

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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Results of Neglecting Doctrinal Preaching.

BY REV. W. D. NOWLIN, D.D.
II.

The logical and inevitable results of leaving out these strong Bible doctrines from our preaching are, first, the absence of strong, thoughtful men from our churches. I notice a great many of our religious papers are sadly lamenting the fact that "men are gradually disappearing from the churches." And these questions are asked:

"Brethren, what are these causes? What can be done to remove them? What can prevent them working in the churches not yet affected? What can cause a change for the better in those from which the men have so largely disappeared?"

These are questions which demand more than a passing notice. There must be some obvious reason for this lamentable state of affairs. The only way to stop the effect is to remove the cause. But what are the causes, or what is the cause? We believe the cause can be found on the very surface.

We believe the absence of men from the pews is largely due to the absence of strong Bible preaching from the pulpit.

Empty preaching will invariably bring about, sooner or later, empty pews, while a full strong Gospel preaching will bring about full houses and strong members. A preacher to grasp and hold the attention of men, must not appeal to their sentiments merely, but their consciences and their judgments. Men like to dwell upon great themes, and where they are supplied they will go. Men do not grow tired of Bible theology. The preacher, who, vigorously and vividly, sets before his hearers the great doctrine of the sovereignty of God in its beauty and grandeur, the depravity of man in its sin and degradation, and the redemption of men in all its wonderful grace, making them live and flash once more in their native purity, pathos and power, will cause the most intense thought and feeling and prompt immediate action. The Gospel of Christ is both didactic and kinetic in its nature, and when properly presented will enlighten the most learned and obstinate. The kind of preaching that will attract and hold men is that where the preacher lays down a proposition and shows by his very earnestness that he believes it with all his soul, and proceeds, Scripturally and logically, to prove it.

Men like to see new lights turned on old truths and get new thoughts on familiar subjects. In all the history of preaching, the men who have succeeded in drawing and holding vast assemblies of men have been preachers who have grappled with the great truths of theology, Christology and anthropology and their relations to each other.

Many of my readers remember how great crowds would go out and even stand for hours to hear Dr. J. R. Graves preach. While they differed from him they would hear him, and often by his earnestness and application of the Scriptures and logic he would convince their judgments, quicken their imaginations and force them to accept his conclusions. The beautiful "little sermonettes" that go off like a glass of soda water do not attract thinking men. No doubt this vaporous stuff has done its part in robbing our churches of many strong and thoughtful men. Beautiful sentiments are soothing; they lull us to sleep; but they often ex-

haust themselves in splendid phrasings and Pharisaic self-congratulations. Sometimes truth must be uttered in the rough that it may pierce, and penetrate and incite.

No exhortation to a higher and holier life, which does not have beneath it some principle as eternal as the God from whence it came, will ever grasp and hold the attention or consciences of strong men.

There is, and should be, a vital psychological relation between principle and action.

To whatever extent people depart from strict orthodox views of the great fundamental doctrines of Christianity, to that extent they depart from correct Christian living. We unhesitatingly affirm that the very best way to fill the pews with men, and hold them, is to fill the pulpit with the Gospel.

I believe the man who preaches the Gospel in its fullness, its purity and its power, with earnestness, clearness and vigor, will have men to hear him, will have a proper proportion of male members in his church—strong, active, vigorous Christian men.

I do not say the faithful women are incapable of appreciating good preaching. No, God bless them. But they will suffer many tortures from many doctors from a sense of duty. Let me again say that I believe the way to fill the pews with men and the church with male members is to fill the pulpit with strong, clear, vigorous Gospel preaching.

If the preacher wants the people to hear him, he must preach them something worth hearing. The way to "reach the masses" is to get in reach of the masses, and with something that touches the masses.

Secondly, the absence of doctrinal stability on the part of the members who do attend the preaching services.

"A strong man is a man with faith in strong things, and no man ever entered heartily into any struggle without believing something, and believing it with all his being."

Strong Bible doctrines are as essential to the development and sustenance of a robust, vigorous, Christian manhood as are bones to the support of the human organism. And a strong, durable Christian faith can be built up only where the great truths of the Gospel are preached in their fullness, with clearness and power. But oh, how we hear ringing out, "The milk for the babes, the milk for the babes!" Yes, my brethren, but when are you going to wean your babes? Some of these babes have been fed on milk—skimmed milk—until they are milk sick, and their poor souls almost starved. The severe charge brought by the Apostle against the Hebrews could with telling effect be brought against many of the Christians of this age. "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God and are become such as have need of milk, and not of strong meat."

"For every one that useth milk is unskillful in the word of righteousness, for he is a babe."

Thirdly, the presence and development of error, is another sure result of leaving out strong Bible doctrines from our preaching. The human mind is so constituted that the absence of fundamental truth means the presence of fundamental error. The young mind, like the fertile

and uncultivated field, will grow something, and if we do not plant and cultivate good seed, the wild weeds will flourish. The earth has been cursed and so the natural products are "thorns and thistles." The human mind is depraved, and therefore its natural tendency is towards corruption and error; and the only way to keep error out of the mind is to fill it with truth. To accept any position is to reject its opposite. To accept apostasy is to reject "the security of the believer." To reject "restricted communion" is to accept the "open communion" theory, etc. Nothing is more certain than that the preaching received by our young people, while the mind and character are in a formative state, determines largely their future loyalty and orthodoxy. We hear it said that "Many of our young people, especially in the large cities, are drifting away from us and going to other denominations." We believe this is true where, and only where, positive views have not been supplied.

Then let us reaffirm that the sure and inevitable results of the absence of strong thoughtful Biblical and logical preaching are first the gradual disappearance of strong thoughtful men from our services; secondly, the absence of doctrinal stability and orthodoxy on the part of the members who do attend the preaching, and thirdly the presence and development of error and heresy in our churches.

Then why not fill our sermon with Biblical truths since there is nothing to be lost and so much to be gained by it? Let us "Preach the Word."

Joking on Denominational Peculiarities.

How often at clubs, and religious gatherings, too, the chief stock in trade is the well-worn joke on a creed or a denomination! I have indulged in that sort of nonsense myself, and I am done with it. Anything that is held sacred by my brother I will not ridicule. It's time to call a halt. Our thoughtlessness has caused many a heart-ache.

"There is not the same degree of sensitiveness that formerly existed in regard to denominational peculiarities, and the jokes that are sometimes heard in public do not rasp and rattle as formerly," writes an editor whose opinion I value. "Still, we think there is far too great a tendency even now to make light of distinctions that are dear to Christian hearts. Because such fooling is not resented is no sign that it does not hurt. The denominations stand for great ideas in the religious world; these ideas are precious and full of meaning to some people, or else the denominations would not be perpetuated. The Westminster Catechism is not a mere matter of black marks on white paper to the Presbyterian; the history of John Wesley and the truths for which Wesley stood are not matters of little moment to the Methodist; the amount of water used is not a subject for banter with most Baptists; John Robinson and the Pilgrim Fathers are not regarded as fair game for the funny paragrapher or after-dinner speech-maker by the average Congregationalist. It is a sign of a lack of good taste, to say the least, to insist on perpetrating such alleged witticisms."—John Willis Baer.

When answering advertisements please mention this paper.

THE dominant heresy in Germany just now is that of Ritschl, and it is one of the most insidious and deadly which has ever tried to undermine the truth. The great evil in Ritschl's system is that it attempts to base theology on Christian experience. It is the last form of the heresy which some of the great scholars among the Northern Baptists fought so successfully some years ago—the basing of truth on "Christian consciousness."

THEOLOGY is the statement of facts about God. A fact is a fact, and is based on no one man or on all men's experience or consciousness. For example, that God is omnipotent is a fact, and the consciousness or the experience of all men cannot alter that fact in the least. And this is true of all the facts about God on which theology is based.

THE *Christian Register* is a Unitarian paper, and therefore most "liberal." It has a true sense of honor and speaks these words to men who persist in remaining in the ministry of a church when they do not believe its doctrines. It is a man avowed his belief in certain doctrines, as the basis of his contract, and if his supposed belief is that which makes it possible to keep his place and draw his income, then he is a thief and a liar so long as he makes his living by false pretenses."

A WRITER in the *Journal and Messenger* in commenting on Dr. Augustus Strong's statement that God is an eternal sufferer on account of sin says all orthodox men have always believed there is an eternal sufferer on account of sin, but they do not call him God nor worship him.

TO HOLD, as some of our best men have held, that voluntarily and for a brief time, the Deity of Christ suffered in Gethsemane and on the cross, is an entirely different thing from calling God an eternal sufferer for sin. Of any one who cannot see this difference one can only say, "Heaven mend his wits."

MCCORMICK THEOLOGICAL SEMINARY at Chicago has made an important change in its plans. The *Interior* says, "the directors appreciate and in large part sympathize with the growing popular doubt whether gratuities for the support of ministerial candidates are wholesome for the men so helped. The directors will not further donations to the gift funds for the support of students." They ask the churches instead of giving to any student's fund, to give money to support city missions in Chicago, to be paid to the theological students for "work actually performed in these missions."

The Right Hand of Fellowship.

BY J. W. PORTER, D.D.

"They gave to me and Barnabas the right hands of fellowship."—Gal. 2:9.

Whether the old custom of extending the right hand of fellowship to those coming into our number was derived from the above quoted, or other Scripture, may present a query, but that it was an ancient and well authenticated practice in Baptist churches, there can be no doubt. That the custom is no longer generally observed, will be readily granted. Why this time-honored custom is no longer preserved may admit of various explanations.

The unreasonable but emphatic demand for a short service has no doubt contributed in large measure to its obliteration. With an ever increasing number, the brevity of a service is considered its greatest virtue, and the very presence of many, is predicated upon the shortness of the service. In deference to this degrading demand, in many of our churches the sermon has been reduced to twenty-five minutes, or less, the hymns abridged, and the right hand of fellowship and handshaking generally altogether discontinued. How far a church is justifiable in complying with the demand for a short service can only be determined by the particular church, aided by spiritual instinct, and supported by a firm resolve that all things shall be done decently and in order. Better the congregation be smaller than unseemly haste be seen in our services. No portion of a church service should be compromised or contracted for a crowd.

If, then, the giving of the hand of fellowship is a desirable thing, let it not be murdered for the sake of a few moments. Brevity is not the only blessing connected with worship.

Another and more lamentable cause that has probably done much in doing away with the custom, is the real lack of fellowship in our churches. This woe-ful want of fellowship in the churches is too painfully evident to require proof, and has already become a cause of common complaint among us. It is quite natural, then that as the feeling of fellowship declines, the expression of that feeling should decline with it. There have been cases, in the observation of the writer, where the giving of the hand of fellowship was so cold and formal that it seemed but the phantom manifestation of something without any foundation in fact. In such cases it may be pardonable to altogether dispense with the spectacular and perfunctory performance.

It may be said, however, in behalf of the churches where the hand of fellowship is not given by the members, that the pastor, as representative of the church, gives the hand of fellowship for the entire church. This, at best, is but fellowship by proxy, and would in no wise answer for the members, as neither spiritual privileges or duties can be delegated.

It would appear that nothing could be more timely than the speedy restoration of this old landmark, so rich with age and blessing. Thousands of hearts are hungry for the food of fellowship and the scintillating hand of brotherly affection. Many who have come out of the world, and from a fellowship of pleasure and vice, have failed to find in our fold any sort of substitute for the fellowship which they have surrendered. Naturally the disappointment has been both keen and cruel, and in a despairing moment they have longed for lost fellowship, even though it be sinful. There is no tie that is likely to bind the average member so closely to his church as the mystic tie of divine fellowship.

The failure of fellowship is the one point of unmistakable weakness in many of our churches, and likely the most common cause of complaint among the membership. We may sing never so sweetly, "The fellowship of kindred minds is like to that above," but what the average saint craves is not the sentiment in song, but the fact, felt in church association and realized in the realms of their spiritual lives.

Nor have we to go far to find a remedy for this state of things. Let one and all cultivate a stronger love for Him who founded this fellowship by the shedding of His own blood and made possible its fullest enjoyment, to even the humblest of His followers. As our love shall grow for Him, in like ratio will it increase for those for whom He died. Then will this love find expression in numberless ways, not the least of which will be the hearty hand of unfeigned fellowship.

The Modern Man.

BY WILLIAM ASHMOKE, D.D.

There is a deal being said nowadays about "The Modern Man," as they call him. He is not different from "the ancient man" (if there is such a person in reality) in his body, nor in his mental capacities, nor in his spiritual receptivities—body, mind and spirit seem to be all of the same stock, no matter whether the man be an ancient or a modern.

The new term has largely a theological application. The modern man claims to be "scientific" in religion, as in everything else. He is not ready to believe things on testimony. He wants demonstration, mind you, but mathematical demonstration. He takes nothing "on tick," as he would have you believe, and yet he takes ninety-nine hundredths of all he accepts on somebody's "tick."

He applies his rule with inflexible rigidity to the things that God has said. Whether it be man or God who affirms anything, he wants "the collateral." Let other people do as they like, he has made up his mind to take *no ipse dixit* from any quarter. It must be reasonable; that is, reasonable to his mind, and to his way of looking at things.

There now is the Bible. A deal of it does not suit his mental attainments, nor his modern idea of mental fitness; and so overboard it must go. He slashes out a deal more than Jehoiachim did with his penknife. Still it is impossible to get rid of a whole Bible that way. So he says, if they will agree to reject a part of the Bible, and give a new signification to other parts of it, and thus adapt it to the demands of modern science, he and his fellows who think as he does will agree to accept it.

This is what some modern theologians have consented to do. They dare not sell out altogether, for they would have no place to go. In fact they would be without a religion, and that wouldn't do nowadays, when everybody is supposed to believe something. So they "split the difference," and compromise in the way indicated.

And so this "modern man" becomes a stickler for the Bible, when he does not believe one-half that is in it. But he has all the terms at his tongue's end, and can run over them with glibness: "Do you believe in God?" "Certainly I do." "Do you believe in Christ?" "Certainly I do." "Do you believe he was a divine being?" "Certainly I do." "Do you believe in the atonement?" "Certainly I do." "Do you believe in the resurrection?" "Certainly I do." "Do you believe in a judgment at the last day?" "Certainly I do."

Why, that man is right in the fundamentals. What is the objection to him? All modern men say: "None at all; he is all right."

But is he all right? Just cross-question him a little, and see what he says: "Do you believe that Jesus had a supernatural birth?" "Indeed I don't. According to my way of looking at things it is not necessary to believe that at all in order to be a good Christian. I believe he was the Son of Joseph." "Do you believe that Jesus died as a vicarious representative?" "Indeed I don't. He died to show us how much he loved us. And what he was willing to do for us he did to gain moral influence over men."

"Well," says the modern man to the modern theologian, "there I am with you. That is just the way I think, and the way I feel. We can stick to the old terms, but we can attach a new meaning to them, and thus be up to date." And so we

might go on for a dozen columns of this paper, telling what the "modern man" says he is willing to believe, and letting you know plainly what he does not intend to believe, let him say it who will.

But now suffer it to be said that the great mass of common-sense thinkers hold that the modern man is in no sense different from the ancient man. Indeed, he is very much like him, in his wonderful capacity for doubting the testimony that God hath given concerning his Son. These that have been raised by the modern man are the identical old issues started by the scribes and Pharisees. They will be found all propounded and all answered in the New Testament.

The trouble with the ancient skeptic of Christ's day, and with the modern skeptic of our day, is not in the intellect; it is the heart. They are alienated from the life of God because of the blindness of their hearts.—Journal and Messenger.

Intercession For Us.

BY E. S. WISHARD, D.D.

These wonderful words are written with the emphasis on every word. It was the Holy Spirit, breathing through the life and teaching of Paul, that left to all believers the legacy of such a promise. He had good foundation for it. The prayer of our Lord not only for his apostles, but for all that should believe on his name through their word, is a standing warrant for so sweet an assurance. The Christian life in one's self, apart from him who is the Author of that life is a very unequal contest. Without me ye can do nothing. The world is opposed, the flesh is corrupting, the devil ensnares. The heat of the conflict scorches, the chill of partial defeat freezes; but the timely assurance that he intercedes turns the tide of battle.

He has laid a broad foundation on which to base his intercession. It is he who died for our sins, having magnified the law and honored the moral government of God, so that now God can be just and the justifier of him that believeth. Every difficulty in the way of our salvation, so far as the government of God is concerned, has been met and triumphantly removed. He has not only died, but rose again—and the same apostle tells us that he "rose for our justification," that is, for our assurance that the Father was satisfied with the expiation that he had made for sin. His resurrection was God's authentication of his work, that his sacrifice was the end of the law for righteousness to every one that believeth.

Our Intercessor, our Advocate, has therefore the divine indorsement of redemption's work, and now he may ask the heathen for his inheritance and the uttermost parts of the earth for his possession. And now he occupies the place of honor and power. Having died, having risen, "He is ever at the right hand of God." He is not there by usurpation, but of right.

As our High Priest his work did not end when he atoned for sin. He has entered upon the privilege and fruit of his priestly work of making atonement. He is now at the right hand of God to intercede for us. The Jewish high priest could not make intercession for the people until the atoning sacrifice had been offered. Then he had access and could pray for the people, all of which was a figure of that which has come. Our Great High Priest, Jesus the Son of God, now pleads the merit of his work for all who trust him. He can say, "Deliver him from going down to the pit, I have found a ransom."

In the epistle to the Hebrews we are assured that he ever liveth to make intercession for his own. His eye neither slumbers nor sleeps. His ear is not heavy. His hand is not shortened. The expiating power of his atoning work is not exhausted. "Yet there is room," and there goes forth out of his atoning work the all-compassing promise, "My God shall supply your need, according to his riches in glory by Christ Jesus." No marvel that Paul could say, "When I am weak then I

am strong." It required the weakness of Paul to discover the intercessory power of Christ.

Before he left his disciples he gave them the assurance that "All power is given unto me in heaven and earth." And still he lives, and still he intercedes. He knows his purchased ones, their names, their fainting spirits. "Having suffered, being tempted, he is able to succor them that are tempted." Our intercessor is the same who said at the grave of Lazarus, "Father, I thank thee that thou hast heard me, and I know that thou hearest me always." And when standing in the shadow of the cross, praying for his immediate disciples, he suddenly broadened out his petition, "Neither pray I for these alone, but for them also who shall believe on me through their words." And that prayer takes in every child of God to the end of time. Amen and Amen.—Herald and Presbyter.

Parents and Children.

How many of us really feel the importance of training our children in a knowledge of the way of the Lord? Do we realize how much there is in God's Word to encourage us, and how many admonitions are there recorded that we may know and feel the importance of parental instruction? It was not by chance that Solomon said (Prov. 22:6): "Train up a child in the way he should go; and when he gets old he will not depart from it." Truths learned in childhood are the truths remaining the longest in our hearts. Early impressions are the lasting impressions.

Paul rejoiced that from a child Timothy "had known the Holy Scriptures which were able to make him wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15), and attributed the important advantage enjoyed by him to the faithfulness of those who had the guiding of his infant footsteps. And it becomes a fountain of joy to the heart of the devoted apostle to "call to remembrance the unfeigned faith of his young disciple which faith dwelt first in the grandmother Lois, and his mother Eunice" (2 Tim. 1:5).

"Provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord," should be written indelibly in the heart of every Christian parent that it might serve as an ever-present admonition and quicken us to the importance of this divinely imposed duty.

More thoughtfulness is needed. More sober consideration, more solicitude. We love our children, but, sad to say, not always wisely. Had we more Christ-directed homes, more watchful, praying parents, there would be fewer outcasts and fewer penitentiaries in the land. It is not all, perhaps, in parental training, but this is much—more than our philosophy has ever dreamed. God who gave us our children is admonishing us. Godly training in the home cannot be too earnestly urged nor its advantages unduly exalted. Parents, think on these things.—Joseph E. Cain.

"Let us remember," said Governor Russell once to some students whom he was addressing, "that there is one thing more important than making a living, and that is, making a life." We recognize the profound truth of this statement the moment we consider it, and yet we are continually forgetting it. We confuse the two; we mistake the living for the life. But what a difference there is. A life is eternal, a living temporal; a life demands enthusiasm and self-denial and insight and will, a living may be made without any of these qualities. A living is important, it is even necessary, but it is not the supreme thing, the chief object of every one should be to make a life.

Prayer is the key of the day and the lock of the night. We should ever begin, and end, bid ourselves good-morrow and good-night, with prayer. This will make our labor prosperous and our rest sweet.—Berkeley.

Scientific Testimony on Beer.

(FROM SPEECH BY SENATOR J. H. GALLINGER.)

Opinions of Leading Physicians.

The alarming growth of the use of beer among our people, and the spreading delusion among many who consider themselves temperate and sober that the encouragement of beer drinking is an effective way of promoting the cause of temperance, and of aiding to stamp out the demog rum, impelled the Toledo Blade to send a representative to a number of leading physicians of Toledo to obtain their opinions as to the real damage which indulgence in malt liquors does the victim of that form of intemperance.

Every one is not only a gentleman of the highest personal character, but is a physician whose professional abilities have been severely tested, and received the stamp of the highest indorsement by the public and their professional brethren. More skillful physicians are not to be found anywhere. We have not selected those of known temperance principles. What they say of beer is not colored by any feeling for or against temperance, but is the cold, bare experience of men of science who know whereof they speak.

Toledo is essentially a beer drinking city. The German population is very large. Five of the largest breweries in the country are here. Probably more beer is drunk, in proportion to the population, than in any other city in the United States. The practice of these physicians is, therefore, largely among beer drinkers, and they have had abundant opportunities to know exactly its bearings on health and disease.

Every one bears testimony that no man can drink beer safely, that it is an injury to any one who uses it in any quantity, and that its effect on the general health of the country has been even worse than that of whiskey.

Beer Kills Quicker than Other Liquor.

Dr. S. H. Burgen, a practitioner thirty-five years, twenty-eight in Toledo, says: "I think beer kills quicker than any other liquor. My attention was first called to its insidious effects when I began examining for life insurance. I passed as unusually good risks five German young business men—who seemed in the best health, and to have superb constitutions. In a few years I was amazed to see the whole five drop off, one after another, with what ought to have been mild and easily curable diseases. On comparing my experience with that of other physicians, I found they were all having similar luck with confirmed beer drinkers, and my practice since has heaped confirmation upon confirmation.

