

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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WHEN George M. Pullman, manufacturer of the Pullman car, died he left an enormous fortune and two dissipated sons. One died of his excesses at 26, the other has been killed by an accident at thirty. Neither left any children. Vanity of vanities, all is vanity.

WHEN the peace plenipotentiaries were meeting in Portsmouth, Witte refused to have any conference on Sunday, saying that Russians universally observed the Sabbath, and he would do no work on that day.

DR. A. L. VAIL, in the *Baptist Commonwealth*, quotes from the circular letter of the Philadelphia Association of 1802. A church had asked about the baptism of the Holy Spirit, and the Association answered that the baptism of the Holy Spirit is totally distinct from all his ordinary operations, that it was given in testimony to the divine claims of Christianity, and that no one now is authorized to claim it for himself unless he can work such miracles as accompanied it in the apostolic era.

THE Episcopal church in Canada, at the last meeting of its Convocation, adopted a canon forbidding its ministers to perform the marriage ceremony for any one who has been divorced, even the innocent party where there was Scriptural ground for the divorce. This is the position which South Carolina takes, and towards which many religious bodies are moving.

THE first Bible which ever reached Japan was washed ashore at Nagasaki Bay about fifty years ago. It was a Dutch Bible, which the finder could not read. Sometimes after he met a traveler who told him the book was Dutch and added he could get the same book in Chinese. Being curious to know the contents the finder sent to China for a Bible and the result was he became a Christian and an earnest worker for the salvation of his friends.

THE *Christian Register*, of Boston, the leading Unitarian paper, says of the preachers who accept evolution and the higher criticism: "They begin revivals and cannot carry them on because they can no longer say, 'This is the story of creation as God told it; this is the law as God wrote it; this is the decree of eternal doom denounced upon sinners by the Supreme Judge of the earth and recorded in the Gospels and Epistles by his servants.'"

A THANKFUL heart is not only the greatest virtue, but the parent of all the other virtues.—Cicero.

The Baptist Problem of Authority.

BY A. L. VAIL.

Whoever goes deep enough in acquaintance with the Baptist character and history, will discover this: The differentiating peculiarity in our denominational life is its blending of the lordship of Christ and the liberty of man. To the natural mind these two are antagonistic, but to the spiritual mind they are harmonious. Not only are they harmonious, but their harmony is essential because it is vital. One cannot grasp the doctrine of the lordship of Christ in the Baptist conception of it without necessarily accepting the doctrine of such individual responsibility to Christ as excludes all other authorities. We have endured persecution, misrepresentation and caricature because we have insisted on our own right to obey Christ according to our understanding of his will, and have with equal distinctness maintained that the same obedience is everywhere essential to genuine discipleship. We have been charged with unchurching and unchristianizing others, ignorantly or maliciously, when we were, logically and lovingly, proposing that they be properly churching and thoroughly christianized. The false charge has sometimes followed from a misunderstanding of that blending of the authority and the freedom which constitutes the composite corner stone of our conception of the Christian life.

On this foundation, rooted in it, stands our doctrine of individualism, and it cannot stand on any other. So rooted, individualism is fundamental and primary in our thinking. Whoever begins to state the Baptist position with a church, any kind of a church, begins with a misstatement, historically and actually. Baptist protestation and martyrdom have been in behalf of the individual against a church, sometimes against a spiritual church. Whenever a church proposes to coerce an individual, to drive or to coax him away from his own conviction of duty, right there every true Baptist rallies to the support of the individual against the church, no matter what its character, Roman, Protestant, or Baptist. This of course does not mean that the individual may assert himself disturbingly against the church of which he is a member, but it does mean that he may and must come into the church freely and go out freely, whenever he chooses to do so. A church has no more right to compel him to stay in than it has to compel him to come in. All this is involved in our individualism based on the liberty which is in Christ.

So far in this article we have been clearing the way for the Baptist approach to the current problem of authority. Much attention has been given in recent years to the question of the seat of authority, whether in the Bible, the church or the Christian consciousness. The issue is broad and complicated and illusive. Satisfactory definitions are difficult and some discussion has proceeded without serious attempt to find them. Consequently the sea of this commotion is covered with the flotsam and jetsam of confusion and the fog of uncertainty. The general tendency and temper, the atmosphere of the time, has strengthened the contention against both church and Bible, and encouraged the assertion of the individual as sufficient in himself. The attitude of the Christian mind has materially changed in this field. The reverence for the Bible and the conscience toward the church have both suffered serious diminution; and the authority of the Christian consciousness, or the individual experience has correspondingly increased. What the aggregate result will ultimately be is too much for any discreet person to now attempt to tell.

That Baptists have partaken of the common tendencies and consequences is evident. One reason for this is in their close affiliation in many ways with other types of Christian experience. Action and reaction in this relation are mutual if not equal. We are accustomed to magnify our influence on others and to point out particulars of importance in which others have come to our earlier positions. But on the other side are facts as indisputable, though not so gratifying, and these facts are probably more numerous and significant than many of us think. The changes in our terminology, which might be illustrated at length, voice deeper processes, and the extent to which the Baptist type of conception and experience have been seriously affected, it is too early to understand.

With all of us, especially perhaps with our leaders, pastoral and educational, the evil effects have another source. The basal trouble is that the rooting of liberty in loyalty has been comparatively lost out of our thinking. Pedobaptist and Baptist thinking differ here, because the former does not see freedom for man dove-tailed into fidelity to Christ as the latter does. The break with the church authority seeks to justify itself to us on our ground of individualism, and we may fail to see that it has not grasped our principle at all. Then it carries its pressure on us into the realm of reverence for the Bible, assuring us that it is still applying our principle of individualism, which it argues is not compatible with submission to a book. This is also in the line of our contention for the Christian experience as prior and superior to all churches, ordinances and authorities, and we must keep a sharp eye out if we detect the sophistry permeating this whole process. For if we do not, we may go on to the exaltation of our consciousness, our feelings, our preferences, above the teachings of the New Testament.

Now just here we find the precise point of the Baptist peril. We have been accustomed to go to the Bible as the supreme and comprehensive authority. We have done this as others have not, and in doing it we have been consistent. "Show us a Thus saith the Lord," has been our battle cry in all controversy, until we have seemed to others stubborn, narrow and fanatical. Our appeal to our consciousness or experience, has not been to it as an authority against the Bible or coordinate with it, though for other purposes we have made a great appeal to it, and found in it a fountain of strength for battle and joy for worship. We have made a pre-eminent proclamation of the individual experience, but we have tested the experience by the Bible, not the Bible by the experience. The final difference between the two is the difference between pole and pole. Our danger is that we will lose this distinction out of our consciousness, if not out of our creed. The temptation to do this is very subtle and the temper of the time peculiarly reinforces it. The call to us then is to plant the banner of the authority of Christ as revealed in the New Testament more firmly and stand to it more loyally. If we are to do this adequately, we must guard especially against the misap-

plication of our principles of individualism, freedom, experience. They are the arenas of flank movements against loyalty to Christ, and the artillery of smokeless powder assaults on it. The peril here is serious, subtle and constant. We must not abandon our contention for freedom, but we must sedulously maintain our contention for loyalty, especially against the danger from the perversion of the other. Relatively we are overdoing the freedom business. Liberty here and now will take care of itself unless it runs so wild as to break its own neck. Loyalty will not take care of itself. Everything is against it except some real Christian experience as we may have. The real Christian experience consists of a deep sense of sin as against God, unreserved acceptance of Christ as Saviour, affectionate appreciation of his salvation and chivalric, uncompromising, comprehensive loyalty to him. So then the Baptist problem of authority is involved in the problem of a Baptist experience, as that experience has distinguished and dominated life in the past. From it loyalty to God, to Christ, the Bible and the church springs spontaneously, and becomes the corrective of all errors and the promoter of all truth.

Philadelphia, Pa.

THE CONQUERING BOOK. — The Scriptures are the legacy of the early church to universal humanity; they are the equal and treasured inheritance of all nations, and tribes, and kindreds upon the face of the earth, and will be till the day of judgment. I say, let the Scriptures be put into the hands of everybody; let every one interpret them for himself, according to the light that he has; let there be private judgment; let spiritual liberty be revived, as in apostolic days. Then only will the people be emancipated from the Middle Ages, and arise in their power and majesty, and obey the voice of enlightened conscience, and be true to their convictions, and practice the virtue which Christianity commands, and obey God rather than man, and defy all sorts of persecution and martyrdom, having a serene faith in those blessed promises which the gospel unfolds. Then will the people become great, after the conflicts of generations, and put under their feet the mockeries, and lies, and despotisms which grind them to despair.—Martin Luther.

To effectively punish crime punishment must be swift and sure. Some of the rules and practices of law should be modified. Probably the most prolific source of complaint is the importance given by the laws to the technical forms of procedure in criminal cases. Errors and irregularities in indictments and in the course of criminal trials, if they do not affect the substantial rights of the accused, should be disregarded. The right of appeal has been abused. Appeals on technicalities should be abolished. Our criminal procedure should be overhauled to bring it into harmony with the spirit and needs of the times. We should pay more attention to the substance and less to form, but the rights of the accused should be surrounded by ample safeguards. No proposed reform should infringe upon the right of trial by jury.

Of silver and gold we may have none, yet as distributors of God's bounty in smiles, in words of cheer and loving deeds we may lay up treasures—in the world to come. He is wealthy who is rich in faith.

QUESTIONS ANSWERED.

By Senex.

A good brother wishes a prompt reply to this question. A Baptist preacher held a meeting in a town not far from the brother's church. He received a man who has two living wives on his Mormon baptism, and "he ordained him for a deacon in this Baptist church." The brother says he saw a notice of this meeting in the WESTERN RECORDER.

I don't understand what the brother says about "this Baptist church." Surely he does not mean the one of which he is a member, or his protest would have prevented the proceedings. However it may be that this so-called Baptist preacher is pastor of the church, and without calling the church together for action proceeded of his own high-mightiness to receive the man and ordain him as deacon.

Of course, the whole thing was an outrage upon the church and a grievous insult to the Lord. No Baptist church certainly, and I do not believe any Pedobaptist church, will recognize Mormon baptism. One might as well recognize any idolatrous ceremony in the worship of Krishna. Not even among the most "liberal" of denominations did I ever hear of Mormonism being considered a "branch" of the church.

I know nothing about the report of the meeting in the RECORDER. Of course, however, I know, and the brother knows, that if the facts had been known the editor would not have published that report, unless he had told the whole story and condemned the thing in his well-known vigorous style. My brother, you owe a solemn duty to your brethren. Let these facts be proved before some church in the neighborhood. Let that church then officially send a note to all the denominational papers setting forth the facts, giving the preacher's name, &c., and thus warning her sister churches against him.

If he is the member of any church, let some true man in that church bring charges against him. If the church refuses to act, then let the matter be carried to the Association and let that pass a resolution setting forth the facts and send those resolutions to the denominational papers. If the church refuses to hear the Association, that body should decline in the future to receive messengers from the church.

A sister wishes an immediate answer to this question. I have not time before sending off these answers to the paper to go into the question at length. I have been intending to take up several questions which I have on this subject, and in fact have begun an answer to them. But other questions regarding church discipline and procedure have crowded in and prevented my finishing it.

A Rev. Miss Somebody is going to hold a protracted meeting in a Pedobaptist church. I am not told to what denomination she belongs, but presume she is a Universalist, as they have ordained women to a much greater extent than any other people. And while the great majority of Universalists disapprove of it, being congregational in form of church government they cannot control the vagaries of some bodies calling themselves Universalists. I am asked if Baptists should attend her meetings. Certainly not. She is defying the plain command of God. It is bad enough to disobey God's commands; it is high-handed rebellion to disobey them because forsooth one thinks one can do good by disobeying.

To go to hear her preach will be to encourage her in her wrong-doing. The command runs in regard to one who "progresseth"—which is the meaning of the word translated "transgresseth"—"Receive him not into your house, neither

bid him God-speed. For he that biddeth him God-speed is partaker of his evil deeds."

Stay away from her meetings by all means. It seems as a justification for her preaching the woman has written a book which she has sent down in advance of her coming in which she says that a Baptist church in the north somewhere ordained a maiden lady, and she is preaching to the church as their pastor. I saw some statement to that effect some years ago, and have no reason to doubt that it is a fact. I suppose the District Association has dropped the church from its fellowship. If it has not, they have been sadly recreant in their duty. Baptist churches are sovereign and independent. This is not the first time by many thousand in all ages that Baptist churches have denied the faith and gone into error. The Roman Catholic church came from Baptists who strayed gradually from the truth. The Association could with a better grace receive a church which sprinkled its members. For sprinkling is not expressly forbidden in so many plain words in the Scriptures. And the preaching of women is forbidden in as strong words as the Holy Spirit could find in the Greek language.

Education.

BY MARTHA B. DUNN.

We have become so accustomed to shouting at the top of our lungs the assertion that this is an age of progress that most of us have come to an unquestioning belief in the reality of what we announce. It is, indeed, true that there never were so many schools, so many colleges, so many facilities for doing special work, such opportunities for learning made easy as exist in our day; but the test of what any system of education is doing for its age lies rather in what it has accomplished for the mass than for the individual.

If the progress of the last century has given us better domestic service, better mechanics, better teachers, more thorough and practical scholars, better and wiser all-round men and women than those who played their part in former generations, if the trend of the race has been genuinely upward, then it must be acknowledged that we can with clear consciences continue to vociferate our claims to advancement.

I hope I am neither a pessimist nor a cynic in regard to the achievements of latter-day civilization. I am ready, as a rule, to hurrah for my own side, but I am not prepared to profess an unqualified surety that the progress of the last century has been wholly in the right direction.

In this matter of domestic service, for example, it would not be a difficult business to collect a sheaf of testimonies from housekeepers who are able to remember the changes of the last fifty years, certifying that the thrifty, capable and reliable "hired girl," with whose virtues and usefulness so many New England households have in former days been happily familiar, no longer exists except in infrequent and sporadic instances.

It often seems to me that the world of my girlhood was a simpler, more dignified, more genuine world than that to which our age of progress has advanced us today. It was a striving world then as now, a faulty, narrow-minded world, yet many of its common people were less radically common than the same class of the present generation, simply because they were more diligent students of the Bible, because they built and founded themselves more broadly on the influences and inspirations of that wonderful classic.

It may be that in my recollections I somewhat idealize the virtues of that former generation, but I do not idealize the simple homes which made no pretense of being what they were not, the homes where a narrow income was not a thing to be ashamed of, where thrift and economy were held as praiseworthy virtues, where a good many daily joys were some-

how compatible with a rather strenuous notion that life was duty.

I have said, and I repeat, that I would be willing to educate every human and inhuman creature up to the limit of what is to be known; but if a man cannot know all about Confucius and Aristotle and Shakespeare and Darwin, the Zend Avesta and the Nibelungenlied, if his literary and ethical study is to be limited to the assimilation of the contents of one volume, I would place in his hands that one which in Scotland used piously to be referred to as "the Book" and feel that, after all, I had given him material for a liberal education. He might search its pages for the building up of creeds, for the confirmation of prejudice, for the foundation of dogma; but if he continued to search with any right-minded desire to discover the truth of things, in spite of creeds, in spite of prejudices, in spite of dogmas, he would find himself broadening and sweetening, and breathing the air of purer horizons.

It is rather the fashion nowadays to pride one's self on knowing little about the Bible, just as it is the fashion for men to shake their heads with dissimulated pride while they aver that they do not profess to be religious. Many people seem to feel that to disclaim all pretensions to the knowledge of any but the material side of life serves in some mysterious fashion to rid them of moral responsibility. There are some men who apparently have the idea that to mention the name of God, except by way of oath or adjuration, is an uncalled-for exhibition of pious priggishness; yet the most untutored pagan, however primitive his creed may be, who is so far from being ashamed of his religion that he would rather be ashamed of not possessing one, has a deeper hold on the foundation structure of all education than such men as these. He at least recognizes something which binds him morally, however mistaken his conception of morals may be, and the recognition of moral boundaries is the corner stone of the highest civilization.

A group of bright young fellows discussed in my presence not long ago the accepted standpoint, according to twentieth-century ideals, from which a man should pursue his chosen profession. From this conversation it appeared that the aim in view was to secure the largest possible income in the shortest possible time.

Talent, application, strenuous work, all had their value in the struggle, as enabling the aspirant more speedily to obtain recognition in an up-to-date generation which gives prizes only to the concrete.

As I listened I learned that a political career is a mistake because, unless a man gets hold of, and is willing to profit by, a graft of some description, his honors bring him more outlay than income. The judge's bench is tabooed for the truly ambitious because of the straitened salary which restricts its emolument. To accept a position, however flattering, in any branch of the teaching profession, is to limit one's chance for making money. To enter the ministry is an absurd proposition for a man who is capable of gaining a competency in any other profession, since the best-paid clergyman cannot, according to modern standards of wealth, hope to become a rich man.

I confess that it surprised me to find these clean, well-balanced, carefully trained youths turning their backs so doubtfully on the record of past values as estimated by what the ages have found vital enough to preserve, to seek the choicest rewards of life in things that perish with the using. The significance of their talk lies in its expression of the spirit of the age, a spirit which one finds only too frequently embodied in both the speech and act of older and riper men who have, it would seem, lived long enough and deeply enough to know something about what life can take away, as well as what it can give.

Religion and patriotism and good sense and good government and final profit are

all against this sort of thinking which makes only for ultimate rottenness. A cloud of witnesses, giants of the past, who have known alike the life of soul and sense, protest against it. As an expression of the spirit of a century which claims to have opened the doors of enlightenment to rich and poor alike, such standards are utterly trivial and uneducated.—Atlantic Monthly.

Whatsoever A Man Soweth.

The facts involved in sowing and reaping are nowhere more clearly apparent than in the spiritual realm of our lives. In all that means the making of character and destiny we are face to face with the truth that we must reap what we sow. We cannot escape the consequences of our evil actions, or our neglect to do what is right. Though we may not be absolutely ruined by them, we win harm to ourselves and to others by all the evil things and all the neglect of right things of which we are guilty.

If a farmer wishes a harvest of wheat or of corn, he must sow the seeds and must properly care for them. If he wishes weeds, or if he does not wish them, he will have them in abundance if he does not prevent their growing. The soil seems to be ready, at any time or place, to produce weeds; but it produces good harvests only as the result of intelligent labor. The weeds must be prevented if he would not have them, and the surest way to prevent this is to plant good seeds and carefully cultivate the good crop until the time of harvest.

If our lives are to amount to anything good, we must make most diligent and intelligent efforts to secure this result. It seems as natural to do wrong and to waste the life as it is for weeds to grow. There are those who do not like to think and to speak of themselves as sinners, and yet it is a fact that it is as natural for human beings to sin as it is for weeds to grow. All that is necessary in order to the complete ruin of a life is to let that life go uncultivated and unrestrained, and the evil things will flourish in wild profusion. Of course, wickedness may be helped along, but there are plenty of persons to help it. But it seems no more necessary to educate people in wickedness than it is to sow weed-seeds. Simple neglect of good, and permission to nature to have its own way, will produce a luxuriance of worthlessness and wickedness.

Who can calculate the evil results of a life that is lived irreligiously and impurely, for self and for sin? Who can measure the corruption that may come into one's life if he permits evil thoughts and principles and associations to dominate him, and be as seed to bring forth their sure harvest after their own kind? These fleshly, worldly, satanic influences are at work all the time seeking to secure lodgment in the souls of men, and if they are welcomed and cultivated, the end is a harvest of corruption, in which the individual himself and all others whom he influences shall be involved.

Higher than such a life, as heaven is higher than the earth, is the good life which welcomes the truth and purity and goodness of God, and is only stimulated by these holy influences to noble thoughts, pure words and helpful actions. In such a heart the growth is toward God and heaven; evil is crowded out; divine elements are fostered and developed within the being, and the results are honor, glory, immortality and eternal life. Such a harvest is to be longed for, and it is within our reach.—Herald and Presbyterian.

I will try this day to live a simple, sincere, serene life; repelling every thought of discontent, self-seeking and anxiety; cultivating magnanimity, self-control and a habit of silence; practicing economy, cheerfulness and helpfulness. And as I cannot in my own strength do this, nor even with a hope of success attempt it, I look to thee, O Lord my Father, in Jesus Christ my Saviour, and ask for the gift of the Holy Spirit.

More Books Published Against The Baptists.

BY JOHN T. CHRISTIAN.

The year 1587 affords several views of the Baptists of England. The closest scrutiny was made of the garrisons and army to see that no Baptists had crept in. For example in a note of the gentry on the Borders it is said: "No one in the town or castle of Berwick can be justly charged with being a papist, anabaptist, or undutiful subject." (Domestic State Papers, Eliz. vol. 30. Calendar of State Papers, Dom. 1580-1625).

There was published this year "Fiftie Godlie and Learned Sermons, by Henry Bullinger." (British Museum, Ac. 2077 27). Bullinger was an old opponent of the Baptists and these sermons were evidently needed to check the activities of the Baptists. They were addressed to the ministry of the "Church of England," and were "very sound also without popery, Anabaptism," &c. (vol. 1, p. 9). Some of the direct references to the Baptists are quoted:

"FOR THESE ASSEMBLIES BY STEALTH, WHICH THE ANABAPTISTS USE, and all other sectaries, are both wretchedly and utterly condemned." (p. 293). What other kind of assemblies save secret ones could the Anabaptists hold? Nevertheless it shows that they had assemblies and churches, and that they diligently attended to their church obligations in the face of the sharpest danger.

