louisville, Ky.



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WRITE FOR CATALOGUE 48

The Globe-Wernicke Co.
CINCINNATI

A STATEMENT FROM THE LANDMARK ASSOCIATION. COMMITTEE.

With the management of the Home, after careful investigation of the facts, we find ourselves in thorough harmony, and commend with perfect sincerity the institution to the continued confidence and support of the Baptist churches of Kentucky. The discipline of the Home seems to be thorough and satisfactory. The rooms are well kept, and the children are respectful and obedient. A systematic instruction is afforded by competent teachers, among whom are Miss Scottow, of Frankfort, and Mrs. Ross, of Louisville. This is evidenced by the skill and thoroughness of the work done by the children, as upon inspection it was our pleasure to note.

Incident to the change of management, we find that some one of the subordinates, without authority from the matron, Miss Abercrombie, applied methods of discipline in what was considered an extreme case which would not be administered in our own homes, and to our own children; such as washing the mouth with soap and placing pepper on the tongue. This will not be repeated, as the matron assures us, and with this feature eliminated, we cheerfully commend the discipline of the Home to the sympathetic consideration of all our churches. Upon this point we beg to submit the following written statement of Miss Abercrombie:

"I solemnly aver that the charges brought against me of washing children's mouths, of putting pearline, pepper or other substances therein, are entirely false, libellous and malicious. I have never, during a long and successful experience as teacher, used such methods of discipline."

As to criticisms upon the matron, touching certain social and racial questions, we deem it fair to Miss Abercrombie to state that, a full and unlimited discussion was had, and her principles and tastes, as expressed to us, are in thorough accord with the convictions that prevail among the people of Kentucky and other parts of the Southland. Correspondence which is of the evidence in this investigation shows that Dr. Geo. C. Lorimer, in whose home Miss Abercrombie was for years a frequent and respected guest, gave the weight of his personal endorsement to the choice of Miss Abercrombie as matron.

The committee was assured by the board of managers that no child has ever been refused, to their knowledge, when the conditions prescribed in the charter were complied with.

If making investigation of the foregoing matters should by any chance seem gratuitous and apart from the purpose of our appointment, we beg to suggest that, in our opinion the continued usefulness of the Home required, and the letter as well as the spirit of the resolution authorizing the conference seemed to indicate, the investigation as herein set forth.

All of which is respectfully submitted.

W. H. FELIX,
R. W. TAYLOR,
J. T. O'NEAL,
B. B. BAILEY.

"THE ORIGINAL"

Borden's Eagle Brand Condensed Milk and the Civil War Veteran are old friends. The Eagle Brand is still the standard. It is sold by all first-class grocers. Avoid unknown brands.

This body held its eighth session with the church at Panola, Madison county. The introductory sermon was ably preached by Elder A. G. Coker. Elders R. L. Ambrose and J. W. Parsons were chosen moderator and clerk. The meeting was well attended, and Pastor J. W. Parsons and his committee on entertainment made ample provisions for entertainment of the messengers and visitors. Among the visiting brethren we mention C. T. Brookshire, R. L. Brandenburg and J. A. Davis. While the Association was in session during the day there was preaching at the stand outside the church. We greatly appreciate the kindness of Prof. R. C. Adams who led the music.

In addition to those whose names appear above, the following brethren greatly added to the interest of the meeting: W. J. Daugherty, Robt. T. Hale, Elders R. L. Ambrose, Lewis Sandlin, J. T. Turpin, J. W. Crow, S. P. Bryant and T. P. Edwards. There were several brethren from adjoining associations whose names the writer failed to get, but among those the writer recalls the following: O. D. Murphey, W. O. Tharp, B. F. Neal, D. W. Click, W. C. Todd, W. B. Murphey, C. B. Finney and I. O. Dozier.

The WESTERN RECORDER representative found a most hearty welcome, and the many subscribers enrolled is proof of their estimation of the "Old Reliable," that for over eighty years has been set for the defense of the faith once for all delivered to the saints.

Echoes of Dr. Bow's great address had not subsided when I arrived. Landmark Association will enter mission work as never before. Harmony and brotherly love characterized the meeting. The brethren, as their name indicates, believe in spelling the word "Baptist" with a big "B." The writer enjoyed the hospitality of Deacon D. F. Sharp and family. Bro. Sharp is one of the leading business men of Madison county. His son, Charley, has entered on his third year as a student of Georgetown College, and his daughter has entered on her second year.

DEAR RECORDER:

We held our first service as pastor of the First church the 17th, and we were more than gratified with the reception tendered us, and the audience was especially gratifying. The outlook is bright and hopeful. We find a noble band of faithful saints ready for every good word and work. May the Lord direct to his honor and glory.

Hinton is a beautiful mountain town of several thousand inhabitants, situated on a high rolling plateau at the junction of the Green Briar and the New rivers. It is a wealthy town, with good churches and a fine school. Friday evening, when our family arrived they were met at the depot and carried to the parsonage where the good sisters had spread a beautiful supper, and left many tokens of kindness in the way of provisions—enough to last us for many months. May the blessing of heaven rest upon them.