"The first organ to be attacked is the kidneys; the liver soon sympathizes and then comes, most frequently, dropsy or Bright's disease, both certain to end fatally. Any physician who cares to take the time, will tell you that among the dreadful results of beer drinking are lockjaw and erysipelas, and that the beer drinker seems incapable of recovering from mild disorders and injuries not usually regarded of a grave character. Pneumonia, pleurisy, fevers, etc., seem to have a first mortgage on him, which they foreclose remorselessly at an early opportunity.

Beer Worse Than Whisky.

"The beer drinker is much worse off than the whisky drinker, who seems to have more elasticity and reserve power. He will even have delirium tremens; but after the fit is gone you will sometimes find good material to work upon. Good management may bring him around all right. But when a beer drinker gets into trouble it seems almost as if you have to recreate the man before you can do anything for him. I have talked this for years, and have had abundance of living and dead instances around me to support my opinions."

Beer Drinking Shortens Life.

Dr. S. S. Lungren, a leading homeopathic physician and surgeon, has practiced in Toledo twenty-five years: "It is difficult to find any part of the confirmed beer drinker's machinery that is doing its work as it should. This is why their life cords snap off like glass rods when disease or accident gives them a little blow. Beer drinking shortens life. This is not a mere opinion; it is a well settled, recognized fact. Physicians and insurance companies accept this as unquestionably as any other undisputed fact of science.

Life Insurance Companies.

"The life insurance companies make a business of estimating men's lives, and can only make

money by making correct estimates of whatever influences life.

"Now they expect a man otherwise healthy, who is addicted to beer, will have his life shortened from 40 to 60 per cent."

Beer Drinking and Longevity.

The President of the Connecticut Mutual Life Insurance Company—one of the oldest in the country—has for years been investigating the relation of beer drinking to longevity; or otherwise, whether beer drinkers are desirable risks to a life insurance company.

He declared, as the result of a series of observations carried on among a selected group of persons who were habitual drinkers of beer, that although for two or three years there was nothing remarkable, yet presently death began to strike, and then the mortality became astounding and uniform in its manifestations. There was no mistaking it; the history was almost invariable; robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold or a sniff of malaria, and instantly some acute disease, with almost invariable typhoid symptoms, was in violent action, and ten days or less ended it. It was as if the system had been kept fair on the outside, while within, it was eaten to a shell, and at the first touch of disease there was utter collapse, every fiber was poisoned and weak. And this, in its main features, varying in degree, has been his observation in beer drinking everywhere. It is peculiarly deceptive at first; it is thoroughly destructive at the last.

Beer Drinkers Unpromising Patients.

Dr. J. T. Woods: "That confirmed beer drinkers are especially unpromising patients, all practical surgeons agree."

Dr. S. S. Lungren: "Alcohol invites attacks of disease, and makes recovery from any attack or injury difficult."

Dr. C. A. Kirkley: "Sickness is always more fatal in beer drinkers, and serious accidents are usually fatal to them."

Dr. S. H. Burgen: "Beer drinkers are absolutely the most dangerous class of subjects a surgeon can operate on. Insignificant scratches are liable to develop a long train of dangerous troubles. Sometimes delirium tremens results from a small hurt. It is dangerous for a beer drinker to even cut his finger. All surgeons hesitate to perform operations on a beer drinker that they would undertake with the greatest confidence on any one else."

Beer Cripples the Liver.

Dr. S. H. Burgen: "The first effect on the liver is to congest and enlarge it. Then follows a low grade of inflammation and subsequent contraction of the capsules, producing 'hob-nailed' or drunkard's liver, the surface covered with little lumps that look like nail heads on the soles of shoes. This develops dropsy. The congestion of the liver clogs up all the springs of the body, and makes all sorts of exertion as difficult and labored as it would be to run a clock, the wheels of which were covered with dirt and gum."

Liable to Die of Pneumonia.

Dr. W. T. Ridenour: "Beer drinkers are peculiarly liable to die of pneumonia. Their vital power, their power of resistance, is so lowered that they are liable to drop off from any form of acute disease, such as fevers, pneumonia, etc. As a rule, when a beer drinker takes the pneumonia, he dies.

My first patient was a saloon keeper, as fine a looking man physically as I had ever seen—tall, well built, about thirty-five, with clear eyes, florid complexion, muscles well developed. He had an attack of pneumonia in the lower lobe of the right lung, a simple, well-defined case, which I regarded very hopefully. Doctors are confident of saving nineteen out of twenty such cases. I told my partner so in the evening. To my surprise he said quietly: 'He'll die.' I asked what made him think so. 'He is a beer drinker,' he answered. My patient began to recover from the attack on the lower lobe. Suddenly the disease lighted up in the middle lobe. Finally it attacked the other lung, and my patient succumbed."

Dropsy Induced by Beer Drinking.

Dr. H. H. Parmalee, physician and surgeon twelve years in Toledo, says: "The majority of saloon-keepers die from dropsy, arising from kidney and liver diseases, induced by beer-drinking. My experience has been that saloon-keepers and men working around breweries are very liable to these diseases. When one of those apparently

stalwart, beery fellows is attacked by a disorder that would not be regarded as at all dangerous in a person of ordinary constitution, or even a delicate, weakly child or woman, he is liable to drop off like an over-ripe apple from a tree. You are never sure of him a minute. He may not be dangerously sick to-day, and to-morrow be in his shroud. Most physicians, like myself, dread being called upon to take charge of a sick man who is an habitual beer-drinker."

Insanity Caused by Beer Drinking.

Dr. S. S. Lungren: "The brain and its membranes suffer severely, and after irritation and inflammation come dullness and stupidity. There is no question in my mind that many brain diseases and cases of insanity are caused by excessive beer-drinking."

Dr. C. A. Kirkley: "Under its influence the mental powers are more inactive than the physical. There is hardly a single cause that operates more powerfully in the production of insanity; and not only that, but it excites the action of other causes that may be present."

Bright's Disease Due to Beer.

Dr. W. T. Ridenour: "I have no doubt the rapid spread of Bright's disease is largely due to beer-drinking. I have always believed that Bayard Taylor fell a victim to the German beer that he praised so highly. He died of Bright's disease at 50, when he should have lived, with his constitution, to a ripe old age."

Bible Treasures.

The pearl fishery of the Bible continually brings up treasures for the soul. Even the least familiar passages reveal to us fresh truths, or old truths in new lights or at new angles. One of these gems is in the sixth chapter of Deuteronomy—"He brought us out from thence that he might bring us in." This is a simple line of history, referring to the wonderful exodus from Egypt when Jehovah moved before his people in an illuminating pillar of cloud. But it illustrates most beautifully the out-bringing of every Christian soul.

First, there is a deliverance from bondage by the redeeming work of Jesus Christ. Sin is the worst slavery ever known, and Jesus is the most glorious of liberators. How constantly that refrain occurs in the Pentateuch—"Out of the land of Egypt, out of the house of bondage." Every sinner is a bond-slave, toiling for the most cruel of masters, and the wages of sin is death. The Son of God, by the single sublime stroke of his atoning love, struck off the innumerable fetters and declared emancipation for every believing soul on this sin-cursed globe. As Dr. McLaren has declared—"There was once a Roman emperor who wished that all his enemies had one neck, that he might slay them all at one blow. The wish is a fact in regard to Christ and His work; for by it all our tyrants have been smitten to death by one stroke; and the death of Jesus Christ has been the death of sin, and the death of hell—of sin in its power, in its guilt, and in its penalty. He has come into the prison-house, and torn the bars away; and opened the fetters, and every man may, if he will, come out into the blessed sunshine and expatiate there."

The eighth chapter of the Epistle to the Romans is the believer's magnificent chant of triumph. There is thenceforth no condemnation to all them who are in Christ Jesus. He brought them out from the old darkness and death into the new light and life. No one can sing this "new song" unless Christ has accepted him, pardoned him, and made him free from the law of sin and death. John Wesley says that the first joyful sense of deliverance came when he realized the perfect security of every soul that is sheltered in the Saviour's arms. Does this in-bringing imply a perfect freedom from temptations to sin? No, indeed. The Christian who indulges in this delusive dream deceives himself, and the truth is not in him. The children of Israel did not reach Canaan as soon as the Red Sea was crossed. A long, hard march and severe discipline were before them ere the first man set foot in the land of promise. So every converted soul must go into battle-harness, fighting every furlong of the road to heaven; and the first hour of sinless perfection any of us will experience will be the one we spend after the gates of pearl have shut us in. Perfect assurance does not mean perfect holiness; it means that Jesus Christ guarantees that He will never desert us. "My grace is sufficient"; "No man shall be able to pluck you out of my hands." Who would ask for more than that?—Baptist.

..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.

An Anti-Worry Recipe and Other Stories. By Delia Lyman Porter. 12mo. pp. 62. New York: American Tract Society.

Five sweet stories, all pointing to the anti-worry scheme, are grouped in this little book. They are suggestive in this day of strenuous living, and although written especially for youth, the older readers can get some wholesome everyday philosophy from them also. If you are worrying over things that can or cannot be helped, try the "Anti-Worry Recipe":

"Do you wish a recipe for preventing all worry, For giving composure and freedom from flurry? Just think of one fact, which is true you will find: When anything happens to ruffle your mind, Just something or nothing there is to be done, Just nothing or something, that's clear as the sun. If something, then do it and make no delay; If nothing, all thoughts of it cast far away. This simplest of rules, if you'll only obey, Will free you from wrinkles for many a day."

MAGAZINES.

The International Quarterly for October (Fox, Duffield & Co.) offers some forcible articles on questions of insurance and municipal ownership, besides other papers of interest. Public Ownership in New York is treated by Edward B. Whitney; The Chicago Traction Question is handled by Clarence S. Darrow, counsel for Mayor Duane in municipal traction affairs; C. A. Conant contributes a paper on The Concentration of Financial Power. There are also an appreciation of Robert Hawker, "The Vicar of Morwenstow," by Paul E. More, of the *New York Evening Post*, and a second essay on English Miracle Plays, by Prof. Charles M. Gayley, of the University of California. Other articles are The Supremacy of Greek Art, by Prof. Adolph Furtwangler, of Berlin, one of the greatest living archaeologists; Business Methods in China, by Jeremiah W. Jenks, Professor of Political Economy at Cornell University; The Next Step in Life Insurance, by Ernest Howard, financial editor of the *Springfield Republican*; The Mythologies of the Indians, by Franz Boaz, and a regular instalment of "The Times and the Manners."

The Atlantic Monthly for October has the following contents: The Golden Rule, Wm. A. White; The Endless Life, Samuel M. Crothers; Mutation (a poem), John B. Tabb; The Fame of Franklin, Wm. Macdonald; Blue Peter, II (a short novel), Henry M. Rideout; The Cowardice of Culture, Thomas W. Higginson; President Roosevelt's Railway Policy, II, Remedies, William Z. Ripley; The Career of the Joke, John A. Macy; Lafcadio Hearn, the Man, Nobushige Amenomori; Our Changing Constitution, Alfred P. Dennis; Two Sonnets, Harriet Monroe; The Making of Camilla (a story), Marshall Hisley; The Game of Love, Agnes Repplier; A Significant Biography, Theodore T. Munger; Portents, Annie T. Slosson; The Contributors' Club.

GOD'S GUEST.—I think I could go near to be a perfect Christian if I were always a visitor, as I have sometimes been, at the house of some hospitable friend. I can show a great deal of self-denial where the best of everything is urged upon me with kindly importunity. It is not so very hard to turn the other cheek for a kiss. And when I meditate upon the pains taken for our entertainment in this life, on the endless variety of seasons, of human character and fortune, on the costliness of the hangings and furniture of our dwelling here, I sometimes feel a singular joy in looking upon myself as God's guest, and cannot but believe that we should be wiser and happier, because more grateful, if we were always mindful of our privileges in this regard. And should we not rate more cheaply any honor that men could pay us if we remembered that every day we sat at the table of the Great King?—James Russell Lowell.

When the service of the Lord seems hard, it is because we are but imperfectly performing it.—L. P. Mercer.

**Sunday-School
& Lessons**

SUNDAY, OCT. 22.

REBUILDING THE TEMPLE.

Ezra 3:10; 4:5.

Motto Text.—“The temple of the Lord is holy, which temple ye are.”—1 Cor. 3:17.

“And when the builders laid the foundation of the temple of the Lord.”—When the exiles returned from Babylon they first rebuilt the altar on Mt. Moriah, and offered sacrifices upon it. They celebrated the great feasts with joy that they had returned to their own land, and that they were again sacrificing to their God. Having by this time rebuilt their homes, they began to rebuild the temple. They gave with great liberality and great joy that they could rebuild the house of the Lord.

When the foundations were laid the priests took their places, dressed in the splendid robes of their office, robes of blue, scarlet and purple, adorned with gold and gems. The trumpets of the priests called the people together and were not for music. “And the Levites the sons of Asaph with cymbals to praise the Lord, after the ordinance of David king of Israel.”—Asaph was the leader of singing in the temple in the days of David (1 Chron. 15:16-21). The cymbals were instruments of music very similar to those which are called by the same name today.

“And they sang together by course in praising and giving thanks unto the Lord.”—“The verb very probably means that the chant of praise was responded to with a great burst of chorus, the substance of which was some well known sacred refrain.” How much prominence is given in the Bible to praising God and thanking him for his goodness. I fear there is too little direct praise of God in these days. “Because he is good, for his mercy endureth forever towards Israel.”—These words were the doxology at the close of the Psalm written by David which was sung at the bringing of the ark to Jerusalem (1 Chron. 16:34). The people shouted in their great joy that the foundations were laid and once again they would have a temple in which to worship God.

“But many of the priests and Levites and chief of the fathers who were ancient men, that had seen the first house.”—As it was the priests and Levites and chiefs, it is probable their tears were for the Ark of the Covenant on which was the mercy-seat where the Shechinah, the light which indicated God's presence shone. The ark would not be in the holy of holies in the new temple. That

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the splendor of the temple would be less may have occurred to them, but if the ark had been there I do not believe they would have wept as bitterly as they did, crying aloud so that it was difficult to distinguish the shouting of joy from the cries of grief.

The young men did well to rejoice that the foundations were laid and the temple would be rebuilt. The old men did well to sorrow for the departed glory and for the sins of their people which had caused the destruction of Solomon's proud temple. To the aged saints God sent a comforting message by the prophet Haggai. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts.

“When the adversaries of Judah and Benjamin.”—The other tribes had disappeared. These were the Samaritans who were occupying the country of the ten tribes, and were much more numerous and powerful than the returned exiles. They were the worst of adversaries, though they pretended to be friends, and no doubt would have been friendly had they been allowed to bring their worship to mingle with the pure and true religion.

“Let us build with you.”—Their assistance would have been of great service. They would be dangerous foes if angered by a refusal. “For we seek your God as ye do; and we do sacrifice unto him since the days of Esarhadon, king of Assur, which brought us up hither.”—We are told in 2 Kings 17th chapter how these nations feared the Lord and served their graven images. Their worship was not pure nor according to the commands of a jealous God who must be worshipped in his own way.

It was very “narrow and bigoted” in the poor exiles to refuse the union with the Samaritans who were rich and powerful. By accepting their help they would “greatly advance the cause” in numbers—but they would have lost the favor of God. A strong sermon against the bringing of the world and of worldly ways into the church is preached to our consciences in this lesson.

“Ye have nothing to do with us to build a house unto our God.”—There should be no worship in that house contrary to the commands of the Almighty. Zerubbabel and Joshua did not believe in the great good of compromise and expediency. They would obey the Lord and leave consequences to him. But they used, as they had a right to use, the favor shown them by Cyrus to deter those men who were subjects of the Persian king from attempting to interfere with them. The fear of Cyrus prevented the Samaritans from daring to make a direct attack upon them, and caused them to resort to falsehood and chicanery. They troubled the people who were building by sneers and revilings and by threatening the attack they dared not make. They wrote malicious letters against them to the government and hired counsellors in Babylon, and this opposition continued during long years.

But the leaders of the people were brave and steadfast. They trusted in God and worked diligently, and at last the temple was completed.

No rush to battle atones for sin in the tent.—G. Campbell Morgan.

EAST LYNN ASSOCIATION.

This body convened with the Mt. Roberts church, Taylor county, Ky., Sept. 20, 1905.

Called to order by former Moderator W. R. T. McFarland. The church letters were called for and read by Bren. Underwood and Hunt. The Association was permanently organized by the reelection of Bro. McFarland moderator and W. T. Short, the present incumbent, clerk. The introductory sermon was then preached by Eld. C. M. Johnson, text Psalm 9:18: “For the needy shall not always be forgotten: the expectation of the poor shall not perish forever.” The speaker handled his subject well.

The churches were all represented by letter and messengers but one. The letters showed some progress; there was a net gain of 58 members added to the churches during the year. We are gaining slowly along mission lines. We divide our contributions between the four boards, District, State, Home and Foreign, if not otherwise designated.

All the reports received due notice, and the discussions at times were pretty lively, but all passed off nicely, and I believe we had one of the best meetings the body has ever enjoyed. There are something like \$100 in the hands of the treasurer for district missions and the board employed two missionaries for a part of their time during the ensuing quarter.

There was more preaching at the stand than usual, and at every service the Holy Spirit seemed to fill the hearts of both speakers and hearers. Beautiful music filled the air at the close of each sermon and there was great rejoicing in the camp. The writer has been attending associational meetings for fifty years, and in all that time has never seen such demonstrations of the power of the Holy Spirit among so large a crowd before. It reminded one of what we have heard of the great revival wave in Wales.

The Association was royally entertained by the church and community in general. Bro. J. M. Grimsley is pastor.

The next session will be held with Holly Grove church, Green county, commencing Wednesday before fourth Sunday in September, 1906. J. F. HUNT.

“Good Gold”

“Good,” He Says, “But Comfort Better.”

“Food that fits is better than a gold mine,” says a grateful man.

“Before I commenced to use Grape-Nuts food no man on earth ever had a worse infliction from catarrh of the stomach than I had for years.

“I could eat nothing but the very lightest food and even that gave me great distress.

“I went through the catalogue of prepared foods but found them all (except Grape-Nuts) more or less indigestible, generating gas in the stomach (which in turn produced headache and various other pains and aches) and otherwise unavailable for my use.

“Grape-Nuts food I have found easily digested and assimilated, and it has renewed my health and vigor and made me a well man again. The catarrh of the stomach has disappeared entirely with all its attendant ills, thanks to Grape-Nuts, which now is my almost sole food. I want no other.” Name given by Postum Co., Battle Creek, Mich.

Ten days' trial tells the story. There's a reason.

FROM SOUTH CAROLINA.

Excepting certain localities in South Carolina, a wave of educational enthusiasm is rolling over the state. The public schools, particularly in the cities and towns, are generally very well organized and conducted. The attendance is reasonably large, though in some places irregular, especially as applies to the children of the laboring classes. This last statement relates more correctly to the schools in the country districts where the demands for work in the cotton and corn fields draw away both white and negro pupils. The regular school tax provided for by the state is quite often and widely supplemented by a system of local school taxes, voluntarily called for by the ballot in various communities. In other words, by a self-imposed supplementary school tax. I presume this is now a common scheme in most, if not all, the states. Our State Government has provided and expended very large sums from year to year for more than a generation in the education of the negroes. While 80 per cent. or more of the taxes are paid by the white people of the state, it was true a few years ago, and doubtless is still true, that there were 20,000 more negro children than white children enrolled annually in our public schools. This is a fact that all persons in the North and South should carefully consider in estimating what the Southern people are doing for the negroes.

One thing to be noted concerning the negroes is that those of them who receive a little mental training seem to become averse to agricultural pursuits. Their inclination is to do less and less in certain sections in cultivating the soil. Already the labor question on the farms is becoming more and more serious. Shall white immigrants from distant shores come in, gradually shove the thriftless negroes aside, at last supplant them, and thus ultimately leave the black race away behind in the onward march of industrial progress and civilization? They have a grand opportunity now as agriculturalists in our Southland. Will they wisely utilize it? Or will they volunteer to become the losing competitors of the whites in the race for other callings in which they all seem to “come out behind” as the population of our great country increases?

Our Baptist colleges and high schools have opened this fall with very favorable prospects.

Furman University has already enrolled about 200 students. The Greenville Female College and the Limestone College are both “full to overflowing.” Likewise the Welsh Neck Baptist High School at Hartsville, S. C., and the North Greenville Baptist High School have a large attendance. Dr. Potat, President of Furman University, is a “good fit” and is admirably “filling the bill.” He is wide awake for the religious as well as the intellectual development of the young men. On Sunday, Oct. 1st, at 4 p. m., the writer was present at a lecture by Dr. Potat in the Judson Memorial Hall. We were thrilled by the force and clearness of this address. The topic was “The Ultimate Aims of Education.”

Dr. Z. T. Cody has been warmly received in Greenville upon returning from London and other points “over the seas.”

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LOUISVILLE, KENTUCKY

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

Rev. J. B. Shelton has resigned the pastorate of the Chester church.

Rev. Vernon Panson is just leaving his important field in Columbia, where he has done a noble work, to take charge as pastor at St. Matthews, S. C.

Rev. L. T. Carroll goes now from Vancluse to Dovesville.

Rev. J. K. Hair leaves Second church at Union Court House to be the field editor of the Baptist Courier.

Rev. J. B. Holly resigns at Bamberg, S. C., to become pastor at Broad Street church Augusta, Ga. R. W. SANDERS.

Greenville, S. C., Oct. 3.

WHITE'S RUN ASSOCIATION.

The fifth session of this body was held with the church at English, Oct. 3 and 4. Bro. O. W. Geier, of Carrollton, called the body to order and presided to the entire satisfaction of the body. The introductory sermon was preached by Bro. J. W. Vallandigham. It was a sound, wholesome and helpful discourse.

A feature of this Association is that all reports are prepared and read by laymen. The reports this year were exceptionally strong and showed that the brethren generally are deeply interested in the cause of our Lord. Perhaps no Association in the state has a finer body of lay members than White's Run.