"Which treatise I mean therefore to take in hand, because our mad-headed Anabaptists, and some other builders of a divided commonweal, by ginsaying that which hitherto have alleged do go about to prove that a Christian may not bear the office of a magistrate." (Vol. 1, p. 385).

"But because there is NO SMALL NUMBER of that furious sect of Anabaptists, which deny this property of several possessions, I will by some evident testimony declare," &c. (Vol. 2, p. 18).

"This do I somewhat largely declare, because of the Anabaptists, and certain senseless stoics, and other new sprung up hypocrites." (Vol. 2, p. 57). "That the Anabaptists had new sprung up" is the cry of their enemies in every decade. There is nothing very new, however, about that statement. "And now most vain and the very messengers of Satan himself are the Novatians and Anabaptists, which feign that we are by baptism PURGED INTO AN ANGELIC LIFE, which is not polluted by any spots at all." (Vol. 3, p. 66). One moment the Baptists were charged with making too much of baptism and the next too little.

"Many for the faults and vices of certain ministers EITHER FORSAKE OR FLY THE CONGREGATION OF THE CHURCH; OF WHICH SORT AT THIS DAY ARE THE ANABAPTISTS." (Vol. 4, p. 58). The Baptists stood for purity.

"I would not yet the Donatists, or anabaptists, should hereby CLAIM ANY KIND OF DEFENCE OR PROTECTION, WERE IT NEVER SO SMALL." (Vol. 4, p. 161).

"Touching this also, who are to be baptized, both in time past and in our age there hath been bitter jarring. Pelagius in times past denied that infants ought to be baptized, which we heard even now. Before Pelagius' time Auxentius Arianus with his sectaries, denied that they are to be baptized. Some in the time of St. Bernard denied the same, as we may gather out of his writings. The anabaptists at this day, A KIND OF MEN RAISED UP OF SATAN TO DESTROY THE GOSPEL, do the same." (Vol. 4, pp. 381, 382).

"But letting pass these brainsick, frantic, and foul-mouthed railers who (as we have heard) never want words to wrangle," &c. (Vol. 4, p. 388).

Such frantic and unjust appeals could hardly fail to arouse a population already deeply prejudiced against the Baptists. The opposition to the Baptists was not confined to foreign authors. Thomas Rogers, who was the Chaplain to Bishop Bancroft, doubtless with the consent of his superior, also wrote against them. In a book entitled "The Catholic Doctrines of the Church of England" (British Museum, Ac. 2077 34) he says: "Christ took not flesh of the virgin Mary...so think the Anabaptists." (p. 62). "Nor they which teach that man is justified, either by works without faith as the...Anabaptists." p. 114). "Men may perfectly keep the law of God. In which error also be the Anabaptists." (p. 123). "Anabaptists...leave the written word of God, and rely upon their own dreams, visions and lying revelations." (p. 158). The instances for this charge are all of German origin that he mentions. There is not one instance given that such a claim was ever made by one English Baptist. "Some give out that the visible church is devoid of sin and sinners...and do the Anabaptists." (p. 167). "Muncker, and the Anabaptists termed themselves (clear opposite to the church of Christ) the elect of God; and said that all other men were wicked, and worthy to be slain." (p. 169). "Some teach, how to interpret the scripture is too hard a thing for any man to attain unto...as do many Anabaptists." (p. 193). "The baptism of infants and young children, which the Anabaptists dare not." (p. 202). "Anabaptists ministered only (baptism) unto elder persons, and denied (it) unto infants." (p. 265). "Who run before they be sent, as do many...Anabaptists." (p. 231). "Who maintain that there should be no public preaching at all; as do the Anabaptists." (p. 231). "They (the Anabaptists) affirming there ought to be no preaching at all, and that preachers are not sent of God, neither do preach Gods word, but the dead letter of the scripture; these with the said

Anabaptists, terming them letter doctors, preaching the letter, and imagination of their own knowledge, but not the word of the living God." (p. 325). Probably there was only too much truth in the dead preaching of the English clergy. "Some minister the sacraments, which have not merely, and full ministers of the word and sacraments; and so think both the Anabaptists; among whom their king (when it was) after supper took bread, and reaching it among the communicants did say," &c. (p. 234). "For there be which think how in these days there is no calling but the extraordinary, or immediate, calling from God, and not by men, as the Anabaptists." (p. 239). "The due election and calling of ministers according to the word of God is of no such necessity to the making of ministers; an erroneous fancy of the Anabaptists." (p. 240). "Which condemn the sacraments, as of none account, so do the Anabaptists." (p. 246). "For the Anabaptists will not have the people use the ministry of evil ministers; and think the service of wicked ministers unprofitable, and not effectual; affirming, that no man, who is himself faulty, can preach the truth to others." (p. 271). "Not Anabaptists, which number baptism among things indifferent, and so to be used, or refused, at our discretion." (p. 275). "Also the Anabaptists who ascribe no more unto baptism than unto any other thing civill discerning one man from another: and say, that the sacraments of the New Testament are no instruments to raise or confirm faith." (p. 278). "Hence the Anabaptists: Infants believe not; therefore be not to be baptized." (p. 281). "Notwithstanding, say the Anabaptists, the people of God are free from all laws, and owe obedience to no man." (p. 317). "Next, err do they, which set their wits and learning, either against all books in general, except the sacred Bible, or against the public reading of any learned men's writings, be they never so divine and godly, in the open and sacred assemblies. Of the former sort are the Anabaptists." (p. 326). "Of the Anabaptists, who condemn all superiority among men, saying, That every man should be equal for calling; and that there should be no difference of persons among Christians." (p. 330). "Anabaptists...which rail upon and despise magistracy." (p. 337). "Next, the Anabaptists, who being private men, and no princes, will take upon them the ordering, and reformation of the church." (p. 343). "Many have a fancy, that before the general resurrection there shall be no magistrates at all, because, as they dream, all the wicked shall be rooted out. Of this mind are the Anabaptists." (p. 346). "Some are of the opinion, that no man for any offense should be put to death...such in our days be the Anabaptists." (p. 349). "In these days the Anabaptists think it to be a thing most execrable for Christians to take weapons or go to war." (p. 351). First, the Anabaptists, which would have no man either to give or receive. For all things in their opinion should be common; and none among them to be either poor to receive, or wealthy to administer any alms." (p. 355). "The Anabaptists which will not swear, albeit thereby both the glory of God may be much promoted, and the Church of Christ, or commonweal, furthered." (p. 358).

It will be noticed that these extracts are taken from every part of this elaborate book. The book is quite as much an answer to the Baptists as it was a defence of the Church of England. The Baptists of England were numerous, they were separated from the Established Church, they were organized into churches of their own where the ordinances were administered, the churches were regarded as composed of holy people, ministers who lived evil lives were condemned, a minister must be called of God, they allowed no spiritual aristocracy and they were peaceable men in no wise opposing the state. In fact, allowing for the evident bias and hostility of the author against them, most of the doctrines here attributed to them, would meet the approval of the highest Christian conscience of our own times. Such were the English Baptists and the English Baptist churches in the year 1587.

Little Rock, Ark.

In an essay recently heard this sentence occurs: "Lyman Abbott looks to man to find out what kind of a God man wants, John Calvin looked to God to find out what kind of a man God wants." Is not this a fair and trenchant way of marking the distinction between two great representative classes of thinkers? One class is continually speculating as to the nature of God. They are concerned as to His character and ways. He must be a God who commends Himself to the conceptions of human philosophies. Liberals assume the splendid character of man. His notions of justice and righteousness and law are right and therefore the standards by which all things are measured. If man revolts at a God who punishes, then another kind of God must be found. If the atonement does not commend itself as worthy of God, then the atonement must be abandoned, because the God who suits man would not resort to atoning blood as a method of bringing the sinner to himself. The labors of these men to produce a God who will be acceptable to the average unregenerate mind would be amusing were it not so sad. On the other side, we find the followers of Calvin and those who have first of all found out from the Word what God is as to character and desires, and then they have bent every energy to shape humanity to that revelation. These are the men who have turned the world toward righteousness and are to-day building out of the ruins wrought by sin a type of manhood that is a blessing to the world.—A. B.

..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.

The Walk, Conversation and Character of Jesus Christ, Our Lord. Alexander Whyte, D.D. \$1.50 net. Fleming H. Revell Co., Chicago and New York.

Our author gives us a series of thirty-five Sunday evening addresses on the life of Christ. He takes up the various events in Christ's life and various utterances of His, and treats them in a most interesting way. The treatment is doctrinal, ethical and practical according to occasion. Dr. Whyte has ideas of his own, and while in the main we can heartily agree with him, we cannot consent to all he says. For example on page 86 we find: "But it was only at His baptism that He became the Christ of God, and it is only as He is the Christ of God that Jesus of Nazareth is really anything to us." His baptism is made the occasion of our Lord's ordination into His office as our Mediator; into his three offices as our Prophet, our Priest and our King." We do not believe a word of that. But Dr. Whyte is fresh, vivid and interesting. One would think so many lives of Christ had been written that there was no room for another, but here is one that is in no sense a duplicate of any other.

Telling Bible Stories. Louise Seymour Houghton. With Introduction by T. T. Munger, D.D. \$1.25. Charles Scribner's Sons, New York.

This is not a narration of the Bible stories, but a discussion of them so as to prepare the reader to tell them interestingly and effectively to children. Mrs. Houghton regards the child as the elemental man and as embodying humanity. How to impress the plastic child mind with the ethical ideals set forth in Bible stories is the problem before her. And she has done her work well. The book, however, falls far short of its possibilities in that she omits the basal evangelical doctrines and teaches a high system of ethics, simply. Teachers of children will be able to get many helpful suggestions from the book. There are nine chapters—I Old Testament and the Child, II Morning Stories, III More Morning Stories, IV Before the Flood and After, V A Patriarchal Story, VI Other Patriarchal Stories, VII Hero Tales, VIII Romance Stories, IX Purpose Stories.

Hints and Helps to Nursing. J. Quintin Griffith, M.D., Ph.D. \$1.50 net, postage 15 cts. John C. Winston Co., Philadelphia and Chicago.

This book is intended as a guide for every family as well as a text book for nurses. It tells how to manage every case of sickness, as well as how to care for infants and children and how to preserve health. It is written in popular style and hence is intelligible to those without technical medical knowledge, though the learned names of the organs and of the diseases are given. The book is a compendium of useful information, and the full index places the entire contents at the easy command of the reader.

The Ecangelistic Note. W. J. Dawson. \$1.25 net. Fleming H. Revell Company, Chicago and New York.

Dr. Dawson gives us an interesting account of his "revolutionizing experience" when he gave up his pastoral work in London and entered upon the work of an evangelist. Then follow thirteen stirring addresses bearing upon ecangelistic work in its various phases. It is a book especially for preachers and Christian workers, and it will prove most helpful to them. It is a clarion call to the work of soul-saving. It is a message from one devout heart to another.

The Moslem Doctrine of God. Samuel M. Zwemer. 50 cts. American Tract Society, New York.

This book will prove a revelation to the readers, opening a chapter in human religion new to them. The teachings of the Koran as explained by "Orthodox Tradition" concerning God—Allah—is clearly presented. The vitality of Mohammedanism is the tremendous grip the Moslems have on the idea of the unity of God—"There is no God but Allah, and Mahomet is his prophet." Yet their conception of God's character is that of infinite force rather than of infinite holiness. They have ninety-nine names for God, each one expressing some phase of His character or work.

John the Baptist. Geo. A. Lofton, D.D. 25 cts. Sunday School Board Southern Baptist Convention, Nashville, Tenn.

Dr. Lofton sings to us in heroic verse about the character and ministry of John the Baptist. There are six chapters—John's Character, Baptism, Preaching, Baptism of Jesus, John's Mission Ended and Death of John. The Scripture statements are carefully observed and the gaps filled with the author's historic imagination and poetic fancy. It is a very creditable piece of work, and its circulation will aid the cause of sound doctrine.

Phyllis Burton. By Mrs. S. R. G. Clark. 12mo, 489 pp. Price \$1 net; \$1.14 by mail. Philadelphia: The Griffith and Rowland Press.

Dr. Burton is a physician in a small town in New England. He is one of the men who cannot be made to consider how small his means when

the needy must be helped. And as is always the case with such men, somehow the means prove elastic and sufficient.

His family contained two orphan nieces besides his own family. One of these nieces had been somewhat spoiled by the doctor and his wife, and one feels in reading the story they had not acted with exact justice to their own children, yet one cannot help loving them for their generous self-sacrifice.

The heroine, Phyllis is the eldest daughter of the family, a winning girl who never thinks of herself when there is anything to be done for others. The story is about the young people in the family, and there is much love in it, and three weddings. The conversations are bright and original, though there is too much conversation in proportion to events in the book. Writers who can write brilliantly are apt to make this mistake, as witness David Harum.

MAGAZINES.

The complete novelette in the October *Lippincott's* is "A Manila Madness." Its author is Frederic Reddell. The magazine is happy to be able to present fiction by the Hon. John Hay. "The Blood Seedling," is a good story, well written, and rests not only upon the late author's distinguished name, but upon the sympathetic treatment of a strong plot. In addition to the two longer stories there are eight shorter ones of clever variety. Maud-Howe contributes another delightful travel-paper about "Anacrap" and "One of the Seven Jewels," which keeps the pace of the previous contribution. The verse of the month is plentiful and of excellent quality.

The Pilgrim for October.—An article of timely interest by Fred E. Jackson tells how the nation's wheat crop is handled in the great elevators of the North and West. Mrs. Stella R. Crothers in a second illustrated article tells of the work of America's foremost feminine editors. Hiram M. Greene's department of comment on current events treats of the great history-making episodes of the past month. A special article in this number which will be read by all with peculiar interest, is "The Italian Influx," by Hugo Erichsen. In its fashion, fancy work, household and humor departments and the new portrait stage department, *The Pilgrim* for October is quite the best issue of this magazine thus far published.

Miss Katherine A. Carl enjoys the unique distinction of being the first person from the Western world in all history who has been received into the intimacy of the Chinese imperial palaces. Miss Carl painted four portraits of the famous Empress Dowager of China, and for nearly a year resided at court, attended all fetes, and saw the Empress Dowager, on terms of pleasant and intimate companionship, almost daily. She has written the story of her experiences, the first chapters of which will be published in the October *Century*, together with Miss Carl's portrait of the Empress Dowager, of which the original is now in the National Museum at Washington. Portrait sketches of the young Empress, the secondary wife of the Emperor, and other ladies, with drawings made by Miss Carl illustrating scenes at court, will accompany the article.

ACCOMPANYING GRACES.—All tunes have their accompaniments. These are not always written, and we may not be able to see them, but a composer who understands harmony can see them. He knows where the chords are above and below the written music; he can write other notes in connection with any of our familiar hymns so that when a master hand executes the composition we at once recognize the beauty of the old familiar tune together with the charms of other chords and minor strains and delicate harmonious touches. "Nearer, My God, to Thee," and "Jesus, Lover of My Soul," with the variations only illustrate the possibilities of every common tune that has real harmony.

Just so the spiritual graces do not stand alone; they are always attended with other graces. We cannot have faith without having other qualities. We cannot have hope without having other graces. We cannot have peace without having other joys. In fact, we cannot have any one of the Christian graces without having other spiritual possessions any more than a simple tune can have real music in it without having accompanying chords and connected harmonies. The relations may not be apparent to us, but they are plain to moral and spiritual composers like Peter and John and Paul. These men have written out names for such variations and we have the Holy Spirit to guide us into the truth.—Rev. John G. Stanton in Watchman.

A PARADOX OF RIGHTS.—To give up some precious thing which is legitimately yours, to shut your eyes upon visions of glory or safety or luxury which you might make your own without a shade of blame, that is so truly one of the marks of nobleness that no man is accounted by the best standards truly noble who is not doing that in some degree. The man who is taking all that he has a right to take in life, is always touched with a suspicion and a shade of baseness. There is a paradox in it, no doubt—one of those moral paradoxes which make the world of moral study always fascinating. Man has no right to take his full rights in the world; he is not wholly noble unless he sees the higher law which declares that all is not his to take which is his legitimately to own.—Phillips Brooks.

Subscribe for the Recorder.

**Sunday-School
Lesson**

SUNDAY, OCT. 15.

RETURNING FROM CAPTIVITY.

Ezra 1: 1-11.

Motto Text—"The Lord hath done great things for us, wherof we are glad."—Ps. 125:3.

"Now in the first year of Cyrus, king of Persia."—The first year of his reign over Babylon and consequently over the Jews who were captives there. All writers agree in praising Cyrus. What the Bible says of him speaks well for him. Josephus praises him. The Greek writers, Herodotus, Xenophon, Plutarch, &c., represent him as gracious and gentle, a model prince, ruling his people as a father, and in "wisdom, virtue and greatness of soul excelling all kings."

"That the word of the Lord by the mouth of Jeremiah, might be fulfilled."—Jeremiah 25:11, 12, and 29:10. Jeremiah foretold not only the fact of the restoration, but, what is more unusual in the prophecies, the time. Seventy years the Jews were to be in captivity, counting from the year when Nebuchadnezzar invaded that country and first carried the king into captivity, and this number of years was because there had been that number of Sabbatical years in which they had not allowed the land to rest (2 Chron. 36:21).

"The Lord stirred up the spirit of Cyrus, king of Persia."—Here we are allowed to see God's ruling his creatures. He made this heathen king carry out his will. When Cyrus conquered Babylon he found the aged statesman, Daniel, the third ruler of the Empire, that is, the prime minister. And Daniel continued in power under Cyrus' associate, Darius, king of the Medes. He thus had an opportunity to learn of Jehovah, and there can be no question that he was familiar with the miracles which had been wrought in the days of Nebuchadnezzar, Belshazzar and Darius.

"He made a proclamation throughout all the kingdom."—No doubt the Jews and the ten tribes were widely scattered, and the proclamation was not only to them but to their heathen neighbors.—"The Lord God of heaven."—Jehovah. This is wonderful in view of the fact that Ormuzd was the god of the Persians. But Cyrus, as Nebuchadnezzar had done before him, acknowledges that Jehovah of Israel is the true God. "Hath given me all the kingdoms of the earth."—Cyrus had conquered many small kingdoms and united them in his empire. The Persian kings always began their proclamations by acknowledging

their power was a gift from Ormuzd, but Cyrus ascribes his empire to Jehovah.

"He hath charged me to build him a house at Jerusalem."—Josephus says that Isaiah's prophecy, Isaiah 44:28, was shown to Cyrus, who received it as a command from God, which he obeyed promptly. He in these words is emphatic. He himself, the Lord God of Heaven, had charged the king. "Which is in Judah."—Which clause shows the low ebb to which Jerusalem had been reduced—that is, was necessary thus to mention the province in which it was situated. Men would not know where this once famous city was situated.

"Who is there among you of all his people?"—The ten tribes were in Cyrus' dominions as well as the Jews. They, too, were included. And there were some of them who availed themselves of the privilege. But the majority cared nothing for the true God and were contented in their present homes. They had been given to idolatry long before God had driven them from the promised land. "His God be with him."—A blessing which might have been expected from a man like Cyrus. "And let him go up to Jerusalem which is in Judah and build the house of the Lord God of Israel (he is the God)."—The strange thing is that such a man as Cyrus could thus frankly and bravely, for the Persians were very earnest in their devotion to Ormuzd, acknowledge that the God of Israel is the God and yet go on worshipping the Persian god. "And whatsoever remaineth."—Literally "as for the survivors." That is the remnant of Israel, alluding to the great losses when Jerusalem was finally overthrown. The Jews were in the habit of speaking of themselves thus. "In any place where he sojourneth."—Babylon was not their home and their country. They were only sojourners for the brief space of seventy years. As is true of God's people to-day. They are only pilgrims and strangers on earth for three score years and ten, and they must never forget that this is not their home.

"Let the men of his place help him with silver, and with gold, and with goods, and with beasts."—The Jews were, some of them, poor, and would need to be supported in Palestine until they had raised one crop. All must leave their real estate and much of the silver and gold might be given them by their neighbors as the price of their houses and lands. "Besides the free-will offering for the house of God."—Thus Cyrus takes it for granted that his subjects will follow his example and give of their means not only to the Jews but to the temple.

"Then rose up the chief of the fathers of Judah and Benjamin and the priests and the Levites with all them whose spirit God had raised."—Behind all we are shown God's sovereignty. He was directly ruling Cyrus and also the Jews. He rules in all the affairs of men to-day as then. Many of these, like Daniel, knowing that the time for rebuilding the temple was drawing near, had been praying to God to restore his people to their own land.

"And all they that were about them strengthened their hands with vessels of silver, with gold, with goods."—The Persians hated idols and images and worshipped Ormuzd

as a spiritual being. This detestation of images made a common bond between them and the Jews. Cyrus knew that in his war against Babylon, the Jews sympathized with him and rejoiced in his victory. The decrees of Darius and Artaxerxes were friendly to the Jews. And they were submissive two hundred years to the Persian sway and adhered faithfully to the last Persian king when he was attacked by Alexander. "Besides all that was willingly offered."—All that was given as an offering towards the building of the temple.