WM. McMILLAN.
Hinton, W. Va., Sept. 18.

Be so much occupied with Christlike service that sin cannot be entertained.—D. C. Garrett.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting.

OCTOBER.

- East Union, Pleasant Grove, 3.
- Pulaaski 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, 5.
- 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. NUNNELLEY,
Statistical Sec.
Georgetown, Ky.

DEAR RECORDER:

On Friday night, September 18, we closed a most precious meeting with the Little Mount church, resulting in a great revival in the church and the addition of 23 members; 21 by baptism, 2 by letter.

The church has taken steps to have half time preaching after the present year. Bro. G. W. Argabrite, our State Evangelist, was with us 13 days, and greatly endeared himself to our people. He had large and enthusiastic audiences every night, and the day services were largely attended. Bro. Argabrite began his work with a splendid sermon on revivals, and followed with several sermons on sin, and then several on the atonement of Christ as the remedy for sin; thus laying the foundations for the able, forceful sermons that followed.

Mr. Argabrite has special fitness for the work of an evangelist. He has none of the objectionable methods so common to some. He led the song service and sung some very touching helpful solos. His magnetic presence, his great faith in God, his gospel sermons full of pathos and power, held his audience from the beginning to the close of each service.

The church gave him over \$90. for State work. State Missions and the general work of our State Board will be dearer to Little Mount people in the future than ever before. A good club was raised for the Kentucky Mission Monthly.

The baptizing on Saturday, the 16th, was witnessed by a great throng of people. "The Lord hath done great things for us, whereof we are glad."

B. J. DAVIS.

SAMPLES MAILED FREE.

Dr. Blosser, the noted catarrh specialist of Atlanta, Ga., is the discoverer of a wonderful remedy for Catarrh, Bronchitis, Asthma and Catarrhal Deafness. He has decided to send free a trial package of his remedy to any sufferer who will write him.

This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, or smoked in a pipe or cigarette. It contains no tobacco. The medicated smoke vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure.

If you want to give the remedy a free trial, write a letter at once to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga.

LIFE'S MAYBES.

BY C. LOUIS BELL.

How true it is that many of the burdens under which we bow are imaginary ones, and often we cross the bridge before we come to it. Suppose we "take the maybe" and console ourselves with the thought that to-morrow, which we dread, is just as likely to bring us a joy as a sorrow. "There's many a slip twixt the cup and the lip" we repeat with a sigh, meaning that the pleasures for which we long, are likely to fail us; but why not take the other view and think that "maybe" the grief which we anticipate will not reach us after all?

"Life has a maybe in everything," is it not so? The clouds are forbidding, the rain dreary, and it is easy to feel depressed, but why not keep a brave heart, for "maybe" the sun is hiding just behind the darkest cloud, and it will cheer us with its glorious light if we only "wait a wee." We worry over something which seems particularly hard to bear; why not remember that the "maybe" is just as likely to please us as not?

We like to lay down rules, and then expect everything in life to conform to them; and we think that things must be wrong if they do not come in our own way and at our own time. But we frequently discover our mistake when the fairest gifts we receive are like a sweet surprise, for they come at an unexpected time and in an unexpected manner.

Youth is egotistical, manhood is exacting, but when the step begins to falter, and the locks are silvered by time, the vision grows clearer and things are seen in a different light. When we stand upon the summit of the mountain, we can look back on the road which we have traveled, and how easy then to distinguish the false from the true! Some pleasures which we eagerly sought were as "apples of Sodom" when we tasted them, and some griefs from which we shrank as from a bitter draught pressed to our unwilling lips, have proved to be "blessings in disguise."

We are fond of making plans for others as well as ourselves, and it is a great shock to find that others are not always ready to carry out these pet plans of ours. But "maybes" have a deal to do with life," and others are entitled to consideration as well as ourselves. Is it not the best way to accept our thwarted plans with a good grace and smile with those whose joy means our disappointment?

"Maybe" the rough exterior which repels us is only a mask for a loving heart; "maybe" the frowning face can be turned into a smiling one if we speak a tender word; "maybe" the road which is rugged will not be long; "maybe" the trial which seems so unnecessary will teach us the very lesson which we needed the most; "maybe" God is trying to show us the best way to serve him when he closes the door through which we wish to pass and opens another in a different direction; "maybe" the roughest road will lead to the fairest goal, and the darkest night will be the prelude to the brightest dawn. Shall we not leave all in our Father's hand, trust his love and wisdom, and take "life's maybes" as he sends them?—Christian Work.

BOONE'S CREEK ASSOCIATION.

The eighty-third annual meeting of Boone's Creek Association convened with Providence church, in Carter county. This is one of the best country churches in Kentucky, and for a long time it was considered to be the oldest church in the State, but it is now conceded that Severn's Valley justly claims the right to this historic honor.