Among the visitors were Bren. T. T. Eaton J. N. Prestridge J. G. Bow and Miss Mary Abercrombie, of Louisville, Bro. Chilton, of Turners, Bro. Priest, of Madison, Ind., and others.

At the close of the first day's session Bro. Eaton, by request, delivered a lecture on his recent trip to Alaska, much to the delight of the audience. At night Bro. Prestridge preached to a large congregation.

This Association elects its officers at the close of the last day's session. The following officers were elected: Moderator, O. W. Geier; Assistant Moderator, H. M. Eroman, Clerk; Ernest Llewellyn; Assistant Clerk, Wilfred Griffith; Treasurer, J. M. Giltner; Auditor, M. B. Perry.

The hospitality of the good people of English was ideal, and the crowds large, orderly and attentive.

This Association delights to honor its laymen, and so Bro. T. M. Scott was elected messenger to the Southern Baptist Convention; Bro. O. W. Geier, O. M. Wood, H. M. Froman and Z. T. Coleman messengers to the General Association.

The Association meets next year with the church at Ghent. HUGH F. SMARCY.

DOINGS OF MIDDLE TENNESSEE BAPTISTS.

The Baptists of Middle Tennessee are moving towards better things. They are better united and more active and aggressive than at any period of their history since the close of the Civil War, beyond which time my knowledge personally of their history doth not run.

The annual session of the New Salem Association, one of the most progressive of the state, met at Carthage on the Cumberland river, fifty miles east of Nashville, last week. It was an inspiring meeting, and from beginning to its close was characterized by unity of action, a high degree of spirituality and good fellowship and great breadth of liberality and devotion. The churches composing the body, thirty in number, were all represented by letter or messengers, mostly by both, and the reports sent up through them were of a highly encouraging character. Most of the churches enjoyed revivals during the year resulting in quickened spiritual life and added strength in numbers. A highly gratifying advance in their missionary and benevolent contributions was shown by their letters to this meeting—an increase of more than 40 per cent over the previous year.

Plans were adopted for pushing more energetically our mission work in the future. Besides apportioning each church, as has been the custom for several years past, the fifth Sunday meetings will hereafter be devoted exclusively to this object, and instead of holding one meeting each fifth Sunday, an effort will be made to hold a meeting in at least one-third of the churches on this day, the single purpose of which will be to deepen the missionary interest and if possible secure a contribution from every member for our benevolent work. Churches will be urged to systematize their giving and so organize and appoint agents as to secure if possible from every member a contribution for each object of benevolence. The hearty and enthusiastic unanimity with which these measures were adopted is the best assurance of progress and enlargement in our future work. Our apportionment last year as an association was, I believe, \$1,500 and we raised over \$1,100. This year we hope to exceed the amount we are asked to contribute.

Middle Tennessee Baptists are greatly elated over the prospect of having a college of high order for the education of young women at Murfreesboro. The conditions imposed by the Educational Commission have been fully met by the people of that city. The old Union University property located there, valued at \$30,000, together with a gift of \$20,000 as cash from the citizens of the town, will constitute a nucleus on which to build a magnificent institution for the education of our daughters. This movement, we believe, is of the Lord. It settles the question of the disposition of the property of that honored ante-bellum institution to the satisfaction of all the Baptists of the state. It at the same time gives us three schools of high order, one in each division of the state, and so unifies our educational work. An enterprise that promises such happy results must be of the Lord's devisings. But I may be too previous in

announcing all this. The decision of the Education Commission will not be made public till the meeting of the State Convention at Jackson next week. But I think I have a tip on the character of its decision, and so will venture to anticipate it.

J. M. PHILLIPS.
KNOXVILLE, TENN.

The Associations in our part of the state have ended, the last was the Tennessee, which met at Third Creek, five miles from Knoxville, last week.

The churches in Knoxville have made fine progress since October 1, 1904. The First church led in contributions, which were near \$5,800; Centennial next, with \$4,800, then Broadway, with \$3,800. Centennial led in additions, which were 114 added to the church roll.

Pastor Harris, of the First church, is one of the finest preachers ever in a Knoxville pulpit, and he is taking hold of his people in a way to do great work.

Pastor Atchley, of Broadway, is greatly beloved, and is considered to be a pastor of wonderful gifts, and his large church is standing by him.

Bro. Holt, of the Third church, is the newest addition to our pastors, but as he is so well known it need not be said what a really great preacher he is. He has in his church some of our first men.

Pastor Dance, of Island Home church, is so much loved and appreciated that his salary has just been raised.

Belle Avenue is expecting Bro. J. H. Sharp to accept their call. A fine man is he and a splendid church he will find.

Bro. Crowe, of Calvary church, was ordained a few days ago. He is a young man with a bright future. Knoxville will make that one of our best suburban churches before long.

Grove City and Immanuel churches have cousins for pastors and Cate is their names and wide awake men they are.

I have found all of these pastors royal men with large hearts and ready to help each other. Bro. Waller from Chattanooga, will be here on the 15th to assist Brother Atchley at Broadway. Dr. McDaniel, of Richmond, Va., will come on the 22nd to assist Dr. Harris at the First church. Dr. Len G. Broughton is expected in November to assist the writer at Centennial church.

I am still pleased with my church and people. Our congregations are proving too large for our great auditorium.

The L. & N. railway has brought quite a number of fine Kentucky Baptists to our city. They all come to our church and have united with the church. More than forty business men have joined Centennial church since I came. The church elected me a messenger to our State Convention, which meets at Jackson on the 11th, and they also handed me expense money for the trip, and under such circumstances I will go (D. V.) I hope to see the pleasant face of some RECORDER man there. I have always enjoyed the RECORDER, but never more than now. I am proud of such a paper.

G. W. PERRYMAN.
Knoxville, Tenn., October 7.

DESSERTS

are easily and quickly prepared when Borden's Eagle Brand Condensed Milk is used. Always have a supply on hand and be ready for the unexpected guest. Send for Recipe Book, 108 Hudson St., New York.

THE POTTER'S HOUSE.

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

The striking figure of the potter and the clay, while occurring in the literature of several nations, appears first in the Old Testament and is repeated in the New. Both Jeremiah and Paul employ it to illustrate the divine sovereignty. In the Rubaiyat, composed in the twelfth century, Omar Khayyam devotes several stanzas to the same image. But the deductions therefrom of the astronomer-poet, of Persia, differs immeasurably from those of the biblical writers.

Read chapter 18 of the prophecy of Jeremiah. When Jehovah bade the prophet go to the potter's house, he obeyed and went, and "behold the potter wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to Jeremiah saying, (O house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel."

The immediate inference from this would be the passivity of the creature in the hands of the creator. But read on and hear Jehovah out: "At the instant I speak concerning a nation and a kingdom to pluck up and destroy it, if that nation concerning whom I have spoken turn from their evil I will repent of the evil that I thought to do unto them." At once Jeremiah goes and executes his commission in the ears of the inhabitants of Jerusalem: "Thus saith the Lord: return ye now every one from his evil way, and make your ways and your doings good." This call to repentance and amendment of life must to the prophet have appeared consistent with the figure of the potter and the clay. No intellectual difficulties moved him to mouth his maker. The word of command was clear and brooked no delay in psychological dreaming about things past finding out. Any exegesis of this account of the potter's handicraft which reduces man to a mere automation, depriving him of the ability to change his life, to choose either good or evil, must be false, however much accumen may have been brought to its elaboration.

This visit to the pottery resulted, under divine guidance, in calling the people away from their sins and their forgetfulness of God, though they seemed determined to walk after their own devices and imaginations. And now open the Rubaiyat and contrast the use made of this figure by the Persian poet. He lets the Shapes of Clay wrought by the potter tell their own story. The lightness and hilarity of the scene sadden us:

"After a momentary silence spake
Some vessel of a more ungainly make;
They sneer at me for leaning all awry:
What! did the hand then of the Potter shake?
Why, said another, some there are who tell
Of one who threatens he will toss to hell
The luckless Pots he marred in making—Pish!
He's a good Fellow, and 't will all be well."

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Of one who threatens he will toss to hell
The luckless Pots he marred in making—Pish!
He's a good Fellow, and 't will all be well."

"After a momentary silence spake
Some vessel of a more ungainly make;
They sneer at me for leaning all awry:
What! did the hand then of the Potter shake?
Why, said another, some there are who tell
Of one who threatens he will toss to hell
The luckless Pots he marred in making—Pish!
He's a good Fellow, and 't will all be well."

This is a fatalism with its head off, if fatalism ever had a head. No rules for right living can possibly be extracted from such base, godless stuff as this. Omar simply chuckles at a power superior to gods and man which irresistibly sways all things. How sublime is the old prophets portrayal and use of this illustration; how mean and whimsical the picture in the Rubaiyat.

VANITY OF WORLDLY GLORY

It is said the great Duke of Marlborough, when the history of his own campaigns was read to him, to beguile the tedious hours in the evening of his life, so much were his intellectual faculties impaired, that he was unconscious of what he had done and asked in admiration from time to time, "Who commanded?"

Likewise it is said that that wonderful genius and profound scholar, Sir Isaac Newton, when, in his declining age, he was asked to explain some passage in his principal mathematical work, could only respond that he once knew it was true. And so it is. These are only samples of what awaits the race. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fulleth away." "We all do fade as a leaf." And this, dear reader, includes you. Keep that thought in mind when the spirit of pride and boasting comes to you.

T. E. RICHEY.
Princeton.

DEAR RECORDER:

The beautiful church at Frazier, Ky., was dedicated free of debt Oct. 1st, 1905 by the Rev. J. M. McFarland, of Monticello. Great crowds were present on that occasion.

The Wayne County Association met at Monticello, Oct. 5 and 6. We had a profitable and successful session. Bro. Bow was present the first day of the meeting and delighted the audience by his address on missions and sermon on the last statement of the great Apostle of the Gentiles.

Bro. Humphreys was also present and presented the WESTERN RECORDER in an interesting manner. Respectfully yours,

J. M. MCFARLAND.
Monticello, Ky., Oct. 7.



SOUTHLAND BELLE SHOES
CRADDOCK-TERRY CO.

THE COUNTRY IS RINGING WITH THE PRAISES OF THE "Southland Belle" Shoes
FAMOUS BECAUSE MERITORIOUS.
THE BEST IN AMERICA FOR \$1.50
TAKE NO SUBSTITUTE.
If your dealer does not carry them a postal card to us will tell you where you can get them.

CRADDOCK-TERRY CO.
Lynchburg, Va.
Leading Shoe Manufacturers of the South

EYE GLASSES NOT NECESSARY.

Eye Sight Can Be Strengthened, and All Forms of Diseased Eyes Cured Without Cutting or Dugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases has been proven beyond a doubt by the testimony of thousands of people who have been cured by that wonderful little instrument called "Actina." Actina also cures sore and granulated lids, Glaucoma, Iritis, &c., also removes Cataracts and Pterygiums, without cutting or dugging. Over seventy thousand Actinas have been sold, therefore it is not an experiment, but an absolute fact. The following letters are but samples of those that are received daily:

Mrs. M. E. Champney, 242 West 135th St., New York City, writes:—"The 'Actina' cured me of Iritis, after the doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend 'Actina' for all afflictions of the eye."

Emily Knapp, 920 Galena St., Milwaukee, Wis., writes:—"The 'Actina' I purchased from you a year ago saved my brother's eyesight. My brother was near sighted, wore number five and six glasses, and now he can go to school and do all his work and study without glasses."

E. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes:—"Actina has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work at the office."

Actina is not a drug or a lotion, but a small pocket battery, which can be used by old and young with perfect safety. It is impossible to do harm with Actina. Every member of the family can use the one Actina for any form of disease of the Eye, Ear, Throat, or Head. Actina will last for years, and is always ready for use. Actina will be sent on trial postpaid.

If you will send your name and address to the New York & London Electric Association, Dept. 88 N. 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book—Prof. Wilson's Treatise on the Eye and on Diseases in General. You can rest assured that your eyes can be cured no matter how many doctors have failed.

BUFFALO LITHIA WATER

What the Medical Profession thinks of it as a Remedy in Bright's Disease, Albuminuria, Calculi, Gout, Rheumatism, and all Uric Acid Troubles. "The Most Valuable Mineral Water in Use."

Dr. Graeme M. Hammond, of New York, Professor of Diseases of the Mind and Nervous System in the New York Post-Graduate Medical School and Hospital: "In all cases of BRIGHT'S DISEASE I have found BUFFALO LITHIA WATER service in increasing the quantity of urine and in ELIMINATING the ALBUMEN. In GOUT and RHEUMATISM it is highly beneficial. I have long regarded BUFFALO LITHIA WATER a valuable mineral water in use."

Dr. William Doughty, former Professor of Materia Medica and Therapeutics, Medical College of Georgia, Augusta: "BUFFALO LITHIA WATER is the only reliable treatment known to me for the permanent relief of gravel, and the antecedent conditions that determine it."

Dr. J. T. LoBlanchard, Professor Montreal Clinic, S.M., S.N., V. U.: "I have used BUFFALO LITHIA WATER in most obstinate cases of Chronic Inflammation of the Bladder, in Stone of the Bladder, in Uric Acid Gravel, with the most efficacious results."

Dr. P. B. Barringer, Chairman of Faculty and Professor of Physiology, University of Virginia: "After an experience of more than twenty years, I have no hesitancy in stating that for prompt results in preventing Uric Acid deposits in the body."

BUFFALO LITHIA WATER is for sale by Grocers and Druggists generally. Testimonials which defy all imputation or questions sent to any address. PROPRIETOR BUFFALO LITHIA SPRINGS, VIRGINIA.

A HYMN.

I come to worship Thee,
Saviour enthroned.
Let my devotion be
Accepted, owned.
My gracious Lord, Thou art my
glorious King,
Whose worthy praise my soul de-
lights to sing.

Thou, Lord, didst condescend,
To my estate,
From heaven didst lowly bend
Compassionate.
Despising shame, Thyself didst
freely give
To die for me that I through Thee
might live.

Thou hast secured my peace
By ransom paid.
Though earth-stirred storms in-
crease,
My soul is stayed.
Since I to Thee my burden have
resigned
My sweetest rest beneath Thy
yoke I find.

The holy sacrifice
Thou mad'st for me
Doth tenderly entice
My soul to Thee.
O may Thy love my love with
strength infuse,
That all opposing love its power
may lose!

O guide me, Saviour, safe
Through my brief day!
Let not my spirit chafe
Nor faint away.
And when the valley of the shade
appears,
Companion me, and on through
deathless years.
—The Rev. Alfred Ramsey.

Our Pulpit.

GREAT CHANGES.

BY C. H. SPURGEON.

"And behold, there are last which shall be first, and there are first which shall be last."—Luke 13:30.

In some of the books printed in the olden times, the authors were wont to put a hand in the margin, as if to point out some passage to which they would have particular attention directed. Now, whenever we see in Holy Scripture the word "behold," it answers the same end. It is intended to show us that there is either something new, something impressive, or something which is speedily to transpire, and, therefore, needs immediate attention; or else there is usually something contrary to what men expect, and therefore, their consideration is the more earnestly directed to it. Seeing this "behold" in the margin, a sign-post as it were, a directory for us to stop and pause and learn, let us do so to-night; and may the Spirit of God be our Instructor, that we may listen to profit.

"There are last which shall be first, and there are first which shall be last." Similar passages occur in Matthew and Mark as well as in Luke. In Matthew, the connection in which it stands shows that there Christ intended it to relate to temporal circumstances. Peter had told him that he, together with his fellow-apostles, had left all he had, to follow Christ; and his Master informed him that he should be no loser by it, but that the rather, he should greatly profit through having left

house and lands, and children and wife, for Christ's name's sake and the gospel's. "For," saith Christ, "there be last which shall be first, and there be first which shall be last." Brethren, let us then hear and understand this, that circumstances shall very soon be altered. The high and mighty shall not always be so elevated; the base and mean shall not always occupy such a humiliating position. Throughout the whole history of the world, sin has been striding in high places, with shoes of iron and brass, while godliness has walked bare-foot through the valley. Multitudes of most ungodly men have worn the tiara, and have thrown the purple about their shoulders; while a far more than equal number of the virtuous have been slaves to tug the galley oar, or have been condemned to long imprisonments, or have "wandered about in sheep-skins and goat-skins being destitute, afflicted, tormented." Still, Dives wears the scarlet and fine linen, and fares sumptuously every day, while Lazarus lies at his gate full of sores, and the dogs give him the charity of their tongues. Still Nero is on the throne, and Paul rots in the Mamertine dungeon. Still a Charles II. shall have the crown, while the Puritan shall be found "despised and rejected of men." You can scarcely turn to any page of history in which you do not see the wicked in great power, spreading himself like a green bay tree, while the righteous is plagued all the day long, and chastened every morning. Well, the time is coming when all this shall be changed. One wave of thy hand, O Death! and where is the dignity of sin? One blast of thy breath, O God! and where are the glories of the mighty? Where are the pomp and the power of the ungodly man who vexed thy saints? See there, Dives has gone down to the nethermost pit, and Lazarus is lifted to the throne. See there, Nero rots, and is corrupt, and Paul, on angels' wings, is borne to the right hand of the Majesty on high. Poverty-stricken, having hardly a place where he can lay his head, the humble tent-maker took rank with the very lowest; but, though last, he now stands first, nearest the eternal throne—

"Midst the bright ones, doubly bright."

Proud, having all the earth at his beck, Rome's legions at his call, Nero reigned and thought himself a god; but now the meanest slave is greater than he, and they mock and jeer him, even they, the princes who lost their thrones by him, and the men whom he trampled in the dust; in Hades they greet him with the cry, "Art thou become like one of us?" and marvel greatly because the mighty are fallen and the proud are stained in the mire. Patience, then, patience, ye who are the sons of poverty, and yet the sons of God. Hush your boasting, ye that are the heirs of wrath, and yet the heirs of fortune; the tables shall soon turn, eternity shall undo the incongruities of life. Time! time! inequalities shall all be forgotten, justice shall right every wrong, "the first shall be last, and the last shall be first."

"So, brethren, to pass on, there is no doubt that this is equally true with regard to the world's esteem. For many a long year, the precious sons of God, com-

parable to fine gold, have been esteemed as earthen pitchers, the work of the hands of the potter. For the first three centuries, there was no villainy too vile to be laid at the door of the Christians. They were baser than the greatest miscreants. The world hooted them from the streets. No terms were thought bad enough for them. "It is not fit that they should live," was the world's verdict upon the followers of the Crucified. And even to-day a godly man is held in no reputation. There are no racks, 'tis true, no prisons, no fines; but there are the jeer and the mockery, the shrugging of the shoulder, the reviling, the shame, and the spitting—these have not ceased even now. Genius, intellect, science, taste, poetry and literature have had their golden shrines. Godliness is just tolerated in its own conventicle.

I may be addressing some Christian men, some young converts especially, who feel it very hard to have the cold shoulder in society, to be neglected by their friends, to be threatened by their parents, to be forsaken by all who once counted them to be good. Ay, patience, patience, patience! You that are the last for Christ shall be the first with Christ by-and-by. Those that are first to-day in honour, and think themselves great and famous because they will never yield to fanaticism, because they will never be enthusiastic after Christ—they shall be among the last. The day cometh when they shall "awake to shame and everlasting contempt." The organs of public sentiment will change their tone. The world that honoured the ungodly shall see their shame. The eyes that once looked slightly on saints shall be made to honour them as the noblest of the noble, and they that hated Christ shall be lightly esteemed. Let these two thoughts be rivetted upon our memories; but I choose to dwell rather upon two other thoughts. The first part of my text seems to me to teach wonders of grace, and the next part of it seems to me to teach wonders of sin.

I. Here, surely, is a wonder of grace: "There are last that shall be first."

Here is a divine sovereignty—choosing the last to make them first. Here is sovereign grace—forgiving the greatest sin to make the brightest saint. Here is almighty power changing the most degraded, turning the current of the most strong-minded sinner, and making his soul "willing in the day of God's power."

What though some appear, beside their moral abasement, to have the last disposition that could ever be susceptible of grace? You know the men I mean; men that, when you look into their faces, you feel you would not like to meet them on a dark night. There are such men, whose very countenances betray a stolidity and hardness that is not altogether common to men. Do you remember what the Scotchman said to Rowland Hill, when he looked long into his face? and Rowland asked him, "What are you looking there for?" "I was looking at the lines on your face," said he. "And what do you think of me?" said Rowland. "Why," said the man, "I was thinking that, if it hadn't been for the grace of God you would have been one of the biggest scoundrels living;" and Rowland said 'twas even so. He felt that himself. And I think we

have all felt so; we have all felt, as one good man said, "There goes John Bradford, if it were not for the grace of God." To the ale-house, to the prison, to the gallows, each of us might have come if sovereign grace had not prevented. There are men who seem naturally more coarse, more rough, more wild, more outrageous than others; they have furious passions, they have a fiendish temper. What other word could I use? They have a temper that seems to make them like very maniacs for a little provocation. They know not what to do, but stamp, and rave, and say they know not what. These are the last men you would think could be saved. Ay, but there are many of them that have been made first. Strange is it that God picks out the very men whom we would throw away; the most worthless, the most hopeless, hapless and helpless. Sovereign grace had fixed its eye upon them, and said of each of them, "I will have that man." That man's will stood out stoutly, and resisted to the uttermost the pleading voice of salvation; but grace would have him. O that strong will of his, how useful it is now in the cause of Christ! That hard heart of his, now softened, seems to give a holy courage and a dauntless and a fearless manner which would be unknown to men of a different mould. "There are last that shall be first."

What inferences do we draw from all this? We draw these lessons. There is an encouragement for some of you, who think you are last. I bless God there are always some of the last ones coming into the Tabernacle. God deliver us from having an exclusively respectable congregation: I like to see men of all classes. I do like to see the poor man come in; and I like to see the base and vile come in, and I know they do. I feel like Rowland Hill, when it was said to him, "It is only the tag, rag, and bobtail that go to Surrey Chapel." "Ah, then!" said he, "welcome tag, and welcome rag, and welcome bobtail,—these are just the sort we want to see come into the chapel." "Ah," I hear some one say with a sigh, "that means me, that means me; I am one of those men; I am one of the last." Then there is encouragement for you. Trust him at this very hour, for "there are last that shall be first."