Verse 7. In his fights with Jerusalem before the destruction of the city, Nebuchadnezzar had carried away many of the vessels of the temple and at the final capture he had taken all that remained and deposited them in the Temple of Merodach or Bel. This was the god which Nebuchadnezzar chiefly worshipped. It was a custom to carry off as trophies the sacred things from the temples of the conquered nations and deposit them in the temples of the gods of the conquerors. Thus the conquerors proclaimed that victory was due to their gods, and also put memorials of their conquests where they would be guarded and shown to future generations. To rebuild the temple of God and not restore the vessels which belonged to it would have been strangely inconsistent. Cyrus returns them all. His treasurer had orders to restore these vessels to the Jews. "Sheshbazzar" was, no doubt, the Chaldean name given to Zerubbabel, the prince of Judah. Zerubbabel was a nephew and adopted son of Salathiel who was the legal heir of Jehoiachin, king of Judah. Hence he was the natural leader of the people.

"Chargers"—is a rare word, and the meaning is variously understood. It is translated "vase," "vessels for drink offerings," basins or bowls. Ezra enumerates a part of the vessels, the more precious ones, and afterwards gives the entire number which is almost double.

God's sovereignty is as clearly shown here as when his people went out from the captivity in Egypt. But the contrast is very great. Cyrus differs widely from Pharaoh, and the giving of the willing Persians differed as widely from the giving of the terrified Egyptians on that last night. God works in different ways, but he works. And when the time comes for the deliverance of his people He sees to it that they are delivered. Whether we know it or not, whether we will it or not, we carry out His purposes. We may resist and be crushed with Pharaoh, we may comply and be blessed. But we cannot thwart His will.

SOFT WHITE HANDS

In One Night by the Use of Cuticura Soap and Cuticura Ointment.

Soak the hands on retiring in a strong, hot, creamy lather of Cuticura Soap. Dry and anoint freely with Cuticura Ointment, the great skin cure, and purest and sweetest of emollients. Wear old gloves or bandage lightly in old, soft cotton or linen. For preserving, purifying and beautifying the hands, for removing redness, roughness and irritations, for rashes and eczemas, with shapeless nails, this treatment works wonders, frequently curing in a single night. (Adv.

"WHAT IS WRONG?"

We are asked, "What is wrong?" and evidently this means what is radically, fundamentally wrong; and, further, why are we half-hearted in attempting to find a remedy, and why have we no sincere convictions as to the possibility of finding one?

We cannot determine what is wrong unless we can agree as to what is right, and I think I may assume that all will accept the great maxim, "Do unto all men as ye would that they should do unto you," as words of eternal wisdom.

Let us test by this standard this other maxim which represents the basic principle of trade, "Buy in the cheapest and sell in the dearest market." That is to say, "Get all you can out of your neighbor, and give him as little as you can." This is the precise opposite of the principle established by the greatest Teacher as the necessary basis of clean and beautiful human life.

Here, then, we find absolute incompatibility between our professed ethical faith and our established business practice. It is not merely that we preach and approve on Sunday ideals to which we fail to attain in our daily lives. It is that we declare on Sunday our adherence to a fundamental principle, and then on Monday we deliberately reverse that principle and proceed on its opposite all the week.

Need we go further for the "something wrong" that makes our lives insincere, our religion a sham, and causes too many to despair of ever seeing human beings live pure and brotherly lives?

To diminish the cost of production must be the aim of every manufacturer in order to increase his profits, and we all know the methods. Adulteration, short measure, shoddy, jerry buildings and low wages. These are the necessary fruits of a profit system, and they mean the impoverishment of the worker, often to the verge of starvation wealth to the trafficker, often fabulous and demoralizing wealth; and the destruction of good, sound work. To these evils must be added the modern development of the system by which we make profit out of money, and which enables a successful exploiter of other men's work to leave behind him a hoard which can be used by his descendants as an engine enabling them to continue the exploitation without doing a stroke of work themselves.

Examination of the work handed down to us from the past shows that men in all ages and countries loved doing good work, and they loved beauty. We travel far to see the places they built, and whenever we can, collect the things they made. Now the profit system existed in name all this time, but it was a feeble force; the competition was mild. Crafts were handed from father to son, and the craftsmen had only a limited neighborhood to compete with. Under such conditions the love of good work and beauty was abundantly strong enough to resist the love of profit.

But during the last century all this has changed. Steam-power, and the rapid development of the system of investment, together with rapid locomotion and telegraphy, have between them extinguished the craftsman. The exploiter is now the mighty force; the hand-worker is only a cog in the wheel of the huge money-mak-

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ing engine, and cannot possibly feel the smallest interest in the objects produced.

There is abundant evidence that heartless greed is not the deliberate object of the money-makers, at least, of many of them. There is probably more active altruism to be found in society now than in any former period. Look at the countless philanthropic societies chiefly supported by the exploiters of the poor workmen. These things they do, and do willingly, many of them spending much time in promoting them; but in business they have no choice. They did not make the system which compels them to do all they can to increase their profits. The system does not merely lead them into temptation, it forces them to yield; it fixes in them a permanent habit of self-seeking, and justifies them by universal custom and example.

Had these same men been brought up under a rule of brotherly co-operation, there is no reason to suppose that their habits would not have been formed in a wholesome direction under a rule based on the law of Christ, as they have been degraded under a system based on the law of Mammon. Under such a system compelling the daily exercise of a selfish principle, where can we hope to find the "good ground" in which spiritual seed can take root? "Lead us not into temptation" must be the prayer of every one who seeks to find "What is wrong," and how to cure it.—Henry Holliday in London News.

CONCORD ASSOCIATION.

The eighty-fifth session of this body met with Dasburg church, Owen county. The Association was organized by the unanimous re-election of former officers. For the fortieth time Deacon T. J. Jenkins was chosen moderator (he is now 80 years old), and presided with his usual ability. Rev. Dr. B. F. Swindler was elected assistant moderator, Eld. J. S. Ransdell clerk, and R. J. Walker treasurer. The introductory sermon by Pastor E. F. Wright, of New Liberty. Bro. Swindler has kindly promised to report proceedings.

Dr. C. H. Nash, of Hopkinsville, stirred all hearts on the subject of missions, and Dr. Bow was on hand to thrill all hearts on the same subject. Deacon King, of Fairfield and Nelson Association, was among the visitors, also Bro. Hugh L. Searcy, of Ghent. In company with Bro. King I enjoyed the hospitality of Bro. Tandy and wife, the daughter and son-in-law of Bro. King. The new pastor, Bro. Ecton, was on hand, and he and his committee on entertainment did all things well. H.

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes. It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system. Accept no substitute.

THE DIFFERENT VIEWS OF "BORN OF WATER" IN JOHN 3:5.

This is an old subject, and many a battle has been fought here, but let's go over the ground one more time. Sometimes we like to visit old battle fields and talk about the victories gained.

1. The first view noticed is that "born of water" means born of the flesh; "water" referring to one of the conditions at natural birth.

The point urged in favor of this interpretation is that v. 6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit," explains v. 5, "Except a man be born of water and of the Spirit," therefore two births are mentioned in v. 5.

An objection to this "born of the flesh" view is this; Jesus, the earnest Teacher is explaining to Nicodemus, the earnest inquirer, the new birth announced in v. 3; and it is not plain to be seen what light would be thrown on this subject to Nicodemus if reference is to the natural birth, since he was familiar with that. Moreover, he does not ask how can one be born when a babe, but when he is old; and Jesus lets him know that one can be born when he is old. Therefore the spiritual birth alone is meant by "born of water and of the Spirit."

That only one birth is referred to seems clear, because, (1), v. 5, is evidently an explanation of v. 3; (2), The spiritual birth is the one emphasized throughout the chapter. (3), The construction of the Greek gives us the one birth idea; for the preposition ek (of) is not repeated before "the Spirit," nor is "the" used before "water" or "Spirit." The Greek is "born of water and Spirit."

2. The second view is that "born of water" means "born of the Spirit." Those who claim this interpretation translate Kai, (and) even; so we read "born of water, even of the Spirit." This view is pressed with tremendous force by J. B. Moody. He makes out a plausible case; but, two little objections may be urged right here; (1), While the Greek will certainly bear this translation, yet, "even" is not the primary meaning of "Kai," and should not take the place of "and," the primary meaning, unless the connection and general teaching of the Scriptures so demand. (2), This interpretation seems to have been found as a means of escaping another well-known view.

(3), Now to the third view, and main point in the controversy; does "born of water" mean baptism? The answer is, No. Now before filing some objections to this view suffer a few words. Those who think it refers to baptism are still divided as to its meaning. (1), Some think "born of water," or, as they say baptism, is necessary to forgiveness, and a part of the process of regeneration. These people, to be consistent, must deny the benefits of the Kingdom and entrance into heaven to those who have not been immersed, and no amount of guessing and loose logic can possibly extricate them from the embarrassment of this position; for the preposition "except" admits of no equivocation, and cuts the heads off of all exceptions, and Christ says the new birth is a necessity.

Without piling up a ton of argu-

ment just here, let's notice one argument, which should, by itself, forever do away with the idea that baptism is necessary to forgiveness and entrance into the family of God. In Acts 26:18, it is said that Jesus' purpose in sending Paul to the Gentiles was that they might "be turned from the power of Satan unto God, that they might receive the forgiveness of sins," and in 1 Cor. 1:7, Paul himself says, "Christ sent me not to baptize." Now, if Paul was sent not to baptize, but that the people might receive the forgiveness of sins, baptism and forgiveness have no relation as cause and effect. Hence we will not accept this Campbellite interpretation.

(2), Others, and some prominent Baptists too, have thought and do think that "born of water" means baptism, and, like Pendleton, claim that the word "water" before "Spirit" is used first to lead the mind of Nicodemus from the natural to the spiritual, but do not claim that baptism is a part of regeneration. This view too seems to be quite satisfactory. Now, some objections are filed against "born of water" meaning baptism at all.

(1), The word "water" is used before "Spirit." If baptism is meant, we have the birth of water before, or at least at the same time with the birth of the Spirit. But all Baptists, whether pre-regenerationists or post-regenerationists, believe that the birth of the Spirit is complete before baptism; hence "born of water and of the Spirit" at least looks awkward from a Baptist view-point, if "born of water" means baptism.

(2), Baptism, elsewhere, and more than once, means a burial. Now, it would seem quite unnatural for it here to mean a birth, since no two facts are more unlike in every aspect than a burial and a birth. Would inspiration use baptism to represent them both?

(3), The third objection is offered from Jesus' rebuke to Nicodemus. Jesus chides him for being a master, or teacher of Israel, and not knowing anything about these things. Now, this rebuke seems meaningless and unworthy of the Saviour, if "born of water" means baptism; since the Old Testament, Nicodemus' only source of knowledge as a teacher, is as silent as the grave in regard to Christian baptism. How could he know anything about it? Some infer that he was acquainted with John's baptism. That I will not dispute point-blank, but this inference is so much weaker than to infer that Nicodemus was teacher only of the Old Testament. Moreover, Jesus rebuked him, not as an observer of the times, but as a master or teacher of Israel. As an observer of the times Nicodemus might have heard of John's baptism, but as teacher in Israel he knew only the old Scriptures; and as these old Scriptures teach the new birth Jesus' rebuke is both just and to the point.

(4), We have seen what "born of water and of the Spirit" does not mean, now, positively, what does it mean? The expression refers to the two acts God does in the hearts in regeneration: (1), A cleansing from sin represented by "born of water," and (2), a renewal of the Spirit represented by (born) "of the Spirit." Now, these two processes are not the same, but so distinct

that A. P. Williams says they can not be described by the same phrases. He says also that, in the New Testament, cleansing from sin is always attributed to the blood of Christ and never to the Holy Spirit. This fact clearly shows the two processes to be distinct, yet only one birth.

Now this two-fold idea of cleansing and renewal is taught in the Old Scriptures; hence Christ had a right to marvel at Nicodemus' ignorance.

Let us see: Ezek 36:25, 26: (1) Cleansing.—"Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness will I cleanse you"; (2) Renewal.—"A new heart also will I give you, and a new spirit will I put within you," &c.

This two-fold idea is also in the 51st Psalm: (1) Cleansing.—"Wash me," "purge me," "wash me"; (2) Change of heart.—"Create in me a clean heart, and renew a right spirit within me."

Other proof could be presented, but let this suffice. So the true meaning of "born of water and of the spirit" is (1) cleansing from sin, and (2) a renewal of the Spirit, and I cannot see any serious objection that can be raised to this position, for this interpretation is both natural and clear.

W. J. PUCKET.

There is no loss of fortune, no wreck of personal affection, no disaster in the sphere of the visible but can be turned by the soul's inner energy into some higher phase of living. Pascal, as his sister tells us, made his ill health into a means of spiritual perfection. Wesley accepted the wreck of domestic unhappiness as another call to his public work.—J. Brierley.

Shouted Up

In England They Politely Refer to the Stomach as "Little Mary."

Little Mary—"I say up there won't you please quit sending down such a variety of unnatural things to me.

"Here this morning first came down some sticky, pasty material, all starchy and only partly cooked. It was wheat or oats and was decorated with milk and sugar.

"Between the unchewed mouthfuls came gulps of coffee, finally a good big drenching of it. Then some bread and a lot of grease, perhaps it was butter, then some fried eggs and fried meat and more coffee, and some fried cakes and syrup. You load things on me as if I could stand everything.

"I try faithfully, but there's no use, I can digest part of it and the balance sours and I simply have to push it along to the liver.

He says he's badly overworked now and gets so weak he almost collapses, so he sends the sour mass on down into the intestines to raise gas and trouble of all kinds. We can't help it, and you must either select your food with better reason or stand more and more trouble down here. Suppose you try us on some cooked or raw fruit, a little Grape-Nuts and cream, 2 soft-boiled (not fried) eggs, some well-browned toast and a cup of Postum. Liver and I will guarantee to make you feel the keen joy of a hearty and well man if you will send those things down to us. There's a reason, but never mind that, try it first and when you find we know what we are talking about, you may be ready to hear the reason."

Newest Weaves in Colored Dress Goods

Only the highest grades and correct weaves find representation in our Fall showing of Colored Dress Fabrics.

51-inch Cheviot and Serge, in the new overchecks, stripes and herringbone effects; all the new and popular colorings. Special, yard, \$1.25.

45-inch English Twill and Taffeta de Lour; very new; they are shown in the soft twills and weaves. Special, yard, \$1.25.

Satin-finished Broadcloths, 54 inches wide, in all the season's newest shades; excellent value—Special, yard, \$1.50.

Extra special in Shirt-Waist Suitings, in the small check worsteds, in green and blues and bright red; line overlaid effects; guaranteed all-wool and silk—Special, yard, \$1.00.

Autumn Showing of New Black Goods

44-inch "Alma Cloth;" flat diagonal weave; excellent value—Yard, \$1.25.

45-inch Phantom Check Mohair "Mignonette;" Priestley's make—Yard, \$1.50.

50-inch Imperial Serge, Lupin's Fabric; light weight; the popular fabric for pleated skirts—Yard, \$1.50.

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FROM MORGANFIELD.

I have been intending for some time to write you of affairs in Morganfield and the Ohio Valley Association. Our work here is moving along very pleasantly in many particulars. The removal of some of our best members from Morganfield has caused us some distress, but the good Lord has brought us through safely to this good hour. We are now very comfortably located in our elegant new parsonage and are looking forward to more efficient work this coming year. In the spring Dr. J. B. Moody was with us for ten days, preaching the old-time gospel to the delight of many who heard him. The pastor fell very much in love with this able and yet simple, plain preacher of God's word. Dr. Moody is much loved wherever he goes. He is a delightful companion and we all enjoyed him in many ways. It was our pleasure also to drive Dr. Moody out to one of our Ministers' and Members' Meetings, where he preached a powerful sermon on the commission. May the Lord bless him in all his labors.

At the business meeting of our church on Sept. 16 we licensed Bro. A. T. Cinnamon, one of our deacons, to preach the gospel. For a long time our brother has felt called to preach, but being a deacon and a lawyer he has until lately been willing to serve God in such capacity. This was a pleasant surprise to our church, and yet comes not unmixed with pain, as Bro. Cinnamon leaves us to enter the Seminary. We shall feel his absence, as he is identified with every part of our work. Bro. Cinnamon was recently our county attorney, and is at present the city attorney

here. He is a noble, Godly man, safe in counsel, sound in doctrine and beyond reproach in daily practical life. We pray God's blessing upon him in his great mission.

We have two new pastors in the Association, Rev. C. V. Cook at Henderson, who is taking hold of the work there and intrenching himself in the hearts of the people, also Bro. W. W. Williams, the new pastor at Corydon, who is just on the field. We hope to speak of him later.

The RECORDER makes us pleasant and profitable visits. We are constantly indebted to it for many good things. Please meet us at the Ohio Valley Association. M. E. STALEY.

DEAR RECORDER:

We wish to call attention again to the State B. Y. P. U. Convention, to be held at Elizabethtown, Ky., Nov. 21, 22, and 23. We are praying, planning and hoping for a meeting of great power. The key-note of the meetings is to be "Training for Service," and the purpose is to enlist and train the Baptist host of young people for the Master's service.

You can help the meeting by seeing to it that your church is represented and by praying for God's blessings upon it. Let us make it a great meeting preparatory to the encampment at Owensboro next August.

The first session of the Convention will be held Tuesday evening. Those desiring entertainment are earnestly requested to send your names to Prof. H. C. Miller, Elizabethtown, not later than Nov. 13.

Yours fraternally, W. H. BRANGLE.

AN OLD HYMN.

Oh, how happy are they
Who their Saviour obey,
And have laid up their treasures
above!

Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love.

That sweet comfort was mine
When the favour divine
I first found in the blood of the
Lamb.

When my heart first believed
What true joy I received;
What a heaven in Jesus sweet
name!

'Twas a heaven below
My Redeemer to know;
And the angels could do nothing
more

Than to fall at his feet
And the story repeat
And the lover of sinners adore.

Jesus all the day long
Was my joy and my song,
Oh that all his salvation might
see,

"He hath loved me," I cried,
"He hath suffered and died
To redeem such a rebel as me."

Now my remnant of days
Would I spend in his praise
Who hath died my poor soul to
redeem.

Be they many or few,
All my years are his due,
May they all be devoted to him.

Our Pulpit.

LIKE PRECIOUS FAITH.

BY REV. ALEXANDER MACLAREN, D.D.

"...like precious faith with us
in the righteousness of God and
our Saviour Jesus Christ."—2
Peter 1:1.

This is part of the address of this little letter of the old apostle. He says that it is meant for those who have obtained "like precious faith with us." Now, that word "precious" is a very favourite one of his. We find it in both of the letters which go by his name. In the first of them he speaks of Christ as being "precious to those who believe," and also of the blood of Christ as being "much more precious than perishable gold"; and in this letter, in addition to my text, he speaks a little while after of "exceeding great and precious promises." So you see that he had this one adjective to hang, so to speak, round the neck of everything that seemed to him to be best and most worthy. He was getting an old man, and he found out what were the valuable things in this world. And so he tickets them with this word "precious," not caring to vary his epithets, but, with a very eloquent monotony, using over and over again the same word.

And what are the things that he thinks precious? Christ, His blood, the promises that are sealed by it, and the faith which lays hold on the promises. These are the things that are worth something, that are worth everything, that are worth keeping, that are worth buying at any cost. But then he says "like precious faith with us." Who are the us? Well, perhaps they were himself and the other apostles, and if so, we have in the text a little touch of the democracy of Christianity. The apostles were very different, in rank and position in the church, from these unknown and lowly-placed believers to whom this let-

ter was addressed. But, says Peter, we are all alike in this respect, that we have obtained the one rare and precious thing, and that puts us, whatever may be our differences, upon a level. But there is another possible meaning. Peter was a Jew, and the people he was writing to were Gentiles. And when the Gospel first began you know what searchings of heart there were amongst the early Christians as to whether such an extraordinary thing might be conceived of as possible, as that Gentiles and Jews should come into one church. Peter's vision answered that question for him. The Jew thought of all the rest of men as "creeping things, and fowls of the air, and unclean beasts," in a great sheet let down from heaven. But God said to Peter: "They are all cleansed. Do not perk up your prejudices and call them common." Well, he forgot the lesson once at Antioch, but he has come back to the truth of it here once more. Looking out over the whole field of Gentile Christians, with whom the non-Christian Jew would have nothing to do religiously, and whom a strong section of the church desired to compel to become Jews before they could become Christians, Peter says: "The middle wall of partition is broken down. They have obtained like precious faith with us, and in that common faith, and consequent common salvation," all national distinctions disappear. Whichever way we take that very significant us, there is a large lesson in it. And now I turn to consider one or two of the plain truths which this text teaches us about the threadbare and well-worn subject of Christian faith.

I. Notice

The Object of Faith.