The tracks of Daniel Boone are plainly seen in this Association. Boone's Creek church is near Boone's Creek in Boone's Creek Association. It was only a short time ago that I had the privilege of sitting in a hand made chair that belonged to Daniel Boone's brother, and it is thought by his descendants that Daniel himself sat in it. This chair was handed down to Bro. T. A. Barker, Senior Deacon of Boone's Creek church.

Brethren J. N. Conkwright and W. D. Strode were re-elected Moderator and Clerk respectively. This is the 20th successive year. This Association has not gotten so much into the spirit of the age that it cuts its preaching service out of the meetings, but instead there is an adjournment in the morning and again in the afternoon, of each day, for preaching. The following brethren preached during session: Bro. R. L. Brandenburg preached the introductory sermon from Math. 4:22, 23; Subject—"Our Title to Heaven Examined." Bro. J. D. Simmons, a former pastor in Association, now of West Virginia; Bro. J. J. Taylor, of Georgetown College, on "There is no Night There;" Bro. B. B. Bailey, of Shelbyville; Rev. Thayer, newly installed pastor at Winchester; and the writer preached at three adjournments.

Secretary J. G. Bow presented the subject of Missions in a very forceful manner. He explained to the churches just what they were doing for missions, as he saw it from his books. Some of the brethren claimed that a door to the mountains was opened to them and they responded to many appeals from the mountains that were not in the minutes. No doubt of this. I have learned that some of these churches have been doing a noble work in the mountains. But all the work done by order of the church or by individual donations in the church membership should be accounted for, so that the State at large may know what has been done, and we hereby may get a just comparison with other associations and even other denominations.

There are only a few churches in this Association that are considered strong. Several of the churches made appeals for help. The usual topics were justly considered. Bro. Taylor's speech on education was a great plea for higher education, and ought to be heard by every Baptist in Kentucky, as well as the rest of the people.

Bro. Kelly presented the interest of the Anti-Saloon League and the *The Kentucky Issue*. The great object is to organize the temperance people of the State and United States, so that their power can be felt in politics, but the Anti-Saloon League is not a political organization.

The next session convenes with Boone's Creek church, at Athens. Bro. Thayer is to preach the introductory sermon and A. R. Willett alternate.

All the people went home rejoicing over the good meeting of the Association and praising pastor Ekton and the good people of Providence church for the royal entertainment received.

A. R. WILLETT. Lexington, Ky.

THE STATE EVANGELIST QUESTION.

A few weeks ago I read with much interest an article from Dr. Bow in which he makes a plea for more state evangelists for Kentucky. In the same article a suggestion from Dr. J. J. aylor, of Georgetown College, that this work might become a special work for the wealthy Baptists of the state.

Having been born and reared in Kentucky, and having been a pastor in the state for a number of years, I can safely say that there is no work so sorely needed and no work that the Baptists of Kentucky can engage in that will yield greater and more lasting results. It is a work that can and ought to be done independent of missionary contributions. What better work can a man who is endowed with the gift of money-making do than put a man on the field to preach in his stead and thereby win souls to Christ and establish churches in destitute fields? Every man who is called into God's kingdom is called to preach. The command, "Go ye," was not to the preachers alone, but to His disciples. How many men there are in the Baptist ranks of Kentucky who could easily contribute twelve hundred dollars per year for keeping an evangelist in the field. How many there are who could unite in twos or threes or fours and support an evangelist. How many clubs of twelve could be formed in the state of Kentucky, each man contributing one hundred dollars per year toward their evangelist. Brethren, pardon the Kentuckian in another state for making this suggestion. His deep interest in his native state and his position, that of state evangelist in his adopted state, has shown him the greatness of the field and its fruitfulness. Let the work be under the control of the State Mission Board, but let the money come from special contributions. Virginia's state evangelists are supported in this way, and instead of her State Mission contributions falling off because of the evangelistic work, it acts as a stimulus. Bro. Garland, Virginia's Field Secretary, believes it will not be long before Virginia will have ten evangelists on the field instead of four.

Kentucky is young, healthy, strong, vigorous and wealthy. Why should Kentucky Baptists not consecrate their talents and go beyond the old mother state in this work? Had the child (Kentucky) suffered from the ravages of war as did the mother (Virginia), there might be reason why the child should be behind. May God put it in the hearts of Kentucky Baptists to consecrate their wealth; and may He give wisdom to those who have this work in hand to formulate a plan whereby Kentucky may become evangelized and baptized.

WILLIS L. WAYTS. Washington, D. C., Sept. 19.

"Lord, I place the death of our Lord Jesus Christ between me and Thy judgment.... between Thee and all my sins; and I offer His Merits for my own, which I should have, and I have not."—Anselm.

LITERARY.

Any book here noticed can be had at publishers' price by ordering from the Baptist Book Concern, Louisville, Ky.

(Continued from 3rd page).