And what a reason that is that you and I should serve Christ, too! What, did he look on me when I was last, and will I not work for him? Stand out of the way, ye groups of cold-hearted men; stand out of the way, ye careless professors, that cannot serve your Master. I must and will do God service, for I owe him more than you do. Mary, I implore you by the gentleness of your spirit, stand back; I must break my alabaster-box over that blessed head, for I have much forgiven, and therefore I love much. I must do much for him. Give me great sinners to make great saints; they are glorious raw material for grace to work upon; and when you do get them saved, they will shake the very gates of hell. The ringleaders in Satan's camp make noble sergeants in the camp of Christ. The bravest of the brave are they. God send us many such, and we will sweep before us yet the hosts of evil, and drive iniquity into the depths of the sea. "There are last that shall be first." O dear

friends, I wish the net would catch some of the last now. I know that young man over there thinks that Christ will never save him. "There are last that shall be first." I know that young woman has written it down in her conscience that she is an odd person; she is sure to be passed over,—one of the last, I see. Ah, and you shall be among the first. Only believe Christ, only trust him. He is God; he can save you: he is man; he is willing to save you. Trust him, his promise is given, he will save you, he will wash you from every sin, and bring you with joy before his face at the last.

II. But now I must take the second part of the text, as briefly as possible, and speak of wonders of sin: "There are first that shall be last."

First in ancestry, hushed to thy slumber with a holy lullaby, dandled on the knee of piety, hanging at the breast of tenderness and love, from thy mother's arms thou shalt go to the frightful grasp of the destroyer, and from a father's rejected counsel to the sinner's direst doom!

"There are first that shall be last:" first in training, taught in the Sunday-school, prayed over, wept over.

"There are first that shall be last:" first in privileges, sitting under a faithful ministry, warned, exhorted, pleaded with. "There are first that shall be last:" having much light and knowledge, having an awakened conscience, but quenching it, having the warnings of the Spirit, but stifling them. "There are first that shall be last:" regularly in the house of God, well-read in Scripture, well-trained in doctrine, understanding the way of God, but not running in it, knowing thy duty, but doing it not. "There are first that shall be last." O my hearers, I speak to thousands of you that are among the first to-night! When I said there were last ones here, I glanced at the few; but oh, how many of you belong to the tribes and families of men who are of the first! You are not Sabbath-breakers, the most of you,—you go to a place of worship; you are not heathens,—you have a Bible, you do read it sometimes; and you know what faith in Christ means, if you have it not in your hearts. O London! London! thou fair metropolis of merchandise and wealth! how are thou exalted to heaven by thy privileges! Christ is preached in the corner of every street now, in your parks, in your fields; Christ is preached in your theatres, he is preached where every man can hear of him if he will. First and foremost as we stand, O inhabitants of London, the envy of many nations, and the refuge of the oppressed of all nations, how many of you shall be worse than the savages of Africa or the cannibals of New Zealand! "There are first that shall be last."

I cannot preach on this text; I have not the strength, I have not the power of thought to point out this solemn truth as I fain would, and to trust it on your consciences. I can only thus make it ring and sound in your ears, by saying again, "There are first that shall be last."

Remember, if it be so with you,—and this is the conclusion of the whole matter,—your being last will involve awful responsibilities because you were first. You cannot perish, as others do.

If you do reject Christ, how shall ye escape who neglect so great salvation? Sirs, I tell you, it will be more tolerable for Sodom and Gomorrah, than for you, in the day of judgment. Besides this, how shall you escape from the remorse of your conscience, when conscience, wide awake, shall cry, "Ye knew your duty, but ye did it not?" The caverns of Hades shall say, with dull and dreary echoes, "Ye knew your duty, but ye did it not." Banished from Heaven to Tophet, from the Temple of the Lord to Gehenna, from the voice of the minister to weeping, and wailing, and gnashing of teeth, from the song of the sanctuary to the howlings of the pit, this, this shall be the edge of the sword, this the tooth of the devouring worm, "Ye knew your duty, but ye did it not." O ye first ones, God help you! If you ever should be last, how terrible will be your doom! Let us then engage in great searchings of heart to-night. I search my own soul now,—what if I, standing first in gospel privileges, the teacher of this people, what if I be among the last? My brethren, you the elders and deacons of this church, the first in our Israel,—what if you be among the last? You young men and women of our Catechumen classes, of our Bible-classes; you young men of our College, first, most hopeful of all,—what if you be found among the last? You Sunday-school teachers and superintendents, you who teach young children the way to heaven,—what if you learn not the way to heaven yourselves? What if you, the first, should be the last? You, the beloved of my soul, whom these hands have baptized into the Lord Jesus Christ, you with whom we have had sweet communion at the blessed feast of the Lord's table,—what if you, the first, should be among the last? I can but reiterate the cry, I can but stand here like Jonah, and cry aloud with one unvarying note of warning. "Take heed, ye first, that ye be not among the last!" And what shall we all say, rolling the two sentences into one? O grace, make me among the first; let me not be among the last at the last! O God, help me now to escape from hell and fly to heaven! I do accept Christ as my Saviour.

"Nothing in my hands I bring,
Simply to the cross I cling."

Say that in your souls after me,
you who feel it,—

"Just as I am, and waiting not
To rid my soul of one dark blot,
To thee whose blood can cleanse
each spot
O Lamb of God, I come."

Trust the Master now, my hearers. Say, in your spirits, "Yes, we are guilty and vile; save us, Lord, or we perish." Let the cry of your repentance and the utterance of your faith go up to heaven in one sound, and then God commissions us to say to you, from his Word, that he absolves you from the guilt of all your sin when you have believed in Jesus Christ his Son, He that believeth on the Son hath everlasting life, and shall never perish. He shall never come into condemnation but the love of God shall rest on him in time and eternity. God grant it to us all, for his name's sake!

My liberty leaves off where the rights of another begin.—Hugo.

THE HOME AND THE MINISTRY.

This is the time of year when attention is called to the falling off in the number of young men entering the Gospel ministry. It is a profound conviction that this is due to the change in the atmosphere of the homes regarding the ministry more than to all other causes. Formerly the minister was regarded and spoken of with esteem as one occupying a high place, and engaged in the work of God. At the family altar the children heard their fathers and mothers pray that their sons might be called into the ministry of the Gospel if it was the Lord's will. The ministry was constantly spoken of as the most exalted earthly service. Whether any of the boys entered the ministry or not, they all were impressed in the atmosphere of the home that it was the greatest and most to be desired of any earthly service. These impressions made upon the boys when very young never faded from their minds, and when they became old enough to decide the ministry was a coveted calling which they desired to enter if they could hear the voice of the Lord leading them into it.

Compare this home atmosphere with that which exists in nearly all Christian homes to-day. Call to mind those homes where you are intimate enough to have learned how the family regard the ministry in general, and how they talk about their pastor. Think how you are accustomed to talk about the ministry in your own home. Remember that early impressions are the strongest, and then ask yourself if it is any wonder that the boys from the Christian homes of to-day do not enter the Gospel ministry. In how many homes is the preaching of the Gospel exalted above the making of a fortune? In how many homes is the winning of men and women to Christ a more frequent subject of conversation than success in business? As the children listen to the conversation in our homes will the boys get the idea deeply impressed on their minds that the grandest thing they can do when they grow up is to become a minister of Christ?

The influence of the teacher is not forgotten. It is great. The influence of the pastor may often turn a young man who is wavering in his decision toward the ministry of God. But if the boy in the home has gained the impression that the ministry is inferior to money-making or to success in law, medicine or business or any other career, pastors and teachers are working against an obstacle which is well-nigh insurmountable. Nay, even the Holy Spirit of God finds the door of the young man's heart closed to His appeals, and too often so fast closed that the call of the Lord Himself is unheeded.

If we would have more of the young men from Christian families devoting themselves to the ministry of the Gospel of the Son of God, the inclination to choice must be begun by the fathers and mothers in Christian homes. The biographies of many great and useful preachers of the Word show that their thoughts were turned toward the ministry from their earliest recollections. They knew that above all things, if it was the Lord's will, their parents would be rejoiced to have them become the messengers of the salvation of the Lord. Some of them

were dedicated to this service at birth, and even before birth. They grew up in an atmosphere of love and reverence for the Word of God, and they became deeply and permanently impressed that the devotion of life to the proclamation of this Word was the most blessed privilege which could be granted to them.

When there are a multitude of homes in which this is the air which the boys breathe from their earliest years, there will be no lack of young men who are ready, yea eager, to give themselves to the service of God in the Christian ministry.—Watchman.

FROM VIRGINIA.

Rev. M. L. Wood, D.D., who has been a prominent preacher of the Baptist denomination for several years, will soon leave the state for Huntingdon, W. Va. Dr. Wood has been especially useful in Newport News and Staunton. He is a man of intellectuality, of a pure life and of a brotherly spirit. The Virginia Baptists will be great losers in his departure from their midst.

Rev. S. B. Overton has resigned the field in the Portsmouth Association composed of Centerville and Pleasant Grove churches, and has accepted the pastorate of the Grace church in Norfolk.

On the second Sunday in September I went to Coan church, in Northumberland, to aid Rev. Geo. W. Beale, D.D., in a meeting. Coan church has a large house of worship and a splendid congregation. The membership was much revived and many people professed faith in Christ. Dr. Beale has been pastor of Coan and Fairfield churches for eleven years. He now leaves these fine churches and goes to Westmoreland county to take charge of two churches in the community in which he was born and brought up. He owns a good farm upon which he has just built a beautiful home, where he will spend the remaining years of his life in the bosom of his lovely family.

My pastorate of the South St. church in Portsmouth ended on the 29th of September, and I entered upon the duties of evangelist of the Portsmouth Association on the 1st day of October. I am now out of the pastorate for the first time since 1861. I have been a pastor in Virginia without a day's intermission for more than forty-four years.

Rev. W. T. Derieux, D.D., late pastor of the Venable St. church in Richmond, has been called to the church in the town of Suffolk. He will accept.

Rev. J. Manning Dunaway leaves the church in Emporia, Va., to become pastor in Spencer, N. C.

Rev. P. S. C. Davis will soon give up the pastorate of the South Norfolk church to take a field in North Carolina near Elizabeth City. A. E. OWEN.
Portsmouth, Va.

The souls of little children are marvelously delicate and tender things, and keep forever the shadow that first falls on them, and that is a mother's or, at best, a woman's. There never was a great man who had not a great mother—it is hardly an exaggeration. The first six years of our life make us: all that is added later is veneer.—George Macdonald.

It is not so much the prayer as the prayer that moves the heart of God.—W. H. Territt.

Girlhood, Womanhood, Motherhood.

The first lesson that the young girl has of womanhood is usually a painful one. She learns to know what headache means, and backache, and sometimes is sadly borne down by this new experience of life.

All the pain and misery which young girls commonly experience at such a time may, in almost every instance, be entirely prevented or cured by the use of Dr. Pierce's Favorite Prescription. It establishes regularity. It tones up the general health, and cures headache, backache, nervousness, chorea, or St. Vitus's dance, and other consequences of womanly weakness or disease.

MOTHER OF THE FAMILY.

The anxious mother of the family oftentimes carries the whole burden of responsibility so far as the home medication of common ailments of the girls or boys are concerned. The cost of the doctor's visits are very often much too great. At such times the mother is invited to write to Dr. R. V. Pierce, of Buffalo, N. Y., for medical advice, which is given free. Correspondence is held sacredly confidential.

IT STANDS ALONE.

"Favorite Prescription" is the only medicine for women the makers of which are not afraid to print just what it is made of on every bottle wrapper. It is the only medicine for women every ingredient of which has the unanimous endorsement of all the leading medical writers of this country, recommending it for the cure of the very same diseases for which this "Prescription" is advised.

A MOTHER'S LOVE.

A mother's love is so divine that the roughest man cannot help but appreciate it as the crown of womanhood. However, motherhood is often looked forward to with feelings of great dread by most women. At such times a woman is nervous, dyspeptic, irritable, and she is in need of a uterine tonic and nerve, a strength builder to fit her for the ordeal. No matter how healthy or strong a woman may be she cannot but be benefited by taking Dr. Pierce's Favorite Prescription to prepare for the event. It makes childbirth easy and often almost painless.

DR. PIERCE'S FAVORITE PRESCRIPTION is a powerful, invigorating tonic. It imparts strength to the whole system and to the womb and its appendages in particular. For overworked "worn-out," "run-down," debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," housekeepers, nursing mothers and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic.

A STRENGTHENING NERVINE.

"Favorite Prescription" is unequalled and is invaluable in allaying and subduing nervous excitability, irritability, nervous exhaustion, prostration, neuralgia, hysteria, spasms, chorea, or St. Vitus's dance, and other distressing, nervous symptoms commonly attendant upon functional and organic disease of the womb. It induces refreshing sleep and relieves mental anxiety and despondency.

A SCIENTIFIC MEDICINE.

Dr. Pierce's Favorite Prescription is

a scientific medicine, carefully devised by an experienced and skillful physician, and adapted to woman's delicate organism. It is purely vegetable in its composition and perfectly harmless in its effects in any condition of the system. For morning sickness or nausea, weak stomach, indigestion, dyspepsia and kindred symptoms, its use will prove very beneficial.

CURES OBSTINATE CASES.

"Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive flowing, painful menstruation, unnatural suppressions and irregularities, prolapsus or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness of the ovaries, accompanied with "internal heat."

HOW TO LOOK BEAUTIFUL.

Young women or matrons should not allow themselves to look sallow and wrinkled because of those pains and weaknesses which become chronic and are the result of colds, tight lacing, and the imprudent care of the womanly system. Many a woman would look beautiful, have healthy color and bright eyes if it were not for those drains on her strength and those weaknesses which come all too frequently and make her life miserable. There is a ready-to-use Prescription, used a great many years by Dr. R. V. Pierce in his large practice as a Specialist in women's diseases, which is not like the many "patent medicines" on the market, as it contains neither alcohol nor any narcotic, or other harmful drug. It is purely vegetable. It is known as Dr. Pierce's Favorite Prescription and is sold by druggists.

DR. PIERCE'S PLEASANT PELLETS

cure biliousness, sick and bilious headache, dizziness, costiveness, or constipation of the bowels, loss of appetite, coated tongue, sour stomach, windy belchings, "heartburn," pain and distress after eating, and kindred derangements of the liver, stomach, and bowels.

Persons subjected to any of these troubles should never be without a vial of the "Pleasant Pellets" at hand. In proof of their superior excellence it can truthfully be said that they are always adopted as a household remedy after the first trial.

One little "Pellet" is a laxative, two are cathartic. They regulate, invigorate and cleanse the liver, stomach and bowels. As a "dinner pill," to promote digestion, take one each day. To relieve the distress arising from over-eating, nothing equals one of these little "Pellets." They're tiny, sugar-coated, anti-bilious granules, scarcely larger than mustard seeds.

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How to live in health and happiness, is the general theme of Dr. Pierce's Common Sense Medical Adviser. This great work on medicine and hygiene, containing over 1000 pages and more than 700 illustrations, is sent free on receipt of stamps to pay expense of mailing only. Send 31 one-cent stamps for the cloth-bound volume, or only 21 stamps for the book in paper covers.

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Editorial

THAT PER CENT.

We spoke recently of the objection often urged to mission work that the expense account is too large a per cent of the whole receipts. And we advocated eliminating one large item (interest on borrowed money) from the account of our Foreign Mission Board, by our churches sending up their contributions more regularly and earlier in the Convention year.

It has been common to reckon the salaries of the secretaries as part of the expense account, and they are added in when counting up the cost of the machinery compared with the cost of the work. We insist, however, that the support of the secretaries should not be charged to the expense account. Their work is missionary. Dr. Willingham, for example, devotes his whole energies to foreign missions. Every sermon he preaches is a foreign mission sermon, and every speech is a foreign mission speech. His whole work is foreign mission work. Hence what he does is part of the work of foreign missions, and his support should be considered not as an expense incident to the work, but as part of the cost of the work itself.

The same is true of Dr. Gray of the Home Board, and of the state secretaries. Certainly there is not any better mission work in Kentucky than Dr. Bow is doing. Money devoted to his salary is just as truly devoted to missions as if it were appropriated to any of the missionaries. His whole work is the cause of missions, and supporting him is supporting missions. And the same can be said of other state secretaries.

By this standard, then, the per cent of expense to contributions to the Foreign Mission Board (leaving out the item of interest) is only one and four-tenths per cent. In other words, out of every \$100 contributed to our Foreign Board, \$98.60 is spent on the work and \$1.40 on the expense account. What other business is carried on at such small per cent of cost?

The same reasoning applies to the work of our other boards. The salaries of workers are not properly a part of the expense, but a part of the cost of the work. The amounts paid for traveling expenses, for rent of offices, for clerk hire, for postage, &c., these properly belong to the expense account, and are rightly so estimated, but what is paid one worker, in the mission work itself, is no more to be counted as expense than what is paid another.

Of course, if a secretary were simply an agent to raise money, his support should be counted as part of the expense account, because, in such a case, his purpose being simply to raise money, only what he actually turned into the treasury could be available for the work. But the work of our secretaries is not to raise money, although that work does result, and ought to result in enlarged contributions. Similarly, faithful work of missionaries will always result in increased contributions, though raising money is not the purpose of the missionary.

Some infidels have sought to make it appear that Abraham Lincoln was an unbeliever. It is true he was not a church member, but not an utterance of his has been cited in conflict with orthodox Christian faith. Always and everywhere he was reverent, and he often attended public worship. His parents were devout Baptists. The following is an utterance of his, we came across lately, which shows his faith most clearly: "I know I am right because liberty is right, for Christ teaches it, and Christ is God." That is not the language of an unbeliever. We find this language in "The Table Talk of Abraham Lincoln," p. 123. The book is edited by Wm. O. Stoddard, one of Lincoln's private secretaries.

Lincoln was also sound on temperance. When he received the committee who announced to him his nomination for the Presidency he said (pp. 118-9): "Gentlemen, we must pledge our mutual healths in the most healthy beverage which God has given to man. It is the only beverage which I have ever used or allowed in my family, and I cannot conscientiously depart from it on the present occasion. It is pure Adam's ale, from the spring."

A Chicago preacher claimed to have a special revelation from God as to what Lincoln should do, and this preacher wrote this special message from Heaven to the President. Lincoln replied: "If it is, as you say, a message from your Divine Master, is it not odd that the only channel He could send it by was by that round-about route, by that awfully wicked city of Chicago?" (p. 98).

We make one more quotation from this bright little book: "I do the very best I know how, the very best I can; and I mean to keep doing so until the end. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference." (p. 106).

It is gratifying to our denominational *esprit de corps* that the greatest poet in the world is a Baptist—Dr. William Cleaver Wilkinson. We are glad he has gathered his poems and has issued them in a set of five handsome volumes, beautifully bound, *de luxe*. The price, in a box is \$15 for the set. His two great works are the *Epic of Saul*—continued into the *Epic of Paul*—and the *Epic of Moses*. These are of the highest order. The life and work of the great Apostle and also of the great Lawgiver, are set forth in stately measure, with profound insight, with historic imagination, and with unwavering faith. Dr. Wilkinson has written his name in large and unfading letters on the scroll of fame. The poems have life and movement as well as dignity. In reading them you have a sense of elevation. The measure is heroic, in keeping with the theme.

One large volume contains Dr. Wilkinson's miscellaneous poems, profusely illustrated, especially with pictures of those to whom tributes are given in the text. Among these is the ode to Dr. Henry G. Weston, at his 80th birthday, written at the suggestion of the editor of the *Western Recorder*. A wide range of topics is covered, and many of the poems are gems.

We call attention to these books thus editorially because Christ-

mas is a season for making presents to friends, and here is a most handsome present for any friend of taste and culture and a present that will be a perennial source of pleasure and profit. Christmas is not very far off, and many are already thinking of what presents they will give. To such we would heartily commend Dr. Wilkinson's poems, in this handsome edition.

New York daily gets off the following clever piece of satire:

"If the church does not speak out for righteousness," said Mr. Chew in his sermon yesterday, "of what use is the church?" This is dangerous doctrine, even in Newburgh; it is fatal in New York. It smacks of primitive Christianity, a grotesque anachronism in 1905. It may be too late to enlighten Dr. Huntington, who, though well-meaning, is helplessly old-fashioned; but Bishop Potter should take steps to suppress the spread of Mr. Chew's heresy among the younger clergymen. Otherwise, some diocesan convention may offend substantial supporters by actually passing objectionable resolutions. A pastoral letter should be sent out at once, enumerating the harmless and highly commendable activities of clergymen; playing golf, automobile, attending afternoon teas, dining out, offering prayers on public occasions, pronouncing benedictions at commencements, writing amiable little books about nothing in particular, and raising funds to build churches and cathedrals."

This is very keen and it is very timely. The churches are too complaisant of wrong practice and of wrong doctrine. This is true of other denominations as well as of the Episcopalians. Our business is to overcome the world for truth and righteousness instead of currying favor with the world for thrift and ease. It were well if some of the churches would shake themselves ("as it were," or "so to speak," or whatever be the appropriate phrase) and ask themselves—"What are we existing for anyhow?" It is high time our churches were counting for all they are worth in the great struggle with the dragon.

PRESIDENT J. J. TAYLOR is gathering the names and addresses of a thousand people who will promise when called on to subscribe something to the endowment of Georgetown College. Each one will name his, or her, own amount when the call is made, and each will indicate the terms of payment. There ought to be no difficulty in getting a thousand such names and many more besides. For example, if you give Dr. Taylor your name, you promise that when he calls on you you will tell him how much can be expected from you and when it can be expected. If you are a friend of Georgetown College, send Dr. Taylor your name as a helper. Even if you have helped in the past, that is not a decisive reason why you should not help again. First agree to be a helper, and then, when the list is made up and you are notified, you make a subscription of such amount and on such conditions as you have religion enough for and wealth enough for at the time.