The Authorized Version says "have obtained like precious faith with us through the righteousness of God and of our Saviour Jesus Christ." The Revised Version makes a change, very small but very important. It reads "like precious faith with us in the righteousness of God and our Saviour Jesus Christ." According to the true reading, then, what faith is to lay hold of is God's righteousness, brought to us by Jesus Christ. Now I know that that is by no means the usual way in which the New Testament speaks of the object of faith. It generally presents Jesus Christ Himself as the object of faith. And it is very important to keep that truth continually prominent in our thoughts, for many reasons, and not least because it thereby becomes plain that there is no difference in kind between the faith that we are to exercise towards Jesus which binds us to Him, and the trust which we repose in husband, friend, or those that are dear to you and relied on by you. If we had only such a saying as that of my text, "faith in the righteousness of God," people might have an excuse for thinking what they so often do—that this "faith," upon which we are always harping, is something quite peculiar to the religious sphere. But when we hear that Christ is the object on which it is to rest, a flood of light is poured out, and we come to understand that that which delivers a man from himself, his miseries, and his sins, and flings open the gates of heaven to him, makes Him partaker of all possible good and blessing, and, last of all, of heaven, and the

fulness of God itself, is neither more nor less than the very same thing on which all human society is built, and without which it would be impossible for two men to live together for an hour. We must trust one another, or the world would go to pieces. We live, in regard to one another, by trusting each other; and the same thing which cements men into communities and families, and is the source of so many of our worldly blessings, has to be lifted up, and instead of hooking us on to the transitory things of this earth, it has to hook us on to Jesus Christ, and then our souls are saved.

The object of faith with which it grapples, and by which it lives, is the person of Jesus Christ. A man may be as orthodox as you please, and believe thirty-nine, or thirty-nine million of articles, and not be a bit nearer being a Christian, because what makes him one is not belief of a doctrine but trust in a Person.

But the more vehemently and earnestly we preach that the more needful it is to proclaim, too, the other side of the same truth. A man may say that trusting in Jesus Christ makes a Christian. Yes, but what Jesus Christ? And trusting Him for what, and as what? My text is the answer; it and another one, which likewise puts in the forefront as the object of our faith, not a person, but a truth. "Faith in His blood," says one of the Apostles, and faith in "the righteousness," says my text. Now you have to take these two things along with you. It is blessedly true that it is not belief in the "doctrines, but it is trust in the person that makes a man a Christian." But there are half a hundred ways of thinking about Jesus Christ, and I want to know which of them it is that is "the power of God unto salvation." I take my answer from the words that I have already referred to, and I say that it is the Christ whose blood was shed for us and whose righteousness is bestowed upon us if we trust Him; it is that Christ trusting in whom is salvation. And a poor, poverty-stricken human Christ whose death is not a sacrifice, and whose righteousness is nothing to me except as an example, is not the Christ that the Apostles preached, and not the Christ trusting whom, as I believe, will save a man's soul. So let us understand that faith is trust in Christ, and it is also trust in the Blood that atones, and in the righteousness that makes righteous.

II. Now, in the next place notice

The Worth of this Trust.

"Like precious faith," says the Apostle. You may not yet have forgotten what I said at the beginning of my sermon, that there were a number of things to which the Apostle attaches this expression. There were Jesus Christ Himself, His Blood, and the promises which God has given. Now all these are precious in one way, and the faith that trusts in Christ is precious in quite another. For they are in themselves valuable, and it is only so inasmuch as it brings us into connection with them.

So I would have you think that faith is precious because of the precious things of which it is the channel. A yard and a half of leaden pipe may be worth a few pence, but suppose it is the only means of bringing water into a

besieged fortress. A door may be made of rough boards, and worth next to nothing; but suppose it is the means by which a physician enters, who saves a life, what is it worth then? There is a great deal of glorification of faith in the Bible, not because it is worth anything at all in itself, but because it is a channel, a pipe, a door, by means of which all the precious things that are in themselves valuable pour into our hearts. And just as the hand that grasps some colouring matter is coloured like it, or, if it holds some fragrant perfume, retains an odour of the perfume that it grasps, so the preciousness of faith is drawn from the preciousness of the things of which it gives us possession.

And you will never get possession of them in any other way. It is no mere "arrangement" that has been made by God, which has connected together faith and salvation. But faith, trust in Christ, is the condition of salvation, simply because the things that pour into my heart when I trust Him could never find entrance into it in any other way. It is needful that we should be saved by faith, for there is nothing but trust in God revealed in Jesus Christ, whose blood and righteousness are our hope and our foundation, and whose promises are all "yea and amen in Him," that can possibly make us possessors of these blessings except this confidence. So, brethren, the preciousness is the preciousness of the channel, the pipe, the door, through which all good and great things come to us, and through which alone they can come to us.

Think, too, of the preciousness of faith as a shield. The Apostle Paul speaks, as you may, perhaps, remember, of "the shield of faith." The same thing that I have been saying about it as a channel is true about it as a protection. It is not my trust that protects me, but it is that which my trust brings to me. "The Lord is a sun and shield," and, therefore, "no good thing will be withheld from them that trust Him." Confidence may be a means of ruin instead of safety, if a man is relying on a rotten prop which breaks and pierces his hand. If he is holding up some poor, thin target of wood against the crushing blow of the enemy, his reliance on his shield may be the very reason why the fatal blow falls. It is not faith, but what faith grasps, that keeps us safe. The Lord God Himself is our defender, only we bring Him to us when we trust Him.

Think of the preciousness of this trust as being a means of making us good and pure. There is nothing in the mere act of resting upon another that has any tendency in that way. All depends upon who it is, and what it is, that we rest upon. And we "purify our hearts by faith," because by faith we come into living contact with that Saviour whose blood cleanses, and whose righteousness bestowed upon us makes us pure.

Think of the preciousness of faith as a power, as a motive in our lives. To trust does nothing, but trust in Christ sets love a-going, and love is the parent of all good and precious and beautiful things in human life. So the worth of faith is nothing in itself, but wholly in the mighty gifts which it brings to us, in the mighty protection which it gathers round us, in the mighty mo-

tives for holiness and loving life which it sets in motion in our hearts.

III. Lastly, notice

The identity and "like-preciousness" of faith in all persons that possess it.

I have spoken about the two possible applications of the apostle's thought, either to the difference between the official and the private members of the early Church, or to the difference between the Gentile and the Jewish elements in that Church. So I need not say anything more about that. But there are two or three considerations that I may suggest, and one is—see how much and how little it takes to make a Christian. A great deal in one aspect; very little in another. It is not this, that, or the other kind of obedience, or ceremonial, or sacraments, or the like, that makes Christians. There is nothing wanted but the exercise of this trust in Christ's blood and righteousness. Are you exercising that trust, my friend? I do not ask you if you are doing it much; I do not ask if you understand the doctrines of the New Testament; I do not ask if you partake of the sacraments; I do not ask what your notions are about a thousand things. I only say, are you trusting Jesus Christ? Then you are a Christian. How little it takes to make one!

But how much it takes! For it is a very hard thing to fling away trust in myself and to be contented to accept what I have had no hand in getting, and what I have to take as a gift. Heathens seeking forgiveness and salvation will stick hooks in the small of their backs, and swing at the end of them, or will walk over red-hot coals, or will measure hundreds of miles between them and a temple, stretching themselves flat in the dust like worms, rather than put their trust in Jesus Christ. And there are plenty of heathen Englishmen that will run to any religious services, and attend all sorts of sacramental and ceremonial worship, and do a whole host of things, and yet will not yield their hearts and bow their pride so as to say, "Nothing in my hand I bring." It takes a great deal to be a Christian, because it takes faith.

But, then, let me remind you of how this thought teaches us that in all different forms, and in all different degrees of faith, one principle knits its possessors into one. In all different forms—we are beginning to learn that better than our fathers used to do; and to preach a broad, catholic Christianity is fashionable nowadays. I would not for a moment narrow it beyond the narrowing that the New Testament insists on. And whilst I thankfully recognize that a man who may disbelieve many things that seem to me clear as daylight in the New Testament, and may have been trained all his life in a different school and a different Church, may be, and often is, as good a Christian as I am, or far better, on the other hand I am bound to remind you that, as I said in an earlier part of my sermon, the faith which makes all its possessors one is the faith that grasps Jesus Christ as the dying Sacrifice and the living Inspiration of His people. Let us be as broad as that; and let us be as narrow as that. The faith which strikes out those thoughts of Christ is, I humbly

venture to affirm, not "like precious faith" with that which apprehends them as its life.

But, further, in all stages of attainment, whether a grain of mustard-seed or whether shot up into a great tree whose branches spread far, the faith that saves is one. So for us, whatsoever degree of it we may have, there are lessons of humility, of diligence, of hope. Brother, if there be a tiny microscopic seed of it in thy heart, water and cherish it and see that it grows. Think loftily of the possibilities that are open to thee. If thy faith be strong and operative in thy life, "be not high-minded," but feel that thou and the infant of days in regard to the new life are children of the one household. The furthest advanced in the Christian life, and the timid beginner whose first tremulous steps have just brought him hesitating and abashed across the threshold, are one in the possession of "like precious faith."

Do you see to it, my dear friend, that you are exercising this all-powerful, simple, infallible remedy for all our miseries, our sorrows, our sins; that your hearts are opened so that the grace and the love and the life which faith brings may pour into them. Remember the story in the early days of this aged apostle's life. He was sinking in the stormy water; it was up to his knees and rising fast. He stretched out a tremulous hand in the darkness and he found it clasped by a strong and tender hand. Why did Peter stop sinking; why did he stand on the billows? Because of anything that he had? No; but because he had laid hold of a hand that held him up. And if you lay hold of that hand, and cry out, "Lord, save, I perish," you will find what the preciousness of faith is, in that it will bring you the precious Christ, His precious blood, and the fulfillment of all His precious promises.—Baptist Times and Freeman.

THE INFALLIBLE SIGN.

BY REV. S. F. HUMPHREY, D.D.

There is an old legend which runs on this wise:—One day, as a monk sat in his cell, a majestic stranger approached and sought admittance. "Who are you?" asked the monk. "I am Jesus Christ." But the monk, doubting, said, "Show me the print of the nails." Upon this the stranger turned and fled. It was the Devil masquerading as the Saviour of mankind.

To this touchstone—the print of the nails—must come every creed and system of Christian belief. Does it have in it, at its centre and core, out of which all its doctrines spring, this—the vicarious atonement, a sacrifice for sin? We have a right to require this of every theory of redemption that comes to our door and asks for acceptance.

Thomas is called the doubting disciple, but he was right when he said: "Except I shall see in his hands the print of the nails... I will not believe." And Jesus justified his questioning and submitted to the test. He had indeed previously given that test-token to the others, showing them his hands and his side. They had needed it as well as Thomas.

is no remission" is writ large in all the religions of mankind. God has not left Himself without witness in the deepest-lying recesses of our nature. Not only in the Hebrew ritual but in the cults of Greece and Rome—of all nations, indeed, are there found most expressive symbols of the sacrifice on Golgotha.

This doctrine of the atonement lies at the very heart of the Scriptures. The crimson thread of Calvary is wrought into the warp and woof of the whole fabric. It is no wonder that, in the attempt to pluck it out, the Bible falls to pieces in the hands of the Higher Critics. It is the clue by which we thread the labyrinth of the Mosaic observances. The Psalms and the Prophets glow with the Messianic promise and show prints of the nails. John, the forerunner, pointed to Jesus as "the Lamb of God that taketh away the sin of the world." Jesus himself declared, "And I, if I be lifted up, will draw all men unto me." But lifted up in what respect? As the example of a perfect life? As the doer of wondrous miracles? As a teacher of the profoundest philosophy of life? All these, indeed—but secondary. The inspired commentary is: "This He said signifying what death He should die." Here is emphatically the print of the nails! What was the subject of high converse on the Mount of Transfiguration? What else could it be but "his decease which He should accomplish at Jerusalem"—the theme of which all Heaven was full—angels bending to look into the mystery of it. To what did he open the understanding of his disciples after the resurrection but to this central truth that it "was written in Moses and the prophets that Christ must suffer, that repentance and remission of sins might be preached."

The doctrine of the cross as the central figure prevailed from the earliest beginnings of Christianity. Paul wrote to his Corinthian converts: "I determined not to know anything among you save Jesus Christ and him crucified." John—he of Patmos—saw visions. His eyes were anointed so that Heaven was opened to him, and what did he see? "And I beheld, and lo, in the midst of the throne... stood a Lamb as it had been slain. 'And who are these—the innumerable company in white robes?' These are they which... have washed their robes and made them white in the blood of the Lamb." John heard also a new song: "That undisturbed song of pure content, Aye, sung before the sapphire-color'd throne To him that sits thereon."

What was the subject of that immortal chorus, swelling like the fullness of the sea? "Worthy is the Lamb that was slain" "and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." The church, through all its centuries has caught the echoes of that celestial strain, and in its oldest chants has sung: "Lamb of God, Thou that takest away the sin of the world, have mercy upon us." Bernard of Cluny drew from this doctrine the inspiration under which he wrote some of the choicest hymns of the mediæval church. And to-day we are singing in all our choirs, out of the fullness of our hearts, "In the cross of Christ I glory

Towering o'er the wrecks of time;

All the light of sacred story Gathers round its head sublime." The dynamite which rent the Romish church in the Reformation was Luther's proclamation of this most central doctrine—Justification by Faith alone—faith in Christ crucified as the ground of the sinner's pardon. The sign of the cross had degenerated into an unmeaning form; indulgences for sin were unblushingly peddled in the market place. Merit could be gained by penance, the saying of masses, the endless repetition of Pater-nosters. The living spirit had utterly gone out from the doctrines and the worship of the church. Only the mere shell was left. The earnest soul of Luther could not rest in such conditions. Pouring over a chained Bible, a gleam of the light dawned faintly upon him. On his knees, toiling up Pilate's staircase at Rome, the full-orbed truth burst into his soul, and springing to his feet, he exclaimed: "The just shall live by faith." This was the electric spark that kindled the flames of the Reformation. Of this doctrine, Justification by faith alone, Luther says: "It is the one article and rule in theology into which come and go all the others and without which all others are as nothing." In the Augsburg Confession, which became the creed of the Reformation, this doctrine stands in the middle, "the constructive and formative centre" of the whole.

One would think that so central and essential a doctrine as that of the vicarious atonement would stand at the fore in every evangelical church, but the alarming fact is that while it still has place in the creeds, it is largely left out of the ministrations of the pulpit.—Watchword and Truth.

ANSWER YOUR OWN PRAYER.

There are people whose prayers are not answered because they expect God to do not only his part, but theirs, too. "Oh, the earnest and fervent prayers I have heard for the conversion of sinners by people who wouldn't lift a finger to help forward the cause they so earnestly advocated! How far do you think such prayers reach?"

Such petitions are about as sensible as the attitude of the small girl who was discovered by her mother prone on her stomach in the middle of a muddy garden path.—She was urged to get up, but refused.

"I'm waitin'," she placidly remarked.

"What for?" cried her mother. "For God to pick me up," the young person answered. "I fell down and pwnyed God pick me up, and he doesn't do it vevy quick." Her mother explained to her that she might lie there all day before God worked a miracle for her lazy little self, that he had given her sturdy arms and legs, an intelligent brain, and the power of picking herself up, and he expected her to answer her own prayer.—War Cry.

"What do you think posterity will say about you?" "Well answered Senator Sorghum, "I am not afraid of what posterity will say. People who are mean enough to talk about a man behind his back never wield much influence."—Washington Star.

A stock of patience is always at par.—Exchange.

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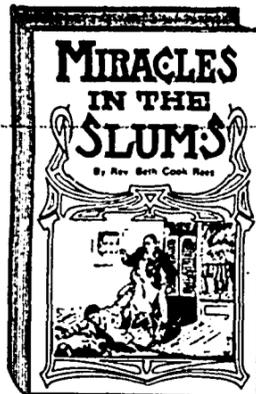
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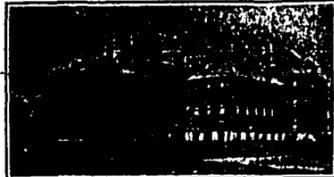
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Editorials

The Rev. E. L. Howerton writes: "Is concert reading in our Sunday Schools Baptist? Can a greater knowledge of the Scriptures be gained in concert reading than by their being read by the Superintendent?"

Concert reading is a new thing among Baptists and we greatly regret that any of them have taken to it. It is done under the plea "have the people take part in the services," and many people who ought to know better are caught by that phrase.

The one object of publicly reading the Bible ought to be to impress the sense of the passages on the minds and hearts of those present. Concert reading and responsive reading do not do this and hence they should be ruled out. When a lawyer reads from a statute book to a jury, he does not ask the gentlemen of the jury to read it with him either in concert or responsively. No, indeed; he is too much in earnest for that. He is anxious to impress the sense on their minds, and so he discards whatever would prevent that. If some one should come along and tell him—"Let the jury take part in the exercises," he would simply laugh at the suggestion.

When in a political canvass speakers have occasion to read quotations from great men whose opinions will have weight with the voters, they never have the voters read with them in concert or responsively. Such a method would spoil the effect and securing votes is, in their eyes, too important a matter to be trifled with in this way.

We need not multiply instances. Wherever the purpose is to impress the sense of what is read, concert or responsive reading is never used. Such ought to be the purpose in reading God's word in Sunday School. And yet, under the pleas of "enriching the services," and of "having the people take part," some of our people do what hinders the people's getting the sense of God's Word. It is a pity. At present this is a fad. We hope it will soon pass away. The Bible should be read in Sunday School by the one who can read the best. The writer once saw a congregation melted to tears in hearing Dr. James P. Boyce read the parable of the prodigal son. Can any one imagine that there would have been any tears in that congregation had Boyce and the people read that parable in concert or responsively?

We think this whole business of responsive reading and concert reading of Scripture, is a device of the enemy of souls to prevent the truth of God from reaching the hearts of the people. And we hope those of our people who have not taken up with this fad will keep clear of it, and that those who have taken up with it will drop it. It does not "enrich the services," it impoverishes them. It does not help people to "take part in the services," since reverent listening is a far better part than the numbing of concert or responsive reading.

Another effort is on foot to restore the canteen (official drinking saloons) to the army posts. The plea is that the soldiers go off to outside saloons and get vil-

er liquor than they would get from the canteens. And the idea is pressed that the alternative is between good liquor in the canteens or bad liquor at the outside saloons.

There are several alternatives. One is to suppress the outside saloon. Let it be unlawful to have a saloon within a given distance of an army post, and let the law be enforced, as is easy where soldiers are plenty. Another alternative is to forbid the soldiers' visiting these outside saloons. Military discipline can be made as strict as is necessary and soldiers can be kept from the outside saloons.

But even were it true that the alternative is between selling good liquor (and a man can get just as drunk on good as on bad liquor) in the canteens or bad liquor at the outside saloons, it is infinitely better to have no canteens. Having no canteens the young soldier boy has temptation removed from his path, to a great extent, because he would not be attracted to the outside saloon where vile liquor is dispensed as he would be attracted to the canteen inside the camp, and with the sanction of the army officials. It is a very poor excuse for doing wrong, that if we do not do this wrong somebody else will do something worse.

Let the friends of temperance and the friends of the soldiers see to it that this effort to restore the canteen to the army posts is defeated.

BISHOP CANDLER has just been presiding over the Methodist Conference at Leitchfield. He sharply criticized the Kentucky Methodists for the smallness of their contributions to missions, contrasting them with the Methodists of Southern Georgia, where the land is poor and the people likewise. The Methodists of this Conference had averaged for the year 14 cents apiece for foreign missions.

It is impossible for us to make an accurate comparison between the Methodists and the Baptists in the same territory because our lines run differently from theirs. This Conference includes Louisville and the Methodists to the South and West, but it does not include the Eastern part of the State. But from the best information within reach we think the Baptist figures would be about the same. Bishop Candler, in view of the Methodist figures, expresses alarm for the future of Methodism in Kentucky. How about the future of the Baptists? Brethren, let us quit playing at missions and take hold in real earnest.

THE *Congregationalist* says: "Now that the first glow of the International Baptist Congress in London is over, Southern American Baptists are revealing their regret that the Congress was held under the auspices of the English Baptist Union, which is boycotted by the Spurgeons and the conservative English Baptists, and are stating their surprise at finding how many English Baptists practice open communion."

Few, if any, of our Southern Baptists who went to the Congress in London, knew the attitude of the Spurgeons and the conservative English Baptists in regard to the movement. It was a surprise and a sorrow to them to be lined up against those English brethren with whom they were most in accord in their be-

liefs. In the issue between Spurgeon and those leaders of the Baptist Union, with whom he took issue, nine-tenths (if not tenths) of the Southern Baptists agree with Spurgeon. And to be lined up on the side of Unitarian views of the atonement and of the authority of the Bible, and against their own most cherished beliefs, was to many indeed a surprise and a sorrow. While those Spurgeon antagonized do believe in the Deity of Christ, it is charged they largely hold Unitarian views on certain other subjects.

"Our esteemed contemporary, the *Religious Herald*, agrees with every evidence of deep feeling and conviction that one good religious paper is all that any denomination needs in a single state. The *Herald's* arguments are always sound. In this case they are unanswerable."—Richmond (Va.) *Times-Dispatch*.

"Our alert and able neighbor is a thoroughly disinterested observer and his opinion ought to have weight. The real problem before the denomination is not how to multiply their weekly papers, but how to make those they now have more vigorous and prosperous."—*Religious Herald*.