The *New England Magazine* for September has the following contents: The Portland Exposition, Waldon Fawcett; Love's Manifold Altars (a story), Annie T. Colcock; Mors Rex, J. S. Stevens; John Myles, Baptist, Henry L. Shumway; A Wild Rose (poem), Mary M. Barrows; The City of Minneapolis, Ruby Danenbaum; A Matter of Size? (story), W. Levette Wilson; Her Day (story), Margaret Ashmun; The Ruins of Mitla, G. F. Paul; A Song of the Links (poem), Helen Green; Sabbatia (poem), Lucretia M. Gardner; The Reformation of Lucilla Clark (story), Lillian M. Houts; The "Speak-Out" Age, Roderick N. Matson; The Peabody Bird (poem), Helen M. Richardson; Matters in Alaska, A. G. Kingsbury; Infelice (story), Mabel A. Rundell.

The October *Cosmopolitan* has arrived, and even a glance at its contents shows it to be more welcome than ever. The new management has certainly done wonders in rejuvenating the old magazine. Every article has a timely interest or makes a strong personal appeal to the reader. First is a sketch of Paul Morton by Edwin Lefevre. Wm. R. Stewart contributes an estimate of Mayor Weaver of Philadelphia, which presents him in a new light and makes his recent political movements the more understandable. Other illustrated articles of interest in this number are "My Life on the Vesuvian Lid," by Prof. R. V. Matteucci, a distinguished Italian scientist, who has lived for years on the crater's edge for purposes of study and observation. Every woman in the country will want to read "Creating Fashions in Dress," which, with many pictures, tells how the styles are evolved in Paris. Elizabeth Meredith, the writer, shows also what great influence American women exercise in determining the style. Maj. Gordon W. Lillie presents, in a short illustrated article, a plan for restoring the buffalo, our typical American big game, to the Western prairies. The issue contains an unusual amount of humorous material. Besides these, we may note "The Crisis in Scandinavia," by H. H. Boyesen, 2nd; "Two Girls in a Canoe," by Isobel Knowles; Alfred Henry Lewis' "Story of Paul Jones," and the "Confessions of a New York Detective" are continued.

CARTERSVILLE, GA.

The associational letter from our church at Cartersville this year to the Middle Cherokee Association shows that during the associational year just ended we have received 135 members and collected and paid out for all purposes \$14,201, an average of more than \$1,000 per month. This is the greatest year's work this church has ever done.

There are more than 500 white Baptists in Cartersville, and fully as many colored Baptists, making 1,000 Baptists in a town of only 4,000 population. The white Baptists here are twice as strong now, in every particular, as they were three years ago.

I have engaged in six revival meetings thus far this year, and

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have two others yet to hold in Louisville, Ky., and Birmingham, Ala. Those I have held were in Cartersville (two), Little Rock, Ark., Barneyville, East Point and Macon, Ga. At one of these meetings at Cartersville, Bro. Cates, of Louisville, did the preaching. In all these meetings more than 450 souls were saved. There was no signing of cards, no saying, "I will do better," etc., but a complete, public, voluntary surrender to Christ.

The Holy Spirit has always deeply and pungently convicted sinners of sin under the faithful preaching of God's word, and I believe He will to-day—I know He will. I have tested him for eighteen years. I do not believe the preacher or personal workers should tell the sinner that he is saved. Let him and the Lord decide that. Leading a sinner to Christ is very similar to one going with their loved one into eternity—they can go so far and no farther; all must be left with the subject and God.

One other thought the minister needs to keep constantly before the minds of the people during a revival: That an unregenerate person has no business in the church. We ministers cannot keep before the people too much the one thought, "Except ye repent ye shall all likewise perish." "He that believeth not shall be damned." "He that believeth not is condemned already." We need to constantly remind them that they are children of the devil until they are born of God, and none are born of Him so long as they continue in a life of unbelief.

JOHN E. BARNARD.

Cartersville, Ga. Sept. 21.

Let us do our duty in our shop or our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we knew that victory for mankind depended on our bravery, strength and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world.—Theodore Parker.

The Southern Baptist Theological Seminary LOUISVILLE, KY.

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

SPEND THE SUMMER IN THE COUNTRY

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

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

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

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

Differing in most respects from the place just described, 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-work 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. Hows, the manager, has had many years' experience catering to the tourist at various resorts and the services provided at his house 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

D. T. Railsback bought recently in Bourbon county 65 feeders, wt. 1,000 lbs., at \$3.25 to \$3.65; 20 yearling steers, 800 lbs., at \$3.25 and \$3.50.

Jonas Weil bought 112 export cattle last week in Bourbon county, averaging 1,450 lbs., at 5 cts. He bought 76 of T. H. Clay, Jr., and 45 of James M. Russell.

Mose Burgess bought of Lee Hiles 45 hogs, of average weight 180 pounds, at \$5.90 per cwt. Mr. John P. Jarvis sold his fat hogs to 'Squire Hamon at \$5.75 per cwt., to be weighed the last of this month.—Georgetown Times.

