

# WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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DR. MARCUS DODS is a Presbyterian, yet he writes thus of our Lord's words to Nicodemus: "He must submit to the double baptism of water and of the Spirit—of water for the pardon and cleansing of past sin and defilement, and of the Spirit for the inspiration of a new and holy life." One would think Dr. Dods would feel more at home among the Disciples as he goes on to commend immersion."

A WRITER in the *Freeman*, of London, gives a rule of the Northampton churches in 1571. It ordered "that youth at time of evening prayer every Sunday before all the elder people be examined in a portion of Calvin's Catechism; which by the reader is expounded unto them." This service was to hold an hour.

THE *Congregationalist* reports: "Delegates to one of the Massachusetts Baptist Association meeting say that it had more backbone than any meeting in years." Let us thank God and take courage. May the days of flabbiness soon pass away.

MR. FREDERICK H. RINDGE, a multi-millionaire, was distinguished for four things—his piety, his zeal for the salvation of souls, his humility and his vast benevolence. When in California he sent the money to build a church in Cambridge, Mass. Some time afterwards for the first time Mr. Rindge and his wife entered the church. Dr. Rice, the pastor, asked him if he would not be willing at the close of the services to stand in front and let the people shake hands with him. Mr. Rindge answered, O no, this is the Lord's house."

AMONG the aftermath of the World's Congress we find such statements as this, that through the Congress Baptists have come to know that their movement is a world-wide one. Baptists have known this ever since the Lord said to them, "Go ye into all the world and preach the Gospel unto every creature."

It will take a beetle a long time to scratch down Mount Blanc, and the critics will accomplish the overthrow of the Bible about the same time. The beetles may glory in the little bits of dust which their mandibles have made, but away up on the mountain side, ten thousand feet above where these scratching prophets are at work, it is written in letters of light: "The Word of God shall stand forever."

NATIONAL alliances, peace conferences, international associations are among the potent forces that will make for a world peace.

## Prayer and The Skeptics.

BY J. M. WEAVER, D.D.

This is practically an age of skepticism. It permeates society from the lowest to the highest stratum. It is preached from the pulpit, delivered from the lecture rostrum, published in the press and crops out in the pages of our most popular books. It is heard from the lips of our young men, and is sung by our young women. It has invaded the "sacred pale" of the "church." Even those prominent in our religious assemblies are tinctured with it. Practically, to a great extent, God is banished from the world. Men, having ignored Deity, are groping with the dim taper of reason, amid the gloom of a world without a God for the "laws" which govern all things—the laws of nature!

Science, the hand-maid of religion, is arrayed against the Creator, and in the hands of false scientists is made to stand in opposition to the Bible. Restless and eager the multitudes rush headlong into the blindest infidelity presented them by the "learned" philosophers. The maddened crowd, intoxicated with their own ignorance and inflated with pride and selfishness, called upon to worship God, answer in the sneering words, "What is the Almighty, that we should serve him? And what profit should we have if we pray unto Him?" What is to be the result of this defiance of God? Will these wicked ones, throwing off their allegiance to God, be able to thrust Him aside and plunge the world into bleak atheism? Is God indifferent to all this wild raging of His enemies? Listen! "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. \* \* Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. For lo, thine enemies, O Lord, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered."

No, the Lord is not indifferent, nor is He "slack concerning His promises. The time is not far distant when in His majesty He shall come, and as the chaff before the wind His enemies shall be scattered.

Infidelity and skepticism have been in every age. The wicked in Job's day indulged the same arrogant spirit, saying in their pride, "What is the Almighty," etc. The words, "What profit should we have if we pray unto Him?" contain the covert infidelity of to-day. The question is now asked in sneering tones: "What is the use of prayer? Will God hear and answer?" Can God answer?" And the sneer has driven many from the "throne of grace" and hurried them into the wandering and bewildering mazes of skepticism. The bleak region of infidelity is being peopled by those who once sought God as a Father and Friend. In this paper I propose to answer that sneering question, and to show that there is profit in prayer to God. Let me first define prayer, that the issue between the skeptic and the Christian may be clear and distinct. Usually it is said to consist in Adoration, Thanksgiving, Confession and Petition. I will confine the discussion to

the last—Petition; for here is the grand battle-ground; here the contest rages to-day. Can we ask anything of God with a reasonable expectation that He will give it? We answer, *yes*; while the skeptic replies, *no*. The issue is clear and explicit. There are two objections which I propose to answer in this paper.

The first objection is founded upon the *immutability of God*. "Your God is immutable" says the skeptic, "and can not change, hence there is no use of asking of Him anything, since all is fixed from eternity." In this objection of the skeptic there are, first, a grand and fundamental truth; and, secondly, a latent error and falsehood. That God is immutable the Bible distinctly asserts and every Christian believes and rejoices in. The gross error is, that prayer implies change in God. No Christian believes that his prayer changes the Almighty, nor would he have God change. He is immutably perfect in all His character, acts and attributes, hence needs not to change. So far from this attribute being a bar to prayer in the minds of Christians it is that upon which he bases his expectation of an answer to his petition. Were God immutable and fickle no one could have any encouragement to pray to Him; for the very petitions which to-day He would accept and answer, to-morrow He would spurn and refuse to answer! Our petitions are founded upon our belief that God will fulfill His promises; and every child of God turns God's promises into earnest petitions!

God not only ordains the end but also the means. He has predetermined to answer prayer by the bestowment of blessings asked by His people. Convince a child of God of the promise of his Father in regard to a certain event and with all his heart he cries unto Him for it, realizing that his prayers are a part of the means whereby the event is to be brought to pass.

When Daniel "understood by books the number of the years whereof the Word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolation of Jerusalem," neither the immutability of the divine purpose, nor the infallible certainty of the divine promise, caused him to neglect prayer in regard to it, but rather encouraged and stimulated him to pray for its accomplishment. He says: "I set my face unto the Lord God to seek by prayer and supplication, with fasting, sack-cloth and ashes, and I prayed unto the Lord my God and said, O Lord! hear; O Lord forgive; O Lord! hearken and do; defer not, for thine own sake, O my God!"

Thus the immutable purpose and promise of the Lord were the grounds of his confidence in prayer. God himself said unto His people offer promising great blessings unto them; "I will yet for this be enquired of by the house of Israel to do it for them." Thus there is taught this great truth, that prayer is not intended, nor does it change the Deity, but the change is in the creature, producing in him a proper condition or disposition for the reception of the blessing which the immutable God ever bestows upon him who prays. Upon this point Bishop Warburton says:

"We should blush to be thought so un-instructed in the nature of prayer, as to fancy that it can work any temporary change in the disposition of the Deity, who is 'the same yesterday, to-day and

forever. Yet we are not ashamed to maintain that God, in the chain of causes and effects which not only sustains each system, but connects them all with one another, hath so wonderfully contrived that the temporary endeavors of pious men shall procure good and avert evil by means of that pre-established harmony which He hath willed to exist between moral actions and natural events." This objection of the skeptics then fails because it proceeds upon the idea that prayer implies and necessitates change in the immutable One, which we have seen is a mistaken notion. Prayer and God's immutability stand forever linked together. Were He not immutable, men would have no encouragement to call upon Him.

Another objection of the skeptic is based upon God's omniscience: "Your God," it is said, "knows all things, hence knows before you pray what is required and therefore needs not to be informed of it." This, like the former objection, embodies a great Bible truth and yet a gross error. The truth is, that God is Omniscient. Every Christian contends earnestly for this statement. Jesus said to His disciples: "But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye, therefore, like unto them; for your Father knoweth what things ye have need of before ye ask Him." Were not God Omniscient we could not pray unto Him with full confidence. The gross error in the objection is the idea that the object of prayer is to inform God of what He did not know before. This, of course, would be absurd, and did Christians thus hold, they would be inconsistent and the objection of the skeptic would be unanswerable and fatal. But if God is our Father and has taught us that by asking we shall receive what we need, what is there wrong or unreasonable in our laying our wants before Him and asking Him to supply them? Is there anything inconsistent in this with the fact of His Omniscience? None but a skeptic, bent on remaining prayerless would so contend. And now, in view of the arguments thus presented, may we not address the skeptic in the language of the poet?—

"But should some frigid skeptic, therefore dare  
To doubt the all-prevailing power of prayer,  
As if 'twere ours, with impious zeal, to try  
To shake the purposes of Deity—  
Pause, cold philosopher, nor snatch away  
The last, the best, the wretched's surest stay.  
Look round on life, and trace its checkered plan,  
The griefs, the joys, the hopes, the fears  
of man;  
Tell me if each deliverance, each success,  
Each transient golden dream of happiness,  
Each palm that genius in the race acquires,  
Each thrilling rapture virtuous pride inspires—  
Tell me if each and all were not combined  
In the great purpose of the eternal mind?"

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God gives us.

## QUESTIONS ANSWERED.

By Senex.

"I have the church book of Old Bethel church, organized near Jackson, Mo., in 1806, the first permanent Baptist church west of the Mississippi River. Under date March 10th, 1809, I find this item, 'Resolved to join Red River Association.' Inasmuch as the first Association west of the Mississippi River was not organized till 1816, Red River Association was somewhere East, presumably in Kentucky. Please give me what historical information may be had about Red River Association."

My knowledge of the Association is not very great, but I am glad to tell the brother all I know. In 1806, I think certainly about that time, Cumberland Association, lying mostly in Tennessee but having some churches in Kentucky, divided its territory being very large. The churches south of the Red River Ridge remained in the Cumberland Association. Those north of the Ridge went into the new Association. Twelve churches sent messengers to Red River, Tennessee, near the Kentucky line, and formed the "Red River Association of Baptists." Some of these were in Robertson and another county in Tennessee. The majority of the Kentucky churches were in Trigg county. One was in Christian, I do not remember in what counties the others were.

The Association grew rapidly, being blessed with many strong and godly pastors, among them Reuben Ross. Reuben Ross was not only a most godly man, but a great one, who would have made a distinguished name in any path of life. Six years after the formation of the Association it contained forty churches, one of them no doubt Bethel in Missouri, though I do not remember in my reading to have noticed the fact. In 1813 the Association divided, and Little River Association was formed. Red River was left with 19 churches and about 1,000 members. The Association still continued to prosper till in 1822 there were thirty churches with more than 2,000 members.

As the brother is interested in the history on account of a church which left it for a Missouri Association in 1816, I might stop here; but I will give a few lines to the after history. Some few years after—in 1824 or 5, Antinomians moved in and made trouble in the churches. The trouble grew so acute that at last Red River passed a resolution to form a new Association which churches should join from any part of the territory. The Antinomians remained in Red River Association, and the Calvinists formed the Bethel Association, which is one of the strongest and best of all the Associations in the land. Reuben Ross went into the new Bethel Association.

The Red River Association is now an association of the Primitive Baptists, and is, I think, a small body. How many churches it has in Tennessee and Kentucky I do not know.

Here is a church which needs the prayers of the saints in her trouble. A member writes a long letter which is well-written and most interesting, but which I must condense, omitting what is said of events in the previous history of the church. The church had a godly man as pastor. He had proved himself a wise pastor as well as a superior preacher. He held a meeting in which a part of the church was greatly blessed, but evidently not all. For soon after the meeting a number of the members went to theatres, card parties and dances and—it is almost impossible to believe this—one deacon gave a sermon in a public hall.

The pastor and deacons took the mat-

ter up, resolved to ask the church to enforce its discipline and sent word to the offenders to appear before the church. Some did so, acknowledged their wrongdoing and apologized. Proceedings against the others were postponed till Sunday morning, and the writer's words in regard to that meeting are, "They went there with their crowd to vote for them and even had their guns in their pockets—feelings high and bitter. After a good sermon the charges were all withdrawn and nothing done."

The charges having been withdrawn, these offenders asked for their letters, which were granted. As the charges were withdrawn, the church could not refuse the letters. Two joined another denomination. Others kept their letters in their pockets. Now the pastor has gone, and they say they are coming back to the church. Many of the members do not wish them. I am asked how many votes can keep any one from joining the church, and if they are still members. They have not attended the church since receiving their letters.

This is certainly a terrible state of affairs. I am sorry in such a case as this to say these men are still members of the church. A man who takes a letter is still a member of the church "till joined to a sister church of the same faith and order." If they were not members of the church, the opposition of one member could keep them out for awhile at least. If one member voted against their reception, the church would not receive them until his reasons for refusing fellowship to them had been stated either in that meeting or to a committee appointed by the church. If the objections were found to be valid, then the church would not receive the candidates. If the church considered them captious or insufficient, then the objecting brother would be required to withdraw his opposition and vote for the reception, or he would be excluded for unChristian feeling. Sometimes in such cases, if the brother who objects has been a good member, the church will grant him a letter to some other church.