This brings up our question—On what principles should the number, location and personnel of our Baptist papers be determined? It would be interesting to study the reasons for starting many of our papers. Not always have those reasons been sanctified. Sometimes partisan spite and other unworthy motives have cropped out. But our question retains its importance, and the prosperity of the denomination is largely involved in the answer given to that question.

The many who are interested in the Rev. I. N. Yohanon and family will be pleased to learn of their safe arrival in Persia after a perilous journey across a region infested with bandits. He fears he will have trouble with the Persian authorities on account of his American citizenship. During his long stay in this country, he became an American citizen. The Persian government wants that all Persians who are naturalized in other countries shall surrender their foreign citizenship on returning to Persia. We have written to the State Department at Washington on the subject and we hope Bro. Yohannon's rights will be duly protected.

The Rev. Y. H. Shabbaz has been conducting a Baptist mission in Persia for several years. It is not under any board, but is under the auspices of a committee of which Dr. R. S. MacArthur of New York is chairman. Bro. Shabbaz recently returned to Persia from a special visit to this country, and he writes that he has baptized 24 since his return. A new church has been organized with 15 members at Sobathoove, while Bro. Shabbaz' headquarters are at Geogtapa, where he has a church and also a school with 100 pupils.

Bro. Yohanon will labor at Urmia, Persia, not far from Geogtapa, and he will keep in close touch with Bro. Shabbaz. The Lord, we firmly believe, is opening Persia for the pure gospel.

Whatever is contributed to help the work in Persia will be well bestowed. Not only must Bro. Yohanon and his family be supported, but a church edifice will

soon be needed and some \$2,000 ought to be provided for that. Mr. Frank Harvey Field, 44 Court Street, Brooklyn, N.Y., is the treasurer of the Shabbaz mission. He will receive any funds for Bro. Yohanon that may be sent him, though the contributions should be designated for Bro. Yohannon in Urmia, Persia. Any funds that may be sent to us will be duly forwarded. This work is separate from the work of the Boards, though we hope our Foreign Board will in due time see its way to take up this work. Until then Bro. Yohanon and his family must depend on those who want the pure gospel preached in the land of Xerxes and Cyrus.

The *Baptist Advance* has a sensible editorial on the subject of the money-basis of the Southern Baptist Convention. It is not a defense of that basis, but a very clear showing that the money basis as it actually operates in the Convention is no reason brethren should refuse to co-operate. We have all along opposed that feature of the Convention. The writer was one of a committee that prepared amendments to the Constitution. Before that the Convention was wholly on a money basis, requiring the payment of \$100 for a seat. Our committee changed the amount to \$250, thus reducing the power of money, in this connection, more than half, and also adding that each district association should have one seat without any reference to money. It was thought best not to go any farther at that time.

The arrangement for the appointment of messengers by the State Boards, since few churches give enough to entitle them to make appointments, and even these largely leave their choice to the Boards, this arrangement practically secures a representative assembly. It is rare that any brother desiring to attend the Convention is denied a seat.

There are sometimes more brethren present from the state in which the Convention meets than can be seated, but as a rule there is little or no ground for complaint as to the make-up of the body. Even when there are more from a state than can be seated, the Convention does not decide who shall be admitted. That is always left to be decided by the brethren from the state in question.

While we insist that having a partial money basis is not a valid reason for any brother's refusing to co-operate with the Convention, we wish it distinctly understood that we are opposed to any such basis. The main argument urged in its favor is that those who give the money should have the say as to how it should be expended. But this argument applies to a church as well as to a convention. A Baptist convention should not be in any sense a stock company. The purpose of the Southern Baptist Convention is "to elicit and combine" as well as to "direct." Nobody favors a consistent money basis (which would give Bro. Bush 40 votes in the next Convention) and an inconsistent one should not be maintained.

While discussing the money basis and other matters, let us not fail to push forward with the utmost vigor the great work of the Convention.

The measure of our praying is the measure of our growth.—A. R. B. Lindsay.

Editorial Varieties

The writer had a pleasant visit last week to the Sovereign Valley Association at Sonora. Moderator Bland—the blandest of moderators—was re-elected, of course, and Prof. H. C. Miller, was chosen clerk. Prof. Gwynn, the preacher of the introductory sermon, was absent. The writer was called out and preached on contending for the faith. The various objects received due attention, the speeches were fine and the hospitality of Sonora was elegant and abundant. The Reconza was most handsomely treated. Dr. J. J. Taylor came in at the close of the first day and captured everybody by his sermon on "measuring a life," and by his speeches on missions and education. The Rev. B. F. Hagan will give our readers an account of the meeting. He is the preacher for next year.

Bro. J. Henry Burnett, clerk, has gotten out the minutes of Long Run Association very neatly. We do not recall seeing a better piece of work of the kind. The job work was by the Baptist Book Concern. The whole number of baptisms reported 806, the number of churches 39, of members 12,109, of contributions \$80,893.29. The value of church property is \$553,090.00. This is the value of houses of worship. The property of the Seminary and of the Orphans' Home would add as much more. This Association includes the white churches of Louisville.

Dr. J. B. Cranfill comes out in a two and a half column article in the *Baptist Tribune* arguing that Dr. B. H. Carroll, Sr., is "the greatest living Baptist." The greatness of several others is admitted, but Dr. Cranfill puts Dr. Carroll at the head. It would be interesting, though not perhaps very profitable, to gather the opinions of representative Baptists from all parts of the world as to who is "the greatest living Baptist." It is likely that the names would make a long list.

The *Religious Herald* argues strongly that there ought to be but one Baptist paper in a state. The argument is especially directed toward South Carolina, but it is applied to other states as well. We may have something to say on this subject ere long, but meantime our question—On what principles should the number, location and personnel of our Baptist papers be determined?

We are sorry to learn that the condition of Dr. W. R. Harper is worse, and that there is but little hope of his recovery. He made a brave battle with his disease and has shown an excellent spirit throughout his sufferings. His brother and his sons have been summoned to his bedside, and it is feared that the end is near.

More than five hundred of Mr. John D. Rockefeller's neighbors and friends called on him in a body last week as a token of respect. He received them kindly and urged them to devote their lives to the highest purposes. It is manifest that in the public sentiment of the country there has recently been a reaction in favor of Mr. Rockefeller.

A prominent preacher was called on to preach the dedication sermon of a new and costly church edifice. Asked his opinion of the building, he said: "It is very fine, only I have three objections to it—you cannot see in it, you cannot hear in it and you cannot breathe in it."

The Baptist Conventions of Oklahoma and of Indian Territory decided not to unite for the present. The expectation is, however, that when the two territories unite to form a state, the Conventions will then unite. There are great denominational possibilities in that region.

The Rev. A. T. Osborn, a Methodist preacher of Caruthersville, Mo., the papers tell us, has declared that he will sue Bishop Hendrix for putting him out of the Conference. We do not know anything about the merits of the case, but it strikes us as a novel proceeding.

The Tennessee Baptist Convention meets in Jackson on Thursday of next week. It will be a meeting of special interest and importance.

A prominent pastor in Kansas writes: "The Reconza grows better and better, and after taking it for more than twenty years, it seems that now I could not do without it."

A PREACHER'S DISCOVERY.

Rev. J. W. Blosser, M.D., Atlanta, Ga., is the discoverer of a successful remedy for the cure of Catarrh, Catarrhal Deafness, Bronchitis and Asthma. It consists of a combination of medicinal herbs, roots and leaves, which are burned on a plate, smoked in a common clean pipe or in a medical cigarette—the fumes being inhaled into the throat and lungs and exhaled through the nose. It contains no tobacco. The manner of its use is simple, and no other means can so easily reach and cure the disease in all its forms. Dr. Blosser offers to mail free a liberal sample to any sufferer who will write to him for it. If your case is a stubborn one and you desire special advice, he makes no extra charge. This remedy has met with wonderful success, curing cases of even 25 years' standing.

If you wish a box containing a month's treatment, send \$1.00, and it will be sent, postage paid. Address, Dr. J. W. Blosser, 115 Walton St. Atlanta, Ga.

AMONG THE Churches.

Walnut St. (Third and St. Catherine Sts.)—Bro. R. J. Willingham: Being sent of Christ; Pastor Eaton: Failure to glorify God. One by relation.

Broadway—Pastor Jones: Life of Christ in a sentence; The saloon. Two by letter.

Chestnut St.—Pastor Weaver: Glorifying in the Cross; Rest promised but lost.

East—Pastor Wilson: Partnership; Preparation to meet God. Four by letter.

McFerran Memorial—Pastor Hamilton: Paul's gospel; Bro. R. J. Willingham: Arise, Shine. One by letter.

Clifton—Bro. McGlothlin: Importance of the Sunday School; Pastor Foster: The Secret of Abundant Life.

Franklin St.—Bro. J. R. Johnson preached.

German—Pastor Janzen: The power of God's love; In the school of Christ.

Highland—Pastor Dawes: Gospel according to Paul; Close of sea voyage.

Immanuel—Pastor Watts: Greater Immanuel Baptist Sunday School; The Christian in the church.

Parkland—Pastor Taylor: Consider Christ; Salvation. One by letter.

Third Ave.—Pastor Ransom: Ministry of Joy; Now.

Twenty-sixth and Market—Bro. J. E. Barnard: Power of the new life; Be sure your sin will find you out; Called of God. Six by letter, 5 for baptism, 1 by relation.

Hazelwood—Bro. Rawlings preached.

Ormsby Ave.—Pastor Gillon: Liberty in Christ; How to know the will of God.

Highland Park—Pastor McDaniel: Fruit bearing; The only way. Two by letter, 8 by baptism.

East Mead—Pastor Greathouse: Joseph; The Christian's eyes.

Oakdale—Pastor Mohler: Christian unity; Look and be saved.

SEMINARY NOTES.

BY C. W. KNIGHT.

The opening of the Seminary last Monday was a happy occasion. Dr. Sampey is the acting president in the absence of Dr. Mullins. There were many practical and helpful talks made by the various professors and Dr. Willingham.

Dr. Robertson has returned and seems to be hale and happy, ready for the session's work.

Drs. Sampey, McGlothlin, Carver and Dargan have dined in the hall.

The opening address of the Seminary was delivered by Dr. Sampey, Monday evening, subject, "Amos and Hosea in the Light of Modern Research and Criticism." Dr. Sampey treated his subject in such a way that all enjoyed his address. He showed the fallacy of the radical critics denying these men to

real and authors of their respective books. The address will be published in the Review and Expositor. Subscribe for it.

Many of the old students have returned and report a happy summer's work in meetings and supplying the various pulpits.

The writer just closed a meeting at Bullitt's Lick church. This is a good church and fine people.

Bro. Paul Bagby, of Virginia, has been appointed chairman of the Hall; his assistants are Bren. W. E. Hunter, of Mississippi, and C. E. Maddry, of North Carolina.

Dr. Sampey announced at the opening lecture Monday evening that 144 students had enrolled.

Dr. Mullins expects to return not later than Christmas. He is writing a Systematic Theology. In his absence Dr. Sampey will teach Biblical Theology. Drs. Carver, Dargan and Reeve will have charge of the Systematic Theology Class. Dr. Mullins has just completed one book, "Why is Christianity True?" This book will be used in the Seminary this year.

THE STATE.

Pastor Thos. H. Plemmons writes from Cynthiana: "Sunday was 'roll call' day, and we had a good day. Bro. J. J. Porter, of Joplin, Mo., will be with me in a meeting beginning Nov. 21. He is one of our ablest men, and we are looking forward to a great treat and a great blessing. Pray for us."

Pastor W. H. Robinson writes: "We have just closed a meeting with the church at Burgin, in which Bro. H. B. Taylor, of Murray, did the preaching. He gave us some of his best, and we feel that there was much and lasting good accomplished. Bro. Taylor has strong convictions on what he considers the Word of God to teach, and he does not hesitate to speak these out. As for results, we have had 5 accessions to the church, but one of the best results is the awakening of the church itself to a desire to do more and better work in the future."

Pastor H. C. McGill writes: "On Sept. 26 Bro. Lloyd T. Wilson, of your city, closed a series of nine days' meetings with us here at Howell, resulting in 10 baptisms and 1 by letter. There were several more conversions and quite a large number of backsliders renewed. The membership is greatly revived. Bro. Wilson is a preacher of convincing logic and has great power. He greatly endeared himself to our people, and our appreciation was partly shown by presenting him with a handsome purse. In the near future a \$2,000 parsonage will be completed and Olivet church will demand the services of a good preacher. The church gave more for missions last year than ever before. In two years' time of the present pastor she has doubled her contributions to missions."

Pastor C. W. Moss writes: "We have just closed a twelve days' meeting with Cave Spring church, Logan county, resulting in 17 conversions, 6 or 8 reclaimed and the church greatly revived. Bro. J. E. Baird of Russellville, did the preaching. Bro. B. greatly endeared himself to the church and community, both saint and sinner, by his humble, consecrated work both in and out of the pulpit. We wish to say that when the gospel trumpet is raised to his lips it gives no uncertain sound. There have been 14 accessions to the church this year, 10 by experience and baptism, 4 by letter and others that will join soon."

Pastor J. B. Hutcherson writes on Sept. 25th: "I began a meeting at Mt. Zion church, Hardin county, Aug. 1, which lasted thirteen days, where I have been pastor four years. I did all the preaching with good results; had great attendance and good interest; 8 additions and church much revived. It is a pleasure to work with a faithful band of workers like this people. Began at Valley Creek Aug. 14 a meeting which lasted twelve days. Bro. N. S. Bell, of Buffalo, did the preaching, and did it well. He is plain and earnest in presenting the truth. Had a good meeting, 3 additions. We give God all the glory. I have moved to Elizabethtown in order to be near my work. I am still preaching to the same churches, all four in this county."

Bro. R. T. Bruner writes: "I baptized 14 persons as a result of a thirteen days' meeting held at Friendship chapel, Daviess county. We tried hard to get ministerial help but secured none except one sermon by Bro. J. J. Cloar.

Bro. C. O. Taylor was present, and though he refused to preach he rendered valuable assistance in other ways. Those baptized will go to Bell's Run, Bethabara, Whitesville and Sugar Grove and perhaps other churches. Most of the Baptists in the neighborhood, more than 50 in number, talk of a church organization, but I do not know what they will do."

Pastor J. B. Ferrill writes from Creston under date of Sept. 20: "I am here, and have been since Sunday, in a meeting. We have already gained a decided victory in the conversion of the most desperate sinner in this whole country. We also have some ten or fifteen penitents, with other indications of a great meeting, and at last the organization of a church. Dear old friend, let us see your genial face in a bundle of copies of the next issue of yourself, and the prayers of your readers for success here, and we will in return give you an introduction to this people."

Pastor T. E. Richey writes: "We had three more additions by letter to East church, Paducah, last Sunday. Congregations somewhat larger and interest better; Sabbath School larger than before this summer. Still, we are not yet up to that high water mark in zeal which our obligations call for. As with all of God's people everywhere, we need to remember that duty demands that we should 'do with our might what our hands find to do.' This implies that we should seek work to do."

Pastor J. M. McFarland writes: "We have just closed a meeting at the First church, Monticello, resulting in 17 additions to the church. We had the assistance of Bro. Geo. W. Clarke, of Paris. It is putting it mildly to say that he is a captivating preacher. This church is a revival church, believing in revivals fifty-two Sundays in the year. During my 21 months in Monticello we have received 91 additions. This is an intelligent and rustling county seat, in the heart of the oil region. We have as fine lawyers and business men as you can find in any part of the State."

Pastor C. B. Althoff held a two weeks' meeting at Pleasant Grove. Eleven by baptism, 4 by letter, 2 by relation.

Pastor W. W. Williams writes from Lettichfield: "I have accepted work at Corydon, and would ask to have the RECORDER follow me there. While looking forward to success in my new work, I look back with regret on leaving this pastorate. These good folks know how to well treat a pastor and his family, and we are praying God's most abundant blessing upon them. Our work is in splendid condition and steadily progressing. May they soon find a strong, faithful pastor to lead them on to still greater victories."

Bro. J. S. Gattton, of Campbellville, aided Bro. Frank Jones in a meeting of ten days at White's Run Carroll county. The church was graciously revived and 12 new members added to the church roll.

Bro. Sam'l. C. Humphreys writes: "The writer held a meeting of sixteen days at Pine Grove church, two miles from Lebanon. This is a missionary point with a church building where different ministers of Lebanon preach on Sunday afternoons. There were 24 professions of faith, 5 returned to their first love. I baptized 6 and quite a number gave their names to join at Bethlehem and other Baptist churches when received by them."

Pastor W. A. Wray, Jr., writes: "The members of the First church of Dayton are praying for and expecting a genuine revival of the religion of Jesus Christ, and as their pastor I want to urge upon the brethren throughout our entire state to join with us in our petition. We have a great possibility here and some of the best people on the face of the earth, but we know that it is 'Not by power nor by might, but by the Spirit of our Lord' that great things can be accomplished. A very pleasant vacation, so kindly granted by my people, was spent in Tennessee and Georgia. May the RECORDER continue to bless mankind and glorify God."

The Southern Baptist Theological Seminary had a fine opening Monday. Dr. Willingham addressed the faculty and students in the morning. One hundred and forty-four registered up to noon, and others were on the ground. Monday night Dr. Sampey delivered the opening lecture. He spoke of Amos and Hosea in the light of recent criticism. He rang out clear and strong for the old view. He made a happy turn on Dr. Harper, who said Moses was too strenuous and busy a man to have time for literary activity. By the same token Dr. Harper could not have written the books that bear his name.

BLACK MERGERIZED SILK PETTICOAT 98c

Fully Worth \$1.25



This skirt is made very similar to picture excepting that it is accordion pleated and has a four-inch ruffle at bottom. In the center of the accedion pleatin is a stitched seam running all around the skirt. Ruffle at bottom has an extra protection.

The material is a good, heavy wearing quality, and looks for the world like silk. The width of the skirt is wide enough to please any woman. WE HAVE ALL LENGTHS.

Make out your order and send it to us at once before they are all gone.

J. Bacon & Sons 330-338 West Market Street Louisville, Ky.

OTHER STATES.

Pastor C. S. Hagaman writes from Queen City, Texas: "We have just closed the greatest revival in the history of our town or community. Bro. E. P. West was with us and did the preaching. We added nearly 50 per cent to our membership in the two weeks, 23 to our own church, 8 to the Methodist and 3 or 4 to the country churches. There has been successful revivals in nearly every church in this, the Enon Association. I held a five day meetings at Rock Springs church and at Macedonia church (Ark.), at each of which we had an even dozen additions, and five more joined at Rock Spring the next regular meeting."

The meeting at Hickory Grove church, Tenn., of which Bro. W. R. Hill is pastor, resulted in the baptizing of 10 converts. Bro. W. D. Powell assisted in the meeting. Bro. Hill will take up his work at Franklin, Tenn., as pastor on third Sunday in October.

Pastor E. L. Wells writes: "Please change my address from Quincy, Fla., to Greenville, Tenn. Have accepted call to the First church at latter place, and the work opens up well."

Bro. Geo. E. Brewer writes from Notasulga, Ala.: "I return to Montgomery next week. Please change my paper from Notasulga, Ala., to Montgomery, Ala."

Pastor H. M. Long writes: "Please change my address from Newport, Ark., to Newton, Ala., where I go next week (D. V.) to take charge of the church. I cannot well get along without such a sound Bible paper as the RECORDER."

A church has been constituted at Red Star, Ala., with 7 members. Bro. H. A. Mullen was called as pastor. A weeks' meeting was held and 13 more added to the membership, 6 by experience and baptism.

Twenty-four received for baptism at old Zion church on the French Broad River, N. C., result of a grand meeting.

A gracious meeting at Forks of Little River church, N. C., resulted in 9 additions.

Bro. J. C. Gillespie aided in a meeting with the Poplar Springs church, near Shelby, N. C., in which 11 were baptized into the fellowship of the church, also assisted Pastor A. C. Irvin, High School church, N. C., when 10 were received for baptism and several joined by letter.

The church at Centerville, Ga., has been graciously revived and about 60 have been received for baptism, result of their meeting.

Bro. J. G. Davis has been set apart to the full work of the Gospel ministry by the Stoney Hill church, N. C.

Bro. F. M. Pulliam has been set apart to the full work of the Gospel ministry by the Birch Valley church, Mo.

The church at Cedar Run, Va., closed their meeting with 10 received for baptism.

The Rock Bluff church, Miss., enjoyed a gracious revival in which 10 joined the church by experience and baptism and 1 by letter.

DEAR RECORDER:

The Collin County Association recently met at Chambliss, Texas. There are 45 churches and 7,000 members in the county, and nearly all of them were represented in the Association. Miss Ida Taylor, an appointed missionary of the Southern Baptist Convention to China, was a member of the Association, and contributed much to its interest. A farewell service has since been held of tender interest in her home church at Nevada, Texas, and she has sailed to her foreign field.

The letter from the First church at McKinney to this Association contained the following items: Members received 133, contributed for missions \$1,323.66, for Buckner Orphans' Home \$700, for the Baptist Sanitarium, \$5,000, for all purposes more than \$10,000.

E. E. KING.

McKinney, Texas.