In Bath county Wm. Moore sold to Lisle Hart a pair of three-year-old mules for \$300. Hughes Atkinson, of Flat Creek, is selling Hampshire Thin rind hogs at \$12.50 per head. R. E. Catlett bought 50 yearling steers at \$3.40 to \$3.50 per hundred. A. N. Crooks bought a bunch of 1,100 pound feeders at 3 1-2 and 4 cts. Minor Newman bought 12 fat 2-year-old heifers at \$3 to \$3.15.—Winchester Democrat.

James E. Gay sold to J. D. Gay 30 extra 2-year-old cattle at 4 cts. Wm. H. Ramsey sold to E. K. Thomas 18 head of fall feeders at 4 cts., average 1,225 lbs. L. B. Greene shipped a car load of 1,200 pound cattle to Cincinnati last week. Net \$4.50 at home. Len Moberly deliver to W. B. Greene his export cattle that were contracted for in early Spring at \$5.25. Average 1,420 pounds.—Grassy Lick Cor. Mt. Sterling Advocate.

The synopsis of the crop report issued from the Agricultural Department of Kentucky is as follows: The corn crop is a full one. The yield of wheat per acre is a little below an average for the State. Oats and rye are above the average. The tobacco crop is also a good one. Some damage was done by worms, and some on low, wet lands suffered for proper cultivation. An unusual amount has been housed for the time of year, and cutting is progressing rapidly. Some complaint has been reported of house-burning of the early cutting. The hay crop is a full average in quantity, but somewhat damaged from too much moisture at time of harvesting.

Every week there are bunches and car loads of cattle at the stock yards which sell above \$8 per hundred. Enquiry into their breeding and feeding invariably reveals the fact that they are good grades from pure bred sires, and that the feeding has been carefully conducted to develop them rapidly. An instance at point is that of the work in this line of an excellent farmer near Heyworth, Ill., Mr. J. O. Davis. He is one of the best cattle feeders in the country. A few days ago he sold six carloads at the yards which he fed to a finish on his own farm. His prime Polled Angus steers, 18 in number, averaged 1,368 pounds, and sold for \$6.50 per hundred. Another lot of high grades brought \$6.30, and still another lot of grades sold at \$6.25. Attention is called to these cattle to show what painstaking both in breeding and feeding will do.—Indiana Farmer.

REVOLUTION IN BUTTER-MAKING.

Mr. E. C. Brambley, of Yew Tree Farm, on Earl Spencer's estate at Harlestone, near Northampton, is not only an enthusiastic politician, whose voice is familiar at nearly every by-election; he is also an enthusiastic agriculturist. He read in a Yorkshire paper of the invention of a "Two Minute Churn." No name or address was given, but Mr. Brambley at once hunted out the inventor, Mr. Garbutt, a young agricultural instrument maker, near Scarborough, and finding that the news was true, prevailed on him to show the working of the new churn to the farmers of Northamptonshire.

What a "Two Minute Churn" means to the farmer the town dweller cannot easily realize. He puts cream into a churn and someone has to turn a stiff handle, often for hours. The cream, perhaps, gets "sulky," or it "goes to sleep," and then you may churn all day and get no result. I have heard of a case of eighteen hours' churning before the butter came, and often the work has to be left off late at night and begun again the next morning.

The secret of the new invention is simplicity itself. Every butter-maker knows that it is the beating or quick smacking of the cream with the paddle or "dasher" that breaks up the fatty cells in the cream and makes the globules of butter unite. Some old-fashioned ladies who make butter for home consumption do it by slapping the cream about in

At the Parsonage Coffee Runs Riot No Longer. "Wife and I had a serious time of it while we were coffee drinkers. "She had gastritis, headache, belching and would have periods of sickness while I secured a daily headache that became chronic. "We naturally sought relief by drugs and without avail, for it is now plain enough that no drug will cure the diseases—another drug, coffee sets up particularly, so long as the drug which causes the trouble is continued. "Finally we thought we would try leaving off coffee and using Postum. I noticed that my headaches disappeared like magic and my old "trembly" nervousness left. One day wife said, "Do you know my gastritis has gone?" "One can hardly realize what Postum has done for us. "Then we began to talk to others. Wife's father and mother were both coffee drinkers and sufferers. Their headaches left entirely a short time after they changed the old coffee for Postum. I began to inquire among my parishioners and found to my astonishment that numbers of them use Postum in place of coffee. Many of the ministers who have visited our parsonage have become enthusiastic champions of Postum." Name given by Postum Co., Battle Creek, Mich. There's a Reason. Read the little book, "The Road to Wellville" in each pkg.

a jar with a wooden spoon. They get very nice butter, but the quantity is too small for sending to market. The old "dolly-tub" churn was theoretically all right, except for the tremendous labour of thumping and pounding the cream.

All these churns were designed to pound or dash the cream into butter. But often the butter would not come, and sometimes the cream "went to sleep," or was beaten into a froth, filling the whole churn—what we call "whipped cream." No amount of port would then turn it into butter.