But these men are still members. The church must formally exclude them in order to get rid of them. I wish my questioner had told me what was the reason the charges were withdrawn. That seems on the face of it a cowardly proceeding—that the faithful ones covered before the pistols in the pockets of professing Christians carried to God's house! The going armed to church meeting on Sunday morning was sufficient reason for excluding them if they had done nothing else. However, it may not have been cowardice which caused the withdrawal of the charges, but the danger to the women and children present if pistol balls began flying. Moreover, their staying away from church so long while living in the town would also be a sufficient cause for disciplining them.

The church should require them to return the letters or to put them in some sister churches. If they join other Baptist churches, the church is free from them—but alas for the other churches! If they do not join other churches, then the church should try them on any or all of the charges which could be brought. And in view of their going armed, it would be well to arraign them before a church meeting of the male members, the women and children being requested to stay away.

Let them have a fair, full trial, and if they are not penitent, let them be excluded. If it should happen that in any way they could secure a majority, then the faithful, God-fearing minority should call for their letters and join the nearest or most conveniently reached sister churches. But before that there should be a mighty crying to God in their closets and in their public meetings on the part of the faithful that God would convert these men, or open the eyes of the majority to their duty.

## The Meeting Place of the Southern Baptist Convention.

Last week we published a letter from Dr. John William Jones, of Virginia, expressing the hope that the committee appointed by the Southern Baptist Convention to decide on the next meeting place of this body would not make that decision with a view to bringing the meeting into proximity to that of the General Convention, organized at St. Louis last May. We heartily endorse his plea that the committee shall consider only the best interests of the Southern Baptist Convention itself, and not seek to use this body as a means of bolstering up the general body.

We will go a step further and say that we feel sure that a large number of Southern Baptists do not care to have their Convention brought into too close touch with this other body. It will be remembered by many that at the meeting of the General Convention at St. Louis there was an incident which was an insult to the white Baptists of the South and boded no good to them in their relations to this body in the future. A Negro, of mixed blood, hailed the occasion as one of glorious import, as furnishing an object lesson in the dying out of race prejudice. He declared himself a representative American, not a white man, not a Negro, nor yet an Indian, but a mixture of all—and so a typical American. The incident would have been of little importance in itself, and the utterance, even though a plea for miscegenation pure and simple, would have been passed by as merely the bombastic expression of a foolish Negro who had gotten out of his sphere, had it not been for the fact that his utterances were enthusiastically applauded by many of the Northern brethren. This shed a new and by no means pleasant light on the incident and made it appear ominous of evil in the days to come.

Now, we do not want to be extreme on this subject, or to say unwise or unkind things. Our brethren at the North, and those in England as well, do not begin to understand the condition of things in the South, nor to realize the evil results which may, yea, must, flow from their insisting upon forcing a certain measure of social equality with Negroes upon the people of the South. They are theorists, and have not had occasion to test their theories by actual experience, or even observation of conditions in the South. They have long idealized the Negro and the Southern white man as well, and have made of the former a half-angelic creature, sadly oppressed and down-trodden by the ideal slavemaster, whose picture they have had drawn for them in Uncle Tom's Cabin. So these good brethren feel themselves to be knightly deliverers of an oppressed and cruelly treated race, and in their eagerness to display the knightly spirit, they make worse fools of themselves than ever did Don Quixote, for his exploits were ludicrous while theirs are full of dangers, and dangers of the most awful kind.

No attempted explanations on the part of the Southern people will satisfy these rabid rectifiers of imaginary evils, nor will any protests find a hearing with them. Some few of them are having a light dawn upon them, that enables them to see true conditions in the South, but these are very few, and they are not bold enough to stand up against the flood of false things that are believed and uttered by their fellows, and they are silent. So, all that is left for us Southerners to do is to maintain a quiet and dignified position, that of absolute resistance to the first approaches of a social condition which is abhorrent in the extreme to every thoughtful man and woman among us. We must not rail nor be bitter against either the Negroes or their mistaken friends of other sections. All that we can do is to stand firm and resolute and say to all these: Thus far shall you come towards the social equality which you wish

to force on us, but no farther. Nor can we put ourselves in positions where we shall constantly be forced to protest, or submit to what we feel to be outrage to our feelings and our convictions.

If the Southern Baptist Convention should be arranged for by the committee near to Washington, in order that it may be in close touch with the body, many of whose members roundly applauded the utterances we alluded to in a preceding paragraph, we feel sure that not a few Southern Baptists will stay away from its sessions. As Dr. Jones said, our Convention must not be used to bolster up the General Convention. If this cannot stand by itself and for itself, it had better go out of existence.—Christian Index.

## Loving Kindness in the Daytime.

It is easy to discern the loving-kindness of the Lord in the daytime. The natural day shows forth His praise. When the sun rises in the morning every bright beam he sheds on the earth bears testimony to the loving-kindness of God.

In the daytime of prosperity we can readily see the goodness of our heavenly Father. When health is firm and uninterrupted, when our plans all work out according to our wishes, when our neighbors greet us with kind words and loving smiles, when our friends cling to us with fond affection, when we can gather our children about us and rejoice in their love, not one missing, our hearts sing of the loving-kindness of the Lord.

It must have been such a bright day as this when the psalmist sang, "Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies, who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." It was a good time to sound the note of loving-kindness.

To tell the truth, however, there are many who do not recognize the loving-kindness of God even in the daytime. They do not see it in the sunlight of the brightest day. Are they in good health? They make themselves believe it is because of their own temperance, prudence and correct habits. Have they wealth and prosperity? They think the credit is due to their industry, frugality, and superior ability. Have they friends? It is because they are so winsome that people cannot help loving them. Are they alive? They can see no other good reason for it than that they have too much sense to commit suicide. They can see nothing beyond themselves and their own comforts.

This is not true of a Christian. He sees the loving-kindness of God in the daytime. Moreover, he sees that this is back of all his mercies. It is over all, through all, and in all. It is better than all. Better than health, better than wealth, better than friends is the loving-kindness of the Lord. The psalmist is very bold when he says, "Thy loving-kindness is better than life." Life is so sweet that a man will give all that he hath for his life, yet the loving-kindness of God is better. Life is a feeble spark, which a feeble breeze may blow out, and if nothing should blow it out it will go out of itself in a few days. But the loving-kindness of God is a blazing sun which will never go out, and the fiercest blast that ever blew cannot extinguish it.—New York Advocate.

Does this mean that we are always to be doing some definitely "religious" work, as it is called? No, but that all we do is to be always definitely done for him. There is a great difference. If the hands are indeed moving "at the impulse of his love," the simplest little duties and acts are transfigured into holy service to the Lord.—F. R. Havergal.

The day is short, the work is vast, the reward is great, the Master urges.—Talmud.

**John Myles.**

BY REV. J. T. CRIVITT.

Some time ago I proved by enough of original authorities that John Myles could not have been a priest at Ilston at the time when the Baptist churches of Ilston, Hay Llanbaran and Carmarthen were founded. Fortunately, since I wrote the article referred to, I have had time and opportunity to go through the old manuscripts of the period under consideration which are found in the British Museum in the office of the Public Records and in the library of Lambeth Palace. This is my only excuse for returning in this article to John Myles. I can now enlarge and strengthen the testimonies I gave in my last against the views and theories of the author of the "Reformers of Wales," respecting John Myles, one of the founders of the Baptists in Wales. I hope that the use which shall be made of the testimony of the manuscripts referred to in order to show the relationship of John Myles to the state will prove what can be done by care and diligence to restore the real history of the Welsh Dissenting Fathers. An important fact which I proved beyond a doubt in my last article was that the Baptist church at Ilston had been founded before the propagation measure was introduced in Parliament. Ilston church was founded Oct. 1, 1649, whilst the act was introduced to the House of Commons January 29, 1650, for the first time. Hence it is evident that Myles could not have received pay under the Propagation Act when he founded the Baptist church at Ilston; but we are told by the author of "The Reformers of Wales" that John Myles "held a church living as priest of Ilston parish" (p. 112), when he planted the Baptist church, the first of all in his own parish Ilston (p. 117). No, I say positively, there is not a shadow of a proof yet ever given that John Myles ever "held the incumbency of the parish church of Ilston." There are sufficient evidences that he received pay from the government as pastor of the Baptist church of Ilston from the beginning of 1657 to 1660. This will now be clearly proved.

The great fact by which this matter is to be decided is that it is not as pastor at Ilston that John Myles is first seen in his connection with the government, but as lecturer at Llanelli Carmarthenshire; and this is the way by which it fell to the lot of Myles to receive his first pay from the government on the 8th of January, 1665. An order was given him by Cromwell and his council at Whitehall to pay a salary from the property that had been seized (sequestered) by the government, from the money that belonged to the churches, to the ministers who preached in the communities effected by those seizures. The government seized the property of Lord Henry Percy for treason. Among other places he had church properties in Carmarthenshire. In accordance with the above order of the council we find a committee of the treasury arranging on the 31st of July, 1656, to pay salaries to the ministers appointed in the places named out of the seized property of Lord Henry Percy in Carmarthenshire. Among others we have an order to pay forty pounds a year to John Myles, Lecturer at Llanelli, out of the tithes of Llanelli which belonged to the said Lord Henry Percy:

"Llanelli—Mr. John Myles, Lecturer in Llanelli, in the County of Carmarthen, out of the Impropriate Tythes of Llanelli belonging to the said Henry Percy. Per Ann. £40."

From the above extract it is seen that as a lecturer at Llanelli, and that it was from the Tythes at Llanelli. John Myles was appointed and paid by the Parliament; and this was the first appointment and pay that we saw in the records referred to, to John Myles.

Observe that John Myles was not appointed to the vicarship of Llanelli; this fact is important and suggestive.

The next questions are—when and how did the incumbency of Ilston come into the hand of the government? and when and how did John Myles come to be paid as a minister at Ilston? I think that we can show clearly to the reader when and how Ilston came into the hand of the government. In the year 1651 a Parliamentary Act was passed to seize the estates of several of the Royalists for treason. Among others the property of Henry, Lord Herbert was seized. This law is found in the collection of Henry Scobell of the "Acts and Ordinances of Parliament." With many others, the incumbency of Ilston is named in this Act, and we find in it the old beautiful name of that place, Lunnon. Here is an extract from this Act which proves what we have said above:

"1651, Cap. 10. Lands and Estates forfeited for Treason to be sold. And also the Manors and Lordships of Anglicana Gower, Wallicano Gower, Swansey Kilvey, Subraboscos, Subboscos, Oystermonth, Pennard, Loughes, Mythal alias Kitle, Trewithrah alias Triveday and Lunnon alias Ilston, with their and every of their Rights, Members, and their appurtenances in the County of Glamorgan; and also the advowsons and Rights of Patronage of the churches of the several Parishes of Gower and Swansey, with their and either of their Rights Members and Appurtenances. All which together, with all Privileges, Powers, Freedoms, Rights, Liberties and Immunities granted, mentioned and expressed in one Act made this present Parliament entitled An Act for settling certain Manors, Lands and Tenements upon Oliver Cromwell Lord Lieutenant of Ireland and his Heirs are by authority of the present Act discharged of all pretence of Right, made or to be made by the said Henry called Lord Herbert." (Acts and Ordinances of Parliament) Scobell's Collection, Second Part, p. 172).

This shows quite clearly how and when the incumbency of Ilston and many other churches in

Gower and Swansea came into Cromwell's hand. The next step is the transference of the pay of John Myles from Llanelli in Carmarthenshire to Lunnon, or Ilston, in Glamorganshire. I am very glad to be able to make this point again perfectly plain and satisfactory. In the records of the Trustees of the Maintenance of Ministers we find the following record of the order of the committee on the matter:

"April 21, 1657. Ilston. Ordered that the yearly sums of forty poundes bee granted to and for the maintenance of the Minister of Ilston in the County of Glamorgan, and that the same bee from time to time paid unto Mr. John Myles the present Minister there approved according to the Ordinance for Approbacon of publique preachers. The said forty poundes a years to bee in lieu of so much of his formerly granted as Minister of Llanelli in the County of Carmarthen which these do humbly grant to his highness the Lord Protector and the Council.

Edw. Crefsett, Ra. Hall, Ri. Sydenham, Jo. Humphrey, Ri. Young." (Ms. vol. 1004, p. 51, Lambeth Palace Library).

From the above order it is seen that it was the Committee of the Maintenance of Ministers who first arranged the transference of the pay of John Myles from Llanelli to Ilston, for it is clear that this is the meaning of the above "Order." We see also that the pay of forty poundes was voted as a general addition to the minister at Ilston, and that it was to be paid to John Myles, the present minister there, who had been approved in accordance with the law for public preachers; and we see also that these forty poundes a year which are to be paid him as minister at Ilston are in lieu of the forty poundes formerly paid him as minister at Llanelli.