The Emperor of Japan has lately made some notable gifts for Christian work in his empire. He recognizes the value of the work of the missionaries. The

following is quoted from the *Jiji Shimpō*, the leading daily paper of Tokyo, and, indeed of the empire:

"Though the Christian religion is of recent introduction, the improvement it has effected in the moral condition of the nation and the influence it has had on the minds of the people are very great. No one can deny the great good accomplished by the believers of that religion in establishing many charitable institutions, in assisting the progress of the nation and in promoting the happiness of the poor and helpless. There are already in the country many schools and colleges for both boys and girls, which are supported entirely by the Christians. As for the charitable institutions, excepting those which are established by the public, it is not too much to say that all are the result of Christian enterprise. These had their origin during the time of peace. Now in the time of war, the Young Men's Christian Association, an association of Christians, was the first to send its members to the front in order to comfort the soldiers by various means, and the good it has done for them cannot be estimated. Such enterprise needs money as well as ability. However earnest they may be, if they are not supplied with enough funds, their effort cannot bring ample results. It is very likely that this is what the emperor feared and consequently he made this donation."

It is generally understood in Japan that but for the elevating results of the work of the missionaries, recent Japanese history would have been impossible.

A CONFERENCE was recently held in New York to see what could be done to provide for the debt of the Baptist Young People's Union of America, and what to do to keep it out of debt. When one debt has been provided for it was not long till another was incurred. A committee was appointed to see if the new general Convention of the Baptists of North America could not render the needed help. This committee are also to see what can be done toward getting help from the different general missionary organizations. Meantime an appeal is to be sent out for immediate help. Drs. Barbour, Chivers, Rowland and Calley, and Mr. George Miller are the committee.

THE ROMAN CATHOLICS have organized their Military Federation of America, and it includes 80,000 armed men, located in different parts of the country. This is a larger force than the whole regular army of the United States. What use, pray, has the Roman Catholic church in this country got for 80,000 soldiers? Suppose each denomination should organize an army of its own? They have as much right to do so as have the Roman Catholics. Bodies of armed men not amenable to either national or state control are an element of danger.

A BROTHER wrote to the *Christian Index* an article on the World Congress, under the title, "The ointment with the flies out." The Book in whose infallibility that brother has unshakable faith, says: "Dead flies cause the ointment of the apothecary to send forth a stinking savour."—Ecc. 10:1.

Conscience is the clearness of eternal light and the mirror of the majesty of God.—Bernard.

Editorial Varieties

Decidedly the severest thing said about the Baptist World Congress came from *The Standard* of Chicago. In a paragraph we quoted recently our contemporary defended the autocratic power of the chairman on the ground that it was needed "to prevent cranks from using the time belonging to others." Since no one has any right to the floor except the members of a body, there must have been a goodly lot of "cranks" members of that Congress to have rendered such an expedient needful. It was actually deemed necessary to put the privilege of the floor absolutely in the hands of the chairman and thus take that privilege absolutely from all the members, in order to protect the meeting from "cranks." This goes far beyond anything we would have believed possible in a Baptist meeting in London or anywhere else. Will not some brother with "world consciousness" reply to this attack of *The Standard*?

Our readers will recall that Dr. Harvey quoted a compliment to the *Western Recorder* and its editor from Dr. A. H. Newman. Some friends (?) were kind (?) enough to charge that the language was not Dr. Newman's at all, but came from the editor himself. Dr. Newman simply editing the volume containing it. Whereupon Dr. Harvey gave the page in Dr. Newman's book where the language occurs. So that misrepresentation was nailed. Since then it has been said that this language was written eleven years ago, and in that time Dr. N.'s opinion may have changed. Under date of Oct. 2d, 1905, Dr. Newman writes: "I see no reason for modifying the statement regarding the *WESTERN RECORDER*, published eleven years ago in my History of the Baptist Churches of the United States," which Dr. Harvey quoted in a recent issue of the *W. R.*"

In his speech at the recent Congregational meeting in Seattle, against receiving money for missions from men whose methods of business were deemed improper, Dr. Washington Gladden, among other things, said: "Baptist statistics show a decline in giving since their missionary boards made an alliance with Mr. Rockefeller." This, of course, refers to the Missionary Union and to the Home Mission Society, since Mr. Rockefeller is not a contributor to the Boards of the Southern Baptist Convention. We would like to hear from Dr. Mabie and Dr. Morehouse as to the correctness of Dr. Gladden's statement.

While it is not the business of missionaries to change the customs of the people, except where those customs are wicked, it is their business, along with their preaching, to labor for the general betterment of the people. We are glad that solid progress is being made in China against binding the feet of girls. Mrs. J. S. Grant of Ningpo writes the *Baptist Missionary Magazine*: "During the past year many of the highest officials in the land, several viceroys and governors, have put out proclamations against foot-binding."

At the ripe age of nearly 81, Dr. George McDonald died recently at his home in Surrey, England. His writings have blessed many and will continue to do so for many generations. He has been lost sight of some years because his mind was clouded by age and infirmity. Dr. Nicholl says of him: "It is no matter for tears, but rather for songs of praise, that his beautiful spirit has passed from moonlight and dreamlight and darkness into full and everlasting daylight."

In the *Western Baptist Review* (Frankfort, Ky.) of December, 1847, we find the following foot note on page 151: "For the information of those readers of the Review who live in Southern Kentucky, we state that Dr. Spring's work can be had of Dr. Samuel Baker, Depository Agent of the Book Concern of the Bethel Association. His post office address is Hopkinsville, Ky." So there was a Baptist "Book Concern" in Kentucky in 1847.

Evangelist J. H. Dew is preparing some addresses on "Features in American Revivals." He is greatly blessed in his work, which is now confined to Missouri, and the State Board has voluntarily added \$300 a year to his salary. Bro. Dew is made of the right stuff—"all wool and a yard wide."

Dr. S. G. Green, long a prominent figure among British Baptists, is dead. He was famous as an author and a teacher, and he wrought nobly and well.

A MATTER OF HEALTH



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AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: The Law; Thou shalt not steal. Four by letter. Thursday the ladies of Long Run Association held an all-day missionary meeting with an interesting programme.

Broadway—Pastor Jones: The lustrous words; Sin of consenting to sin. One baptized. Louisville Sunday School Association organized.

Chestnut St.—Pastor Weaver: Sunday School rally. Bren. Harris, J. B. and J. M. Weaver spoke: Throne of grace.

East—Pastor Wilson: The Christian minister; Christ's greatest gift. Three by letter.

McFerran Memorial—Pastor Hamilton: Voyage with Jesus; Faith for revival. One by letter, one for baptism.

Twenty-second and Walnut—Bro. J. P. Stuart: Christian hope; Christ the foundation. Eight by letter, one baptized. Pastor Hunt begins work next Sunday.

Clifton—Pastor Foster: Fitness for the kingdom; Seven things the Lord opens. \$2,300 provided for church debt of \$2,400.

Highland—Pastor Dawes: Shall we build? Stratford-on-Avon. Sunday School addition to be begun at once.

Immanuel—Pastor Watts: Sabbath observance; Christian at home.

Parkland—Bro. Gwatin: Salvation by grace; Obedience. Pastor Taylor is in a meeting at Springfield.

Portland Ave.—Pastor Neal: Believest thou this? Christ's giving himself. One by letter.

Southgate St.—Bro. Gillon: Christ's attitude to sin; Bro. Walsch spoke at night.

Third Ave.—Pastor Ransom: Man of God; Outlook. One restored. Bro. G. W. Clarke began preaching Monday night.

Twenty-sixth and Market—Pastor Reed: Church success; Forethought. Five for baptism, six baptized. Bro. Barnard left Saturday.

East Mead—Pastor Greathouse—Moses; Christian ears. One by letter.

Ormsby Ave.—Bro. M. O. Patterson: Three remaining things; Pastor Gillon: The deacon. Two for baptism.

Oakdale—Pastor Mohler: Healthy church; Giving.

Hazelwood—Pastor Althoff: Usefulness. Bro. E. Hawling aiding in a meeting.

Highland Park—Pastor McDaniel: The talents; Great salvation. One restored, one for baptism.

Marydale—Pastor Million: Barren fig tree.

Culbertson Ave. (New Albany)—Pastor Clutton; Sails of life; Why men do not go to church.

Bloomfield—Bro. W. J. McGlothlin preached. Bren. G. W. Clarke, of Paris, and J. A. Bennett, of the Ministers' Aid Society, were present.

Brother B. A. Dawes presented an interesting paper on how to make the District Association more useful to the city churches. He advocated holding the meetings in the city. Bren. Eaton, Foster, Foss, Bennett, Greathouse, Wilson, Jones Hamilton, T. J. Watts and Mohler spoke.

SEMINARY NOTES.

BY C. W. KNIGHT.
 Bro. C. W. Elsey, pastor of Fifth St. church, Lexington, Ky., has entered the Seminary; however he will continue his pastorate at Lexington.

Our Sunday School lectures will be delivered Jan. 29-Feb. 2, 1906 by the following distinguished Sunday School workers: Bishop J. H. Vincent, the establisher of the Chautauqua system of education, Indianapolis, Ind.; P. H. Bristow, Washington, D. C.; N. B. Broughton, North Carolina, and Marion Lawrence, Secretary of the International Sunday School work, Toledo, Ohio. All Sunday School workers are invited.

The following brethren have been called to the respective churches: J. P. Harrington, Glenn Creek; T. C. Eeton, Campbellsburg and Dallasburg; J. S. Ransdale, Greenup's Fork; H. A. Vernon, Smithfield, and J. H. Rowe, Troy, Ind.

The students have organized themselves into bands to do street preaching on Saturday night. Bren. G. W. Bouldin and J. F. Goodman had charge Saturday evening. Good reports.

Drs. T. T. Eaton and G. B. Eager dined with us last week and made us happy speeches. Come back.

The following were pulpit supplies for last Sunday: Dr. W. J. McGlothlin, Bloomfield, Ky.; Bren. J. P. Stuart, Twenty-second and Walnut; A. C. Pyle, Pewee Valley; O. B. Falls, Dover; M. O. Patterson, Ormsby Ave., and Bro. Gilton, Southgate.

The students were invited to an entertainment last Friday evening, given by the Sunday School of Broadway church, and also were invited to hear Mark Guy Pearse, of England on the subject of Christian Socialism.

Mr. T. B. Penfield gave us a talk on last Thursday evening. He is connected with the Y. M. C. A. work.

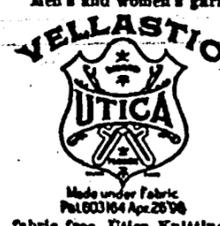
Bren. Bunyan Stephens and John Greathouse have charge of the gymnasium classes.

Dr. Carver conducted chapel exercises Monday evening; subject, The Embarrassed Preacher.

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In the stores this winter may be seen the new style of underwear made by the Utica Knitting Company, and known as Vellastic Utica Ribbed Fleece Underwear. By reason of its low price—fifty cents a garment—and its superior quality, this line of underwear is coming into great demand. Its elasticity, which results from its rib feature, combined with its warm fleece, makes Vellastic Ribbed Fleece especially desirable for persons whose work involves much bodily movement and exposure to the weather. Vellastic Utica Ribbed Fleece Underwear always retains its shape and elasticity in washing, and the fleece is downy softness. Men's garments are a revelation of comfort to men who wear them for the first time. Men's and women's garments at 50c each; and sample of name. Booklet us, giving his have them, write dealer does not garment. If your sewed on every Ribbed Fleece, is Vellastic Utica. The trade mark, garment, suits. 25c the 50c. In two piece children's size fabric free. Utica Knitting Co., Utica, N. Y.



MARRIED.

In the parlors of Walnut St. Baptist church, Third and St. Catherine Sts., at 8 p. m., Sept. 28th, Mr. James A. Mellen and Mrs. Mason Sherill were married by the editor of the Western Recorder.

The *Hall-Moody Herald* is a bright, snappy monthly published by the students of Hall-Moody Institute, at Martin, Tenn. They have our best wishes.

THE STATE.

Bro. M. F. Ham has been conducting a great tent meeting in Bowling Green. Great crowds were in attendance, many people coming from the country. There have been about a hundred additions to our two Baptist churches there, beside many who joined country churches.

Pastor Pettie in Mayfield has been aided in a great meeting by Bro. Geo. C. Cates. The whole city was stirred. Many remarkable conversions. There was a wonderful all-night meeting.

Pastor Jackson at Butler was aided in a meeting by Bro. Neal. Fourteen additions.

Pastor J. W. Campbell writes from Texas, Ky.: On the 2nd of October we closed a very nice meeting with Stewart's Creek church. Bro. T. H. Coleman, of Danville, did all the preaching. We enjoyed very much his interesting and edifying way of presenting the whole truth. As a result of the meeting there were three additions and two restored.

Pastor M. E. Dodd writes from Fulton: "We are now entering the fifth week of our meeting and it is gaining momentum with every service. One hundred and—1—professions and 56 additions to the church so far."

Pastor H. S. Bell writes: "We have just closed one of the best meetings in the history of Rolling Fork church, so say the old people of the community. We had the very able and valuable assistance of Bro. E. W. Conkley of Beaver Dam, who preached the Gospel in its purity and simplicity, emphasizing the importance of being born again and the sweet consolation of an experimental religion. Visible results, 30 conversions, 25 additions, 4 by relation and 21 by baptism. I have just buried 20 in baptism in the presence of a large crowd, notwithstanding it was pouring down rain."

Pastor M. E. Dodd writes: "Fulton is now having the greatest revival in her history, and the same is true of the First church, in which the meeting is being held. Bro. J. B. Lawrence, of Humboldt, Tenn., is here assisting the pastor, and his powerful Gospel sermons are having the desired effect. One feature of the meeting is the depth of conviction on the part of sinners. They say, 'I know I am a sinner,' and when converted, 'I know God has pardoned me.' There is no signing of cards or holding up hands confessions, but the sinner gets up and tells the people what the Lord has done for him. There are conversions and additions at every service. Eighteen added to the church last night (Oct. 2). The meeting will continue indefinitely."

Bro. R. L. Brandenburg, pastor of Union City, Waco, Speedwell and Corinth churches, reports a meeting held at Union City assisted by Pastor George Green, of Lawrenceburg, resulting in 4 by baptism. Held a ten days' meeting with Waco church, assisted by Pastor J. A. Davis, of Bloomfield, resulting in one addition and general revival of the church. Bro. Brandenburg has entered the Seminary, and hopes to devote at least three years to study and preparation for his great work.

OTHER STATES.

Pastor John B. Shelton, of Chester, S. C., has been called to the pastorate of the Adams St. church, Montgomery Ala., and has accepted the call and entered upon his work. This is the church of which Bro. O. F. Gregory was pastor. This call must be most gratifying to Pastor Shelton, as he was in Montgomery for ten years before going to South Carolina, and it is a compliment to be called back to an old field of labor.

Pastor C. W. Duke, of Elizabeth City, N. C., has resigned to accept a call to Tampa, Fla.

Pastor J. W. Rose baptized 55 into the fellowship of Bethel church, Chowan county, N. C., recently, and Pastor C. A. G. Thomas 21 into the fellowship of Macedonia church, same county.

Pastor W. T. Derieux, of Richmond, Va., has accepted a call to Suffolk, Va.

Pastor E. N. Dicken writes: "Bro. J. T. McGlothlin, pastor of the church at Franklin, Ky., assisted me one week in a meeting at Portland, Tenn. He did the preaching, and did it well. The church was revived and 18 were added by baptism and 9 by letter. Bro. McGlothlin is a good preacher and fine Christian worker."

Pastor V. C. Neal writes: "Please change my paper from Aston I. T., to

Morrilton, Ark, where I go to take charge as pastor of the church at that place."

Pastor Geo. W. Smith writes: "Please change my paper from El Reno, O. T., to Oklahoma City, O. T. I take charge of the Washington Ave. church next Sunday."

Bro. Fleetwood Ball writes: "Please change the address of my paper from Paris, Tenn., to Lexington, Tenn., which will be my post office for life-time or good behaviour. The RECORDER, like lots of things, gets better with age. Congratulations."

Bro. A. A. Williamson writes: "I am now engaged in a meeting at Girard, Kansas. Bro. E. B. Pratt, of Kansas City, Mo., is doing the preaching. I am conducting the music. Average attendance at night services over 1,000. Public professions in Christ between 60 and 70. The town is stirred. Bro. Pratt is a good preacher and organizer. Our meetings are in the open air and in a tent that seats 1,000 people. Meetings began September 24 and will continue till October 14."

Bro. W. M. Riddle writes: "I preached eight days at Hale Springs, Texas; had 20 conversions and organized a church. Texas is a great state."

One of the noblest and ablest men in the Presbyterian church, Dr. W. W. McKinney, has died suddenly at the age of 63. For sixteen years he has been the Editor-in-Chief of the *Presbyterian* of Philadelphia. He has kept up the high standard that paper has always maintained, in ability, in courtesy and in doctrinal soundness. He never gave an uncertain sound. He believed the Calvinistic doctrines with all his great intellect and greater heart. And no paper in the land has been a stronger one than the *Presbyterian*. May his mantle fall on the editor who shall succeed him.

OWEN COUNTY NOTES.

The citizens of Owenton have just closed a local option fight, brought on by the saloon advocates. The "failure of local option" was worked for all it was worth, the violators of the law making it the grounds for a new vote, but we came off victorious, and now we are going to give them the benefit of the law. We had a hard fight and won only by 26 in a vote of 246. We had the valuable outside help of Rev. Redd, Methodist, of Williamstown, Rev. J. C. Caldwell, Disciple, of Selma, Ala., Rev. E. F. Wright, our pastor at New Liberty and Hardinsburg, and Rev. H. W. Jones, our "brother in black" of Shelbyville. These are all fine workers in local option contests. Of course, our home folks, male and female wrought well.

We will have a series of meetings in our church in November, in which the Rev. A. S. Petty, of Mayfield, will do the preaching. What a treat is in store for us in the unfolding of the Gospel! May the Lord revive and strengthen us and give us a great blessing.

We miss much our venerable brother, J. H. Dorman, who left us for the Master's presence a few weeks since. He was very regular and faithful in his attendance upon the meetings of the church and Sunday School. At the same time we also suffered the loss of a most amiable and excellent member in the person of Miss Sammie Arnold. She was a member of Bro. Dorman's Sunday School class. She was greatly beloved.

Bro. E. F. Wright is now in a meeting with his Harrisburg church, doing the preaching himself, and that means it is well done.

The Rev. J. S. Ransdell has been called to our Greenup Fork church, which is one of the best in the county. Here is where the lamented Rabbi Salin labored so long and so well.

Rev. N. F. Jones has been called to Monterey church — another excellent church and important field. He held a recent meeting baptizing 14.

WHAT CAUSES CANCER?

A simple question, but one which has rivaled the greatest medical minds. There are many theories, among them, the germ theory. Thousands of dollars have been spent in search of the elusive "bug" which causes cancer. Recently a fund of \$100,000 was spent by experimenters at Harvard University, but nothing new was discovered. The cause is interesting only from the fact that it was found in the discovery of a cure. Instead of spending his time searching for the cause, Dr. D. M. Bro. of 434 N. Illinois St., Indianapolis, Indiana, set about to perfect a cure for the disease. Nearly thirty years of experience in the treatment of cancer and malignant diseases led to the discovery of the Combination Oil Cure, which is nothing, balmy, safe and sure. Many very bad cases have been cured and it is used at home in most cases with perfect success. A book on the subject is sent free to those who write.

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What Dr. Geo. W. Truett, Dallas, Texas, thinks of it: "It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgment that this new hymn book just issued by the Sunday School Board is the best collection of hymns in all the world to-day. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book thoroughly obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

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SEND FOR IT.

Cruicher and Starks, Louisville's leading clothiers, have just issued a book of correct attire. It is a work of art, and defines clearly what good dressing really is. It will be sent free to any reader of the Western Recorder who will send for it, mentioning the fact that the announcement was seen in this paper.

ORDINATION.

A council convened at 2:30, Friday afternoon, Sept. 22, 1905 in the church at Central City Neb., to examine Bro. C. H. Moehlman with a view of setting him apart for the Gospel ministry. The council was composed of fourteen delegates from eight churches. It was organized by the choice of Bren. C. W. Brinstad as moderator and H. H. Berry, as clerk. The examination proceeded in the usual manner, and Bro. Moehlman passed a very satisfactory examination. His statements of doctrine were exceptionally clear. The ordination services were in the evening and were very interesting and helpful.

The sermon was preached by Bro. C. W. Brinstad, of Omaha; the ordaining prayer was by Bro. C. B. Stephens, of Kearney; hand of Christian fellowship was given by Bro. H. S. Wold, of Loup City; the charge to the candidate was written by his father, Bro. J. H. Moehlman, of Detroit, Mich., and was read by Prof. C. H. Conley, of Grand Island College; the charge to the church was by Bro. C. J. Pope, of Grand Island. We trust the Lord has a great future before Bro. Moehlman in His work.

H. H. BERRY, Clerk.

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Family Circle.

Stories for the Young and Old.

TO AN OLD FRIEND.

There are men that time but mellow as it ever onward goes, There are hearts that carry fragrance as the fragrance of the rose; There are greetings that are warmer for the snowy, frosted head, There are memories we shall treasure 'e'en till memory have fled.

There are faces time has furrowed where are joy and sorrow blent, There are feet that ne'er grow weary when on deeds of kindness bent; There are souls that bid defiance to each worldly selfish creed, There are men we love to honor for each thought and word and deed.

There are those who are as sunbeams as they go their daily round, They are worthy of remembrance, for but seldom are they found, So I write this humble tribute—though it needs a worthier pen— To a prince of Nature's molding, one who loves his fellow-men. —Samuel Wyatt.

TAKE HEED—A STORY.

"I said, I will take heed to my ways, that I sin not with my tongue," read Rachel Martin, one beautiful June morning as she sat alone, in the large bow window of her ancestral home, her Bible on her lap. She raised the book with a reverent clasp of her slender fingers, and read the words again; she closed the book, rocked back and forth, her eyes wandering out to the neglected flower beds, but falling to notice them for her thoughts were upon the words of that first verse of the Thirty-ninth Psalm.