Mr. Garbutt, with his "two minute churn," has grasped the simple fact that it is the quickness and force of the blow given to the cream that determine the rate at which it will be converted into butter. So he has made a churn consisting of a fixed barrel with revolving paddles, but by a gearing-wheel makes the paddles turn eleven times for every revolution of the handle. As the power is required chiefly just when each row of dashers strikes the cream, he has added a heavy fly-wheel to make the turning less jerky.

And those two things—the speed-gear and the flywheel—are the whole of the invention. It simply means that the cream is beaten ten times as fast as before, with no more effort. The old laborious thumps are replaced by a buzz that turns the cream into butter before it has time to "go to sleep" or perform any other of its capricious tricks.

Not only does the butter come so quickly—generally with thirty to a hundred easy turns of the handle—but it all comes. The slow "slap-slap" of the old churns often brought out some butter, but left much of it in the buttermilk. The "two-minute churn" gets home to every drop, and makes more butter out of the same quantity of cream.

The new invention must surely be a priceless boon to the farmer's wife. There is not only the saving of time and of weary labour but the certainty. No longer must she have the kitchen fire on perhaps for hours, keeping hot water ready for scalding, and be quite uncertain at what time she can start for market, or attend to the poultry and the thousand and one duties of the farmyard. When Mr. Spencer proposed a vote of thanks to Mr. Brambley for bringing the new churn before the farmers of Northamptonshire, and it was put to the company by his thirteen-year old son, standing on a churn, there were not only cheers, but cries of "Wonderful!" "Marvelous!"

Among the scores of practical butter-makers gathered round not a sceptic was left! W. B. H.

Pigs, that are confined on a lot and not allowed to forage for grass will be subject to cholera. Exercise is an aid to digestion and health, and the use of clean food and water are better than remedies. It is a mistake to keep pigs in pens and sties in summer. Exercise may not be of advantage to hogs that are being fattened, but for growing pigs it is beneficial. The great danger in raising pigs during warm weather is not a lack of food, but too much of it. If they are on a lot where they can secure a large share of their food they will need only a mess of bran and skimmed milk at night to be kept in good condition.

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Very Low Rates TO Monteagle, Tenn.

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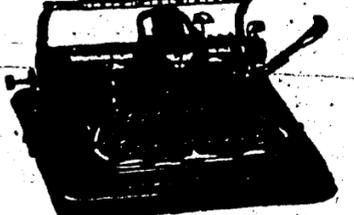
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HAY-FEVER —AND— ASTHMA can be CURED.

Mr. W. H. Kelly, 217 1/2 St. New York News, Va., writes Jan. 22d, was a hopeless invalid and was cured of Hay-fever and Asthma by Himalya, after 15 years' suffering. Mr. J. S. Newby, of Hill City, Kan., writes Jan. 21st, had Hay-fever and Asthma for ten years and could get no relief until cured by Himalya. Dr. H. L. Giesse, 115 Morris St., Philadelphia, writes Jan. 15th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Saxonville, N. H., also writes Feb. 8th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 15th, 1905, I never lose an opportunity to recommend Himalya, as it cured me of Hay-fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-Fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-Fever or Asthma, we will send you one trial case by mail entirely free! Costs you absolutely nothing. Write today to the Kola Importing Co., 1102 Broadway, New York.

Items of Interest

News the World Over

The Jews who wish to form a nation of their own are known as Zionists, and every year they hold a Congress. This year it met in Basle, Switzerland. The British government has offered them territory in Eastern Africa and a large minority were in favor of accepting it. But the majority insisted that Palestine was the land. There was protracted debate and the sessions were some of them turbulent. The minority afterwards met and decided to form an organization to accept the offer of East Africa and found a colony there.

A correspondent of the Interior has been travelling in Texas and he writes most glowing letters. He says three-fourths of Texas is dry under the local option law, and, what is better still, the law is rigidly enforced. Card-playing for money is forbidden even in private houses or on private cars, and no one is permitted to shake dice for drinks or cigars in the saloons and hotels. As a consequence the assessed value of the farms is four times as great as it was twenty years ago.

When will the humiliating revelations in regard to corruption in public life cease? In a six months' session the Connecticut legislators had the State pay for these things: 35 senators charged the treasury for 650 pocket knives and 278 fountain pens; 255 representatives made the treasury pay for 2,000 knives and 700 pens. Some of these fountain pens cost \$20 apiece. What next?

Another woman founder of one of the many fanatical religions in this country has disappointed her followers by dying. Mrs. Mary Chynoweth was the head of the "True Life Church," and she had many followers who believed she could work miracles. The number of people in this country who are ready to follow religious charlatans is marvelous.

Some scientific man has brought comfort to the bald-headed contingent of our race. He says that no bald-headed person ever has consumption, and that a tendency to baldness shows that one will never have the disease. This, however is not as much of a comfort as it would be were it not for the fact that men do not get bald till after the usual age for consumption to develop.