Observe, in a special manner, this was not an appointment to the incumbency of Ilston, but the voting of a sum of money towards the support of a minister who labored in the neighborhood. To note this distinction is important on account of the object we have in view. Mr. Myles was never appointed to the incumbency of Ilston. The above order of the Trustees of the Maintenance of Ministers was approved and confirmed by Cromwell and his Council, Sept. 23, 1657, as the following extracts from the book of the records of the Council show:

"Wednesday, 23d Sept., 1657. Att ye Council at Whitehall. Whereas the Trustees for Maintenance of Ministers have thought fitt to allow the severall augmentacons following, and have by their severall certificates presented the same to his Highness and ye Council for their approbacon. (Here follows list.) His Highness, the Lord Protector and ye Council doe approve thereof, and order that the said severall augmentacons bee paid accordingly. Hen. Scobell Cl of ye Council." (Ms. vol. 977, p. 85, Lambeth Palace Library).

Observe, the above record suggests again clearly that this pay to John Myles was a "general addition" to him as the minister of Ilston. The meaning of this will be seen further on.

The next question is, where did this forty poundes come from that was voted to Myles? We can answer this question again positively and satisfactorily from a record found in the Book of the Records of the Trustees for the Maintenance of Ministers. The incumbency of Ilan church, Glamorganshire, had been seized by the government. The tithes of that church was worth one hundred poundes a year. Sixty poundes had been already given to Benjamin Flower, the minister at Cardiff. Hence forty poundes remain in the hand of the government to be voted to some minister. That sum was voted John Myles, as the following extract shows, and it was from Ilan church the forty poundes came in lieu of the same sum formerly given Myles from the tithes of Henry, Lord Percy for lecturing at Llanelli:

"Oct. 9th, 1657. Ilston. Ordered that the yearly sume of forty poundes bee granted unto John Myles Minister of Ilston in the County of Glamorgan. Approved by the committee for approbacon of publique preachers, and that the same bee from time to time paid unto him out of the Impropriate Rectory Eglols Ilan in the said county to be accounted from the xxix day of September last, and to continue unto the said Mr. Myles for such time as he shall discharge the duty of the Minister of Ilston afore said, or until further order of these Trustees and yt Mr. Griffith Bowen and Mr. John Case, Recrs. doe pay the same accordingly. Jo. Thorowgood, Ed. Crefsett, Ra. Hall, Jo. Pococke, Ri. Sydenham." (Ms. vol. 993, p. 344, Lambeth Palace Library).

The next item shows from whom Myles received his pay, and the authority that was needed before he could be paid. Moreover, it shows who were the officers of the government in Wales at this important period:

"Dec. 23d, 1657. Ilston. These Trustees having the 9th of October, 1657, granted the yearly sume of forty poundes unto Mr. John Myles, Minister of Ilston in the County of Glamorgan out of the Impropriate Rectory of Eglols Ilan in the said county to be accounted from the 29th of September last. It is ordered that Mr. Griffith Bowen and Mr. John Cox, Recrs of Wales doe pay the same unto the said Mr. Myles out of the said Rectory of Eglols Ilan or other the revenue in their receipt not particularly disposed to be accounted from the said 25th day of December instant. Jo. Thorowgood, Ri. Young, Ri. Sydenham, Edw. Crefsett, Jo. Pococke." (Ms. vol. 995, p. 29, Lambeth Palace Library).

The government felt that forty poundes a year was too small a salary for a man like John Myles, hence December 8th, 1657, Cromwell and his Council recommended an addition of twenty poundes to the forty poundes which Myles already received from Ilan church. The following item

shows how anxious Cromwell and his Council were to encourage faithful ministers by giving them proper salaries:

"Tuesday, 8th Dec., 1657. Att ye Council at Whitehall, Ilston. Ordered by his Highness, ye Lord Protector and the Council that it be recommended to the Trustees for Maintenance of Ministers to settle an additional augmentacon of twenty poundes per Annum upon Mr. John Myles, the present Minister of Ilston, in the county of Glamorgan, over and above the forty poundes per Annum granted him by an order of his Highness and the Council of the 23d of September last. W. Jessop Cl of the Council." (Ms. vol. 977, pp. 104, 105, Lambeth Palace Library).

The next step is to find out where these twenty poundes are to come from. This matter also is made perfectly clear in the records of the Trustees for the Maintenance of Ministers who made arrangements and ordered the additional twenty poundes to be paid John Myles out of the Prebend of Whitechurch, Glamorganshire. The Prebend living of Whitechurch was worth 53 poundes a year. Twenty poundes was voted to John Myles, and in the following September the remainder of 33 poundes was voted to Morgan Jones, New Castle, a brother in the ministry to John Myles. Here is the record:

"March 19, 1657-8. Ilston. Ordered that the yearly sume of twenty poundes bee granted to and for increase of the maintenance of Mr. John Myles, Minister of Ilston, in the county of Glamorgan, over and above the former Augmentacon of forty poundes a years granted unto him, His Highness and Council having approved thereof, and that the same bee from time to time paid unto him for such time as he shall continue Minister of Ilston aforesaid or further order of these Trustees out of the rents and profits of the Prebend of Whitechurch, in the said county. To bee accounted from the 25th Day of December last. And that the Receivers of Glamorganshire doe pay the same unto him from time to time accordingly out of ye particulars charged and other ye revenue within their receipts not particularly disposed of. Jo. Thorowgood, Ri. Sydenham, Edw. Crefset, Ra. Hall, Ri. Young." (Ms. vol. 995, p. 112, Lambeth Palace Library).

Much more might be translated if time and space permitted, but the above is sufficient for the purpose in view, viz., the nature of the relationship between John Myles and the government. After having given the above facts and several others, Mr. Shankland summarizes his review by saying that he has proved beyond a doubt from indisputable authorities that John Myles did not hold the incumbency of Ilston nor any other living under the Republic. The only thing Myles did was to receive forty poundes a year for lecturing at Llanelli from 1656 to 1657, and sixty poundes a year for preaching at Ilston from 1657 until the money was "stopped" at the restoration of Charles II. There is no kind of evidence that he ministered to the parish church of Ilston.

Another thing is seen in this research. All the churches of the Baptist Association are perfectly independent in their origin. They started outside the state church, and continued throughout the period of the Republic outside the parish churches. The principles of Dissentism were so strong in the many Baptists of the land, so that John Myles, Walter Prosser, David Davies, Morgan Jones and William Thomas, leaders of the Association, were led to receive pay from the government, so that the Baptist church at Llanwenarth passed a resolution in July, 1655, viz., after David Davies had received the living of Neath, it seems that he was the first transgressor, and when the movement was about to be made for John Myles and others to do the same thing, the Llanwenarth church, I say, decided "to withdraw from all ministers who received pay from the magistrates." After this the feeling was so strong that the maintenance of the Association was impossible until they had been delivered from this new distinctive wound to a thorough Dissentism, which had overcome some of the ministers.

I have now thoroughly overthrown the theories of the author of the "Reformers of Wales" respecting John Myles. Nothing remains.

NOTE.—A condensed translation of the reviews of the Rev. T. Shankland, which were published in Seren Gomer for 1901. Thanks to Bro. Shankland for these articles. J. T. G.

**THE ROCK-CHRISTIAN.**—Our cities are crying for rock-Christians. Of gentle Christians and affable Christians and kindhearted Christians we have abundance. The church today lacks the one quality for which the Lord looks and waits. City Christians should stand like rock amid the seas which surge and roar, and beneath whose billows with alarming frequency honored churches disappear. Like rock they should stand around the Lord's day, beating back the social and industrial forces which are rolling in like a flood. Nothing but rock will save New York and Chicago, Boston and San Francisco, from the fate of Sodom and Gomorrah. Like rock church members should resist all invitations of saints and sinners which would lead them away from the duties and the meetings of their church. If Christians are unwilling to fight for the maintenance of Christian institutions and the progress of Christian ideals, who, pray, is going to save the world? The road to victory in these fair, well-spoken days is, as of old, by way of the Cross. Without sweat and blood and sacrifice and obedience unto death there is no redemption possible for us or our country. The only Christians who can save our cities from their sins are Christians who have the heroic temper and the undaunted will of Him whom we love and call Rock of Ages.—Charles E. Jefferson.

**..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.

**MAGAZINES.**

*The Review and Expositor.* Edited by the Faculty of the Southern Baptist Theological Seminary. \$2.00 a year, 60 cents a copy, Louisville, Ky.

Mr. Chaplain Burrage gives a "Brief Examination of the Gould Manuscript." Concerning these documents there is considerable difference of opinion and we do not think Mr. Burrage's conclusions are warranted. Prof. J. C. Braque, a Frenchman, furnishes a very interesting discussion of the "Separation of Church and State in France." The Rev. John B. Anderson discusses the "Validity of the New Testament Discernment of Christ in the Old Testament." The telescopic, rather than the microscopic, method is adopted and the validity of the discernment is defended. President Mullins presents "The Theological Trend," a thoughtful article. After showing how this trend is towards making God simply Father, making sin simply misfortune and so abolishing penalty, Dr. Mullins lays down the Baptist postulates for a Baptist apologetic: 1. "The holy and loving God has a right to be Sovereign;" 2. "All men have an equal right to direct access to God;" 3. All believers have equal privileges in the Church;" 4. "To be responsible man must be free;" 5. "Love your neighbor as yourself;" and 6. "A free church in a free state." The veteran missionary to China, Dr. Wm. Ashmore, gives some characteristics of the missionary situation in the East. His view is optimistic, closing thus: "The missionaries to-day stand at the head of the regenerative forces of China. The victory is sure, the triumph is theirs already. We do not mean that we have already attained, but we are on the way, and this we are confident of, that in half a century more Christianity will be the dominant religion of Asia." Dr. E. C. Dargan furnishes an appreciative sketch of John Knox, preacher. This is followed by Dr. L. O. Dawson on Gladstone as John Morley saw Him. Dr. D. says: "The most important book that 1903 gave to the world was John Morley's Life of Gladstone." But 1903 was not specially prolific of important books. There are 45 pages of book notices, nearly all of them from members of the faculty.

The *Century Magazine* for October is a notable number. The following are the contents: "With the Empress Dowager," i. e., of China; "The Cat Coquette;" "The Turbulents;" "The Empress Eugenie's Flight from Paris," a chapter of interesting history never before published: How the Empress crossed the Channel; "Economy in Food"—a revelation that is startling, by Prof. Chittenden of the Sheffield Scientific School, and an article sure to make a broad and deep impression; "Paul G.;" "The New Naval Academy;" "How Snoopic Broke Up the Circus;" "The Conqueror of Barney, the Balty;" "A Strange Adventure of Shelley's;" "Unknown Pictures of Shelley;" "A Romance of the XIXth Century—Robert and Elizabeth Browning," by Richard Watson Gilder; "The Recovery of the Body of John Paul Jones," by Gen. Horace Porter; "Democracy;" "Topics of the Time—the Fame of John Paul Jones." "In Lighter Vein." \$4 a year, 35c a copy. The Century Co., Union Square, New York.

The contents of the *Bibliotheca Sacra* for October are as follows: The Abasement of Nebuchadnezzar, by Edward M. Merrins, M.D.; A Plea for the Family, by Rev. Jesse Hill; The Twofold Nature of Christ, by Rev. N. S. Burton; The Spaniard East and West, by ex-President Charles W. Super; The Divine Fatherhood, by Rev. J. W. Ross; A Garland of Original Verse, by Rev. Jas. Lindsay, D.D.; Intellectual Arrest in Relation to Philosophy, by Rev. W. M. Lisle; The Place of the Conventional in Morals, by Rev. H. A. Stimson; A Unitarian on the Fourth Gospel, by Rev. P. P. Flournoy, D.D.; Jacob and Israel, by Prof. Arthur B. Fairchild; The Bible and the Common Man (A Review of the Revised Twentieth Century New Testament), by Prof. Jas. A. Blaisdell; Notes: The Golden Rule, by G. Frederick Wright; British Theology and Philosophy, by Jas. Lindsay; Index. \$3.00 per year; 75 cents per number. Special terms to new subscribers, to home and foreign missionaries, and to theological students. Bibliotheca Sacra Co., Oberlin, O.

We never read the *Bible Student and Teacher* without wishing some rich man would give a year's subscription to every preacher in the land. We thank God that pious men, mostly laymen, established the American Bible League whose organ the *Bible Student* is. The great object of the League is the defense of the plenary inspiration of Scriptures. And the ablest scholars in this country and Europe attend the meetings and write for the *Student*. The Baptist editor is Howard Osgood, the greatest Hebrew scholar in this country since Green's death, and Prof. A. T. Robertson, D.D., is the Baptist editorial correspondent. In the current issue Rev. E. Fitch Burr has an able and most interesting address on "Consequences of Rejecting Inspiration," and Rev. John Urquhart gives the best defense of the book of Jonah and of Jonah himself we have ever read. The subscription price is only \$1.00 per year. Published at 39 Bible House, New York.

**Sunday-School Lesson**

SUNDAY, OCT. 29.

**POWER THROUGH GOD'S SPIRIT**

Zech. 4:1-10.

Motto Text.—"Not by might, nor by power, but by my Spirit, saith the Lord."—Zech. 4:6.