In my card headed "A Falsehood Nailed" I stated that a professor of our Seminary asked me at Nelson Association if I did not know the language quoted was Dr. Eaton's and not Dr. Newman's. It has been suggested that my card might make the impression that I meant that this professor had been passing along the falsehood. It gives me pleasure to say that I did not charge anything of the kind. Those who busied themselves in passing it along simply told it to this brother as they had told it to others, and he mentioned it to me. As I had stumbled on it at different points and had no means of knowing how far it had been passed along, it seemed to me well to publicly nail it, so I gave Dr. Newman's language with the reference to book and page. It was Dr. Newman who complimented the RECORDER and its editor, and not the editor himself.

W. P. HARVEY.

The writer was summoned to Jeffersontown on Tuesday of last week to preach the sermon at the funeral of Mrs. Jemima Elizabeth Owens, wife of Dr. B. F. Owens, whom she married Feb. 8, 1870. He says that during all their married life he never saw her angry. She was a faithful wife and mother and a devout Christian, and she had been a Baptist from her youth. She was a daughter of the late Eliot Cooper, Esq., of Spencer county, who left a remarkable record. Among other things, he was born, lived 86 years and died on the same plot of ground, never having had-but-one-home, though he took trips as he had occasion. Dr. Owens has long been a leading physician in the region around Jeffersontown. We tender to him our profoundest condolences and to his son, their only child. The latter married a daughter of Mr. T. J. Humphreys, of Louisville, and they reside in St. Louis.

Rev. H. T. Musselman, formerly the popular pastor at Maysville, Ky., and now a student in the University of Chicago, has been called to the pastorate of one of our best churches in Chicago.

A good meeting with the Border Springs church, Miss., resulted in 11 received for baptism and 1 by letter.

WHEN SLEEP FAILS.

Take Horsford's Acid Phosphate Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

Family Circle.

Stories for the Young and Old.

SONNET FOR THREE FRIENDS.

When shall we three meet again?
When shall we three meet again?
Off shall glowing Hope expire,
Off shall wearied Love retire,
Off shall Death and Sorrow reign,
Ere we three shall meet again.

Though in distant lands we sigh,
Parched beneath a hostile sky;
Though the deep between us rolls,
Friendship shall unite our souls;
Off in Fancy's rich domain,
There shall we three meet again.

When our burnished locks are gray,
Thinned by many a toiled spent day;
When around this youthful pine,
Moss shall creep and ivy twine,
Long may this loved bower remain,
Here may we three meet again.

When the dreams of life are fled,
When its wasted lamps are dead;
When in cold-oblivion's shade,
Beauty, wealth and fame are laid,
Where immortal spirits reign,
There may we three meet again.

THE THIRTEENTH ANNIVERSARY.

BY LUCY DATTON PHILLIPS.

PART II.

"For such a feast as our night meeting affords the Christian soul," went on Miss Nancy, strangling a little sigh, "we ought to be ready to receive—an 'empty vessel.' Yet, God Himself does not wish our whole life to be too serious. As our father used to say, 'A little nonsense now and then, is relished by the best of men.' 'And women as well,' added Miss Barbara. 'I know I enjoy the simple pleasure of meeting friends—of dining out amid such luxurious surroundings as are found at Maple Terrace.'"

"Yet the environments of our own Lodge were fully as interesting and appropriate," suggested Miss Hope. "You saw for yourself how much it was admired by that scholarly divine who is assisting our pastor."

"Indeed I did. Our souvenirs of other days seemed to impress him deeply. He is a very profound man, as well as a fine speaker."

Thus they conversed together as they strolled slowly across the meadow lot, a near way to Rocky Point in which the golden daisies lifted high their lamps here and there in the sweet, soft silence.

The congregation was singing the old familiar chorus, one they knew and loved—

"At the cross, at the cross, where I first saw the light,
And the burden of my heart rolled away,
It was there by faith I received my sight,
And now I am happy all the day."

"But I have some new plans to carry out for next year—the thirteenth anniversary of our first going to the Terrace to dine, if we should live to see it," went on Miss Nancy, in a lowered tone. "I will discuss the same with you in due time, to-morrow, perhaps. I have decided, after much serious thought upon the subject, that it is only proper for us to appear more suitably attired when Nellie Lynn returns from school, as a young lady, you understand. What do you say to a new gown apiece, to be made up and worn on that important occasion when her mother invites us under her hospitable roof?"

"Oh, sister! It would be only proper, as you say," urged Barbara delightedly. "It was just eleven years in the autumn since they had new gowns. But they had gone out so seldom, except to Rocky Point to church once a month, and to the 'big meeting' once a year. They had visited so little that the black Henrietta dresses, made straight and long of waist and skirt, were not very shabby; still, if Nancy thought they might have new ones, if she decided—"

They were at the church door now, and a high, sweet voice was singing: "Make the world brighter, go gladly along;
Make the world brighter with sunshine and song.
Make, oh, make the world brighter to-day."

It was already "brighter" for the lonely pair, and more than one noticed how happy the maiden sisters from the quaint old lodge nearby looked that evening.

"They're enjoyin' the meetin'—a fellow can see that with half an eye," Sam Collins told himself a little after they had taken their seats. "They're not the shoutin' sort—oh, not a bit on that style—but they're got it, you bet, the same 'old-time religion' me an' Hiram Leach ust to laff about. It's too funny to think of him gittin' 'big rich' in his old age, you say, an' comin' home in the bargain."

He had the news only the day before. His old "chum" had gone to the "Wild West" some twenty-five years ago, poor as a "church mouse," poor as anything! But lately he had sold some shares in a copper mine not far from a place called "Tombstone," out in Arizona (or was it Colorado?) and straight-way invested in some more. It was a lucky thing, for he made a big pile of money out of them, and he was coming home, "back East," or, as he called it, "God's country," to enjoy his good fortune, not right away, perhaps, but in a year or two.

He meant to tell Miss Nancy Hope this piece of news. "She and Hiram ust to be kinder sweethearts at school, leastwise Hiram says so, and she may remember him—I don't know," mused Sam, and then he turned his wandering thoughts to the sermon old Dr. Winfer was beginning to preach.

The speaker held them, too, straight through. The Green Vale member was deeply interested in this new presentation of an old subject, so deeply that he forgot to mention the letter from Hiram Leach to Miss Nancy and his coming home some time in the near future—forgot it entirely.

And the months went by—as months will do—until another autumn was almost upon them and the Rocky Point neighborhood was getting themselves ready for the "big meeting" again. Every household was busy, and one might have thought from the number of cakes, plain and layer, that were baked, from the variety of puddings, custards and pies that were temptingly arranged on the pantry shelves, from the hams that were boiled, the chickens that were fried, etc., that a progressive picnic was on hand, at which a large attendance was expected daily.

That was one way the housekeepers had of getting ready—there were others, too. "We just prepare a good lot of such things as'll keep before our big meetin' begins, you know," said Mrs. Ned Merwin, with a satisfied glance toward her well-laden larder, "an' then we take a world o' comfort in 'tendin' the services. Company? Why, I should smile! We that live close to Rocky Point expect a tableful every meal! But what does that matter? They come to hear the preachin', and put up with a cold bite as pleasant as possible."

It was a time when every door stood wide, and the people came for miles around to be fed and cared for in the open-handed way for which the Rocky Point neighborhood was noted near and far. "We'd just to love to entertain ourselves, Mrs. Carson," Miss Nancy told her friend of many years, "but you know how it is with us now. Unaka Lodge is not Mount Airy—not by a great deal, and there's not a single spare room or bed to offer. But we mean to have some friends in for meals in a very quiet way, you know, and we'll attend every service, God willing. We can do that." The gentle old face was beaming.

"You'll do your duty as you see it," declared Mrs. Carson, nodding her head with energy; "we know that! And you'll dine same as ever at Maple Terrace with the preachers—Dr. Thorne comes this year, doesn't he?"

"I think so. And—why, yes, I suppose we'll go to Mrs. Lynn's on Thursday of the first week—we are always asked at that time."

"She hasn't missed having you two for ten years, has she, Nancy?" asked the dress-maker, a Fern Vale member. "Not for twelve—this year makes the thirteenth, I believe, Miss Joyce," said Miss Hope, with simple dignity.

She was thinking of Nellie Lynn as she walked slowly toward the Lodge in the starry dusk. She had been at home only a week or two, having gone to New York with her father at the close of her school, where she had graduated with the first honor of her class; but of course she had done that.

"She is handsomer than ever, but—well, of course, she's changed some, Nellie is grown up now," mused Miss Nancy. "I almost hate to see her get a real young lady; she was such a sweet little girl. Barbara hopes she'll notice our new gowns right away, and means to tell we got them in her honor," to show special respect to her coming out. Well, Hester Lynn has been no end good to us since the Mount Airy days. She's a loyal soul, and stands by her old friends, and Nellie's a 'chlp off the old block,' as our father would say. Nellie's not one bit stuck up, for all the admiration the New Yorkers showered on her. She's just as friendly as she's always been to us, of course, and I see no change in her manners to others. She'll enjoy the meeting at Rocky Point, too—Nellie isn't a bit worldly; in fact, she's a girl of deep religious feeling. I hope I'm not worldly myself, but just lately—Well, I can't help—I just can't help being glad we've got these stylish gowns to wear next Thursday. I did want Barbara to look nice—to look our best, indeed, for Nellie's sake, if not our own. When a girl's young, when she first comes out—"

She stopped with a quivering lip. There was one old memory that she could never quite harden her heart against.

The thing had happened on the night when she first felt herself a young lady in her father's house. "Nancy's come out," he laughed in his jovial way.

And then he spoke—the distant cousin—the Hiram Leach who had been gone away full twenty-five years now. He took her by surprise, he did not give her time, and so he never knew, nor guessed, how her heart was beating.

The soft, spirit-like silence of the night hushed and soothed her at this moment. Barbara met her at the door of the Lodge. She "couldn't help being glad" either, and so had tried on her new gown with the frill of crepe lisse at the neck.

She tried on hers a little later. "There'll be other guests at the Terrace on Thursday," said Miss Nancy.

What Sulphur Does

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so called blood "purifiers" will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

"and I wouldn't have Nellie—the dear little girl—ashamed of us."

Mrs. Lynn always spoke to them on Wednesday, "just to make sure of them on Thursday," she explained in her friendly fashion, but neither Mrs. Lynn nor Nellie was at the morning service that day.

"Don't ask the Hope sisters to-morrow, mamma, dear," said the girl, when the mail had come. "Flora Atwood and her cousin Eva Darling, will get here by the fast express; it reaches the station at nine."

"But, Nellie, it is a dozen years since I've failed to show these poor girls such a small courtesy. I can't bear to disappoint them, somehow."

"And you don't mind disappointing me? Why, what would Flora think of those old fogies, as our guests, too? Have a special dinner or 'high tea' for them after my friends are gone! You might just postpone the whole affair, since Aunt Augusta wants the preachers at her house to-morrow."

"But Nellie, I feel sure its next week Augusta wants the pastor and Dr. Thorne. And if they come to-day and Nancy and Barbara are not invited, they'll be hurt."

"Oh, mamma, don't let your kind heart spoil my plans for the only day Flora and Eva can be here. We can make it up to the old maids some other time."

The "Hope sisters," as Nellie called them, did not understand at first. When nothing was said on Wednesday they returned to the Lodge rather puzzled than troubled.

They decided Hester Lynn meant them to take it for granted on this thirteenth occasion, and so both went to the Thursday morning service dressed in their best—the very becoming new gowns.

"How sweet you look, sister!" exclaimed Barbara. "Some way you remind me of the time when Hiram Leach came to Mount Airy and—"

"Went away? That was the day I 'came out,' I remember," and Miss Nancy laughed rather bitterly.

They could hardly follow the eloquent Dr. Thorne that morning at service, and these simple, golly sisters were ashamed of their wandering thoughts.

Over them hung the shadow of a great disappointment. A small thing enough in some full lives, but to these poor, empty ones it meant so much—more than you can understand, it may be!

And there were the new dresses, with the dainty new ruching the re-trimmed bonnets, all prepared at a good deal of expense for this occasion, and now it seemed wasted. Their old outfit was plenty nice for church going, receiving their friends at the Lodge, and, indeed, every place they were likely to go—now.

They said not a word to each other, the brave, proud pair, did not once mention the thirteenth anniversary they had so fully expected to spend at the Terrace.

At the church door they greeted a few friends in their own gentle fashion before turning very quietly toward the old path leading across the meadow lot and their old home.

They had no heart in their surprise and disappointment to contrive a little "spread" there or anything to break the force of this failure.

"Come, sister," said poor Miss Barbara, as the Lynn carriage and the preachers disappeared together, "let's go home and rest a bit."

"Certainly, child," returned she quietly.

But a bronzed and bearded man who stood just outside put out his hand. "I'm Hiram Leach, Cousin Nancy! May I go home with you and Barbara and tell you something I've got to say?"

Hiram Leach, her old friend, the lover she had sent away in haste, to repent over at leisure, or for these twenty-five years at least, had come back—and today! Ah, this was consolation, consolation for the disappointment, not only of to-day, but of the long eventless years whose record Miss Nancy's proud old heart had kept so sadly!

"Ain't you glad we got these new things, sister?" questioned Barbara, when, too happy for sleep, they talked over the wonderful happenings of this "thirteenth anniversary" that night together.

Miss Nancy blushed like a girl. "He wants me to be married in white, a sort of sheer muslin I wore when I came out, you know, at dear old Mount Airy," she half-whispered. "Oh, Barbara, it been the most beautiful day. Everything has come out all right, after all—after all!"

THE GENTLENESS OF STRENGTH.

During the last stand at Richmond and Petersburg, General Lee was standing near one of his batteries when the men crowded around him evidencing

their admiration and affection. The group grew so large as to attract the enemy's attention and drew a heavy fire; whereupon the general said to the privates around him: "Men, you had better go back to your places. They are firing at this point and you are exposing yourselves to unnecessary danger." He remained there himself for some minutes, and then as he walked quietly away, he picked up a small object and placed it on the limb of a tree. It was afterwards ascertained that it was an unfledged bird that had fallen from its nest. Strength, courage, heroism, go hand in hand with gentleness and sympathy.

THE DARKEY AND THE ASTRONOMER.

Mr. Percival Lowell, the well-known astronomer, tells the following story: Before the last total eclipse of the sun, I remarked to an old colored man whom I knew:

"George, if you'll watch the chickens out your place to-morrow morning at about eleven o'clock you'll see them all go to roost."

"'Hil hi!" George laughed. "'Hil hi! Dat's a good joke!"

He thought, you see, that I was fooling him. But when at about eleven o'clock the next morning the sun darkened and the chickens did go to roost, George was amazed and somewhat horrified. He sought me out, and said:

"Wot you done told me wuz true, sah. Mah chickens went to roost, sah, just lika you said dey would."

"Yes, George, I suppose they did," I returned.

"How long, sah, did you know 'bout dis?" said George.

"Oh, a long time." "Did you know dey would go to roost a year ago?"

"Yes, fully a year ago." "Well, dat beats all," said George, in an awed voice. "Dem chickens wuzen't hatched a year ago."

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5 pieces; 2 goblets, silver lined, 6 7-8 inches high; 2 plates, beaded, 8 1-2 inches in diameter. 1 pitcher or flagon, 5 1-2 pints, 13 1-2 inches high—\$20.00.

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The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi and Louisiana. Every Farmer or Home-seeker, who will forward his name and address to the undersigned, will be mailed free, Circulars Nos. 1 to 11 inclusive, and others as they are published from month to month.

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Stories for Little Ones.

A SQUARE YARD OF WOODS.

BY VINCENT VAN METER BEEDE.

The city boy and the town boy, like the city rat and the town rat, were good friends. When Egbert was in the city, Harry took him to museums; when Harry visited Egbert they played golf and tennis. One day Egbert said to his guest:

"Have we ever walked in North Woods?"

"No," answered the city boy; "but I do not like the woods—nothing but bushes and brambles and roots to stumble over. I like to sit under a tree sometimes when the sun is hot. Central Park is a pretty place, especially the ball field, but—"

"Don't you like to find things?" inquired Egbert — "plants and bugs?" Harry laughed.

"No, thank you. I would rather collect stamps any day."

"I'll tell you what we will do," proposed Egbert. "Let us each measure a square yard of woods, and see who can find the most things in his 'yard.' Whatever we find we must learn about."

Harry thought he would rather go to the links.

"Oh, no!" said Egbert. "You do what I want you to do this morning, and I will be your slave this afternoon. Will you? All right! Get on your wheel!"

"Humph!" said Harry kneeling before his yard, "there is nothing here but tough weeds, rotten wood, a yellow beetle, and some stones."

Egbert was jotting down something on a piece of paper, yet his yard was no richer, apparently, than Harry's. The words he wrote were: "White oak, moss, wood anemone, common blue violet, dirty gray pebbles, a brown stone printed with a scallop shell, a black thousand legged worm, a nest of big black ants, a big black beetle, a piece of paper, a horn button and some red-topped toadstools." He packed into a little basket as many samples as possible. The live things he left in peace, except the beetle, which he caged in a pill box.

Harry looked at his friend's list of findings, and did not say a word. His thoughts were: "Wish I had looked more carefully, and that I knew more about the woods."

"Papa must be told what we have been doing," said Egbert. And papa listened to every word that the little boy had to say.

"Why," said papa, "you came upon a menagerie, and a forest, and a flower garden and a quarry, all in the one spot—didn't you old fellows? The little white oak—it was but two feet high, was it?—grew from a sweet acorn no larger than the end of my thumb. When you are an old man, that smooth, green trunk, which you can snap off with your fingers, may be sixty feet high, and as thick as Harry is long. Then its bark will be rough and grayish-white.

The white oak is a contented fellow, loving alike valley, plain and mountain. Just think, your little oak friend is a cousin to the famous oak of Abraham, away over in Palestine! The head of that old, old giant is ninety feet, and his trunk twenty-three feet

around. Yet once he was an acorn baby that you could eat in one bite.

"The shy, white staved anemone is the 'wind flower' of the Greeks, who believed that it often grew in windy places. Do you know the pretty Greek story of a violet? Juno was not friendly to a princess named Io, so Jupiter changed Io into a cow, and the earth showed its love for the beautiful girl by giving her violets for food. The green velvet we call moss is lovely enough as it is. If you were to place a single turf of it beneath the microscope, you would open your eyes very wide, Harry, for underneath the leaves are tiny boxes with lids, and in these boxes are seeds. When the time comes, these lids fly off and the seeds scatter.

"Split open the pebbles and within them you will see, perhaps, some clean, shining quartz crystals, instead of rough stone. The red stone marked by the shell is a fossil. Thousands of years ago the stone was soft mud on the bottom of a great ocean. A scallop shell pressed against the mud, and the marks tell the story, even though the ocean moved from North Woods long, long ago.

"You would enjoy a visit to the ant village, but you are too big to enter Insect Lilliputia. If you could go in, you would be led through galleries and winding passages into the nursery, where nurse ants fondle white larva babies. Ants build houses, make roads, keep slaves, milk cows and go to war. I wish you would start an ant diary. Find an ant colony, and watch it from day to day. Wise men have spent years in the study of these swift insects.

"What Egbert calls 'toadstools' are mushrooms, they are good to eat if well cooked. Please do not eat any mushrooms (all toadstools are mushrooms, by the way,) without first showing them to me, for certain kinds are poisonous. Some day I may tell you how to distinguish them. Tennis? Very well, Harry. I will play against you both and win."

In this papa was right, because Harry played poorly. Harry was thinking: "All those curious things in a square yard of woods! I'm going to find out more about the ant and the beetle; and the rest of the things are worth looking up, too—even the beetle and the piece of paper. Dear me! how many wonderful, common things we do not see, or stop to think about!"—S. S. Times.

DIFFERENT KIND OF SINNER.

A pastor once asked the following questions of a little girl who had applied for church membership: "Have you experienced a change of heart? Yes, was the reply. Were you a sinner before? Yes, was the answer. Are you a sinner now? Yes, again was her answer. Where, then, is the difference between your former and present condition? She thought a moment, then, her face brightened and said: "Before I was converted to Christ I was a sinner that runs after sin; now I am a sinner that runs away from sin." A changed purpose in life had brought for her a changed life.

Let there be no thought of what you can do for God, but all thought of what God can do through you.—Meyer.

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WRITE FOR CATALOGUE 45

The Globe-Wernicke Co.
CINCINNATI

DEAR RECORDER:

In a clipping from Montgomery Alabama, Journal, we learn that Rev. John Bass Shelton, until recently pastor at Chester, S. C., has accepted the pastoral care of Adams Street church, Montgomery. We congratulate the church on securing the able services of Bro. Shelton.

IN AND FROM MISSOURI.

The union meeting here in Louisiana is still in progress, and Mr. Oliver is striking sledge-hammer blows, and using the gospel absolutely as the hammer. The results of his faithful efforts will be here a long time.

The reports at hand indicate that our colleges, school and State University have all opened very auspiciously indeed, and the educators are encouraged.

The compulsory school law passed at the last legislature has had a most salutary effect. All children from 8 to 14 years are compelled to go to school at least four months of the term, unless either one of five excuses is accepted by a Justice of the Peace. This law, for instance, has increased the school attendance in St. Louis 20,000, and the increase is proportionate in other towns.

Its a good law properly enforced. Recent statistics show that in the United States there are 2,688,164 native born Germans, and that 3,029,514 persons of German birth reside in other countries other than Germany; that 450,392 not of German birth have acquired German citizenship and 700,710 living in foreign countries are reported as having retained German citizenship. The United States has by far the largest number. Italy has only 10,000. Next to the United States is Switzerland with 168,238.