"What a world of misery and trouble the tongue is guilty of," she mused. "I remember dear old father used to say, 'Show me the person who can control his tongue and I will show you the person who has control of every faculty.'"

"I am afraid I fail in that respect; I am so much of a Graham like my mother."

She was startled from her musing by a knocking upon her kitchen door. As she opened the door she was greeted with:

"Good morning, Miss Martin. Don't you want some one to weed out your flowers?"

The child's bright face, large, brown eyes and musical voice, appealed to this lone woman's heart, but her rigid self-control did not relax as she replied sharply:

"I don't know. Who are you?"

"Oh, I am Jennie Conner, I am nine years old, and I passed, and now am going up into the sixth grade, and I want to earn money enough to buy me a geography," replied the child, looking up wistfully into Miss Martin's face.

Miss Martin gazed a moment at this child of poverty and a drunken father, then remembered that the mother was once her school-girl friend, and said:

"Why, yes, the flowers need weeding. You may do it, if you will go right to work."

"Yes, ma'am. I'll begin right now," replied Jennie.

While the little girl worked busy pulling the stubborn weeds, Miss Martin in her brisk decided way put her house in order; her mind dwelling upon the difference in her comfortable life and that of her old friend, Julia Cole, who, after marrying worthless Jack Conner, had drifted away from her, though they still lived in the same neighborhood. As she finished her housework she looked out and was surprised to see what the child's nimble fingers had accomplished.

"I think I'll send the child on an errand and so rest her fingers," soliloquized Miss Martin, and called "Come here, Jennie."

The bright brown eyes looked out from under the dilapidated hat. "Yes, ma'am," she answered and ran to the door where Miss Martin stood.

"I want you to run over to Mrs. Kent's and get my pattern. Mrs. Kent will know what I want."

"Yes, ma'am," again replied Jennie, and she ran away on the errand.

"I believe I'll clear out that back closet upstairs and have it ready for the cleaning to-morrow," said Miss Martin to herself, as she turned from the door and went upstairs. An hour later, as she came down she was surprised to see Jennie standing in the door, who said as she came near:

"The flowers are all done, Miss Martin, and here is the pattern," picking it up from a chair near the door.

"Bless your heart, child. How spry you are. "Did you say your book would be 40 cents? Well, I guess the errand and all is worth that much. I'll get my pocket-book."

"Oh, don't pay me for doing that little errand," said Jennie, as Miss Martin returned to the door, "it just rested my fingers."

"Well, here's the 40 cents, and if you think it's too much you can help me again," said Miss Martin and she dropped the money into Jennie's outstretched hand.

Her fingers clasped it tightly, she again said:

"Yes, ma'am, thank you, Miss Martin I will be glad to help you again," and she ran lightly down the walk. As Miss Martin closed her pocketbook she was astonished to see the ring she always wore was not on her finger.

She rushed into her bedroom. Rumaged through drawers and boxes. Suddenly a faint recollection of taking the ring off before washing her dishes and thinking that it was growing thin and she must take better care of her mother's wedding ring, came back to her.

All at once, the open kitchen door, the flushed face of the little girl standing there, appeared to her as they greeted her upon coming downstairs.

"That child!" she exclaimed, "must have been all through the house while I was upstairs, besides I don't remember leaving the door open; I was careless if I did."

Snatching a sunbonnet from behind the door, she hurried out of the house and part way down the walk. Stopping suddenly (for the words she read that morning came back to her) she repeated:

"I'll take heed"—and mused. "Now maybe I better not be too hasty, but look around a little more before I go and accuse the child right before her mother."

She stopped and picked a pure white clover blossom near the walk; while admiring it and thinking it was an emblem of truth the sound of footsteps arrested her. Looking around she saw Jennie coming towards her. "Miss Martin, here is your ring," she said, holding the ring out towards the confused woman.

"Why, child! Where did you get my ring?" said she severely, as she snatched it from Jennie's fingers.

"When I got home," replied Jennie, "I opened my hand to show mother the money I had earned; and there was the ring. I thought you had given it to me, but mother said it must be a mistake, for she knew it was your mother's ring. And mother said I must bring it back to you."

Miss Martin looked perplexed but suddenly remembered, and said, "Now I do remember of putting it in my pocket book before washing my dishes; and when I picked out the change for you, picked up the ring intending to put it back, but unconsciously put it with the change into your hand. How careless! Thank you, child, and thank your mother for me. Wait a minute."

Miss Martin hurried into the house and soon returned with an orange in one hand and the other filled with cookies. Holding them towards the child she said, "take these Jennie, and when I have plenty of flowers, you come and get your hands full."

"Yes, ma'am, thank you," said Jennie, as she again started down the walk.

"Thank the Lord!" exclaimed Rachel Martin as she dropped trembling into the first chair.

"How we do misjudge our fellow beings. I ought to have known that a child of such an honorable girl as Julia Cole would not be dishonest. Oh, but I will take heed that I sin not with my tongue hereafter."—The Advance.

THE RESISTANCE OF CULTURE.

BY HELEN CAMPBELL.

There were three of them. The old college professor was emeritus now, but sought as eagerly as in the days when the young college, growing fast into a university, first claimed him. Two girls, one Freshman, the other Sophomore, had obeyed the gesture which pointed them to the step above him on his side porch, and sat there now in a flutter of expectation, for the old professor spoke always with the fullest freedom whatever came to his mind, and his words were oil or vitriol as the mood commanded; yet his classes were crowded, and even aggressive Sophomores submitted meekly to opinions on their themes which might easily have burned holes in the paper. They knew well that out of such criticism came knowledge and a power that had made the college famous for the quality of the workers it had sent into the journalistic field. But

the old professor eyed them all askance, and went back joyfully to his house older than he, and lined room after room with books loved with passion and handled reverently as sacred possessions.

Many a student had his first sense of the real meaning of a book as he watched the old professor turning leaves slowly, even caressingly, then pausing to read in his deep, most beautiful voice the passage he had sought. The Sophomore, as she watched him, wondered how such power had grown in him, and as she looked, he turned suddenly:

"You wanted something," he said. "What was it?"

"Snappy old thing," the Freshman thought, but the Sophomore knew better. Tone might be curt, but eyes were kind, and she had learned to trust them.

"I wanted to ask you how one could be really cultivated—not just know there are fine books, but feel about them—well, a little the way you do, sir. I want to be really cultivated."

"Then resist what is called culture with hand and tooth and nail, my child," and now he smiled, for the Freshman's eyes were round and a little wild, and woe was on the face of the Sophomore.

"Resist? But then how shall I learn?"

"You cannot learn until you have lived enough to feel. That comes soon or late or not at all, as the case may be, for the baby may bring it as inher-

The Root of the Matter.

He Cured Himself of Serious Stomach Troubles, by Getting Down to First Principles.

A man of large affairs in one of our prominent eastern cities by to close attention to business, too little exercise and too many club dinners, finally began to pay nature's tax, levied in the form of chronic stomach trouble: the failure of his digestion brought about a nervous irritability making it impossible to apply himself to his daily business and finally deranging the kidneys and heart.

In his own words he says: "I consulted one physician after another and each one seemed to understand my case, but all the same they each failed to bring about the return of my former digestion, appetite and vigor. For two years I went from pillar to post, from one sanitarium to another. I gave up smoking. I quit coffee and even renounced my daily glass or two of beer, without any marked improvement.

"Friends had often advised me to try a well known proprietary medicine, Stuart's Dyspepsia Tablets, and I had often perused the newspaper advertisements of the remedy but never took any stock in advertised medicines nor could believe a fifty-cent patent medicine would touch my case.

"To make a long story short I finally bought a couple of packages at the nearest drug store and took two or three tablets after each meal and occasionally a tablet between meals, when I felt any feeling of a nausea or discomfort.

"I was surprised at the end of my first week to note a marked improvement in my appetite and general health and before two packages were gone I was certain that Stuart's Dyspepsia Tablets was going to cure completely and they did not disappoint me. I can eat and sleep and enjoy my coffee and cigar and no one would suppose I had ever known the horrors of dyspepsia.

"Out of friendly curiosity I wrote to the proprietors of the remedy, asking for information as to what the tablets contained and they replied that the principle ingredients were aseptic pepsin (government test), malt diastase and other natural discretives, which digest food regardless of the condition of the stomach."

The root of the matter is this, the digestive elements contained in Stuart's Dyspepsia Tablets will digest the food, give the overworked stomach a chance to recuperate and the nerves and whole system to receive the nourishment which can only come from food. Stimulants and nerve tonics never give real strength, they give feebly strength, invariably followed by reaction. Every drop of food, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums.

Although Stuart's Dyspepsia Tablets have been in the market only a few years, probably every druggist in the United States, Canada and Great Britain now sells them and considers them the most popular and successful of any preparation for stomach trouble.

itance, and the old man never have known it. Owing a million books and even knowing their contents will not give that dower, and with one book alone you might be 'cultivated,' as you call it—highly cultivated. It is what one wise man calls 'not varied information, but fine, assured preferences,' that we wish."

"But how can we have preferences unless we have varied information?" the Freshman ventured hardily; and the old professor shook his head angrily.

"I have not been certain on the divorce question," he said, "but I am heart and soul with a Chicago woman who, I am told, has sued her husband for divorce because he forced her to be cultured. She read so much dictionary, so much encyclopedia daily, reporting her acquirements to him daily also; and in the intervals memorized poetry uncomplainingly, until she discovered in his room a set of small manuals on all subjects from the essence of Buddhism to ceramics and window-gardening. Then she collapsed, and as soon as able to sit up, struck for freedom—the right to be ignorant though married; and the case is now before the courts, she proposing an Anti-Culture Club as soon as free. Such a club I recommend for your Junior year. You won't have sense enough to know what it means before that. Come into the house."

The Freshman followed apprehensively. He certainly was crazy or fooling them; but the Sophomore smiled as she went, for she knew an answer was making ready. In that part of the library opening from the study—the Poets' Corner, as it was called—busts and rare prints of those whose names he loved were all about; and here he paused before a shelf, with a side look of distrust at the Freshman, and took down a volume of Shelley, which opened naturally, it seemed, to the Adonais, for he read for a moment, half aloud:

"That light whose smile kindles the universe, The beauty in which all things work and move,

The fire for which all thirst;"

then closed the book suddenly and turned upon them with such energy that the Freshman gasped and uttered a little cry.

"You may feel it when I read it," he said, "but the test is not there. To be moved by a voice is one thing—a trick of speech or tone that may even bring tears. But when you open the book yourself, and on a page familiar or unfamiliar read line or lines that your own soul leaps to hear, answers with a thrill, then you have read truly; then cultivation has begun. That is the way, the real way and the only one. Read for cultivation until doomsday if you like, but it does not come either from cramming or at call; and mere general information that your gangs of women are seeking in clubs, never brings it. If you want the soul of things, you must bring a soul to them. Now go. I'm busy."

"What a terrible old man!" the Freshman said, as they went down the steps; but the Sophomore's eyes were large and quiet.

"He is right," she said. "Never forget it. It is the only way;" and went on silent to her own place.—Interior.

RETURNING BREAD CRUMBS.

Majorie and her intimate friend, Harriet, had just come home from a visit to Wilton, and they were telling Majorie's mother all about it.

"People were so nice to us," said Majorie, "because they all remembered it was your old home, and they thought I was quite nice for being your daughter."

"Yes," said Harriet. "We'd meet an old lady in the street and she'd say, 'Is this Helen Carter's girl? I heard you were here, dear. I wanted to see you.'"

"It's very dear of them," Mrs. Laughlin kept saying, her eyes wet with tears. "And I haven't been there since I was twenty-five. Yes, it's lovely."

"There was one old lady who said you read to her all that year she couldn't use her eyes," Marjorie went on, her own face glowing. "She said other people offered, but somehow they never had much time. They'd come at odd hours, when she didn't expect them, and they'd scurry through a story as if they were possessed. Yes, that's what she said—exactly as if they were possessed."

"But Helen Carter came when she was expected," put in Harriet, "and acted as if she had all the time there was. And when other people 'kinder dropped off,' there was Helen Carter, reading every day as if she intended to spend her life at it."

"Then there was the crying baby the winter Mrs. Kibridge had rheumatic fever," said Marjorie.

"Don't, dear," her mother protested, smiling and finishing like a girl. "I'd forgotten those old 'doings.' Why, it was twenty-five years ago!"

"Ah, but they haven't forgotten," said Harriet. "And now we've been told about it, we shan't forget, either."

"Why, mother, I didn't know you were such a character," said Marjorie, putting an arm about her and gazing at her adoringly. "I knew you were now, but I'd no idea you'd always behaved so. I can almost see why father took a notion to marry you!"—The Youth's Companion.

BOTH MISTAKEN.

An Irish merchant, who had more money in his pocket than his appearance denoted, took a seat in a first-class carriage. A dandy fellow passenger was much annoyed at Pat's presence, and, missing his handkerchief, which he had put in his hat, he made a lame apology, but Pat stopped him with this remark: "Make yourself easy, darlint; don't bother about the matter. You took me for a thafe, I took you for a gentleman. We were both of us mistaken, that's all, me honey."—Junior Christian Endeavor World.

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Fifty Thousand Trial Packages of Dr. Blosser's Catarrh Cure to be Mailed Free to Sufferers.

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



This remedy is a harmless, pleasant vegetable compound, which is burned on a plate, smoked in a pipe or made into a medical cigarette, containing no tobacco. The medicinal vapor being inhaled, reaches directly the mucous membranes lining the head, nose, throat and lungs, making a radical and permanent cure. If you want to give the remedy a trial, write a letter at once to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga.

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Stories for
Little Ones.

THE BURNING OF THE RICE

Adapted from "Gleanings in Buddha-Fields," by Lafcadio Hearn and published in "How to Tell Stories to Children." Houghton, Mifflin & Co.

Once there was a good old man who lived up on a mountain, far away in Japan. All round his little house in the mountain was flat, and the ground was rich; and there were the rice fields of all the people who lived in the village at the mountain's foot. Mornings and evenings the old man and his little grandson, who lived with him, used to look far down on the people at work in the village, and watch the blue sea which lay all round the land, so close that there was no room for fields below, only for houses. The little boy loved the rice fields dearly, for he knew that all the good food for all the people came from them; and he often helped his grandfather watch over them.

One day, the grandfather was standing alone, before his house, looking far down at the people, and out at sea, when suddenly he saw something very strange far off where the sea and sky meet. Something like a great cloud was rising there, as if the sea were lifting itself high into the sky. The old man put his hands to his eyes and looked again, hard as his old sight could. Then he turned and ran to the house.

"Yone, Yone!" he cried. "Bring a brand from the hearth!"
 The little grandson could not imagine what his grandfather wanted of fire, but he always obeyed, so he ran quickly and brought the brand. The old man already had one, and was running for the rice fields. Yone ran after. But what was his horror to see his grandfather thrust his brand into the ripe, dry rice, where it stood.

"Oh, Grandfather, Grandfather!" screamed little Yone, "what are you doing?"
 "Quick, set fire! Thrust your brand in!" said the grandfather. Yone thought his dear grandfather had lost his mind, and he began to sob; but a little Japanese boy always obeys, so though he sobbed, he thrust his torch in, and the sharp flame ran up the dry stalks, red and yellow. In an instant the field was ablaze, and thick black smoke began to form upon the mountain side. It rose like a cloud, black and fierce, and in no time the people below saw that their precious rice fields were on fire. Ah, how they ran, men, women and children climbed the mountain, running as fast as they could to save the rice; not one soul stayed behind.

And when they came to the mountain top, and saw the beautiful rice crop all in flames, beyond help, they cried bitterly "who has done this thing? How did it happen?"

"I set fire," said the old man, very solemnly; and the little grandson sobbed, "Grandfather set fire."

But when they came fiercely round the old man, with "Why? Why?" he only turned and pointed to the sea, "Look!" he said.

They all turned and looked. And there, where the blue sea had lain so calm, a mighty wall of wa-

ter, reaching from earth to sky, was rolling in. No one could scream, so terrible was the sight. The wall of water rolled in on the land, passed quite over the place where the village had been and broke with an awful sound on the mountain-side. One wave more, and still one more, came; and then all was water, as far as they could look below; the village where they had been was under the sea.

But the people were all safe. And when they saw what the old man had done, they honored him above all men for the quick wit which had saved them all from the tidal wave.

"THE SUNSHINE STORY."

"Da, come in here."
 "Da" went into the big nursery, where he found a very little boy all alone.

"Da, the nurse won't let me stay in mamma's room."
 The kind, firm word of the nurse installed in the sickroom was law, and the boy had obediently withdrawn, albeit his heart was very lonely, and all his brave blinking could not keep the eyes looking up into Da's face clear of tears.

"Da, wipe my tears." And then the three-year-old and his father sat down on the window-seat. The father was very busy and very weary, and the day before him seemed quite impossible. How could he spare those precious minutes from his study? Outside the drizzling rain had ceased but the skies were heavily overcast. The little boy had picked up a spool box and was pushing it car-wise along an improvised track. The minutes passed by in silence.

"Da, look there! See the sunshine on the carpet!"
 Sure enough, there it was, dimly spotted about on the floor. The clouds had broken a little.

"I will get some. I will gather some in this box."
 Here and there he ran with his box, scooping up the spots of sunshine. And then looking up, becoming half-conscious, perhaps, of the cloud on the father's face, he cried out:

"O Da, I will put some on your face! See, I will put some on your face!"

And that was what he really did, for as the box touched Da's face gently here and there, a great warmth swept into his soul, and the little fellow with his box caught tightly in grateful arms, did not have a brighter heart or a brighter face than the father who once more thanked the Lord of heaven and earth for the things which it had been well pleasing in his sight to reveal unto babes.—Interior.

A SLIGHT OMISSION.

A certain young lady was desirous of inviting to luncheon a friend, who was on a visit to her former home city. The day arrived; noon came, but no guest. The salad and delicious viands were on the table ready to be served.

"My goodness!" exclaimed the would-be hostess, "if I haven't forgot to invite Miss T! How could it have slipped my mind?"

The preacher who is not quite sure whether the death of Jesus was a sacrifice or a martyrdom cannot effectively preach Christ crucified.—Examiner.

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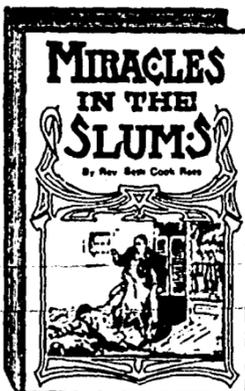
H. G. BROWNELL, Director Bardstown, Kentucky

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WRITE FOR CATALOGUE 45

The Globe-Wernicke Co.
CINCINNATI

ARE YOU AFFLICTED?

Readers of the Western Recorder will find in this issue, on the last page, the advertisement of E. J. Worst, of Ashland, Ohio, which tells its own story. Mr. Worst has a large list of testimonials, many of them from the clergy, all of whom speak in the highest praise of his wonderful catarrh cure. If any reader is afflicted a letter to Mr. Worst will bring a free trial treatment.

DISTRICT ASSOCIATIONS.

Place and Time of Meeting.

OCTOBER.

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.

SPURGEON'S MEMORY SLIGHTED.

BY J. E. SEARCY, D.D.

I think no man lived during the nineteenth century who was so universally admired and loved by Baptists of every land as C. H. Spurgeon. For more than twenty years, I have read his sermons and delighted in his soundness in the doctrine of grace and his truly evangelical teaching; and yet it is charged that myself with others "are remembering with no little shame the slight they have done the memory of the noblest champion of the evangelical faith who has lived within a century."

I ask permission, Bro. Editor, to submit a few facts which will speak for themselves. I sat in Spurgeon's Tabernacle the Sunday before the Congress and not only heard Thomas Spurgeon preach but heard him ask one of his deacons to pray. The prayer was truly inspiring. He prayed especially for the Baptist Congress about to meet in London. After the prayer Thomas Spurgeon announced the meeting of the Baptist World's Congress to be held during the week at Exeter Hall. He announced that Dr. Strong would preach the Congress sermon at that church Tuesday evening. He spoke in the highest terms of the occasion. He also said that his church rarely ever gave up their prayer-meeting for anything, but that this would be an exception to the rule; that the Congress had the right of way for this week. He also arranged for the Congress to attend an entertainment at the Orphanage, where he gave them a very cordial reception.

It was my privilege to preach, morning and night, Congress Sunday, at the church of Charles Spurgeon at South street, Greenwich. I was royally entertained by them and the brethren talked to me freely about the Congress. Many of them attended the meetings and were delighted.

In the first meeting of the Congress, when Judge Willis mentioned the name of Charles Hadden Spurgeon as the world's greatest preacher of the last century, the audience rose to their feet and the cheers were prolonged and deafening. The unveiling of Spurgeon's statue and the applause of the people were as complimentary to the memory of Spurgeon as language and actions could express.

[Yes; the Rev. Thomas Spurgeon showed courtesy to the visitors to London, but he took no part in the Congress. He had not a word to say in the meeting, only once did he consent to be present, and when the statue in memory of his father was unveiled he and the members of the Spurgeon family were conspicuously absent. The strict Baptists generally held aloof. While this is true, no one, so far as we know, charge that the Americans attending this Congress intended any disrespect to Spurgeon's memory.

The language Dr. Searcy quotes, let it be remembered, is the language of the *Journal and Messenger* and not the language of the *Western Recorder*. We simply quoted it, giving proper credit. If it be incorrect, the *Journal and Messenger* is the paper to make the correction. Ed.]

GOSHEN ASSOCIATION.

Eighty-ninth annual session of Goshen Association met with Little Clifty church September 27th. Opened by singing and the moderator, Bro. H. B. White read the 91st psalms and lead the body in prayer.

As Bro. W. W. Williams who was appointed to preach the introductory sermon was absent, as was also the alternate, Bro. J. R. Ward was by unanimous consent requested to preach at this hour. After prayer by Bro. A. N. Couch, Bro. Ward announced his text, Matt. 27:51, subject, "The Phenomena accompanying the death of Christ." He delivered a very able discourse, with which the whole body was pleased.