Some time had elapsed since the previous vision. Zechariah had returned to his normal condition in the flesh in which he could see only with the fleshy eyes. And this, the usual state of man, is called, in this first verse, being asleep. If we were truly awake we could see the angels as they move around us, but our eyes are clay sealed. Hence when the angel enabled the prophet to see the vision, he calls it an awakening. Thus Elisha prayed to God to open his servant's eyes, and, when they were opened, the man saw the host which was guarding the prophet.

"I have looked, and behold a candlestick all of gold."—The candlestick of the tabernacle, now supplied from a constant and un-failing source. This candlestick represents the church which is the light-bearer on earth. The seven lamps in John's vision were the seven churches of Asia. The candlestick was all gold, showing how precious are his elect in God's sight—showing, too, the need of having none but regenerated souls in the churches. There must be no dross in the gold.

"With a bowl upon the top of it."—A golden bowl full of oil above the seven branches of the candlestick in the temple that its light should never go out. But this was fed by the living olive trees. "And seven pipes to the seven lamps, which are upon the top thereof."—Seven pipes to each lamp to show the abundance of the supply. The bowl represents the Spirit, whose presence and unction is necessary if the churches are to be the light of the world. There is no greater sin than the lack of faith in the Spirit's power shown in the devices which some churches use to draw the crowds or to "please" young or old men or women. There is a blasphemous lack of faith in the power of the Spirit in the efforts to add variety to the simplicity and spirituality of Baptist worship by imitating the performances of Episcopalians and Catholics.

"And two olive trees by it."—The oil from the branches of the olive trees poured into the bowl with no intervention. As the trees were living, while their life continued there could be no failure of the oil. It is the usual,

**A Bad Stomach**

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulency and nervous headache.

**Hood's Sarsaparilla**

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent. Accept no substitutes.

and, no doubt, the correct interpretation to consider the two olive trees to represent the priestly and the kingly work of our Lord Jesus. The Holy Spirit takes of his and gives to his disciples. The blessings come to us through the work of the Comforter. "What are these, my Lord?"—Zechariah was familiar with the symbolism of the golden candlestick, but he did not understand what was represented by the two olive trees, nor by the bowl above the lamps. The vision was granted to him that he might encourage or instruct others, and he asks in regard to it, frankly acknowledging his ignorance. The symbolism is so clear to the angel that he appears somewhat surprised at the prophet's lack of comprehension.

"This is the word of the Lord unto Zerubbabel."—Zerubbabel was the prince of Judah and was the ruler of Jerusalem under, of course, the Persian king. The task before the brave and godly prince seemed more than could be done. They were surrounded by enemies, the country was lying desolate, the remnant who had returned were few and seemed to have been discouraged. The city was, for a great part, in ruins.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—The word translated might means army, and the meaning is "not by numbers." Zerubbabel had few men, and little power. That was a matter of no consequence, so only he was faithful and obedient and thus kept God's Spirit. One with that Spirit is a majority. This is a verse which ought to be engraven on all hearts. Numbers seem to be everything. Some would try to persuade us to believe that God, like Balaam, is to be influenced by the number praying to him at once. To call on all the churches to pray for the same thing at the same time, as though God counted to see how many asked for a thing at once, is an affront to the Spirit. Two or three praying because the Holy Spirit has put it in their hearts will be heard. The crowds praying because other people are praying at the same time will not be heard. There is no strength in such "united" prayer.

Nothing must be done to grieve the Spirit—blasphemy against Him has no forgiveness. Let us walk in the way He has appointed in the Word in reverence and godly fear. We must not insult his wisdom by adding to or taking from his directions. He is not a man that he should change, nor fallible that he should improve.

"Who art thou, O great mountain before Zerubbabel?"—The angel does not underestimate the difficulties before the prince. These difficulties were indeed as a great mountain to be overcome by no human power. The difficulties before the churches to-day are thus great. The worldliness, the love of money, the drunkenness, the siffpancy, the perils from false brethren, the vast expanse of heathenism, all these things, and more, rise as a great mountain before the advance of the cause of Christ. "Thou shalt become a plain."—"Be a plain" is the Hebrew—a brief, strong command of God. Thus shall the difficulties mountain high vanish before the saints. If only they shall have faith in the Holy Spirit and his agencies and methods and not rely upon their own wisdom for new schemes.

"And he shall bring forth the headstone thereof with shoutings."—This is the gable or finishing stone—the foundation had been laid long before. "Grace, grace unto it."—That is, may the grace of God rest on this stone and the temple to which it belongs. The Bible is full of the grace of God—can a good reason be given why "grace" is a word so often missing from sermons in these days? Grace is indeed a charming sound to a soul which has been genuinely convicted of sin. To one who has merely accepted Jesus without repentance towards God, grace is not a pleasant word. For it means love and mercy to the undeserving. Such prefer to hear of the love rather than the grace of God.

"The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it."—A definite prophecy of a definite event which, by being fulfilled before their eyes, would give the people faith that Zechariah was a true prophet of God, and hence give them faith to believe that the gracious prophecies for the future would be fulfilled. Through all that is said of the temple there runs a prophecy of the greater temple which is building for eternity of lively stones, in which some have the promise that they shall be pillars; and a greater prince of the tribe of Judah who laid the foundation shall finish it. His enemies shall not prevail. The days may seem long and dark, but Jehovah, who never hastens nor fails, shall finish in his own good time.

"For who hath despised the day of small things?"—Alas! have we not all of us?—Is it not a prevalent sin to overlook the small things near at hand while we dream of doing great things? The reference does not seem to be to their enemies, but to the discouraged ones in Israel. The old men who had seen the first house wept aloud at the difference between the temples. And others, no doubt, who had heard of its greatness, shared in their feelings.

"They shall rejoice and shall see the plummet in the hand of Zerubbabel."—The plummet showed he was engaged in building.

"With those seven."—Referring to the seven eyes to which reference was made in the preceding chapter. This shows that it was not intended in the previous verse to represent the eyes as those of the stone or engraved on the stone, but eyes which were watching the stone. The seven eyes of God represent his all pervading Providence. They watch the whole earth, but they watch in a very different way the building of the temple.

**LAUREL RIVER ASSOCIATION.**

It was a hundred mile trip from Oneida to the Laurel River Association and return. Yet, so high was my estimate of this body from the meeting of last year, that I had intended for many months to be present. The session was held with the church at Oak Grove, about nine miles south of London, commencing on Friday the 6th inst., and embracing three days.

The annual sermon was preached by Eld. T. P. McCracken of McWorter, from Rev. 2:7, "Hear what the Spirit Saith Unto the Churches." The meeting was then organized by electing Eld. T. P. McCracken moderator, Eld. W. T. Bryant assistant moderator, Bro.

S. A. Lovelace secretary and Bro. Andrew Jackson assistant secretary.

There are 36 churches in the Association, with a total membership of 3,251, of which 217 were added this year, 153 being received by baptism. Only 23 churches were represented—the smallest attendance in many years. The total number of messengers present was 66. Only 11 churches reported Sunday Schools. The enrollment in these was 786.

The Association resolved itself into a Sunday School mass-meeting for Friday night. Bro. J. F. Pigg of London presided. In this meeting much interest was expressed in Sunday School work, and there will be a great increase of effort along that line during the next year.

There are 24 ordained ministers in this Association. One of these, Eld. Hiram Johnson of Langnau, age 80 years, has been pastor of one church—the church at Salem—for 60 consecutive years, he being her first and only pastor up to this date.

The Laurel River Association has now witnessed her 74th annual session, and represents a ministry of much intelligence and executive ability, and a brotherhood of as fine conviction and judgment as can be found anywhere in the mountains. She is now emphasizing the necessity of pastoral support.

The next session of this body will be held with Friendship church, Jackson county, Ky., three miles west of Anvil, beginning Friday before the first Saturday in October, 1906.

H. R. McLENDON.  
Oneida, Ky., Oct. 10, '05.

Whatever your circumstances may be, God stands inside those circumstances.—H. E. Cobb.

**A Hill Tale**

A Blunt old Colorado Miner on Postum.

A clergyman may be eloquent, may use the choicest language, dressing his earnest desire to help his fellowman in the most elevated, chaste and beautiful language, and yet not touch the hearts of his hearers. Another man, having little education and no grace of speech whatsoever, may tell his message in the common, everyday vernacular he is used to, and the simple faith that glows within him carries quick conviction with it. Such a man writes from the towering peaks of Colorado, preaching Postum: "I had drank coffee all my life until it about killed me, when I concluded to try Postum, and in a short time I got relief from the terrible misery I suffered from coffee.

"When I drank coffee I bloated up so that I could not breathe at times; my nerves were so shaky that I could not hold myself still. "But thanks to Postum I am all well now and can say that I hope to remain so.

"I was very much disgusted with it the first time I tried it, but had it made stronger and boiled longer till it tasted as good as good coffee."

No amount of rhetorical frills and literary polish could add to the convincing power of the old miner's testimony. Name given by Postum Co., Battle Creek, Mich.

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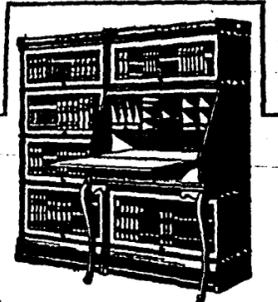
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WRITE FOR CATALOGUE 45

**The Globe-Wernicke Co.**  
CINCINNATI

**WEST UNION ASSOCIATION.**

The West Union Association convened with Blandville church, October 11, 12, and 13, and was called to order by Moderator T. M. McGee. Rev. R. W. McGee preached the introductory sermon, taking for text: "Can ye not discern the signs of the times?"

The reports from the churches showed an increase in the contributions to missions, and yet, it must be said that the result showed a want of that degree of interest demanded by the obligations God's people owe Him. The body was organized by the election of Bro. T. B. Rouse moderator, Bro. J. R. Stewart clerk, and Bro. L. T. Gholson treasurer.

The usual reports were read, discussed and past upon; the best of feeling prevailing all the while. The attendance was good and everything was harmonious. Blandville Baptist College, presided over by Rev. J. N. Robinson, is located here, and is accomplishing a good work in the matter of education of the young. About one year ago a fire did great damage to the building, but repairs have been completed though leaving a small debt hanging on the institution. Under the management of Rev. J. S. Cheek, during the sitting of the Association, \$100 was raised to aid in liquidating this debt. It is now confidently believed that the entire amount will be raised, when the institution with its commodious auditorium and college building proper will be prepared for the accomplishment of a great work in Western Kentucky.

The hospitality of the people of Blandville and community knew no bounds. I found the Rescovez's popularity in the Purchase unabated as is shown by the list of new subscribers and renewals I am glad to send forward.

T. E. RICHY.

**PROGRAMME.**

The following is the programme of the Fifth Sunday Meeting of the South District Association, to be held with Stanford church, Friday evening, October 27, continuing Saturday and Sunday.

Friday evening, 7:30.—Sermon by Rev. W. H. Robinson.

Saturday, 10 a. m.—Devotional exercises, led by Rev. W. M. Wood.

Purposes of a Church, Rev. T. H. Coleman.

Duties of Members to their Church, T. B. Lanham.

How to Become Interested in Our Church, I. M. Gray and Geo. Cook.

Sermon, Rev. C. S. Ellis.

1:30 to 2 p. m.—Meeting of District Board.

Devotional Exercises, led by Dr. Wm. Shelton.

Duties of a Christian to the World, W. J. Price and Rev. W. B. Briscoe.

Motive for Giving to Missions, Rev. Garland Singleton.

Woman's Work in Missions, Rev. B. B. Mahoney.

Progress of Our Foreign Mission Work, Rev. W. H. Robinson.

What Missions Have Done for Our Country, Rev. W. L. Dorgan.

Kentucky as a Mission Field, Rev. R. B. Noel.

Duties of a Deacon, Rev. W. M. Wood.

7:30 Sermon by Rev. W. L. Dorgan.

October 29, 9:30 to 10:30.—Sunday School Mass Meeting.

11.—Sermon, Rev. W. M. Wood.

DEAR RECORDER:  
The First Baptist church of this city secured the services of Rev. M. F. Ham to hold a meeting in our city. The meetings were held in a large tent on the corner of Eleventh and Kentucky streets and were glorious in interest and results.

Bro. Ham preached earnestly and faithfully for four weeks and, notwithstanding the efforts of Satan to destroy his influence and, by anonymous circulars at night, to divide the Christian forces, God's people were brought closer together and inspired to more zealous work. Not only was there a great revival in the hearts of the Christians but the hearts of the unconverted and multitudes were brought to Christ. To this time there have been added to the First Baptist church 58 and to the second 59 and many have indicated their intention to join the churches who have not yet done so. I am not informed as to how many united with the other denominations in the city, nor how many have been added to the churches in the country round about us as the fruits of this meeting, but there are not a few. The influence of the meeting was far-reaching. People came in wagons, in buggies, in carriages, on horseback, and on foot, for miles, and at every service there was a great congregation and we were made to feel that "Surely the Lord is in this place."

Bro. Ham, who is a Bowling Green boy, has established himself in the affections and confidence of the great mass of our people as an evangelist upon whom God has put honor.