The great influence of one man, and that for good, is illustrated in the life of the late C. H. Spurgeon, who, it is said, led 13,000 people to Jesus Christ during his ministry in London. What a wonderful record! "They that turn many to righteousness shall shine as the stars forever and ever." How earnestly we ought to pray to be used of God to lead men into the light. May the Lord help us.

John 7:17 is a wonderful passage. No wonder Jesus was wonderful and said wonderful things. This is one of them, among thousands of others that convict, save and comfort. It is said that a preacher in Georgia paraphrased this text as follows: "If you want to get religion, if you do before you get it, what you know you would do if you had it, it won't be long before you get it." This text challenges every honest man. It is satisfaction guaranteed in the parlance of the business men.

The material prosperity of Missouri is wonderful, and all our institutions ought to prosper greatly.

Jos. N. BARBER,
Louisiana, Mo. Sept. 27.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting.

OCTOBER.

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.

"FAITH IN ONE'S DESTINY."

BY J. CANFIELD VAN DOREN.

This is not egotism nor personal vanity; it is a secret presentiment that impels to the belief that one is to achieve; it is a deep-seated conviction that in the individual there resides the consciousness of power and resource; it is the strong undercurrent of certitude that one is allied to the God of history and is to play in the evolution of a divine plan.

Such a faith in self had Julius Caesar. Plutarch, in giving the life of Caesar, records his crossing of a channel in a light, open boat one stormy night and how he quieted the alarm of his oarsmen by telling them, "Pluck up your courage; you carry Caesar." The great Roman had faith in his destiny.

Napoleon Bonaparte manifested an equal confidence in his destiny. When told of the impassable Alps that intercepted him and his ambition, he said, "There shall be no Alps;" and his faith in himself carried him and his army across a stretch of territory that had previously been inconceivable. Napoleon had a profound belief in his star.

Paul, the Apostle, one of the great masculine souls of our species, possessed this same peculiar forefeeling, but with a difference which I wish to mark and commend to others. He had a divination, a persuasion that he was born to effect something memorable and enduring upon earth. He was conspicuously possessed of a confidence in his destiny after his conversion. Mark his words, "This one thing I know, 'I am persuaded,' others which are filled with positiveness and confidence. Call to mind his claims and demanded rights, the assurance he manifested in his missionary advances, his appeal to Caesar, and finally his fearless officious advice to the centurion Julius when on the way to Rome. He certainly was possessed with no ordinary confidence.

Paul was constructed and put together upon the plan of large principles. His was a noble nature, a mighty soul, possessed of a strong, clear, fertile mind, full of energy and insight, and framed with a sound mental and moral organization. The certitude which he felt in himself was not in world power like that manifested by Caesar and Napoleon, but in soul power. He had confidence in his resources and his powers, because he knew that God was with him. His visions and direct communications from God had not only revealed this to him, but the success that accompanied his plans. Paul believed that the ideas of God, immortality, duty and righteousness were not a mirage, that he was not simply born to eat, drink and be merry; that instead there was a divine plan for him and that there was a mission for him to accomplish. These sent him out into life's struggle with a strong undercurrent of certitude that he was allied to God in the accomplishment of a divine purpose. He had faith in his destiny, and that faith sent his legions in advance of his contemporaries and gained for him the conspicuous elevation he holds to-day in the minds of men.

This is a tremendous truth. Caesar, Napoleon and many others may have been possessed with a great confidence in their destiny. There is a greater destiny;

one that man may feel as certain of, one that frames itself in unselfishness. It is the confidence that God has a divine plan for our lives, and that we are to serve in sacrifice the highest ends of righteousness. There is no firm footing for us, according to the Pauline conception, until we alight upon the continent of moral ideas and the supernatural. This is sound logic. There must be among men a moral ingredient, a pure and high feeling, a noble ambition, a spotless integrity, a heroic self-sacrifice, and a spiritual faith. This is alone acquired by basing our lives on God and weaving the texture of our characters out of the warp and woof of his. When we once place ourselves in the current of such a pursuit, then our souls will acquire a confidence in our great destiny and we will begin to achieve.—Christian Work.

GOOSE CREEK ASSOCIATION.

On Thursday last at 1 p. m. I left Oneida, for the ninth annual session of the Goose Creek Association. My route lay through Manchester, county seat of Clay county, a town of 400 population 14 miles southwest of Oneida, and along the left fork of big Goose Creek to a distance of 12 miles southeast of Manchester, where is located Union Baptist church. Here we have a modern frame building and a membership of 193, largest church in the Association by 104 members. Bro. Wm. Cottongame is pastor of this church, and here the Association held its session, Bro. John Jones preaching at 10 a. m. Friday the annual sermon from Matt. 16:18, "Upon this rock I will build my church," etc.

At 11:30 a. m. read letters from the churches and organized the new session by electing Elder Wm. Cottongame moderator, Eld. John Jones assistant moderator. Bro. Peter Jarvis secretary and Bro. Geo. W. Walker assistant secretary. Most of the afternoon was consumed in the appointment of committees to report on to-morrow.

Some statistics of the Association are as follows: The ninth session: 11 churches, 9 represented in this meeting; 23 messengers present; baptized this year 20; total membership of churches represented 683; one Sunday School—Manchester; sent by messengers and now contributed for minutes \$9.10; now raised for State Missions 55 cents; now raised for Louisville Baptist Orphans' Home \$3.03. There was an awakening of great Sunday School interest in the Association whereupon 8 churches, all the churches represented by messengers, resolved to organize Sunday Schools immediately upon the return of the messengers to their homes, the superintendents being suggested in the meeting, and the writer being authorized to order literature for them by earliest mail.

Goose Creek Association means to be at the front. Pray for her and help her.

The next session of this body will be held with the church in Manchester, of which the writer is pastor, beginning the fourth Saturday in September, 1906. Elder John W. Wyrick is appointed to preach the annual sermon, Elder John Jones alternate.

H. R. McLENDON,
Oneida, Ky., Sept. 26.

NEWS NOTES FROM TEXAS.

Our State Convention will meet in the auditorium at the Fair Grounds, Nov. 16, 1905, instead of the 9th, as has been announced previously, on account of the State Fair being put off on account of yellow fever, one month, and was placed on the time set for the meeting of the Convention, so the Board made the change, as it was necessary, or change the place of meeting of the Convention. The indications are already fine for a great meeting, and it is hoped that we will be able to raise the \$90,000 for State Mission work. Our people have taken hold of the problem and no doubt will be able to solve it.

The annual session of the Soda Lake Association was held with the church at Harleton, Texas, embracing September 21-23, and a very harmonious session was had. The body was organized by electing J. M. Calloway moderator, he being the present incumbent; H. C. Bass was elected clerk, and J. H. McGee treasurer. The introductory sermon was preached by Rev. N. A. Seal, of Mt. Pleasant, and it was an excellent discourse. There were a number of visitors present, viz: Rev. J. H. Thorn, representing State Missions, Rev. Tucker, Rev. N. A. Seals and Rev. E. A. Puthuff. The usual reports were made, discussed and adopted. The reports from the churches showed that a fine work had been done throughout the association. The two missionaries made good reports, and settlement made with them for their year's work. Nearly one thousand dollars was pledged for State Missions. The people entertained the Association royally, and really it was good to be there. The next session is to be held with the First church of Longview.

There are some few churches without pastors and a few churchless pastors. Broadway church, Ft. Worth, has recently called Rev. C. A. Stewart, of Illinois, and he has accepted. Rev. H. F. Buckner has resigned at Vernon, Texas.

Our churches have enjoyed fine revivals during the year and many souls have been saved. The writer had the pleasure of helping Rev. A. B. Little in two fine meetings, in which there were many conversions and accessions to the churches.

Our schools all have had fine openings, and the prospects are fine for a good year's work. Baptist affairs are on the up-grade all over the state. The Associations are meeting and making fine reports. Dr. Gambrell is pressing the claims of State Missions, and feels hopeful for one of the best reports we have ever had.

Jno. H. MYERS,
Marshall, Texas.

Prayer continues in the desire of the heart, though the understanding be employed on outward things.—John Wesley.

We grow because God is constantly revealing deeper things to us.—Rev. F. B. Meyer.

BETTER THAN SPANKING.

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

SEVERN'S VALLEY ASSOCIATION.

This body met with the Sonora church and elected S. H. Bland moderator and H. C. Miller clerk. Introductory sermon was deferred until night and as W. B. Gwyn failed to appear, the sermon was preached by Bro. J. J. Taylor.

We were very much profited by a sermon, at 11:30 Wednesday morning, by Bro. T. T. Eaton.

The churches have made some advancements, but with a few churches has been but little. We were glad to welcome Barren church from Lynn Association.

Temperance was given due attention the first day, led by Bro. Cleaton. This was followed by a very interesting discussion of report on Ministers' Aid. Bro. Bennett drew many to that work.

We were very glad to have with us Bren. Puckett, Burns, Welch, Hatcher and Collins, also a number from old Salem and Lynn Associations.

We are blessed with a noble band of pastors—what a joy to labor with them. J. B. Hunt and his kind people made us glad we were there.

Late Thursday evening we closed, thanking God for the year's work and greatly desiring an enlargement in every department. We meet next year with Bethel church in her Centennial year.

Bro. Bow was heard with much interest and made us regret we had not done more. Thursday morning we listened to one of the most interesting discussions of the great mission subject that we have ever heard in this Association, reaching the climax in a tender and searching speech by Bro. Taylor and an earnest prayer, led by Bro. Eaton.

Orphans' Home received careful attention. Bro. Gwatkins told us of the *Argus* and Dr. Pollard's book. Bro. Eaton took a few minutes to talk Recorder, but gave us valuable aid. Bro. Taylor made a great speech on education which drew many towards our schools.

DEAR RECORDER:

I am surprised to find in your "Editorial Varieties," of this week, the statement that "There is good authority for saying that wearing powdered sulphur in one's shoes is a protection against both yellow fever and cholera."

I think you will find that there is equally as good authority for saying that wearing an Irish potato in one's trousers' pockets is a protection against rheumatism. I have known men who did that and they never had rheumatism. I think you will find equally as good authority for the statement that wearing on one's watch chain or in his pocket the left hind foot of a graveyard rabbit killed by a one eyed negro in the dark of the moon will certainly bring good luck.

Your authority for your statement about yellow fever seems to be that certain persons have stated that they escaped yellow fever in that way when the disease was so bad in Memphis. Could you not find numerous persons who passed through that same epidemic in Memphis without having yellow fever and yet did not wear powdered sulphur in their shoes? If you can't I can find such persons in Mobile who have passed through more than one epidemic of the disease. Your authority will not do,

Brother Editor, and your statement published in so trustworthy a paper as the *WESTERN RECORDER* will only help to keep the people from believing what has been scientifically demonstrated more than once.

If you can furnish reliable authority for the statement, that wearing powdered sulphur in one's shoes will prevent the mosquito of the genus *Stegomyia* from biting him, you will be of benefit to humanity and future generations will rise up and call you blessed. It seems to me that it has been clearly and repeatedly demonstrated that yellow fever is propagated only through this particular mosquito. In 1900, the Surgeon General of the United States Army sent a Commission, consisting of army surgeons, to Cuba to make some investigations concerning yellow fever. These distinguished gentlemen demonstrated by numerous experiments the fact stated above, and their demonstrations were afterwards verified by similar experiments in Brazil and Mexico. If you will write to the Surgeon General of the United States Army, Washington, D. C., and request him to send you the government publications bearing on the propagation of yellow fever you will receive from him a number of pamphlets. If you will read only three of them, "Yellow Fever, A Popular Lecture," by Jas. Carroll, M.D.; "The Propagation of Yellow Fever; Observations Based on Recent Researches," by Walter Reed, M. D.; and, "Destroying Mosquitoes, Particularly the Yellow Fever Mosquito," by W. C. Gorgas, M. D.; I am sure you will be convinced either that yellow fever is propagated only by the mosquito, or that these gentlemen are unmitigated falsifiers. I believe that the sooner the people in general will believe what these and other gentlemen have proved, the sooner will yellow fever be forever banished from our country.

Since writing the above a minister has come into my study and stated that he passed through the yellow fever epidemic here in 1897. He came in contact with it and buried a number of those who died with it. He did not take the disease and thought at the time he had prevented it by taking every morning a teaspoonful of powdered charcoal.

W. J. E. Cox.

OWENSBORO, KY.

Last Sunday morning it was my pleasure to preach for Dr. W. D. Nowlin, Third church. Dr. Compton preached at night, and I preached for him. The cause in Owensboro continues to prosper. In a population of 15,000 we have three elegant churches composed of white people with a membership in these churches of about 2,500. The colored Baptists have several churches with about 2,000 members.

Found in Dr. Nowlin's church 388 Sunday School scholars present. The enrollment is 440. Dr. Compton is doing a fine work and his people are greatly pleased with him. His audience room has recently been beautified at an expenditure of \$1,000.

Pastor Gabby, of Walnut St. church, has entered on his fourth year as pastor, and in the past year he has received into the church 40 members. Each of the three churches is conducting flourishing missions in different parts of the growing city. H.

THE CHURCH BUILDING AND LOAN FUND.

Nothing is more needed by our Home Board than a great Building and Loan Fund. A half million dollars could not adequately meet all the needs. The Southern Baptist Convention at Kansas City requested the Board to undertake as speedily as possible the raising of at least \$100,000 for this purpose.

For several years our good women have been making an effort to raise \$20,000 to be known as "The Tichenor Memorial Fund," which will be a part of our general Building and Loan Fund. They wish to complete that work this year and quite a number of local associations will try to raise \$500 each.

Are there a dozen or more good women, whom the Lord has given money, who will help to complete this beautiful tribute by giving \$500 or \$1,000 each? For all time to come their gifts would go on blessing future generations, since only the interest will be used while the principle remains intact.

A most excellent tract on Church Building has been prepared by the Womens Missionary Union, "Who Then is Willing?" Write Miss Annie W. Armstrong for this tract.

A very helpful little brick Chapel Card has been prepared and will be furnished free to Women's Mission Societies, Bands, Superintendents of Sunday Schools, Pastors, or individuals for use in helping on the Building and Loan and Tichenor Memorial Fund. Send to Woman's Missionary Union, 233 N. Howard St., Baltimore, Md. Let us rise up and build houses unto the name of the Lord. Cordially and fraternally,
B. D. GRAY, Cor. Sec.

PROGRAMME.

The following is the preliminary programme of the Baptist Congress to be held in the Walnut Hills church, Cincinnati, O., Nov. 14, 15 and 16, 1905:

Tuesday, Nov. 14.—"What is the Ethical Value of the Old Testament in Modern Life?"—Writers: Prof. W. R. Betteridge, D.D., Rochester, N. Y.; Rev. Theo. G. Soares, Ph.D., Oak Park, Ill. Speakers: Prof. J. R. Sampey, D.D., Louisville, Ky.; Rev. R. W. Weaver, Th. D., Baltimore, Md.

"What is the Source of Authority in Protestantism?"—Writers: Prof. M. G. Evans, D.D., Chester, Pa.; Rev. J. L. Cheney, D.D., Cleveland, O. Speakers: Rev. H. P. McWhidden, Dayton, O.; Prof. L. Williams, Granville, O.

"How Far Should Religious Instruction be Given in State Schools?"—Writers: Rev. Geo. W. Lasher, D.D., Cincinnati, O.; Pres. Elmer B. Bryan, LL.D., Franklin, Ind. Speakers: Rev. T. C. Johnson, D.D., Charleston, W. Va.; Rev. H. Allan Hoben, Detroit, Mich.

"What is the Function of Ordinances in Religion?"—Writers: Prof. W. O. Carver, D.D., Louisville, Ky.; Rev. Lorán D. Osborne, Ph.D., Bloomington, Ill. Speakers: Rev. J. A. Herrick, Ph.D., Bay City, Mich.; Rev. E. A. Manly, D.D., Cleveland, O.

Thursday, Nov. 14.

"What is the Duty of the Church to the Defective and Dependent Classes?"—Writers: Prof. C. R. Henderson, D.D., Chicago, Ill.; Prof. Chas. Lee Smith, Ph.D., Liberty, Mo. Speakers:

NATURE'S ESSENCE
Extracted from the Roots of Native Forest Plants
Go Straight Back to Nature for Your Health.
There is Your Strength.

Consider your body as an engine which supplies you with all activity of mind and body. Keep the machinery well oiled and it runs smoothly. It does not groan in doing its work. But let the stomach, which is the fire-box to the human engine, get "out of kilter" and we soon meet with disaster. The products of undigested and decomposing food is poison to the system.



We do not live on what we eat but on what we digest, assimilate, and take up in the blood. The blood in turn feeds the nerves, the heart, and the whole system, and all goes well with us if the blood be kept pure and rich. If not, then the liver, which is the human filter within us, gets clogged up and poisons accumulate in the body from over-eating, over-drinking, or hurriedly doing both. The *smash-up* occurs when the blood is poisoned by the stomach and liver being unable to take care of the *over-load*. The red flag of danger is thrown out in the shape of eruptions on the skin, or in nervousness and sleeplessness, the sufferer becoming blue, despondent and irritable, because the nerves lack nourishment and are starved.

Nature's laws are perfect if only we obey them, but disease follows disobedience. Go straight to Nature for the cure; to the forest; there are mysteries there, some of which we can fathom for you. Take the bark of the Wild-cherry tree, with Mandrake root, Stone root, Queen's root, Bloodroot and Golden Seal root, make a scientific, Glyceric extract of them, with just the right proportions, and you have Dr. Pierce's Golden Medical Discovery.

It took Dr. Pierce, with the assistance of two learned chemists and pharmacists, many months of hard work experimenting to perfect this vegetable alterative and tonic extract of the greatest efficiency. To make rich, red blood, to properly nourish the nerves and the whole body, and cure that lassitude and feeling of weakness and nerve exhaustion, take Dr. Pierce's Golden Medical Discovery. It bears THE BADGE OF HONESTY upon every bottle in the full list of its ingredients, printed in plain English, and it has sold more largely in the past forty years than any other blood purifier and stomach tonic. The refreshing influence of this

extract is like Nature's influence—the blood is bathed in the invigorating tonic which gives life to it and the vital fires of the body burn brighter and their increased activity consumes the tissue rubbish which has accumulated in the system.

The "Discovery" cures all skin affections, blotches, pimples, eruptions, and boils; heals old sores, or ulcers, "white swellings," scrofulous, affections and kindred ailments.

The "Golden Medical Discovery" is just the tissue builder and tonic you require when recovering from a hard cold, grip, pneumonia or a long siege of fever or other prostrating disease. No matter how strong the constitution, our stomach and liver are apt to get "out of kilter" occasionally. In consequence our blood is disordered, for the stomach is the laboratory for the constant manufacture of blood.

It is a trite saying that no man is stronger than his stomach. Dr. Pierce's Golden Medical Discovery strengthens the stomach—puts it in shape to make pure, rich blood—helps the liver and kidneys to expel the poisons from the body and thus cures both liver and kidney troubles. If you take this natural blood purifier and tonic, you will assist your system in manufacturing each day a pint of rich, red blood, that is invigorating to the brain and nerves. The weak, nervous, run-down, debilitated condition which so many people suffer from is usually the effect of poisons in the blood; it is often indicated by pimples or boils appearing on the skin, the face becomes thin and the feelings blue. Dr. Pierce's "Discovery" cures all blood humors, as well as being a tonic that makes one vigorous, strong and forceful. It is the only medicine put up for sale through druggists for like purposes that contains neither alcohol nor harmful drugs, and the only one, every ingredient of which has the professional endorsement of the leading medical writers of this country. Some of these endorsements are published in a little book of extracts from standard medical works, and will be sent to any address free, on receipt of request therefor by letter or postal card, addressed to Dr. R. V. Pierce, Buffalo, N. Y. It tells just what Dr. Pierce's medicines are made of.

The "Words of Praise" for the several ingredients of which Dr. Pierce's medicines are composed, by leaders in all the several schools of medical practice, and recommending them for the cure of the diseases for which the "Golden Medical Discovery" is advised, should have far more weight with the sick and afflicted than any amount of the so-called "testimonials" so conspicuously flaunted before the public by those who are afraid to let the ingredients of which their medicines are composed be known. Bear in mind that the "Golden Medical Discovery" has THE BADGE OF HONESTY on every bottle wrapper, in a full list of its ingredients.

Dr. Pierce's Pleasant Pellets cure constipation, invigorate the liver and regulate stomach and bowels.

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LOUISVILLE, KY. The largest and best equipped school of its kind, private or public, in the South or Southwest, with a range of subjects that will place a boy without conditions in any university or scientific school in the country. SPECIALISTS in every department. Teachers from Harvard, Yale, Sorbonne (Paris), Teachers College of Columbia University, and other leading Colleges and Universities. Individual or Small-Group Method Throughout School. No group permitted to number over twelve pupils. Manual Training in all Grades. Well equipped Physical and Chemical Laboratories, Shop and Gymnasium. Physical Training and Athletics, in charge of a specialist who studied under Dr. Sargent, of the Harvard Gymnasium. Measurements taken. Systematic training required of all pupils taking part in: Athletic Contests, State Championship in Basket Ball. A dozen leading institutions receive our graduates on Certificate. \$450 to \$600 for Boarding Students. Board may be had with either of the principals in the city. Fall Term Opens Sept. 14. For Illustrated Catalogue Address University-Flexner School, 1047 2nd St., Louisville, Ky.