A writer who signs himself "Engineer Commander" in the royal navy, criticizes the present arrangement of safety bulkheads in war vessels as follows: A heavy list and then turned turtle is the experience of nearly every power possessing ships of war, in some cases the result of accident, in others the result of warfare, but always the cause is the same—sudden inrush of water, which, owing to the arrangements of the bulkheads, is confined to one side of the ship, with the inevitable result always of a dangerous list, and sometimes a complete capsize. However beautifully our ships may be built, however accurate our guns and efficient our machinery, however zealous our officers and crews, of what avail is it all if a chance shot can do such damage as to send the whole floating citadel to the bottom in a few minutes? If the bulkheads were built so that in case of accident the water had access across the ship the filling of a compartment would only sink her a few inches.

The British governor of New Guinea reports he has discovered a small tribe of men who live in the swamps. They were once numerous, but epidemics have swept many of them off. They live in the swamps of the Barigi River. Two of their villages were cited and two of them were induced to come to dry land to talk with the white men. Their feet were so tender they bled from walking on dry land. They have long arms and good-sized bodies, but their feet and legs are badly dwarfed. Their houses are built on piles about ten feet above water, and they travel about in canoes.

Another humiliating disclosure of corruption. This time it is among the army officers who buy supplies, and who are stationed in Philadelphia. These army inspectors have been taking bribes to accept gloves and caps for the army. The gloves and caps are mere trawlers on those useful articles. Secretary Taft is needed at home to look after his department. Corruption in the army is terrible, as Spain and now Russia have learned.

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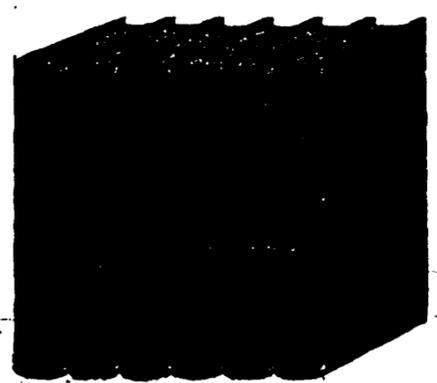
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People May Now Wear Dollar Garments for Fifty Cents. The readiness of the people of the United States to welcome a new idea has found fresh illustration in the reception accorded the new style of underwear which is having such an unusual sale. It is called Vellastic Utica Ribbed Fleece Underwear.



Made under Patent No. 802,644, April 26, 1905. Utica Knitting Co., Utica, N.Y.

Items of Interest News the World Over

A girl was carried to a hospital in London. The authorities took down, according to their custom, her name, address, occupation, etc. She gave as occupation the making of little wooden seed to go into raspberry jam!

The number of deaths in New Orleans continues very small, in proportion to the number of cases. This makes it probable that those are right who say that while yellow fever is in the city, the majority of cases are the dengue fever, but it has the yellow hue to the skin and the black vomit which makes it resemble yellow fever.

The London Daily News explains the rioting in Japan when the terms of the treaty were made known. All the Japanese papers were controlled by the government on all questions connected with the war, and they said with greatest emphasis Japan would not yield on the points of indemnity and all of Saghalien.

The Daily News says the riots were much worse than was admitted. The Japanese papers reported 2 killed and 500 wounded, a discrepancy which prevents all faith in the report.

One of the best and greatest men of the world has gone home to his reward. Dr. Thomas J. Bernardo has died in London, aged 60. While he was a medical student in London he noticed the number of homeless waifs sleeping in barrels or under the steps of the houses, etc.

If the Japanese are calling President Roosevelt "President Butlinaki" to indicate that he meddles with everything, they are monsters of ingratitude.

of Saghalien to Japan, and they lay back the northern half for an amount sufficient to satisfy Japan as an indemnity. He pressed this upon the czar, but Russia would not listen to indemnity in any form.

News from the State of Michoacan, Mexico, says that a great volcanic upheaval threatens the city and valley of San Luis. The people are fleeing into the interior. The entire side of a precipice on the mountain called Cerro Dolores, about 200 feet square, suddenly moved upward and great masses of rock, broken loose by the upheaval, fell into the valley with a thundering noise.

The Rev. A. N. Couch was with us one day last week. He is succeeding well as Field Agent of the Western Recorder, and he makes a fine impression wherever he goes.

University Flexner School, Louisville, Ky., has had a fine opening. This is the largest and best-equipped school of its kind in the South or Southwest.

DEAR RECORDER: Our beloved pastor, Bro. J. N. Hartley, died the 9th of this month and was buried the afternoon of the 12th. Bro. M. P. Hunt conducted the funeral, assisted by Dr. O'Kelley, of St. Joseph, and Bro. Sam. Brown, of Kansas City.

Savannah, Mo., Sept. 17.

SALEM ASSOCIATION.

This body held its session at West Point, Sept. 20, and was called to order by E. L. Hagan, moderator of last year. The introductory sermon was preached by Bro. W. H. Bruner from Matt. 7:10, Thy kingdom come, and it was the same old Gospel made to live and thrill our hearts.