Dr. Dill intended to have written you an account of the meeting but has been quite sick for several days and unable to do so. He is improving and we hope will be out again in a few days.

Yours truly, EBEN G. VICK.

**NOTES FROM WEST UNION ASSOCIATION.**

The seventy second session of this body convened on the 11th with the Blandville church. Eld. T. M. McGee, who had ably served as moderator for twelve years, requested that another be chosen, and Eld. T. B. Rouse was elected, and filled the position with ability and impartiality. Bro. J. L. Stewart was re-elected clerk. He has kindly consented to report proceedings for the Recorder. L. T. Ghalson was chosen treasurer. The introductory sermon was preached by Eld. R. W. McGee, and attentively listened to by the large congregation. The theme was "The Second Coming of Christ." The subject was ably handled. We congratulate Bro. T. M. McGee, the father of such a son. The attendance was good. Dr. J. G. Bow thrilled the audience on the subject of missions.

Bro. T. E. Richey was on hand as the representative of the WESTERN RECORDER, and the writer only spent one day and returned to Louisville with Dr. Bow.

Among the ministers present, in addition to those already mentioned were Brethren J. N. Hall, of *The Baptist Flag*, J. M. Burgess, T. H. Pease, J. E. Holt, E. H. Cunningham, W. H. McMuray, D. M. Green, W. H. Pittman, J. J. Byassee, J. T. Howell, C. E. Perryman, C. P. Roney, R. G. Lowe and J. A. Giles. Bro. J. S. Cheek, of First church, Paducah, was present, being a stranger, he conducted himself with his usual modesty. We wish him and all the pastors great success in soul-winning and in training for service those under their leadership.

Among the prominent laymen that we recollect meeting we mention H. B. Webb, Judge J. D. White, H. E. Robards and several others whose names we do not now recall, but most of whom are loyal Baptists and constant readers of the WESTERN RECORDER.

**A Lady Lecturer**

Feeds Nerves and Brains Scientifically.

A lady lecturer writes from Philadelphia concerning the use of right food and how she is enabled to withstand the strain and wear and tear of her arduous occupation. She says:

"Through improper food, imperfectly digested, my health was completely wrecked and I attribute my recovery entirely to the regular use of Grape-Nuts food. It has, I assure you, proved an inestimable boon to me.

"Almost immediately after beginning its use, I found a gratifying change in my condition. The terrible weakness that formerly prostrated me after a few hours of work, was perceptibly lessened by a few days use of Grape-Nuts and is now only a memory—it never returns.

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

**A WORD FROM MERCER UNIVERSITY.**

Kentucky Baptists, now that their attention is turned toward educational affairs in their own state, may find interest in news of Mercer University.

The attendance at our opening is unexpectedly large. In administration, our new president, Dr. Charles Lee Smith, has made an excellent impression. He has taken hold with the firmness of grasp born of his long experience in educational affairs. From 1888 to 1891 he was instructor in history in Johns Hopkins University and lecturer on sociology in the graduate department, and from 1891 to 1905 he held the chair of history and political science in William Jewell College.

Mercer starts her year's work on the run. It was a new experience to me to find that at the first meeting of most classes assignments of lessons had been posted and students in general were ready to recite. I like this system. I think it a good plan to shelve the old college proverb: "There won't be anything doing the first week anyway." Already it's out of date in Mercer.

The most impressive meeting I have so far seen in Macon was the memorial service held in honor of the late President of Mercer, Dr. P. D. Pollock. There was a good audience, and the speakers all seemed to be at their best. Ex-Governor Northen, speaking for the denomination, Hon. John Temple Groves for the state at large, Mayor Bridges Smith for the city of Macon, Prof. Woolter for the University of Georgia, Prof. Kilpatrick for the faculty of Mercer. Some of the old students and several close personal friends of Dr. Pollock all bore eloquent witness to his power of drawing men to himself, his consecration to his work, and his high Christian character. "His character tended to Godlikeness," said Governor Northen. "He absolutely forgot himself in service," said another. And a third, "He was the easiest man to love I ever saw." Altogether, the character held up before the students was an inspiration to move them toward the highest ideals of Christian living.

We are all now looking forward to the meeting of the Georgia Baptist Convention, to be held with the First church of Macon, November 23rd. The second day is to be devoted to matters pertaining to Mercer, and the evening of that day, the 24th, is set apart for the inauguration of Dr. Smith as president. The list of speakers includes Governor Terrell, ex-Gov. Northen, President Smith, of Mercer, and President Remsen, of Johns Hopkins University. The programme is excellent, and there will be a special interest in the address of a man of President Remsen's high standing in the educational world.

It begins to look as if the great prospects that have so long seemed to lie before Mercer may soon be realized. The coming Convention will probably see the start of a movement, among Georgia Baptists, to increase the equipment of Mercer and set her on a higher plane in education. Kentucky Baptists will be glad to see this done. A higher standard set for one Baptist college means an inspiration to the others and a higher level for all.



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Life often seems too long to the woman who suffers from painful periods. The eternal bearing-down, headache, backache, leucorrhoea, nervousness, dizziness, griping, cramps and similar tortures are dreadful. To make life worth living, take

**Wine of Cardui**  
Woman's Relief

It quickly relieves inflammation, purifies and enriches the blood, strengthens the constitution and permanently cures all diseased conditions from which weak women suffer.

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**WRITE US A LETTER**

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

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writes Mrs. L. E. Clevenger, of Bellevue, N. C., "at my monthly periods, all my life, but the first bottle of Cardui gave me wonderful relief, and now I am in better health than I have been for a long time."

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because he lacks the will power to get started. An engine without steam is no nearer useless. Get up some steam! A business education is the foundation of success. Put in the best. It's the Spencerian. Get the proof.

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## A HYMN.

BY WALTER M. LEE.

Psalm 121.

I shall lift up mine eyes to the mountains,  
From whence my help is given;  
And my prayer shall be heard by Jehovah,  
The maker of earth and heaven.

He suffereth not to be moved  
The one whose feet he doth keep;  
For behold, the Keeper of Israel  
Doth neither slumber or sleep.

Jehovah shall keep me from evil,  
He watcheth my slumbers o'er;  
He shall keep both my coming and going.  
Henceforth and forevermore.

### Our Pulpit.

#### THE IMPORTUNATE FRIEND.

BY REV. CHARLES BROWN.

"Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves."—Luke 11:5.

This is one of two parables on prayer—that of the unjust judge is the other—which have caused much perplexity before now. Each of them needs to be taken in its setting, this in particular. It comes after what we call the Lord's Prayer, but which were more appropriately called the disciple's prayer, for it is taught the disciples at their own request. Jesus had been praying in a certain place—there were days when He was much in prayer, the days of great solitude, and of the last year of His life. His disciples had gathered about Him, solemnly listening. They had seen, perhaps, that His burden was lightened by prayer; that in some degree, as on the Mount of Transfiguration, "as He prayed the fashion of His countenance was changed," and they wanted to know His secret, and as He rose from His knees, one of them, put forward by the others, preferred the request, "Lord, teach us to pray." We are not to infer that they had never prayed; rather probably that they found great difficulty in prayer, either through ignorance or through perplexity, and that their prayers were not answered. The reply to their request is the model prayer, intended to serve as an instruction and a help to those immature disciples and to us all. It shows the spirit in which we ought to pray, with what conception of God, and of our relation to Him.

#### The Root Ideas of Prayer.

"When ye pray, say Father," and since prayer can never be without thought, let the ideas that cluster about the name be kept in view, let them soak into your mind. What are they? On His part, ownership, love, care, authority, wisdom. On our part, dependence, trust, obedience. "When ye pray, say Father." It was what He Himself had said, always recognizing the right of the Father to command Him, the perfect love of the Father, always submitting His own will to the will of the Father. So, "when ye pray," do not think of a stranger, remote, unrelated, who may or may not be persuaded to take

interest in you. Nor of one who has no closer relation than that of governor, legislator or judge; say, "Father." Think of One to whom you owe your very being, of all that is loving and tender and strong and wise and watchful, and of One to whom you have the right, as well as the need, of appealing, whose protection and guidance you may invoke, whose heart you may touch. There follow in the fullest report of the prayer six petitions. The first three are concerning the name and the kingdom and the will of God. That is how Jesus says we are to pray. Not to bring our desires to one who may or may not be interested in us, or who is merely kindly disposed to everybody, or who may be persuaded to give us what we wish. But to One who has a will and a Kingdom, who is great and august, and who is still our Father, wise and strong, tender and holy.

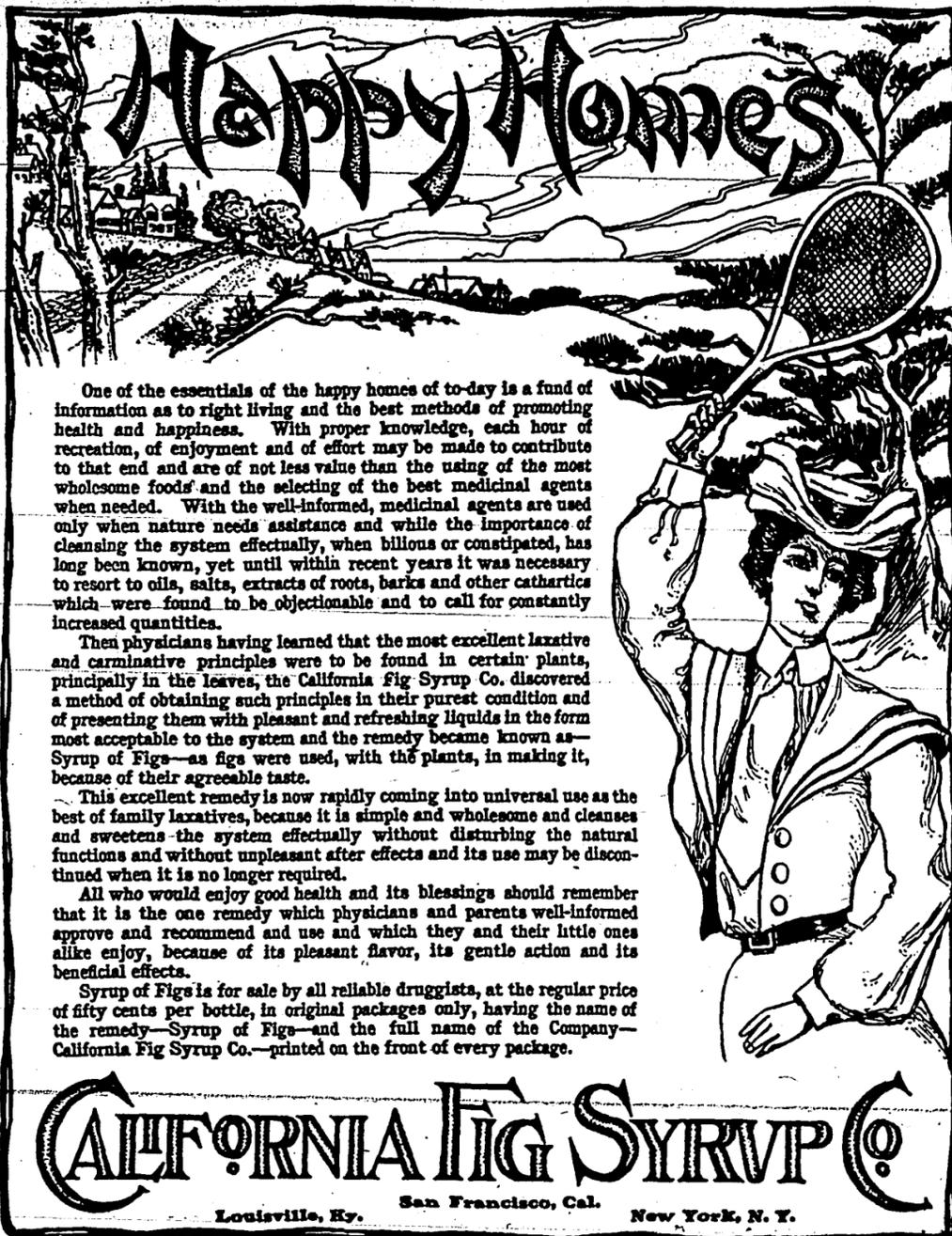
#### The Prayer and the Parable.

The three petitions that concern ourselves are most instructive. About the last thing they suggest is that we may bring to God any vagrant desire and impulse that seizes us. The prayer begins with the explicit acknowledgment of God's authority and desire that His will be done. It goes on to suggest that our prayers shall be for outward and inward necessities, daily bread, cleansing of the soul from sin, protection and deliverance from evil. There is the spirit in which we men are to pray to the Most High, not struggling or clamouring to get our own way, but really committing our way to Him. That is the setting of this parable, and we at once ask, "What is the relation of the parable to it?" We may say that the Lord's model prayer illustrates the parable and the parable illustrates the prayer. The prayer teaches us the spirit in which to pray. The parable suggests that there may be delay in the answers to prayers. It certainly teaches the wisdom and necessity of perseverance in prayer. See the picture the Lord draws. Probably it is drawn from life. A homely picture of a petitioner who gets his request and who gets it by his pertinacity. Knocking vigorously on his neighbour's door when all the street is asleep? To begin with, he is a man in urgent need. An emergency has suddenly arisen and he has nothing wherewith to meet it. His friend has come, travelling in the night, as Orientals often did, and there is nothing to set before him.