At the conclusion of the sermon Bro. H. C. Truman and A. N. Couch were requested to read the letters from the churches. The organization of the Association was further perfected by re-electing Bro. B. H. White moderator for the sixteenth time consecutively and our honored Bro. B. F. Montgomery clerk. But the number of years he has served was not stated.

We adjourned at 12 m. and were invited to the grove where as ever Kentucky women showed that they still held the secret of good cooking, and as a result of the culinary art we were served to a most elegant feast.

The Recorder man was kindly treated. His journey out was most interesting, as it was upon a wagon without bed. With a grip in each hand he mounted a box said to contain bread which had been placed on the rear hounds of the wagon. This ride was by the kindness of Bro. H. C. Ramsey, whose hospitality it was his pleasure to enjoy. Bro. Geo. T. White, who began his subscription to the Recorder, was very kind in sharing his hospitality with us and providing us a good saddle horse (which, by the way, was a mule) to attend services at night to hear Bro. Washburn preach a most excellent Gospel sermon. There were eight persons who manifested a desire for salvation at the close of the night service.

Sept. 28, 9 a. m. After devotional exercises the body was called into business and a matter of reference from last year was called up, viz., to change the name of reference from last year was called up, viz., to change the name of Goshen to Grayson County Association. After some very earnest and tearful speeches, the body unanimously declared in favor of the old name of "Goshen" around which so many sacred memories cling.

The fifteen and five-minute rule was placed in operation for the day, and there was much interest manifested when the four reports on missions were read and discussed together. The Recorder

ECZEMA FOR EIGHT YEARS Felt As If Burning Up From Itching and Pain, Speedily Cured By Cuticura.

"Cuticura cured me of a terrible eczema from which I had suffered agony and pain for eight years, being unable to obtain any help from the best professional treatment. My scalp and face were covered with sores, and I felt as if burning up from the itching and pain. Cuticura gave me relief the very first day, and made a complete cure in a short time. My head and face are now clear and well." (Signed) Miss Mary M. Fay, 75 West Main St., Westboro, Mass. (Adv.)

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man tried in his feeble way to speak for Bro. J. G. Bow, who was not on hand, which fact placed him out of the five-minute rule, for as the moderator said we would not limit Bro. Bow. The earnest words of the brethren bespeak greater missionary effort in Goshen.

A collection was taken for the Orphanage after the report was read, which some suggested be turned over to the Recorder man, but he asked to be excused, as he handled other people's money now and begged that the Treasurer take full charge and make returns. The temperance report brought out much favorable discussion and many rousing speeches were made.

The meeting was full of interest from start to finish, and was an epoch-marking and making gathering. We gathered several names for the Recorder list.

Truly, A. N. Couch.

CONCORD ASSOCIATION.

This body assembled with the Dallasburg church, Owen county, on the 27th day of September, in the eighty-fifth session. Bro. T. J. Jenkins was elected moderator for the fortieth time, and Elder B. F. Swindler assistant moderator for the second time. Bro. J. S. Randall clerk and R. J. Walked treasurer. Bro. E. F. Wright preached the introductory sermon text: John 12:32. Letters from all the churches except one, and all represented a growing interest in missions and a full supply of pastors, but many returned the fact of a decrease in membership over last year.

The reports on the various phases of work seemed to be well written and were ably discussed. Perhaps the report on temperance elicited more enthusiasm than others, yet not more interest, but it came out of the fact that the whiskey men of Owenton, the great town of the Association, have forced upon the people an election to be held October 5th, to authorize the legal sale of liquor, which fact arouses all law abiding, morally inclined, and thoughtful Christian people, to a very high tension of excitement.

Bro. Edgar L. Morgan and wife, our newly appointed missionaries to China, now on their voyage, asked to be adopted by the Association, but it was thought best not to do so now, for soon churches and individuals would adopt others as well as these, and so this was postponed as an in-

centive to provoke zeal commensurate with ability.

Our visiting brethren were full up to the standard, and gave valuable assistance. Bro. Harvey was early on the ground with a large bundle of RECORDERS, and his smiling face, ready wit, and great zeal. Also Bro. Prestridge, with the thousand eye paper, ready to increase its circulation among the stalwart Baptists of Owen. Bro. J. G. Bow stirred the saints on State Missions and the Church Building Fund, while Bro. N. F. Jones with his characteristic zeal, and to the edification of all present, represented Home Missions. Then, adding to the joy of all, we had Bro. Nash of Hopkinsville, the Vice President of Foreign Missions for Kentucky, who gave out beautiful words and sterling thoughts about world-wide missions. Bro. H. C. Cleaton was in evidence, faithfully and heroically standing for the Kentucky Anti-Saloon League, as also selling a most excellent weekly paper, which advocates temperance, religious and civil liberty. Miss Abercrombie made a fine impression as matron of our Orphans' Home, at Louisville.

Education, Religious Literature, Sunday Schools, and our Ministers' Aid Society all failed to be emphasized to the extent that they demand, all because of want of time. So it has come that two days does not afford time, for a great Association like Concord, to do justice to all the vital subjects involving the varied and wide interests of our Lord's Kingdom. Let us go back to the old time custom of three days.

Bro. T. C. Ecton, the incoming pastor, expressed skill, tact and wisdom in the management of affairs. Elder L. M. Theobald made us all glad by his presence and brotherly words. The whole meeting seemed to be permeated with a prayerful and devotional spirit.

The next meeting was appointed for our Pleasant Ridge church, six miles from Owenton, near the Williamstown Turnpike. The writer for the introductory sermon and Bro. B. F. Swindler for sermon on missions. A committee of three was appointed to control Ministers' Meetings, Missionary Meetings and Sunday School Conventions. The District Mission Board is to consist of one member elected by each church, with each of the pastors who hold membership in the churches of the Association. J. W. WALTON.

A new Cure for RHEUMATISM of which any suffering reader can have A Box Free!

On the theory "that seeing is believing," John A. Smith, of Milwaukee, wants every one to try his remedy for the cure of rheumatism at his expense. For that reason he proposes to distribute 25,000 free boxes among all persons sending him their address. Mr. Smith has suffered all the agony and torture from rheumatism, tried all the remedies known and yet utterly failed to find relief.

At times he was so helpless that he had to take morphine and after considerable doctoring he gave up in despair. He began studying into the causes of rheumatism and after much experimenting, finally hit upon a combination of drugs which completely cured him. The result was so beneficial to his entire system that he called his new found remedy "Gloria Tonic." Those of his friends, relatives and neighbors suffering from rheumatism were next cured and Mr. Smith concluded to offer his remedy to the world. But he found the task a difficult one as nearly everybody had tried a hundred or more remedies and they couldn't be made to believe that there was such a thing as a cure for rheumatism. But an old gentleman from Seguin, Texas, wrote him saying if Mr. Smith would send him a sample he would try it, but as he had suffered forty-one years and wasted a fortune with doctors and advertised remedies, he wouldn't buy anything more, until he knew it was worth something. The sample was sent, he purchased more and the result was astonishing. He was completely cured. This gave Mr. Smith a new idea and ever since that time he has been sending out free sample boxes to all who apply. In Prosser, Neb., it cured a lady of 67 who had suffered 52 years. In Fountain City, Wis., it cured Hon. Jacob Saxner, a gentleman of 70, who suffered for 33 years and whom seven doctors had called incurable. In Perryburg, Ohio, it cured Mrs. Mina Schott after suffering 13 years, she then cured an old lady 82 years old. In St. Louis, Mo., it cured Mr. F. Faerber of the Concordia Public House. In Philadelphia, Pa., 4521 N. 10th St., it cured Mrs. R. E. Thomas, after suffering from swollen joints and violent Sciatic pains; she now enjoys excellent health. In Bennington, Vt., it cured an old man whom the best physicians of Worms and Frankfurt Germany, called incurable. This old gentleman had walked for 20 years on crutches, both legs having been lame. He can now walk like a young man. Even prominent physicians had to admit that "Gloria Tonic" is a positive success, among them Dr. Quintner of the University of Venezuela, to whom it was recommended by the United States Consul. In thousands of other instances the result has been the same. It cured many cases which defied Hospitals, Drugs, Electricity and Medical Skill, among them persons over 70 years old. "Gloria Tonic" is put up in tablet form and contains neither alcohol or acids.

Mr. Smith will send a trial box also his illustrated book on rheumatism, absolutely free of charge to any reader of The Western Recorder for he is anxious that everybody should profit by his good fortune. Mr. Smith's address in full is:
JOHN A. SMITH,
2448 Gloria Bldg., Milwaukee, Wis.

inspiring and stimulating to greater effort in the Master's work.

The annual sermon, preached by Bro. M. D. Early from Gal. 6:10, "Christian Beneficence," aroused the brethren to the keynote of the meeting—opportunity.

Able and telling addresses were delivered by all the brethren and from our visiting brethren, J. J. Taylor, President of Georgetown College, W. P. Harvey and J. N. Prestridge. Many visitors were present from our sister association of Campbell. Bro. Charles Bagby, their honored moderator, and Pastor Turner, of Newport, Wray, of Dayton, and Johnson, of Bellevue. We missed our State Secretary, Bro. Bow, but his cause was not forgotten. We missed others whose faces so many times we have looked upon—Bro. B. F. Swindler, for a number of years past our moderator, Bro. Daniel, who has bid adieu to Kentucky and taken up with Texas, and Bro. S. M. Adams, who was detained at home by sickness. Special prayer was offered in his behalf.

Just prior to the close of the meeting and the final handshaking. Bro. L. Johnson, moderator of Ten Mile Association, and who for more than 40 years has been in touch and done much work in the bounds of this Association, with much fervor and feeling addressed the body, expressing his fraternal feeling for the Association, recalling the memories of the past.

Pastor E. L. Andrews, of Emmanuel church, and his zealous people, as hosts of the Association left nothing undone to care for the visitors, their hospitality being boundless. Many of the brethren expressed themselves as willing to come back next year, but we move on to Erlanger Wednesday after the first Sunday in October, 1906, to meet with the saints in that aggressive little church, and where we will find the home of our brother-in-law Baptist Sayers, who made his usual speech this year for our Orphans' Home at Louisville, and helped along the collection taken which amounted to \$50.05.

In all, this was one of the best meetings our Association has enjoyed for a number of years.

A. LOGAN VICKERS.

NORTH BEND ASSOCIATIONAL NOTES.

Convened with Emanuel church Covington. Pastor E. L. Andrews and his committee made ample arrangements for entertainment. This church has greatly prospered under his ministry. He has just entered on his second year. During the year the long standing debt of \$1,720 has been paid, and the building has been greatly improved, and contributed over \$100 to missions.

Pastor Logan Vickers, of Ludlow, is gradually paying off the debt that has cumbered the church for years. His congregations continue large, with a fine Sunday School and weekly prayer-meeting well attended. He has promised to report proceedings of Association for WESTERN RECORDER.

We found some of our "Old Guard"—Bro. James T. Grant said: "I have been a subscriber over fifty years."

Bro. M. D. Early preached the introductory sermon. His subject, "Christian Beneficence," was handled in his usual able manner. J. C. Revill of Burlington, was by unanimous vote chosen to preside, and Bro. S. M.

Adams, assistant moderator, although he was not well enough to attend the meeting: Bro. D. E. Castleman, one of our ablest lawyers was reelected clerk. The Ladies Missionary Union of the Association raised over \$700.

Pastor J. D. Gwathney, of Calvary church, Covington, in the short time that he has been pastor reported \$350 for Missions, 104 additions to the membership, \$1,250 paid on lot for erection of new meeting-house, in all about \$3,300. First church now without a pastor, Bro. Daniel having recently resigned to accept care First church, Fort Worth. Deacon Tom Porter, the veteran commercial traveler, known and loved by all, reported over \$7,000 raised for all purposes during the year.

Pastor Turner, of Newport, attended meeting and from others I heard that his church is moving along on the high plain it reached during the successful pastorate of Bro. C. M. Thompson, now of Calvary church, Denver. This is a high compliment to Bro. Turner and people.

Pastor Johnson, of Bellevue, is working hard towards erecting a lecture room for his rapidly growing church. Pastor Wray, of Dayton, is charmed with his new field, and the indications are encouraging for a great work. Those who know Bro. Wray expect Dayton church to move forward, and by the help of the Lord a great work will be done.

Our old schoolmate and friend, Bro. L. Johnson, was on hand the second day, and made two brilliant speeches that were greatly appreciated.

Among others who greatly contributed to the success of the meeting: J. J. Taylor, D.D., President of Georgetown College; Bren. T. C. Ecton, S. H. Burgess, E. D. Maddox, J. A. Hensley, T. J. Worksbury and C. E. Baker. Pastor J. Warren Beagle, of Latonia, has nobly led his people to accomplish great things. The membership has greatly increased. He has more than doubled size of church building and has raised and secured about \$2,500, paying off old debt and making needed improvements.

In addition to those whose names are mentioned, among the laymen may be noted—Bren. R. S. Cowan, W. T. Brown, N. S. Walton, E. B. Sayers, Elmer Ward, Dr. Bagby, R. E. Bagby, J. H. Rusk, H. Harwood, W. H. Griffith, C. G. Alexander, A. H. Wood, R. H. Hodgetts, J. H. Stevens, C. L. Frazier, S. G. Ware, Spencer, Meek, and many others equally as deserving of mention, and a host of able women, but space forbids more.

In company with Dr. J. J. Taylor, M. D. Early and our beloved moderator, J. C. Revill, I enjoyed the elegant hospitality of J. G. Furnish, M. D. and family. Dr. Furnish was for many years superintendent of the Asylum at Anchorage.

W. P. H.

FROM CALIFORNIA.

Since the visit of your editor to the Pacific Coast, where a number of former Tennessee and Kentucky Baptists had the pleasure of greeting him and his good wife, some changes have occurred in Baptist affairs in Los Angeles that may be of some interest to many readers of the RECORDER.

The First church of Los Angeles, at the time of Dr. Eaton's visit to this city, had for its pastor the Rev. Joseph Smale, for-

merly of England. Mr. Smale was granted a vacation by his people about a year ago to rest and tour Europe, the Holy Land and other foreign countries. He was absent for twelve months or more, and when he returned was given a fine reception by his people.

He stated that he had been in Wales while absent, and was desirous of holding revival services with his own church, and instituting some material changes in the services, and preached a series of sermons, some of which were held to be too radical by many of his people. He asserted that modern churches had far too much machinery, and was inclined to think that Baptist churches and most all of the other churches would be far better off and much more powerful if they would abolish boards altogether, young people's societies, women's societies, associational boards and in fact about every auxiliary to the church except the church itself. He also introduced several innovations that finally created a second division among his people.

The Baptists here about three years ago had a division on account of Mr. Smale as pastor, which resulted in the organization of a down-town church known as Temple Baptist church, of which Robt. J. Burdette is now pastor and which was also visited by your editor when he was in Los Angeles.

The result of the recent differences in the First church is that Rev. Mr. Smale resigned as pastor and has organized a new independent church with about 65 of the former members of the First church and some other good people who are not Baptists, but of various religious persuasions and opinions. About five hundred or more members remain with the First who have a beautiful property, who are not discouraged, and expect soon to call a pastor.

The daily papers here were full of articles describing the trouble much to the regret of Los Angeles

Baptists. It is to be hoped that there will be a forward movement now all along the line, and that good results will follow and our cause here will thrive and grow. It was the intention of the writer to give an account of the return of Bro. Burdette from London and his cordial reception by his people, and the progress of the new auditorium where the Temple church will worship for years to come, but this letter is already too long. Yours, F. S. YAGER.

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Suffering for Years, and Bed-Ridden, a Contractor of Marion, Indiana, is Cured by the Pyramid Remedy.

Trial Package Mailed Free to All Who Send Name and Address.

"I was troubled with piles for several years before I would let it be known. But at last they became so severe that I could not walk and I had to take my bed. I tried everything and anything the doctors prescribed, and took their treatments for a long time. But nothing ever did me any good. I had seen your ad. in different newspapers, so I got a 50-cent box and began using them. From the very first I got quick relief and by the time I was starting on my third box I saw I was cured. I have not been troubled with them since. Now you can use this as you please, because it is genuine. Yours, T. A. Sutton, Stone and Cement Contractor, Marion, Ind.

Instant relief can be gotten by using the marvelous Pyramid Pile Cure. It immediately reduces all congestion and swelling, heals all sores, ulcers and irritated parts.

The moment you start to use it, your suffering ends and the cure of your dread disease is in sight.

The Pyramid Pile Cure renders a surgical operation foolhardy. Don't hack to pieces those tender muscles which must be intact if a satisfactory cure is to be obtained.

The Pyramid Pile Cure is put in the form of "easy-to-use," specially made, suppositories. They are soothing, painless, instant and certain.

A trial treatment will be sent you at once by mail, in plain, sealed wrapper, without a cent of expense to you, if you send your name and address to Pyramid Drug Co., 5301 Pyramid Building, Marshall, Mich.

After you receive the sample, you can get a regular-size package of Pyramid Pile Cure at your druggist's for 50 cents, or if he hasn't it, send us the money and we will send it to you.

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Always Something New

Very attractive items are presented here. Silks are never out of style, and they are never worth less than prices we ask for them. For years we have made this a feature department of our store, and K-S. Co. is known the country over as being the leading silk house of the West, carrying not only the largest stock, but the greatest variety of weaves, and practically the only confined lines of exclusive novelties in silken fabrics in this city.

Black Crepe de Chine 44 inches wide, regular \$1.85 quality. \$1.29

SPECIAL PRICE, 70c yard.

Black Taffeta Silk, 27 inches wide. This quality can be used for coats, dresses and linings. Regular value, \$1.00 a yard.

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Pure Silk Radium, 44 inches wide, in all the new shades. This silk is now a fashion craze in Paris. Real value is \$1.50 a yard.

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Moire Velouré Silk — all the vogue—a full line of colors, including plum, navy and green, plain and fancy.

SPECIAL PRICE, 80c yard.

Fifteen hundred yards of Crepe de Chine, all pure silk, 24 inches wide, in all new shades for fall wear. Better grades, \$2 and \$2.50

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Black Peau de Soie, 27 inches wide, all silk. A splendid article for coats and dresses. Real value is \$1.25 a yard.

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Pompadour Louisine and Chiffon Taffeta, large and miniature designs, very new and beautiful colorings. Better quality at \$3.50.

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A Notre Dame Lady's Appeal.

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

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

SPEND THE SUMMER IN THE COUNTRY.

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

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

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

Drennon Springs, located one mile from the Kentucky River, meets most fully the desires of those who prefer comfort, health and rest to style and show. This place is reached via. Worthville and steamer, only four hours from Louisville. The ride of an hour and a half from Worthville to Drennon Springs, on the most beautiful stream in the interior of this great country, is an ever-remembered treat; at Drennon Landing a stage carries passengers to the Inn at the Springs. The waters from these several springs in their medicinal properties equal any in the world. The hotel, located in the midst of an extensive heavily wooded park, will satisfy the most exacting guest; service and cuisine excellent, far better than your experience teaches you to expect at a summer resort; the cleanliness in evidence everywhere will strike the visitor with glad surprise, so unusual is it at most summer hotels. Among the guests there is a noticeable absence of disagreeable people; if any such go there the environments are so delightful they cease to be disagreeable. Mr. W. L. Crabb is the manager of Drennon Springs. The round trip rate from Louisville to the Springs, including the river trip, is \$4.85; the charges at the hotel are very reasonable.

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

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

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Prepared by Dr. Henry C. Blair, N. Y.

The Farm

and Household

Roxy Davis, of Nicholas county, has sold his crop of hemp, 22 acres, at \$5.35 per hundred.

Hodgkin Bros., sold to Stuart Taylor 21 cattle, weight 1,090 lbs., at 4 cents.

O. L. Johnson sold recently to Alex Duke, of Mayslick, an eight months old Shorthorn bull calf, for \$100.

In Boyle county, L. W. Hudson of Atlanta, Ga., bought of B. F. Slavin a pair of show mules, wt. 3,100 pounds, for \$550.

In the garden of W. N. Scobee, in this county, are two vines having 72 pumpkins, which are estimated to average 30 to 35 lbs.—Mt. Sterling Advocate.

If King Corn will only do half as much in price per bushel as he did in yield per acre this season the farmers will have money as well as corncobs to burn.—Springfield Sun.

D. W. Muir, of Fulton, Mo., paid \$500 for a pair of 3-year-old 17-hand-high mules, weighing 3,200 pounds.

Messrs. Wagers and Benton bought of Lackey and McKinney five 1,200 lb. cattle at 4c, and from Pleas Benton seven 1,000 lb. cattle at same price.... Brandenburg Bros. bought of Jake Herndon 17 cattle weighing 1,025 lbs., at 3 1-4 cts.—Richmond Climax.

Frank Pinnell sold to Kenney & Howell, butchers, 25 head of butcher hogs at \$4.90.... Joe Frakes bought of Vol Ferguson 90 head of export cattle, average 1,502 lbs., at 5c. Charles C. Clark sold his export cattle to Joe Frakes. The 24 head were weighed up and averaged 1,391 1-2 lbs.... Connell Bros. sold thirty 1,000 lb. steers last week to Wm. Woodford for \$3.75.—Paris Kentuckian.

Dr. E. Salmon, of the Bureau of Animal Industry, United States Agricultural Department, asserts that the most important line of work in animal breeding which his bureau has undertaken and that the situation in the horse market during recent years has had a great deal to do with determining the lines of work to be undertaken. In reference to the increasing prices of horses and the work of his bureau to relieve the present shortage in the supply of good animals, the doctor said: "From the years 1889 to 1904, inclusive, there has been an increase, ranging from \$10 to \$35, in the prices for all classes of horses on the Chicago market. This shows what always happens during a period of scarcity, a price of carriage horses increasing \$32.50 per head; but there is one very remarkable feature in the large increase in the prices of cheaper grades. Horses for general show the largest increase of any, \$35 per head; buskers and trimmers have increased \$25 per head, and Southern chunks \$14 per head. The relative increase in these cheap classes has been greater than that of the better ones, and the fact shows clearly that the demand for horses has rapidly increased."

THOUGHTS FOR FARMERS.