The church letters were then read and showed a good report from the churches. Former Moderator E. L. Hagan was unanimously re-elected to that place, and B. G. Saunders was re-elected clerk. We then adjourned to eat a most delicious dinner served by the faithful hands and loving hearts of the good women of West Point and surrounding community, after which the house was called to order and we had the report on temperance, which was ably and enthusiastically discussed, and shows a still increasing interest in the temperance cause.

At night we had a most excellent sermon by Bro. Taylor, President of Georgetown College, and which was much enjoyed by the large audience that assembled promptly at 8 o'clock.

On Thursday, Sept. 21, the body was called to order by Moderator Hagan, and after singing and prayer, the minutes of the previous day read and adopted, the report of our committees of association work reported favorably and showed a good condition in our churches in this Association. Then we had the report on schools and colleges, which was discussed by J. N. Prestridge, and President Taylor, who said among other things, "It will be the happiest day in your home when one of the family gets a diploma," and that "you had best

put your money in the boy than in land."

Then came the treat of the Association in connection with a collection for the Orphans' Home, led by Bro. D. F. Shacklett, when the matron brought forward 11 of these little boys and girls who sang so sweetly, "How beautiful to walk in the steps of the Saviour," then to hear them repeat the 1st Psalm, after which a collection was taken amounting to \$45.05. The Home lies very near the hearts of many of us.

Bro. J. A. Bennett made a strong plea for the Ministers' Aid and a collection was taken amounting to \$9.67. The body then adjourned to eat a very toothsome dinner.

IRVINE ASSOCIATION.

The forty-sixth annual session of this body convened on the 15th inst. with the church at Wind Cave, Jackson county, and was organized for business by electing Eld. W. H. Anderson moderator, Eld. Joe Ward assistant moderator, Bro. Albert Williams secretary and Bro. D. S. Smith assistant secretary.

The annual sermon was preached at 11 a. m. by W. H. Anderson, from Is. 42:16, "I will lead them in paths that they have not known."

There were some 16 churches represented in this session of the body, two of them, Davis and Sturgeon, being new churches received as members at this meeting. There are 17 churches in the Association, with a total membership of some 1,300. There were received of this number during the year by baptism 134. There were present in this meeting as messengers from the churches 65. There have been within the territory of the Association this year seven Sunday Schools. The churches have done nothing for missions, but at this session the Association adopted a report requesting every church to bring up at the next session for missions \$1.50. This will make a total of \$25.50 from the Association, and will be a long step forward in the work of these good brethren. Let every church respond.

From the standpoint of the pastors, this has been a successful year with the churches.

The session was most harmonious. The brethren love each other and reverence the word of God. The writer has been present in the three last sessions of this body, is always warmly received and always feels himself at home among these servants of the Master. He does not regret the 100-mile trip he has just made, fording rivers and climbing mountains in attending this meeting.

The next session will be held with the Davis church, Jackson county, beginning Friday before the third Sunday in September, 1906. H. R. McLendon, Oneida, Ky., Sept. 18.

To hold one's self in readiness for opportunity, to keep the serene, confident, hopeful and joyful energy of mind, is to magnetize it and draw privileges and power toward one. The concern is not whether opportunity will present itself, but as to whether we will be ready for the opportunity. It comes not to doubt and denial and disbelief. It comes to sunny expectation, eager purpose and to noble and generous aspiration.—Lillian Walling.

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 sway. 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

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THE MARKETS. LIVE STOCK. Report for week ending Sept. 23. Extra good export steers... \$4 50a 4 85 Medium shipping steers... 4 00a 4 50 Choice butcher steers... 3 75a 4 25 Medium to good butchers... 3 25a 3 75 Com. to medium butchers... 2 75a 3 25 Canners... 1 00a 1 50 Good to choice feeders... 3 25a 3 75 Com. to med. feeders... 2 75a 3 25 Good to ex. stock steers... 3 00a 3 50 Com. to med. stock steers... 2 50a 3 00 Good to choice stock heifers... 2 50a 3 00 Com. to med. stock heifers... 1 75a 2 25 Plain light stockers... 2 00a 2 50 Good bologna bologna bulls... 2 50a 3 00 Med. to good bulls... 2 00a 2 40 Choice veal calves... 5 50 6 00 Com. to med. calves... 3 00a 4 00 Choice milk cows... 30 00a 35 00 Medium milch cows... 20 00a 25 00 Plain milch cows... 12 00a 18 00

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LEAF TOBACCO. The following is the report for week and year ending September 23, 1905:

Table with columns: Week, Year, Jan. 1 to date, Year 1904, Year 1903, Year 1902. Values range from 1,704 to 2,205.

COMPARISONS WITH PREVIOUS YEAR'S SALES. Total sales of raw crop to date, 1905, 97,826; 1904, 77,009; 1903, 91,337. Sales of raw crop to date, original inspection, 1905, 84,123; 1904, 67,316; 1903, 78,069.

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