The next thing is that the man on whose door he is beating is his friend, that relationship is a most important factor in the illustration. As soon as the unexpected visitor arrived hungry and footsore and bringing dismay at the thought of the empty cupboard, there came at once the thought of the friend who had abundance, and on whom friendship had a claim. It must be observed also that the request of this man is quite unselfish. It is for another that he knocks and pleads. He would never have ventured to disturb his friend for some passing whim and wish.

#### The Difficulty of the Parable.

The difficulty, I suppose, arises with regard to the other man. As an illustration of prayer and its answer we should have expected the Lord to tell us that when he heard the knocking and the plea,



**Happy Homes**

One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

Syrup of Figs is for sale by all reliable druggists, at the regular price of fifty cents per bottle, in original packages only, having the name of the remedy—Syrup of Figs—and the full name of the Company—California Fig Syrup Co.—printed on the front of every package.

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he arose with alacrity and responded to the need of his friend. We are puzzled with the first refusal, we are even amused at the excuses which the sleepy and annoyed man urges for not getting up from his comfortable bed. "Don't bother me," he pleads. The door is barred, the children are asleep. He is afraid of waking them if he should strike a light and unbar the door, how could they be settled off to sleep again? It is a picture of a selfish man who refuses to put himself to the least inconvenience, and there is a touch of humour in the situation, especially in the fact that this selfish indolence is the quality in his friend that the importunate man works upon. This sleepy friend of his wants peace and rest; then he will make it clear to him that the only way to get it is to give him what he requires, and he so persists in knocking, that to get the peace which he is bent on, he will give him not three loaves but six, if he make sure that he will go away and not come back again. This man at the door knows that his friend has bread, and ought to give it, that his visitor ought not to be sent hungry and empty away, and these things make him bold and persistent.

The question which immediately occurs to us is, How can that reluctant man who gives at length from a selfish motive, represent Him to whom we are to say, Father? It is quite clear that the persistency of the suppliant in the illustration is to be an example

to us. The imagery of the ninth verse is drawn from the parable. I say unto you, "Ask," i. e., keep on asking, "seek, knock," even as this man knocked, "and it shall be opened unto you." But what has this churlish householder to say to us? or rather what has our Lord to teach us through him? He apparently does not acknowledge the right of his friend to come to him in his need, he does not return the greeting and call back "friend" through the door in answer to his appeal. His sharp, irritated reply is, "Don't pester me."

What can that man teach us of God?

Well, perhaps something by contrast. Perhaps the argument of the Lord is an *a fortiori* argument. Perhaps He is speaking here as in verse 13—"If ye being evil know how to give good gifts unto your children, how much more, &c.?"

If a man in case of legitimate need gets his request from a man so selfish as that, surely you will obtain your lawful requests from God. If that man in his need goes to another man in his plenty, on the ground that he is his friend, surely you in your need may go to Him who is your Father. If a man from an unworthy and selfish motive will at length yield to the plea of his friend, surely God from a divine and holy motive will listen to your plea. And finally on this point, if the man who petitioned could work on the selfishness of his friend, surely you can work upon the in-

finite love of your Father in heaven.

Such seems to be the lesson. So regarded the parable is an earnest call to patient and persistent waiting upon God.

But one feels that there is more in the parable and its epilogue than this. Dr. Bruce in his "Parabolic Teaching of Christ" suggests that while the selfish householder serves as a contrast to what God really is, he also stands for what God seems to be to some servants of His in the hour of their need.

The man who lies in his bed and cannot be disturbed is a picture of some men's thoughts of God. In the midnight of depression, of spiritual gloom, in the eclipse of faith, in some great trial, what do they say? Let the experience written in the Psalter tell us, "Why standest thou afar off—O God? why hidest thou thyself in time of trouble?"

"Will the Lord cast off forever? will He be favourable no more? Is His mercy clean gone for ever? Doth His promise fail for evermore? Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies?" These are examples of the thoughts which pass at times through the minds of godly people. And when there seems no answer to prayer; when the situation is not relieved, when the sin remains unconquered, when the power for service is withheld, when spiritual progress is arrested, and the bleeding wound of sorrow is not healed, there is a

tendency to think that God does not care, that He is too absorbed and remote to be troubled with our concerns, and that prayer is useless, we shall never master our temptations, we shall never arrive at holiness. The power to serve others that we covet seems denied us. And we behave as if this man should leave off knocking at his friend's door, and should go back and tell his midnight visitor that he can do nothing for him. It is to such a mood as this that this story speaks.

*The Proper Objects of Importunity in Prayer.*

Moreover, it is evident from verse 13 that our Lord has in His mind the highest things for which we can pray when He urges to perseverance in prayer. If we take His own illustration, we may conclude that there are some prayers which will not be answered. If a child should ask his father for fish or egg, he would give him what he asked. But if the child should ask for snake or scorpion, the probability is he would be refused. So there are some things which God will not give us, and even concerning these some light might come from continuance in prayer.

But is it not true of many of us that it is precisely the highest gifts of God that we are least keen and persistent in seeking? The personal guidance of God in all things, personal holiness and those fruits of the Spirit which would make us a blessing to men and a joy to God, the hallowing of His name, the coming of His Kingdom, the doing of His will, our own deliverance from evil—are not these matters in the quest of which we are most easily discouraged? Putting ourselves for a moment in the place of this man knocking at midnight, would it not be true to say that we go to the door with a very doubtful mind, and that a very little delay or difficulty will lead to us to say, "These things or not for me. This personal guidance, this victory over sin, this bread for other's needs is not for me. I must be content to manage my own affairs and get my daily bread as best I can, and keep as straight as I can, and drop all high notions about my being of importance to God and His answering my prayers."

*The Philosophy of Prayer.*

My dear brethren, it seems to me that it is against all such reasonings as these that our Lord's words are to be opposed. "I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." There is danger with all of us dropping the practice of prayer, ceasing to believe in its necessity and value. One is alarmed and appalled at the idea of prayerless families, prayerless individuals called Christians, a prayerless Church, people who do not seek nor passionately desire the high things of which this passage speaks. You are some of you groping for a philosophy of prayer; saying, "If God has a will and it is a good will, it will probably be done, and it is difficult to see what difference my praying can make." It might occur to us that God can only give his best gifts to those who want them. His guidance to those who desire it and will act upon it; that, if He be Father, He delights to communicate Himself to the souls of His children and desires converse with them.

But the strongest plea that can be urged is that Jesus prayed; that He lived in the very element and attitude of prayer; that in its exercise He found renewal of strength to serve and endure and overcome. And He says, "I say unto you, Ask, seek, knock." Let us shut out every other voice and listen to Him. Neglect of prayer will surely mean the loss of the vision of God, of the consciousness of His guidance. It will mean the secularising and coarsening of our lives, the weakening of our power. Resolute continuance in prayer under the guidance of the Spirit will issue in light to see and strength to do the will of God, the clarifying and exalting of our ideals, the consciousness that we are allied to divine power and wisdom and love, and the joy of knowing that the Holy Spirit is our possession and we ourselves are fellowworkers with God.—Baptist Freeman.

FRAGMENTARY.

Rev. Dr. Willard W. Boyd, former pastor of Second church, St. Louis, at this writing, Oct. 7th, and according to the *St. Louis Republic* of above date, attended the Olympic Theatre and was interviewed. He had just returned from the Pacific Coast. The Doctor said: "All over the Western country I find that there is a strong feeling against the church. The people consider the church the refuge of the rich and the hypocritical. They are forming brotherhoods and fraternal societies for no other purpose than to express their opinions—speak their minds, so to say. It is this class of people in all lands that I want to study, as well as see the world, and find, if possible, a remedy for this state of affairs. It is my aim to get acquainted with everybody and everything outside the church, and not to return to the pulpit till I have exhausted this field of research. At the end of next summer, if all things are right, I will return to St. Louis."

The Second church has called Rev. Dr. C. C. Biting, of Mount Morris church, New York City, where he has been pastor for 20 years. It is believed he will accept. All the other churches have pastors.

The Oliver meetings closed Sunday, October 1st, after five weeks of continuous service by the evangelist, ably assisted by the churches and pastors. The Baptist church to date (Oct 7) received about 70; over 50 have been baptized. J. N. BARBEE.

Louisiana, Mo.

HOW TO GO TO CHURCH.

Whatever the external service may do or fail to do, the real source of praise and worship is in the individual heart. He who begins the Sabbath with personal prayer, gathers his family together for worship, and goes to the house of God mentally invoking a blessing upon the pastor and the congregation; who enters into the service, ignoring as far as possible the pastor's defects, looking and listening for the words of God, considering the substance of the hymn as well as the music, and singing to the best of his ability, will find that several great and good things will come to pass. His spirit will be contagious, he will hear in the words, even of the formalist, something which will not be form, but spirit—in his own mind and heart.

Long ago it was our fortune to sit for some years under the preaching of a man who seemed to do his best to make the Gospel unpalatable. His prayers were monotonous, he read the Scriptures as if it were a punishment to be got through with as soon as possible; his tones were mostly those of a scold, and when otherwise were simply screams or shrieks as of one trying to be heard above the noise of the street or a factory; and his spirit seemed to be, "I am here to chastise you." But one day a person who seemed to like the discourse observed that there was but one way to get any benefit from such services as those. That there was one way was surprising. Explanation was asked, and the secret was this, the hearer set himself to find something in the service helpful to him, and always succeeded, though he confessed that sometimes he failed until he heard the benediction, the words of which seemed to reach his heart. To persons unfortunately situated with respect to their pastors we commend the value of a spiritual preparation before going to the house of God, and the practice of endeavoring to find something profitable. Some, after resorting to this, have found that services similar to those which wearied them seemed at least tolerable. Further, as they love the church and long for its prosperity, they should do all in their power to sustain it, and do what they can to popularize all its services—not by scolding the minister as he scolds them, but by surprising him with a compliment if he happen occasionally to deserve it.—Christian Advocate.

PROGRAMME.

The following is the programme of the Sunday School Convention of Boone's Creek Association, to be held at Union church, Madison county, Ky., on Saturday and Sunday, Oct. 28, 29, 1905:

Saturday, 10 a. m.—Devotional Service, W. P. Hieatt.

Welcome Address, and the Best Methods to Retain Young Men in the Sunday School.—Rev. R. L. Brandenburg.

The Layman as a Soul Winner for Christ.—Edd. A. Barker.

Discussion. 11:15 a. m.—Sermon—Rev. G. W. Shepherd.

1:15 p. m.—Management and Teaching of a Sunday School to Make it a Success.—Rev. O. P. Bush.

How to Increase the Interest in our Sunday School Convention on the Part of Sunday School Workers.—Rev. C. T. Brookshire.

2:00 p. m.—Sermon.—Rev. A. R. Willett.

Sunday, 10 a. m.—Devotional Service.

Needs in the Mission Fields of our Association.—J. N. Conkright.

Discussion after each address. 11:00 a. m.—Sermon—Rev. T. C. Ecton.

The heretic-hero worship is overdone. Novel writers, who frequently have not the slightest interest in the cause of pure religion, exploit the heretic for more than he is worth. The result is the cultivation in their readers of a morbidity of regard for theological eccentricity, which imperils the sanity of the mind and the peace of the soul.—New York Observer.

WORDS OF PRAISE WELL MERITED

BY A WELL KNOWN ARTICLE.

So much has been written by the standard medical authorities, of all the several schools of practice, in praise of the native, or American, medicinal plants which enter into the composition of Dr. Pierce's Golden Medical Discovery, that in attempting to quote from the various works on *Materia Medica* one hardly knows where to commence, since they are so voluminous that only the briefest and most imperfect reference can be presented in a short article like this.

Briefly then let us say that the "Golden Medical Discovery" was named from the sturdy little plant Golden Seal, the root of which enters largely into its composition. Besides this most valuable ingredient, it contains glyceric extracts of Stone root, Queen's root, Black Cherrybark, Bloodroot and Mandrake root.

Finley Ellingwood, M. D., an eminent practitioner of Chicago and Professor of *Materia Medica* in the Bennett Medical College of that city, in his recently published work on Therapeutics, says of Golden Seal root: "It is the most natural of stimulants to the normal functions of digestion. Its influence upon the mucous surfaces renders it most important in catarrhal gastritis (inflammation of stomach) and gastric (stomach) ulceration."

Many other authorities as well as Dr. Ellingwood extol the Hydrastis (Golden Seal), as a remedy for catarrhal diseases of the nasal passages, stomach, bronchia, gall ducts, kidneys, intestines and bladder. Among these, we may mention Prof. John King, M. D., author of the *American Dispensary*; Prof. J. M. Scudder, M. D., in his "Specific Medication"; Dr. Hale of the Hahnemann Med. College of Chicago; Grover Coe, M. D., of New York, in his "Organic Medicines"; Dr. Bartholow of Jefferson Med. College and scores of other leading medical writers and teachers.