Prof. Richard S. Colwell, D.D., Dennison University; Rev. S. Z. Batten, Lincoln, Neb.

"The Christian Life—A Normal Life."—Prof. A. K. DeBlois, D.D., Chicago, Ill.; Rev. Carter Helm Jones, D.D., Louisville, Ky.

This programme is subject to change in details. THEO. A. G. GESSLER, Sec. Landing, N. J.

You ask me what my hope is. It is that Christ died for my sins, in my stead, in my place, and therefore I can enter into life eternal. You ask Paul what his

hope was. "Christ died for our sins according to the Scripture." This is the hope in which died all the glorious martyrs, of old, in which all who have entered heaven's gate have found their only comfort. Take that doctrine of substitution out of the Bible, and my hope is lost. With the law without Christ, we are undone. The law we have broken, and it can only hang over our head the sharp sword of justice. Even if we could keep it from this moment there remains the unforgiven past. "Without shedding of blood there is no remission."—D. L. Moody.

A CURE GIVEN BY ONE WHO HAD IT

In the Spring of 1903 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address: MARK W. JACKSON, 11 James St., Syracuse, N. Y. Mr. Jackson is responsible above statement true. Pub.

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SPEND THE SUMMER IN THE COUNTRY.

The most attractive months to visit the country are undoubtedly the summer months; away from the heat, noise and dirt of the city amid the 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 above the beautiful 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 seasonal trips are poor transportation facilities, great expense and poor accommodations.

There are two places which are easy reach of Louisville in 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 by a 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 sturdy carries passengers to the inn at the Springs. The waters from these several springs in their medicinal properties equal any in the world. The hotel, located in the midst of an extensive heavily-wooded park, will satisfy the most exacting guest; service and cuisine excellent, far better than your experience teaches you to expect at a summer resort; the cleanliness in evidence everywhere will strike the visitor with glad surprise, so unusual is it at most summer hotels. Among the guests there is a noticeable absence of disagreeable people; if any such go there the environments are so delightful they cease to be disagreeable. Mr. W. L. Crabb is the manager of Drennon Springs. The round trip rate from Louisville to the Springs, including the river trip, is \$4.25, the charges at the hotel are very reasonable.

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

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

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The Farm

and Household

Col. W. W. Baldwin, of Mason county, sold last week a pair of match bay horses for \$1,500.

A Danville firm has purchased over 200,000 bushels of millet seed this season at from 60 to 65 cents per bushel.

Conkright Bros. sold last week to Robert Bratton 100 stock ewes at \$4.40. Also 34 to Wilmott McKinney at \$3.50 and 15 to George Ragland at \$4.50.

Conkright Bros. bought last week five weanling mule colts as follows: Of John R. Bush one at \$55; of Jesse Denney one at \$50; of C. B. Ragland one at \$48; and one of Owen Portwood at \$62.

R. E. Tipton sold a pair of two-year-old mules, weight 2,600 lbs., to Hughes Atkinson, of Bath Co., for \$450. He also sold a pair to West Virginia parties for \$375. Mr. Atkinson sold a pair to the same parties for 400.—Mt. Sterling Gazette.

The first hoghead of the 1905 Burley crop was offered on the Cincinnati market last week. It was grown by W. J. Johnson, of Owen county, and sold to John A. Downard at \$6.15. The notable features were the light body and lack of color. It was very thin, papery and broad of leaf, almost, in fact, as wide as long. Numerous shippers and growers expressed the opinion that the whole crop will be found light-bodied and of a quality inferior to last year. On the other hand, others declare it was too early to advance such strenuous opinions of the whole crop, and that sometime in November, after more of the crop has been cured, something definite can then be laid down. It was also thought that this year's crop will be remarkable for extremes—that some tobacco will be exceedingly fine and, one the other hand, a great deal will be extremely poor.—Winchester Democrat.

Mt. Sterling Court.—The Advocate says there was between 4,000 and 5,000 cattle on the market. Trade was brisk and good prices were the rule. Among the sales were the following: 18 heifers, 800 lbs., at \$3.10; 21 yearlings, 750 lbs., \$3.25; 11 steers, 400 lbs., \$3.25; 25 heifers, 800 lbs., \$3.00; 10 steers, 800 lbs., \$3.25; 16 steers, 900 lbs., \$3.75; a lot of cows, 1,000 lbs., \$2.50; 12 yearlings, 750 lbs., \$3.50; 12 heifers, 650 lbs., \$2.75; 14 steers, 900 lbs., \$3.25; 23 steers, 950 lbs., at 3.75.

H. S. Caywood, of North Middletown, sold to Simon Weil, 35 export cattle averaging 1,400 lbs., at 5 cents.—E. K. Thomas bought in Montgomery 18 feeding cattle, averaging 1,225 lbs., at 4 cents.—Paris Kentuckian.

C. C. McDonald purchased at Mt. Sterling of W. T. Phelps, 83 head of export steers at 5 cents. The cattle will weigh 1,600 pounds average, and are an extra good bunch.

W. H. Leach sold to Lee Hiles a mule colt for \$90.

THE CLOVER CROP ON THE FARM.

While clover is not generally considered as a direct money crop, it is by all odds the most important generally grown on the farm. Clover for pasture or hay is an excellent feed for any farm animal, being comparatively rich in protein, and if cut and cured properly, is also quite digestible. The reason clover hay sells for less than timothy in the average market is usually not so much the fault of the hay as the fault of the hay-maker. If the clover is cut when in full red bloom and put in narrow cocks as soon as it is completely wilted, and is then allowed to cure in these cocks for three or four days, and then stored, all the leaves and blossoms are saved, the stem is palatable and the hay is free from dust. Once a man uses such hay and learns its value, he is always willing to pay the highest hay prices for it.

As a fertilizer and soil improver, so much has been said of late that there is hardly any further question. That it takes great quantities of atmospheric nitrogen and uses it to build its own tissue is an established fact. That its long tap-roots bore down deeply into the subsoil and bring to the surface the rich stores of potash that have leached below the plow depth is also a well-known fact. Then, when the roots decay, the orifice will help to drain and aerate the soil and make the plant food available.

But how can we get a good stand of clover? This is the question more frequently asked than any other. In many of the older

Found Right Path

After a False Start.

"In 1890 I began to drink coffee. At that time I was healthy and enjoyed life. At first I noticed no bad effects from the indulgence but in course of time found that various troubles were coming upon me.

"Palpitation of the heart took unto itself sick and nervous headaches, kidney troubles followed and eventually my stomach became so deranged that even a light meal caused me serious distress. "Our physician's prescriptions failed to help me and then I dosed myself with patent medicines till I was thoroughly disgusted and hopeless.

"Finally I began to suspect that coffee was the cause of my troubles. I experimented by leaving it off, except for one small cup at breakfast. This helped some, but did not altogether relieve my distress. It satisfied me, however, that I was on the right track.

"So I gave up the old kind of coffee altogether and began to use Postum Food Coffee. In 10 days I found myself greatly improved, my nerves steady, my head clear, my kidneys working better and better, my heart's action rapidly improving, my appetite improved and the ability to eat a hearty meal without subsequent suffering restored to me. And this condition remains.

"Leaving off coffee and using Postum did this, with no help from drugs, as I abandoned the use of medicines when I began to use the Food coffee." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book, "The Road to Wellville," in each package.

farming sections there is a universal complaint of the failure of the clover crop. Often it fails to "catch," and by mowing-time weeds occupy the ground that was sown with clover. What is the trouble, and what is the remedy?

First, it will not grow in ground that is saturated or water-logged. The stagnant water must be drained out. We usually see clover doing well on newly-cleared land where the great roots of the forest trees penetrated the subsoil to considerable depth, their decay leaving orifices and channels that helped to drain and aerate the soil; then the top soil was also well filled with the accumulated decayed organic matter, thus rendering the soil congenial to the micro-organisms necessary to successful clover growth. Here then we have two factors—the soil must be freed from stagnant water, and filled with decayed organic matter.

The next trouble in many of our older soils is sourness, or an acid condition of the soil. If tested, it will show an acid reaction, and on such soil clover will not thrive. This acid condition can be corrected by using lime or unleached wood ashes. Where wood ashes can be had, it is always advisable to use them, as the fertilizer ingredients and lime constituent seems to be just in the form that the clover plant wants. As every practical farmer testifies who has tried it, other conditions being right, an application of wood ashes almost invariably brings a good crop of clover. From 1,000 to 3,000 pounds of ashes are usually applied to the acre, and where ashes are not available, half a ton of freshly-burned caustic ground lime should be drilled into the soil some time before sowing the seed. When these conditions are complied with, we usually get a fair set of clover, even if we compel it to fight its way with a wheat or oat crop during the first four or five months of its existence; but if you do not succeed with this method, do not blame the clover plant or the soil, but the method by which you try to grow it.

Clover that is intended for hay for soiling should never be allowed to ripen any seed. Cut it as soon as in full red bloom, and in a very short time it will make you the next crop. Quite frequently I cut three good crops during one summer, and where everything was favorable it produced well for three seasons. Now while you are worrying over that alfalfa, cultivating, fertilizing, inoculating soil and in other ways petting that newcomer, just give the good old stand-by, red clover, a fair show; study its needs and supply them, and it will do more for you than you ever dreamed of. It is well to make new friends, but let us not forget the old and tried ones.—L. W. Lighty, in Country Gentleman.

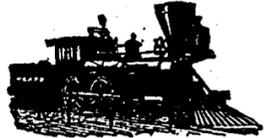
The aggregate grain receipts at the twelve important interior primary markets of this country during the month of July amounted, as stated by the Bureau of Statistics of the Department of Commerce and Labor, to 50,805,735 bushels, of which 19,977,808 bushels were wheat, 16,115,156 bushels corn, 12,618,449 bushels oats, 1,877,172 bushels barley, and 207,140 bushels rye.

J. H. Edmunds, of Barren county, Ky., sold to Lazarus & Co., a 3-year-old mule for \$135.

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

Mr. A. E. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder diseases, that if they will send their address to him, he will, without any charge whatsoever, direct them to the perfect home cure he so successfully used. Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and highly positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.



"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.

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If your dealer does not carry them a postal card to us will tell you where you can get them.

92 and 89, can read and sew without glasses and have all their senses unimpaired. They all have good health and have never had any serious sickness in their lives.

Capt. Clark, of the Oregon, has reached the age limit and goes on the retired list. He is deserving of high praise not only for his course during the Spanish war, but also for his behavior since. He has avoided public banquets, has refused to enter the lecture field, and has kept out of the magazines. For these things in these blattant days, he deserves a statue.

Archbishop Benson tells an interesting story of what a friend of his saw in a Russian court. A priest in purple was brought a prisoner before the magistrate. The magistrate and the police knelt and kissed his hand. Then the magistrate resumed his seat and said to the priest, "You nasty drunken beast. So you were drunk again yesterday. I'll make you remember it this time." They took the priest into the yard and gave him fifty lashes on his bare back. when he was brought back into the court room, in a half-fainting condition they all knelt again, kissed his hand and received his blessing.

assured teachings is utterly overlooked. It is a great thing to learn that when Jesus speaks he means just what he says. His word is the anchorage ground of a believer. Rest, rest, rest is what he calls you to when he says, "Come to me." Not feelings, not human emotions, not human notions, not a religious profession, but calm, trustful rest in him, based on the record of his word by faith. In sickness or health, in riches or poverty, at home or abroad, with friends or foes, at all times and under all circumstances, you may hear Jesus, "Come to me and I will rest you." Let every believer come to this realization in the faith of the gospel, and our churches would be "like an army with banners." They could truly say—

"Now I have found a friend, Jesus is mine;
His love shall never end,
Jesus is mine.
Though earthly joys decrease,
Though human friendship cease,
Now I have lasting peace,
Jesus is mine."
Los Angeles, California.

THE CHURCH.

By Joseph Hammond LL.B., Canon of Turin Cathedral, Cornwall.

It is an entire misconception to think that Scripture tells of any "invisible church." Nothing is accepted with less reason and enquiry. The word church always denotes an organized society. Nothing but careful study of the New Testament will convince men that not merely is there no mention in its pages of an invisible church, but that the word is used in a way which leaves us no option but to think of a visible society, of the band of community of Christ's professed followers. It is an error, that the word "church," as it appears in the Bible, is used in two entirely different and indeed contradictory senses, now of a visible community, and now of the unseen and unrecognizable company of pious souls. There are men who persist in interpreting it thus, but they cannot produce a vestige of a reason for so doing. For it is no reason whatsoever to say that there is within the visible church, an invisible company of true Christians, known to God alone, who constitute its soul and kernel; that is quite true, and we recognize it as fully as they do, but it does not follow that this company is even called a "church," or regarded as in any sense constituting a church. It is not so-called or so regarded. The name is given only to a visible community of baptized Christians. The very word "church" implies visibility and organization.—pp. 27, 28.

He wants us to have hope, but hope is impossible without faith. He wants us to love him supremely, but one cannot love a God he distrusts. He wants our obedience, but it is folly to speak of obeying one you deny. He wants our service, but no one will serve a God he discredits. Thus faith is back of all God seeks to develop in this life.—W. H. Griffith Thomas.

Impatient people water their miseries and hoe up their comforts.—Spurgeon.

HOW TO PROMOTE SPIRITUAL STRENGTH.

I knew a man of splendid physique, in the prime of life and enjoying the finest health, who was stricken down with an immense internal tumor. Consulting physicians decided and a great wound eight inches long and very deep was cut to allow escape for accumulating pus and poisonous blood. For eleven long weeks the poor sufferer lay in the same position unable to allow moving of body or limbs. When sufficiently recovered to be taken up and placed in a chair to rest he was unable to stand. All power of locomotion was gone.

His case illustrates a law governing alike the spiritual and physical economy. Failing to use his limbs for so long time the suffering man became powerless to move and found himself in a most helpless condition. And so the Christian loses his power to exercise his divinely bestowed talents for service in proportion as he becomes inactive and refuses to imitate the great Exemplar who said: "Wist ye not that I must be about my Father's business?" "I must work the work of him that sent me." Active service is an absolute requisite to the preservation of vital power and strength in spiritual manhood.

T. E. RICHEY.

Princeton, Ky.

THE PROMISED REST OF JESUS.

BY A. P. GRAVES, D.D.

Not only did our adorable Lord say to his redeemed children, "My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my Father's hand;" but along the pathway of their pilgrimage he gave them a comforting assurance of a restful experience. In a fourteen years' life of Christian faith I lived in comparative ignorance of the true meaning of what Jesus meant when he said, to every tempest tossed soul, "Come unto me all ye that labor and are heavy laden and I will give you rest." Here was an invitation, a promise and an assurance sufficient to satisfy any believing child of God. How full the church is to-day of Christians who doubt and worry, ever looking at the circumstances and incidental surroundings of life; when to learn the fact of Christ's

Items of Interest
News the World Over

The anarchists' war goes on, and they are active everywhere. A dynamite bomb was exploded on the steps of No. 36 First Avenue in New York City, at one o'clock in the night. The neighborhood was shaken as if by a little earthquake, the floors lifted up and down, people were thrown from their beds. The woodwork in the vestibule was reduced to splinters, the show windows were broken. Fortunately only one person was slightly hurt.

Rev. J. R. Nicoll, Canon in the Established Church, who has died in England in his 97th year, was a classmate of Gladstone at Eton. Gladstone stood first, Lord Blatchford second and Canon Nicoll third. He was made rector of the Streatham church in 1842 and has served that church to the day of his death, a pastorate of 63 years. John Ward, the oldest Baptist in England, has died at his home in Brixton, having almost completed his hundredth year. His father was a deacon in New Park St. church while Dr. Rippon was pastor, and Mr. John Ward was present when Spurgeon preached his first sermon at the beginning of his pastorate.

Modern progress again. Let us be proud to think the ancients did not know how to build houses that would fall down before they were finished. That is the proud accomplishment of this century and the latter part of the last. The latest achievement in this line was in Buffalo, N. Y. A brick building on Ferry St. in the course of construction collapsed without warning and ten bricklayers and carpenters were buried in the ruins. This thing is an infamy. This century ought to be deeply ashamed of itself.

Congressman Herbert Parsons has returned from a visit to the Philippines. He says the Commission headed by Wright which governs there is spending much more money in their schemes for improvement than the islands can afford, and that bankruptcy will be the result of their extravagance. He found all the Filipinos of all political parties known among them unanimous for independence.

C. E. Chapin, of Berkeley, Cal., has invented an apparatus for providing firemen with air. It consists of a hood lined with oiled silk, and an air cylinder strapped on the back carrying under pressure enough air to last an hour. The air is conducted to the head-piece by a rubber tube, and the exhaled air passes out through a valve before the mouth. It has been tested by the fire department in San Francisco, and worked well. If it proves after repeated tests to do what is claimed for it, it will be a blessing to firemen and will enable them to save many lives.

The London Daily News gives an interesting account of three sisters, the Misses Alexander, who reside at Holgate. Miss Mary is 102 years old. She is somewhat deaf but retains all her faculties of mind and all her other senses intact. The two younger sisters, aged

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COLORED DRESS GOODS

Twelve values that will partially acquaint you with the excellent character and qualities of the fabrics now shown here for Fall at fully one-fourth less than elsewhere.

PANAMA, All-wool, 38 inches wide, in navy, bright blue, tan, green, brown and wine a good firm woven fabric; 50c yard.

SERGE, 44 inches wide in a full line of fashionable colorings, warranted to wear. A very excellent material, yd. 75c

ARMURE, 44 inches wide, in blue, myrtle and brown, a very stylish fabric; originally priced at \$1.25. Our price now 79c yard.

PANAMA, Pine Apple pattern, 50 inches wide, in all colors, and one of the season's most popular fabrics, yd 85c

CHAMELION Suitings, in neat combination of colorings, just right for skirts and suits, 50 in. wide.—Our special price, yard \$1.00

BROADCLOTH, 50 inches wide, one of the most popular and sought after fabrics, 25 different shades from which to select, yard \$1.50

PLAIDS, 38 inches wide in all the late combinations of colors, suitable for waists, skirts and children's dresses, yd. 50c

EOLIEENNE, 42 inches wide, silk mixture, very highly finished, correct material for dressy dresses, comes in all colors, yard 75c

SERGE, in a full assortment of the most desirable shades, a useful and unusually good value. Our price now, yard 85c

BROADCLOTH, Chiffon-weight, in all the new Autumn colors, a beautiful fabric with a high finish. Our price now, yard \$1.00

EOLIEENNE, Silk and Wool, in a most beautiful color assortment, including Alice blue porsifal, meadow green and others, yard \$1.25

ROPE EOLIEENNE, with Poin-tello effect, pure silk and wool, 44 inches wide, in all the leading shades—very silky and clingy, yard \$2.00

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WANT COLUMN

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder at a very small cost. Something to sell or exchange—lands, real estate, properties or merchandise of any kind; business changes, situations wanted, etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

FIRST FOUNDERS OFFER! Dig gold and divide profits. New company just organized August 11. Started digging gold same day. 2,000 feet of tunnel. Gold ore everywhere. Tramway built, mills running. Hauling and treatment only \$1.25 per ton. You can join now. A postal will bring the pictures, the location and the whole story free. The Contention Gold Co., Fifth floor, Mack block, Denver, Col.

TEX-OL will cure the worst Eczema. Sample free. The Specific Well Co. Mineral Wells, Texas.

WANTED—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation, REEVE CO., 425 Dearborn St., Chicago.

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

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

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

FOR SALE—Farm of 180 acres located in Jefferson county, Ky., 11 miles from Louisville. Fertile soil and good buildings. Belongs to non resident and will be sold cheap. Address Chas. F. Hill & Co., Tyler Building, Louisville, Ky.

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

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

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

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

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

THE MARKETS.
LIVE STOCK.

Report for week ending Sept. 30.

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 00a3 60
Com. to med. stock steers	2 50a 3 00
Good to choice stock heifers	2 50a 3 00
Com. to med. stock heifers	1 75a 2 25
Plain light stockers	2 00a 2 50
Good bologna bologna bulls	2 50a 3 00
Med. to good bulls	2 00a 2 40
Choice veal calves	6 50-6 00
Com. to med. calves	3 00a 4 00
Choice milk cows	30 00a35 00
Medium milch cows	20 00a25 00
Plain milch cows	12 00a18 00

HOGS.

Choice pack and butch	5 75
Medium packers	5 75
Choice light shipping	5 60
Choice pigs	5 40
Light pigs	4 50a 4 75
Roughs	4 50a 4 75

SHEEP

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

LEAF TOBACCO.

Following is report for week and year ending Sept. 30, 1905.

Year	1904	1905
Jan. 1 to date	1,704,109,369	
Year-1904	1,119,86,924	
Year 1903	1,251,87,317	
Year 1902	2,205,129,938	

COMPARISONS WITH PREVIOUS YEAR'S SALES.
Total sales of new crop to date, 1905, 97,326; 1904, 77,899; 1903, 91,337.
Sales of new crop to date, original inspection, 1905, 84,132; 1904, 67,316; 1903, 79,069.