Give Corn Distance.

There was an old-fashioned, honest, sensible man who lived and died in Union county. He was thrifty. He had plenty of stuff around him for man and beast. He always had time to go to church, and the bigger the meetings and the better the preaching the more he enjoyed it. One day a thriftless neighbor said to him: "Uncle Si, how is it you keep making money every year and always have plenty around you?" His characteristic reply was: "By giving my corn plenty of distance and minding my own business."

Either characteristic of Josiah Foster, of Pea Ridge, Union county, would furnish a good text for an exhortation. Take the distance that he gave his corn. A few years ago the writer was passing through this county in August after corn had done its best. Hundreds of acres were hastily inspected. It was evident that less than a half crop was made. The shortage in yield resulted from too many stalks to the acre and too little work. Cotton will wait on you. Corn is very exacting. It must have frequent workings to do the best. On good upland each hill should have about 16 square feet; or the hills should be 4 by 4. That would give 2,700 hills, and the average crop on upland falls below that number of ears. On thinner land 5 by 4 is about right, and that gives 2,178 hills and three-fourths of the upland of this Piedmont region makes less than that number of good ears to the acre. Give good distance, cultivate frequently and the result will be satisfactory.

Reducing Cotton Acreage.

Last fall farmers were advised and urged to sow wheat and oats. When a personal appeal was made to them they would say they wanted to sow but had no land ready. The cotton was not out

Fits Many

To Leave Off Coffee and Use Postum.

Postum Coffee shows its great nourishing power in many ways. "I was nursing my baby six months ago," writes a young matron, "and I found that tea and coffee did not agree with me. I grew nervous and weak, my appetite was not good, and besides, baby was cross and fretful. He didn't seem to get proper nourishment from my milk, and friends said: 'You must wean him, he is starving.' I gave up tea and coffee and tried cocoa, chocolate and milk instead, but still baby didn't seem to thrive. At last, on the advice of a friend, I began to use Postum Coffee, and I can truly say that the effect was wonderful! Both baby and I began to improve in appetite, spirits and flesh immediately. In three months my boy weighed 20 pounds and he is as good a bay as a mother could wish to have. My drinking Postum did it."

"I cannot recommend Potum Food Coffee too highly to nursing mothers. It is better in flavor than the other coffee and is far superior in nutritive qualities, supplying just what the child must have, as no other food can do." Name given by Postum Co., Battle Creek, Mich.

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

of the way and they had no pea stubble. So March found them with all their land to be planted in cotton with a big C, and corn with the smallest c possible. Fall will find them with six-cent cotton, no land ready for sowing, and best seed wheat \$1.75 a bushel. They will never reduce the cotton acreage enough until they get to raising corn, peas, hay, small grain and cattle. Any little chunk of a milch cow will bring as much as a six-cent bale of cotton. It may be best in the long run for the farmers of the two Carolinas to have about two years of five-cent cotton. That would tend to place them on a self-supporting basis.

Sow Peas.

Let farmers who have set aside 12 to 15 acres to the horse for cotton, just figure a little. In this section it will cost 5 to 6 cents a pound to make the cotton. Let these cotton men take about 4 or 5 acres of their cotton land, although prepared and ready to plant, and sow a bushel of clay or Unknown peas to the acre. If the land would make 700 pounds of seed cotton to the acre, it would make a ton and a half of pea vine hay. At 8 cents a pound the cotton and seed would bring \$20.90. Pea vine hay sells from the wagon at 90 cents a hundred. The ton and a half of hay would bring \$27 and the cost would not be half as much as making the cotton crop. The land would be ready for early seeding to wheat or oats. This is the only way to reduce the cotton acreage, so as to make a more profitable crop and improve the land at the same time. Then when forage, corn, wheat and oats were abundant the fowls, hogs and cattle would soon be added and farmers would be able "to live at home and board at the same place."—Chas. Petty in Progressive Farmer.

The report of what seems to be an important discovery comes from England. As the story goes, an inventor has found a process, now under examination in London, by which he can produce from a given quantity of wheat a considerably larger yield of flour than is possible under any other known process. The ordinary cylinder or roller mills, now almost universally in use throughout Europe and America, give a total yield, it is said, of from 68 to 72 per cent. of the weight of wheat milled. By the new system a total yield of 85 per cent. is produced. This is an average increase of 15 per cent. in the yield of flour, or an increase of about twenty-one loaves of four pounds each in quantity of bread made from a quarter of wheat.

When possible test the cow's milk before buying her.

Never buy a cow whose milk tests below 3 per cent.

If you wet your hands before milking, you flavor the milk.

Rinse all milk vessels with cold water before scalding them.

A good brush is necessary for thorough cleansing of strainers.

A fresh cow's milk is not as rich as one long in milk.

A good point in a dairy cow is to have the milking habit well established.

The producer of dairy products should aim to please his consumers by giving them pure goods; for the better the products the more will be consumed.

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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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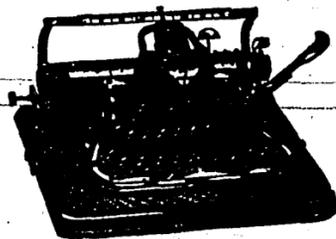
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HAY-FEVER

AND
ASTHMA can be CURED.

Mr. W. E. Kelly, 317 4th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-fever and Asthma by Himalya, after 18 years' suffering. Mr. J. K. Ferdig, of Hill City, Kans., writes Jan. 25th, had Hay-fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Cline, 118 Morris St., Philadelphia, writes Jan. 16th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sanberville, N. H., also writes Feb. 4th, that Himalya cured his son. Mrs. Frederick E. Wyatt, the noted Evangelist of Abilene, Texas, writes April 15th, 1905, I never had an opportunity to recommend Himalya, as it cured me of Hay-fever and Asthma, and have never had any return of the disease.

Hundreds of others send similar testimony proving Himalya a truly wonderful remedy. As the Kola Plant is a specific constitutional cure for the disease, Hay-fever sufferers should not fail to take advantage of this opportunity to secure a remedy which will positively cure them. To prove the power of this new botanical discovery, if you suffer from Hay-fever or Asthma, we will send you one trial case by mail entirely free. It costs you absolutely nothing. Write today to the Kola Importing Co., 1162 Broadway, New York.

Items of Interest

News the World Over

There was disturbance in the earth's crust in widely-separated areas following the earthquake which did such great damage in Southern Italy. In Samoa there was a volcanic outburst, dense volumes of smoke and ashes being thrown out. Heated white ashes have fallen for several miles which when cooled formed a black-pumice. In one place this pumice is 300 feet deep. As mail reports have come in it is learned that the earthquake in Italy was more destructive than the dispatches indicated. The London papers say that three thousand persons were killed.

Japan has had another naval misfortune. A British ship collided with the transport kinjo in the Inland Sea of Japan. The Kinjo was loaded with troops returning home. The boats of the British ship succeeded in rescuing some before the Kinjo went down, but Major Kobori and 120 soldiers were drowned. It was sad that men who had gone through the war safely should be drowned so near home.

They have had a political reform club in New York City which was going to do great things in a non-partisan way to better the city. And this although Mayor McClelland has been the best mayor in many a day. But now the New York Evening Post, which has ardently supported the reform movement, says this of the leaders of this good government citizens' club: "The former is one of the most slavish machine men going, while what lot of offices the latter would make if he could, no one with his eyes open can doubt. The 'conference' devoted its thoughts to devising new forms of activity out of which graft ten fold as great might be had."

And as though that was not enough, the Evening Post is cruel enough to add about this good government reform club that was seeking to fuse with the minority party: "Worse than all, fusion was plainly coming under the control of an arrogant and unscrupulous faction with a leadership disreputable enough to damn any movement of which it had taken charge."

An engineer officer in active service at New York said: "The Bennington disaster was not unexpected. As bad as it was officers have been looking for it for some time. The plain truth should be told, and a reorganization set in motion that will give the navy an experienced as well as a trained corps of engineers. The system is wrong. The individuals in command should not be held to blame. The U. S. navy is in a very serious hole."

The French Society of Surgeons has made thorough trial of Dr. Doyen's cancer serum. Three patients were treated with the serum only. One showed no change and the other two became much worse. Ten were treated with serum and operated upon. Two showed no change, one died and seven grew rapidly worse. The same results followed all the cases they tried. Not one was improved. The surgeons expressed no opinion in regard to Doyen's claim that he had discovered a cancer microbe.

Sixty-five out of the sixty-six municipalities of Porto Rico sent delegates to a convention. These united in a protest against the way they are governed by the United States. They say the power is in the council composed of heads of departments, all of whom are appointed by the President. "These men arrive here knowing nothing of the language, customs or needs of the country, and they determine the fate of the island." The Porto Ricans wish to have a share in their own government and they are tired of bureaucracy.

Norway and Sweden has agreed upon the terms for the peaceable secession of Norway, subject to ratification by the two Parliaments. All differences which may arise hereafter are to be submitted to the Hague Tribunal, except vital ones, and the Hague is to decide what differences are vital. A neutral zone is established in which the present fortifications are to be destroyed, except some old ones at three points. These are left on account of the historic interest attached to them, but they are not to be used as fortifications.

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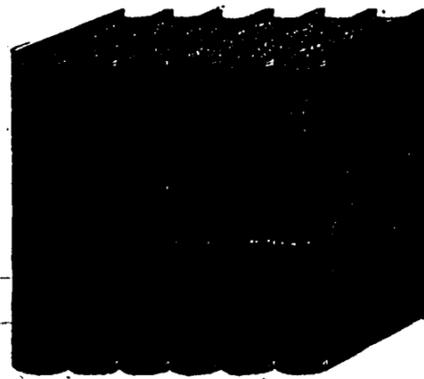
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Do you hawk and spit up matter?
Is there buzzing and roaring in your ears?
Is there a dropping in the back part of the throat?

Does your nose discharge?
Does your nose feel full?
Do you sneeze a good deal?
Do you have pains across the front part of the head?

Do crusts form in the nose?
Do you have pains across the eyes?
Is your breath offensive?
Is your hearing impaired?

Do you have watery eyes?
Are you losing your sense of smell?
Do you hawk up phlem in the morning?



HAVE YOU EVER TRIED Liquid Spray

For Catarrh, Head Colds, and Diseases of the Air Passages!

Special Trial Offer.

For a short time I will mail any reader of the Western Recorder one of my new improved Spray Medicators with treatment of Liquid Spray on 10 days' trial, free. If it gives perfect satisfaction and you wish to continue the treatment, send me \$2.00, if not, return it, which will cost you only 12 cents postage, and you will not owe me a penny and still have your money.

MY IMPROVED SPRAY MEDICATOR is by far the most perfect appliance yet devised to thoroughly reach the interior cavities of the nasal passages, throat and lungs.

THE MEDICATOR beats the soothing antiseptic properties of the Liquid Spray into a vapor so extremely fine like air itself, that it penetrates into the innermost air passages thus applying the remedy directly to the affected parts. It soothes the inflamed surfaces, heals the sore places and stimulates the mucous membranes to healthy action.

ACUTE CATARRH is a diseased condition of the mucous membranes which line the air passages.

CHRONIC CATARRH is a softened and ulcerated condition of the membranes, caused by a cold, neglected until the acute form has grown into the chronic condition.

CATARRH has been incurable because heretofore we have not been able to get at the disease with proper medical agents. With our improved Medicator and scientifically prepared Liquid Spray, we are able to meet the difficulties and cure almost every case, no difference how long standing.

LIQUID SPRAY is applied direct to the sore places. There are no drugs to swallow. Its application is a pleasure. It stifles the germs, stops the hawking and spitting, sniffing and sneezing, relieves the head noises, does away with the dripping of mucus into the throat and makes you feel like a new person. It cures Catarrh, Head Colds, Pain and Roaring in the Head, LaGrippe, Bronchitis, Hard Hearing, Sore Throat, Headache, etc.

A WORD TO THE AFFLICTED.

I will be pleased to mail my treatment on trial, free to any reader of the Western Recorder with much other valuable information that I cannot give in this announcement. It costs nothing to try it. If you are afflicted it will help you. No difference how long you have suffered or how

often you have tried and been disappointed. Take courage ONCE MORE and you will gain the victory. Do not suffer any longer. Write to-day and I will forward the treatment.

OUR SPRAY MEDICATOR.

We have long realized the importance of a safe treatment to destroy the germs of certain diseases without burdening the stomach with drugs. We have given the better part of our life's work to perfect such a treatment. The world at large realizes, in part at least, what we have accomplished. We have sent our catarrh treatment to almost every country in the world and we seldom have a complaint. On the other hand we have received over 50,000 letters from doctors, lawyers, ministers and the people at large speaking in complimentary strains of our treatment and the satisfaction derived from its use.

ITS SPECIAL MISSION.

It is to treat catarrh, head colds, pains and roaring in the head, bronchitis, sore throat, headache, partial deafness, influenza, hay fever, and all diseases of the air passages, by dry air inhalation. To take medicine into the stomach to kill germs in the head always seemed out of place to us. If you, reader, will stop to think a moment you will realize that the germs of disease were carried into your head by the air you breathe. This being true, you will realize that air is the only agent fine enough to carry the medicinal properties to the diseased passages, capable of destroying such germs. The process of inhalation is the most effective way of reaching the germs of diseases already located and hidden in the fine air cells of the head and respiratory organs.

TESTIMONIALS.

Mr. E. J. Worst, Dear Sir:—I have used your Liquid Spray No. 2 in your Spray Mediator with good results. I will do all I can to recommend it to others. Wm. McClay, Cambridge, N. Y.

M. E. J. Worst:—I am delighted with your Spray Mediator. Mrs. W. B. Ratcliffe, Marion, N. C.

E. J. Worst:—I am very much pleased with your Mediator. It has made a great improvement on me. The secretions from my head are not so offensive. Respectfully, Bessie Etter, Niobrara, Neb.

E. J. Worst:—I have received the Spray Mediator and think very much of it. I would not part with it for anything. I will do all I can for your Mediator. I enclosed \$3 and obliged. Yours truly, Rebecca E. Tolman, Cameron, Mo.

Mr. E. J. Worst:—I have received your Spray Mediator and am glad to say it is doing me good. I would not be without it. I have had a cough for 17 years. I am using the No. 2 and will recommend it to others. Mrs. E. Groff, Gordonville, Pa.

Mr. E. J. Worst:—I have received your Spray Mediator and used it for Asthma, the No. 4 Liquid Spray. I have received great benefit from it. I thank you very much. Mrs. G. W. Ross, Patterson, N. J.

Mr. E. J. Worst:—The Spray Mediator has done wonders for me. Mrs. J. C. Stover, Greenbush, O.

E. J. Worst:—I think the Spray Mediator and Liquid Spray is far ahead of all catarrh remedies on the market. L. E. Cole, Bangor, Calif.

Mr. E. J. Worst:—Your Spray Mediator has done wonders for my wife. She has had Catarrh for 14 years and could hear nothing with the right ear, but now thanks to your treatment, she can close the left ear and hear a watch tick with the right ear that has been deaf so many years.

Address, E. J. WORST

22 ELMORE BLK.

ASHLAND, OHIO

Items of Interest

News the World Over

The Santiago volcano in Nicaragua is in violent eruption for the first time in several years. "It is throwing out hot water mostly, though hot stones are also thrown out. Millions of coffee trees on the plantations near the volcano have been killed by the boiling water. Passengers on the Pacific Mail steamers report that hot water fell on the ships several points off the coast.

The world has been shamed and sickened by the revelations of the awful atrocities in the Congo Free State which belongs to Belgium. Similar reports of cruelty have come from French Congo, though the outrages were mild in comparison to those in Belgian territory. The Belgians denied the reports, punished those who told the truth and have done nothing to their guilty officers. The French investigated promptly and punished as promptly, two highest officials having been sent to the penitentiary for five years.

There is a good deal of cheap denunciation of political parties indulged in these days by some who are sure they know exactly how to run the world. Carroll D. Wright replies to such by saying: "If parties do carry nations on in the great march of civilization, as I believe they do; as history shows, no free government can exist without them, then it should be part of our religion to act with them, to take a stand according to our honest convictions."

The citizens of ten nations had claims against Venezuela. In June, 1903, ten commissioners were appointed, each nation chose one man, Venezuela chose one and these two agreed on a third man as arbitrator whose decision should be final. England, France and Holland chose Hon. Frank Plumley of Vermont, as arbitrator. The French and Venezuelan commissioners not agreeing, he was called in and he cut down the French claims from \$8,000,000 to \$6,000,000. In almost every instance which has been decided the position of the Venezuelan government has been sustained in principle.

Walter Findlay, the tallest man in the British army, has gone to the hospital in the last stages of consumption. He is 6 feet 9 1/2 inches high. He belonged to the Queen's Company of the First Grenadier Guards, all of whom were tall men. There were 104 men in the company, the shortest one being 6 feet 1 1/2 inches, and the average height 6 feet 3 1/2 inches.

An Armenian revolutionist named Vartaman came to this country and was naturalized and then went back to Turkey to live. He was arrested and immediately the American Eagle screamed. But when United States Consul-General Dickinson examined into the facts, Vartaman admitted he had been sent by the revolutionary committee to murder Apik Undjian, a prominent Armenian who was killed August 26. Those Armenian revolutionists are the worst anarchists. They kill prominent Armenians in order to anger the Armenians against the Turks, who are charged with the murder.

G. Y. Wisner, an engineer, and a member of the International Waterways Commission, says it will not be many years before the Imperial Valley in Southern California is an immense sea. The waters of the Colorado River were diverted by the U. S. government for irrigation purposes. But more water comes from the river than was desired, and the Colorado River has cut down the banks so that nearly all the water of the river flows into the valley. So far the engineers have failed in their efforts to limit the amount.

The Duke of Orleans' Arctic expedition has returned safely. They met favorable climatic conditions and their ship was only fast in the ice six days. They visited the Koldewey Islands, northeast of Greenland. They discovered a new land which they named France land, and facing it they discovered a cape unmarked on any of the maps. This they named Cape Philippe for the Duke. The death of Mrs. Ruth Ann Ray at Bloomfield last week removed one of the choicest spirits from earth. She was a woman of rare gifts and graces, and for long, was a pillar in the church. She had been a great sufferer for weary weeks before she "fell asleep." We tender our condolences to the bereaved family. The famous oculist of this city, Dr. J. M. Ray, is her son.

DEAR RECORDER:

We are beginning a most interesting session of the College. The personnel of the students, the number of them and character of their work all speak for a successful year.

Yours cordially,

E. B. POLLARD.

Georgetown, Ky., Oct. 7.

DEAR RECORDER:

The John B. Stetson University, De Land, Fla., Lincoln Hulley President, opened this fall with a decided increase in all departments.

Sincerely yours,

LINCOLN HULLEY, Pres.

THE MARKETS.

LIVE STOCK.

Report for week ending Oct. 7.

| | |
|------------------------------|-------------|
| Extra good export steers | 4 50a 4 85 |
| Medium shipping steers | 4 00a 4 60 |
| Choice butcher steers | 3 75a 4 25 |
| Medium to good butchers | 3 25a 3 75 |
| Com. to medium butchers | 2 75a 3 25 |
| Canners | 1 00a 1 50 |
| Good to choice feeders | 3 25a 3 75 |
| Com. to med. feeders | 2 75a 3 25 |
| Good to ex. stock steers | 3 00a 3 50 |
| Com. to med. stock steers | 2 50a 3 00 |
| Good to choice stock heifers | 2 50a 3 00 |
| Com. to med. stock heifers | 1 75a 2 25 |
| Plain light stockers | 2 00a 2 50 |
| Good bologna bologna bulls | 2 50a 3 00 |
| Med. to good bulls | 2 00a 2 40 |
| Choice veal calves | 5 50 6 00 |
| Com. to med. calves | 3 00a 4 00 |
| Choice milk cows | 30 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 50 |
| 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 |
| Fair to good d. | 3 00a 3 50 |
| Common to medium | 2 00a 2 50 |
| Bucks | 1 50a 3 00 |
| Extra ship. lambs | 7 00 |
| Bestbutcher lambs | 6 25 |
| Fair to good butch. lambs | 4 00a 4 50 |
| Common tall and lambs | 3 50a 4 00 |

LEAF TOBACCO.

Following is report for week and year ending Oct. 7, 1905:

| | Week. | Year. |
|----------------|-------|---------|
| Jan. 1 to date | 1,704 | 109,369 |
| Year 1904 | 1,119 | 86,934 |
| 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, 97,820; 1904, 77,699; 1903, 91,337. Sales of new crop to date, original inspection, 1905, 84,132; 1904, 67,316; 1903, 76,069.

REJECTIONS.

Rejections this week, 1905, 297; 1904, 201; 1903, 411. Percentage of rejections to auction sales, 1905, 18; 1904, 24; 1903, 23. Rejections Jan. 1 to date 1905,, 13,728; 1904, 9,833; 1903, 13,684.

RECEIPTS.

Receipts this week, 1905, 2,218; 1904, 1,792; 1903, 1,504. Receipts Jan. 1 to date, 1905, 74,612; 1904, 64,501; 1903, 65,330.

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.

MAGIC NEEDLE THREADER—Quick, sure and reliable. Price, postpaid, 10c. Gen. Mfg. Co., 811 N. 9th St., E. St. Louis, Ill.

SEND POSTAL TO Drum Major Co., Sharonville, near Cincinnati, O., for cuts and prices of their self-cleaning, fuel-saving radiator. It is always open, has no door to open and is adapted to any size. Write us, Box 106, as above, and we will show you how it is done. Jared Marvia, Manager.

THE OIL will cure the worst Eczema. Sample free. The Specific Well Co., Mineral Wells, Texas.

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.

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

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

FOR SALE—Farm of 160 acres located in Jefferson county, Ky., 11 miles from Louisville. Fertile soil and good buildings. 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 BEADER—Necessity to every woman. Set of two widths 25 cents. Other Household Novelties. W & M. Supply Co., Hannibal, Mo.

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

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

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. Hobbies and Operas, the latest of kitchen utensils, 50 cts. per set by mail. QUEEN CITY SUPPLY CO., Lock Box 91, Hazara, N. Y.