All the foregoing eminent authorities extol the curative virtues of Golden Seal in cases of stomach, liver and intestinal weakness, torpor and ulceration of bowels. Dr. Ellingwood recommends it most highly. "In those cases of atonic dyspepsia when the entire apparatus, including the liver, is stagnant and inoperative." He also extols it most highly in the many weaknesses and derangements peculiar to women and says, "It is a most important remedy in many disorders of the womb." Golden Seal root (Hydrastis), is an important ingredient of Dr. Pierce's Favorite Prescription for weak, nervous, "rundown" women.

But to return to the "Golden Medical Discovery" it may be said that its curative properties are not wholly dependent upon Golden Seal, valuable as it is, as other equally potent ingredients add greatly to its value and in fact are not less important than the Hydrastis, or Golden Seal.

In all bronchial, throat, lung and kindred ailments, Stone root, Black Cherrybark, Queen's root and Bloodroot, each plays as important a part in effecting the phenomenal cures of "Golden Medical Discovery" as does Golden Seal. All these ingredients have the endorsement of prominent practitioners of all schools of medicine for the cure of diseases of the bronchia, throat and lungs.

Of Queen's root, Prof. King says: "An alterative (blood purifier) unsurpassed by few if any other of the known alteratives. Most successful in skin and scrofulous affections; beneficial in bronchial affections; permanently cures bronchitis; relieves irritations; an important cough remedy; coughs of years' standing being cured; aids in blood-making and nutrition and may be taken with out harm for long periods."

Queen's root, Golden Seal root, Stone root, Black Cherrybark and Bloodroot, all articles extolled by leading practitioners of all the schools, as the very best of cough medicines, are made especially valuable when combined with chemically pure glycerine which greatly enhances the curative action of all these ingredients in all bronchial, throat and lung affections, severe coughs and kindred ailments.

Who can doubt the efficacy of such a compound, when scientifically made up, as in Dr. Pierce's Golden Medical Discovery? Who can doubt that it is a most effective remedy for the several diseases for which its ingredients are so highly recommended by the foremost writers on *Materia Medica*?

It is in the cure of the more chronic or lingering, persistent, and obstinate cases of bronchial, laryngeal and lung affections, attended by hoarseness and severe cough, which if neglected or badly treated would generally have run into consumption, that "Golden Medical Discovery" has won the highest praise from all who have observed its marvelous control over these and kindred affections. It is no cheap compound made-up of trashy ingredients for free distribution, that curious people may experiment upon themselves as with the many fake nostrums so commonly sent out as "trial bottles." It has a forty year record, embracing many thousands of cures behind it, is sold at a reasonable price and may be found in all drug and medicine stores in this and many foreign countries.

It will be seen from the above brief extracts how well "Golden Medical Discovery" is adapted for the cure of all blood diseases, as, scrofulous and skin affections, eruptions, blotches, pimples and kindred ailments; also that it is equally good in all Catarrhal affections no matter where seated, and for all cases of indigestion, or dyspepsia, torpid liver, or biliousness and as a tonic and invigorator in all manner of weaknesses, and in nervous debility and prostration the above extracts amply show.

Much further information as to the properties and uses of "Golden Medical Discovery" and Dr. Pierce's Favorite Prescription for weak women, will be found in a little booklet of extracts from standard medical books which will be mailed free to any address on request, by letter or postal card, sent to Dr. R. V. Pierce, Buffalo, N. Y.

All the several ingredients of Dr. Pierce's medicines will be found, from the reading of this little booklet, to have the strongest possible professional endorsements and recommendations for the cure of all the diseases for which these medicines are recommended. No other medicines for like purposes have any such endorsement. They are non-alcoholic, non-secret, safe and reliable.

Chesapeake & Ohio Railway

The most interesting, picturesque and popular route between Louisville, Washington, Baltimore, Philadelphia and New York. Mountains, rivers, canons, health and pleasure resorts. Stopovers allowed at Washington, Baltimore, Philadelphia and the famous Virginia Hot Springs on all through tickets.

R. E. PARSONS, D. P. A., 257 Fourth Ave., Louisville, Ky.

In the effort to appreciate various forms of greatness, let us not underestimate the value of a simply good life. Just to be good to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability—that is an ideal as noble as it is difficult.—E. H. Griggs.

Christianity is the sunlight of truth to man.—Blake.

Editorial

SOME of the brethren who attended the Baptist World Congress, in London, are apologizing for the strong exhibition of Negrophilism there and are excusing the social equality with Negroes there manifested. It is true that a Negro in England is a curiosity and it was natural that the British should make more or less ado over the Negroes who were present. The fact that there are no Negro hotels in England (there being practically no Negroes there) made it needful that the visiting Negroes be taken care of by English people. While we think that the Negrophilism was overdone, yet the most objectionable thing was the social equality practiced by Americans. With us this is a vital question, since the two races in this country are side by side in such numbers.

Social equality means miscegenation and the destruction of both races. It is just as important to a Negro that his race be kept pure as it is for a white man. And we are glad to know that Negroes realize this. Only recently the writer was talking to a prominent and cultured Negro, who has some white blood in him, and was gratified to find him as thoroughly opposed to social equality as any white man can be. He said that in taking a wife he was careful to get as black a woman as could be found, in order to preserve race purity. The Negro race will be destroyed if ever the day comes when they are all of mixed blood. Mulattoes would run out, but for frequent infusions of pure blood from one or the other of the races. When the writer was on the island of Martinique he visited the captive King of Dahomey—Behanzin—a fine specimen of the Negro race. Behanzin received graciously all the white men and all the full blooded Negroes who were presented to him, but he would have nothing to do with mulattoes. He said "the white man is a race and the Negro is a race, but the mulatto is nothing but a sin." Behanzin insists on race purity, in the interest of the Negro. How much more must race purity be maintained in the interest of the whites! Social equality means the corruption, the degradation and the destruction of the Caucasian race. God made the races distinct, and the only safety for both races lies in keeping them distinct.

Another vital matter. The strained relations between the races in the South and largely in the North, is because of the fear of social equality on the part of the white people. When once it comes to be understood that the Negroes do not want social equality, the great bugbear will be removed, and right relations can be maintained between the races. And the Negroes have as much at stake as have the whites. The Negroes need to be elevated, but they must be elevated as Negroes, and be none the less Negroes after being elevated.

It is vain to talk about the color of a man's skin making no difference. True there are things in which it makes no difference, but when the question of race purity is touched, it makes all the difference in the world to which race a man belongs. God made that color, and let not man obliterate

it. But color is not the only difference between the races. Race purity is indispensable to race salvation.

We have not been disposed to censure severely those American brethren who were led more or less, into social equality in London (e. g., attending a banquet as guests where Negroes were guests on terms of equality), because of the peculiar conditions and because of the pressure incident to those conditions; but we think they went too far. All great wrongs come through peculiar conditions, and are condoned on that ground. Next they are tolerated, and then defended and then—!

There is no probability that social equality between the races will ever prevail in the South, or very widely in the North; but there is danger it will give us much trouble, and seriously hinder right relations between the races. No real friend of the Negro can intelligently favor social equality, because the friction resulting is most harmful to the Negro. The Negro himself has every reason to oppose social equality, and we are glad so many of them do oppose it. When social equality between the races is universally condemned, then both races can develop along normal lines and in right relations to each other. But as long as social equality is in the air, there will be trouble.

We have been at considerable pains to gather the last words of many eminent men and note what they said as they were face to face with eternity. Then, if ever, a man is honest. Then, if ever, we can trust his testimony. First, we will give the last words of some eminent men who were not famous either as Christians or as skeptics. Looking into eternity these men spoke as follows:

*Aristotle:* "In pollution I entered the world, anxiously have I lived in it, miserably do I depart from it. O Thou Causer of causes, have pity upon me."

*Philip II of Spain:* "O would God I had never reigned. What doth all my glory profit, but that I have so much the more torment in death."

*Charles IX of France:* "My mind and body are both disturbed. Every moment visions of murdered corpses, covered with blood and hideous to the sight, haunt me."

*D'Israeli:* "I am overwhelmed!"

*Goethe:* "Open the shutters and let in more light."

*Schiller:* "Many things are becoming clearer to me."

*Beethoven:* "Now I shall hear."

*Richter:* "My beautiful flowers, my lovely flowers!"

*Mirabeau:* "Let me die to the sounds of delicious music."

*Thomas Jefferson:* "I resign my soul to God, my daughter to my country."

These will serve as samples of simply eminent men face to face with death. Aristotle knew nothing of revelation, but he felt, as Socrates said, the need of some "sure word of promise." We will now give the last words of a few noted unbelievers:

*Tom Paine:* "Taking a leap in the dark. Oh! mystery."

*Hobbs:* "I am taking a fearful leap into the dark."

*Byron:* "Shall I sue for mercy? Come, come, no weakness. Let's be a man to the last."

*David Frederick Strauss:* "In the enormous machine of the universe, amid the incessant whirl

and hiss of its jagged iron wheels, amid the deafening crash of its ponderous stamps and hammers, in the midst of this whole terrific commotion, man, a helpless and defenceless creature, finds himself placed, not secure for a moment that, on an imprudent motion, a wheel may not seize and rend him, or a hammer crush him to powder. This sense of abandonment is, at first, something awful."

Had Voltaire died an infidel, his last words would have been in point, but, happily, he recanted his infidelity and professed faith in Christ, building a church at his own expense.

Here are some dying testimonies of eminent Christians:

*Sir Philip Sidney:* "I would not change my joy for the empire of the world."

*Samuel Johnson:* "Believe a dying man. Nothing but salvation in Christ can comfort you when you come to die."

*Luther:* "Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth."

*Ncander:* "Let us go home. Good night."

*Bunyan:* "Take me, for I come to thee."

*Wesley:* "The best of all is God is with us."

*Baxter:* "I have peace, I have peace."

*Rutherford:* "Glory shines in Immanuel's land. Oh! for arms to embrace Him. Oh! for a well-tuned harp!"

*Toplady:* "The sky is clear, there is no cloud. Come, Lord Jesus, come quickly."

We have gathered a number of others, but these are all we can well take space for now, and they are enough. Surely the Christian life is worth living for the triumphant death that follows it. "Let me die the death of the righteous, and let my last end be like his."

THE *Christian Standard* replies to our recent comments, and among other things says: "The *Christian Standard* has not said that church membership is essential to salvation or that baptism is essential to salvation. We are not in the habit of affirming negatives." But is it a "negative" to affirm that baptism is essential to salvation? The *Standard* says further: "We affirm our belief that the baptism of a penitent believer is for or in order to the remission of sins, and that becoming a Christian (in the full New Testament sense) one becomes a member of the church of Christ." If this be true then baptism must be essential to salvation or else there is more than one way to be saved. If baptism be "in order to the remission of sins," then there is no remission without it unless there are two plans of salvation. Will the *Standard* kindly tell us in what other way a man's sins are remitted?

We had quoted from the *Standard* the following, and had interpreted it to mean that church membership and baptism are essential to salvation: "Baptism is a part of obedience and it takes the penitent believer into Christ, into the body of Christ, into the church of Christ, and there is no such thing as getting into Christ, or the body of Christ, without getting into his church." We insist that this language says that baptism and church membership are essential to being "in Christ"

and so essential to salvation; though the *Standard* disclaims intending to say this and we cheerfully accept the disclaimer. If baptism "takes the penitent believer into Christ, into the body of Christ," it takes him into salvation, and unless there are two ways of salvation, which the *Standard* does not claim, baptism is (according to the *Standard*) essential to salvation. Will not our contemporary tell us what else takes a penitent believer into Christ, when baptism is omitted?

We affirm that salvation is essential to baptism. The *Standard* denies and calls for proof. Certainly: "He that believeth [present tense] on the Son hath [present tense] everlasting life, &c."—John iii. 36. Just so soon as faith is present salvation is present. Then since faith is essential to baptism Acts viii. 37—"If thou believest with all thy heart thou mayest"—and salvation always accompanies faith, salvation is essential to baptism.

The writer had a delightful visit to the Tennessee Baptist Convention in Jackson last week, where he was most kindly and courteously treated. Since he is moderator of the General Association of Kentucky, the Convention gave him a seat by the President in courtesy to the sister body. Dr. Inman gives our readers an account of the meeting, so we need say little. Dr. Boone is a good presiding officer, and Bro. Stewart is a good clerk. The meeting was spirited and harmonious. Pastor Williams, who is doing a great work in Jackson, made a fitting address of welcome, which was responded to most happily by Dr. Howard L. Jones. The sermon of Dr. Jeffries was clear, strong and sound. The report of the Educational Commission, by Prof. Moore, was a masterly document. It was unanimously decided to establish at Murfreesboro a female college, utilizing the old Union University property. The citizens have raised over \$20,000 besides. The case for Tullahoma was ably presented, however.

The reception at the University was an elegant affair, as was the Alumni banquet. The University is flourishing under the administration of President P. T. Hale, who is a prince of hosts as well as of college presidents. The friends of the University are rallying to him with enthusiasm and with subscriptions to the endowment. Through his efforts more than \$100,000 has been secured to the University in his brief term of service. The institution needs, and under his leadership, will have a million dollars. It is under control of the Tennessee Baptist Convention.

This is an age for startling new religions. The fact that they are silly does not hinder their being started. Mrs. Mary Hayes Chynoweth died recently at Edenvale, Cal. She had formed the True Life Church and she was the head of it till her death. She leaves her two sons in charge. She said of these sons: "They can make no mistakes, nor can they do any wrong." Her sons are named Hayes. Their mother married again after her first husband's death and at least since her last husband's (Chynoweth's) death she has borne the names of both her husbands. We wonder if that will become the style when widows marry.

Editorial Varieties

Our friend, Dr. T. B. Greenley, has published some articles on "The Evolution and Descent of Man," in the *American Fractioner and News*, which have been reprinted in a pamphlet. The work is admirably well done. It is keen, incisive and decisive. He riddles the doctrine of evolution, and is strikingly original. This pamphlet ought to be printed in a large edition and widely circulated.

"Glorious Praise" is meeting with great favor in all directions. It is undoubtedly the best song book in existence. Just as undoubtedly Dr. W. Howard Doane is the best song book maker in existence. As a sample of many letters we are receiving, Dr. G. W. Perryman writes, as he increased his order for "Glorious Praise," "Our folks were delighted with it Sunday."

The writer attended part of the meeting of the Indiana Baptist Convention, in New Albany, last week, and was greatly interested. Among the striking things he heard was this from Dr. C. A. Cook: "Christian stewardship is not giving part of our wealth to the Lord, but administering all our wealth for the Lord."

The citizens of Nashville have erected a monument to the late Dr. John O. Rust, in the Mount Olivet Cemetery. The monument was dedicated last week. We acknowledge an invitation to be present. Dr. Rust was a brilliant preacher, and his untimely death is widely lamented.

Bro. W. T. Gaddie tells us he has "been living on borrowed time for 13 years" and has "been a reader of the *Recorder* ever since he learned to read when a boy." He is therefore one of the oldest of our "Old Guard." May his last years be his best.

A Massachusetts pastor writes of the *WESTERN RECORDER*: "It is the advocate of truth, the defender of the faith, and is sound in every particular. Long may it live."

Dr. C. G. Skillman, of Springfield, Mo., and Mrs. Skillman, are visiting their son-in-law and daughter in this city. Mr. and Mrs. F. H. Goodridge, Dr. Skillman can do supply work during his stay. He is one of our strongest men.

We had a pleasant visit last week from the Rev. and Mrs. Thos. H. Coleman, the Rev. B. F. Swindler, the Rev. J. T. Casebier, the Rev. W. E. Powers, and the Hon. J. T. Wilson, among others.

The Committee to locate the next session of the Southern Baptist Convention will meet in Chattanooga, Nov. 2nd.

Mrs. Husband lives in Louisville and is a widow. We do not know of any Mr. Wife here or anywhere.

There have been a few slight attempts to reply to criticisms on the Baptist World's Congress. Some points, to which objections were made, have been minimized or excused, while others have been ignored. Not a single criticism that has appeared in the *WESTERN RECORDER*, either pro or con, however, has been at all discredited. We are ready, when called on, to make good any statement we have made. Some of the defenders of the Congress have indulged in sneers at those who criticized it. We do not know what "world-consciousness" involves, but it seems not to involve sweetness of temper.

It has come to us more than once that some who wish to supplant the *WESTERN RECORDER*, have said that it is no use trying to alienate the middle-aged and elderly people from the *Recorder* in the interest of another paper, but that the only hope of breaking down the old banner that has floated at the head of the column for 80 years, is to get hold of the young people. But more and more the Baptist parents are teaching their children to read and love the old banner. Recently a brother said to the writer: "My father took the *Recorder* till his death. He taught me to take it. I am teaching my children to take it and also to teach their children to take it when they are gone." That is orthodox succession.

Ex-President Cleveland bestowed high praise on Prof. C. A. Young, of Princeton, the astronomer, in saying, "he never sold the truth to serve the hour."

## AMONG THE Churches.

The following brethren have been called to the respective churches: J. H. Moore, Erlanger, Ky.; W. L. Shearer, Jonesville, Ky.; Bro. Francis, Turner's Station and English, Ky.; Bunyan Stephens, Licking, Ky.; W. B. Coakley, Junction City.

Mr. Levy, a converted Jew, of London, England, delivered an address to the students Monday evening.

Supplies for last Sunday: Bren. J. P. Stuart, Whipoorwill; J. N. Paris, Pendleton; J. P. Boone, Campbellsburg; Bunyan Stephens, East Meade; Lon Moore, Kentucky Military Institute; W. F. Powers, Franklin St. church; J. H. Moore, Pewee Valley; G. C. Smith, Marion, Ind.; and Dr. G. B. Eager, Elizabethtown, Ky.

Bren. Bunyan Stephens and J. H. Covert were ordained by East and McFerran churches. Dr. Eager was chairman of the Presbytery at East church. Bren. W. E. Hunter and M. L. Keith were members of the presbytery.

Bro. O. B. Falls reports good services Sunday. Three baptized, 1 profession.

Dr. Carver attended the West Virginia Convention last week at Charlottesville and delivered addresses.

Bren. Bunyan Stephens and A. W. Hill are the book sellers for the Seminary.

Bro. Goodman reports 5 professions as a result of the street preaching Saturday night.

**MRS STEESE'S BABY**  
Cured of Terrible Eczema by Cuticura and Skin Made Clear as New-Born Babe's.

"My little daughter was covered with sores and her face was terribly disfigured. I called in three doctors, but she grew worse. Neighbors advised Cuticura, and before I had used half of the cake of soap and box of ointment the sores had all healed and my little one's skin was as clear as a new-born babe's. I would not be without Cuticura again if it cost five dollars, instead of 75 cents, which is all it cost us to cure our baby."  
—Mrs. G. J. Steese, 701 Coburn Street, Akron, O.

### THE STATE.

All three of our white churches of Owensboro begin meetings next Sunday. Bro. R. G. Bowers, of Texas, will aid Pastor Compton at the First church. Bro. J. J. Porter, of Missouri, will aid Pastor Nowlin at the Third church, and Bro. Cecil Cook, of Henderson, will aid Pastor Gabby at the Walnut St. church. We hope there will be a great revival.

Pastor Williams at Springfield has been aided in a meeting by Bro. J. H. Taylor. Twenty-four additions.

Pastor Morton is being helped in a protracted meeting at Pleasant Grove, Davies county, by Bro. B. F. Swindler. This is the fifth time Bro. Swindler has conducted a protracted meeting at that church—a remarkable record.

Pastor Amos Stout writes from Berea: "I am now located on my new field here. It was a real grief to leave Morehead, where I found some of the best friends and most faithful workers I have ever known; but I believe this is for many reasons a field with greater opportunities for usefulness. The brethren have received me most cordially and one was received for baptism last Sunday night."

Pastor Layton Maddox writes: "We have just closed a gracious revival in the Big Bone church, Boone county. Twenty-five additions by baptism and 3 by letter. Bro. O. P. Maddox, now under appointment as a missionary to Brazil, did the preaching. He was eloquent and forceful, but his consecration to God was the mightiest human factor in the meeting. Many old members assert that the last day he was with us was the greatest day of their lives. Ten additions and many more conversions the last night. Last year our church doubled pastor's salary and called for full time. Since then every interest of our church has at least doubled. We will give for missions more than three times as much as we have been giving. We humbly thank God for such a church and hope for yet greater things."

Bro. C. E. Hutchinson, until recently pastor of Central City, South Carrollton and Calhoun churches, has accepted for half time care of our church at Guthrie. We cordially wish Bro. Hutchinson success in his new field. The Lord has graciously owned and blessed his labors in other fields.

Pastor E. H. Cunningham, of Second

# Our Greatest Sale of Fine Black Dress Goods.

OVER 20,000 YARDS TO BE SOLD AS BARGAINS.

WONDERFUL VALUES are offered, as it is intended that this sale shall eclipse any we have heretofore had. We have purchased expressly for this occasion the above mentioned quantity of Fine Black Fabrics, containing over thirty different styles from which to select, and they are just the weaves which you are seeking. Every new idea brought out for this season is represented in this collection. New materials in black for separate skirts, tailored gowns, dressy skirts and gowns, general wear skirts and dresses, and numerous other purposes for which black is used. For the convenience of our out-of-town patrons we have marked on the tickets of samples the price, width and name of the goods. We cheerfully send samples and promptly fill orders for any of these goods.

**39c YARD**—Beautiful quality of Black Check English Mohair, very lustrous and stands for wear; worth 55c.

**48c YARD**—38-inch All-Wool Black Storm Cheviot; sponged and shrunken; good black and guaranteed for wear; fully worth 60c per yard.

**52c YARD**—Fine grade of Pure All-Wool Black Panama Suiting, medium weight, good black and highly recommended for wear; one of the fads; worth 75c per yard.

**65c YARD**—A great value of Pure All-wool Black Storm Serge, 42 inches wide, good black, sponged and shrunken, dust proof; worth \$1.00 per yard.

**69c YARD**—Pure All-wool Black Panama Suiting, 50 inches wide; worth \$1.10.

**69c YARD**—Fine quality of All-wool Black French Voile, 42 inches wide, soft and clinging, and makes a dressy gown; worth \$1.00.

**75c YARD**—44-inch Pure All-wool Fancy medium-weight Panamas, small neat designs; worth \$1.10 per yard.

**75c YARD**—45-inch All-wool Black Henrietta, very much worn this season; worth \$1.10 per yard.

**79c YARD**—50-inch Fine All-wool Black Dust-proof Storm Serge; one of the most popular fabrics; worth \$1.25.

**83c YARD**—All-wool Black Broadcloth, 50 inches wide; worth \$1.25.

**83c YARD**—50-inch Pure All-wool Black Panama Suiting, good weight for taller gowns; worth \$1.25.

**85c YARD**—45-inch fine quality Silk and Wool Dotted Eollans, very stylish; worth \$1.25.

**85c YARD**—44-inch fine quality of All-wool French Poplin, a fad for this season; worth \$1.25.

**89c YARD**—45-inch Pure All-wool Fancy Black Storm Serge, suitable for coat suits; worth \$1.35.

**89c YARD**—44-inch beautiful quality of All-wool Black Satin Liberty, rich silk finish, for dressy gowns; worth \$1.35.

**95c YARD**—42-inch fine grade of All-wool Black Cord Royal, something new; worth \$1.35.

**95c YARD**—Beautiful rich silky finish Silk and Wool Fancy Voile, suitable for dressy gowns; worth \$1.50 per yard.

**98c YARD**—44-inch Pure All-wool Black Poplin, beautiful quality; worth \$1.35.

**98c YARD**—48-inch fine grade of All-wool Black Satin Liberty, rich silky finish; worth \$1.50.

**98c YARD**—50-inch fine quality All-wool Black Chiffon Panama; worth \$1.50 per yard.

This is an opportunity that no one should fail to take full advantage of, as the offerings are indeed unusual. Every letter of inquiry is promptly answered, samples sent right away, mail orders filled instantly.

New Fall Styles are being displayed in all departments. Whatever you want in Dry Goods or Furnishings let us know.

## Kaufman-Straus Co.

Incorporated

Fourth Ave., LOUISVILLE, KY.

Our Dress makers will return from Europe in a few days. Will make to order any garment you may desire.

Walnut Street (Third and St. Catherine Sts.)—Pastor Eaton: Hold fast the form of sound words; Why have ye done this? Social, Tuesday night. Two by letter.

Broadway—Pastor Jones: Opportunity and opposition; For sale—a sacred trust. Two by letter.

Chestnut St.—Pastor Weaver: Fellowship with God; Heart of unbelief.

East—Pastor Wilson: Proportion; Heavenly home. Two by letter, one by baptism.

McFerran Memorial—Pastor Hamilton: Result of faith; Why people perish. Three by letter, one by baptism.

Twenty-second and Walnut—Pastor Hunt began his work with favorable prospects: For what have ye sent for me? The sinner dead. Two by letter, two baptized. Bro. Hunt has received the degree of D.D. from the Oklahoma Baptist College.

Clifton—Pastor Foster: Soul winner's need; Looking back.

Highland—Pastor Dawes: Unselfish response; Material monuments.

Immanuel—Pastor Watts: Fear not little flock; Christian in society. Building going ahead.

Parkland—Pastor Taylor: Gideon's success; Meat that perisheth.

Third Avenue—Bro. Geo. W. Clarke: The Christ life; The sinner's friend. Twelve for baptism, one by letter. Meeting continues.

Twenty-sixth and Market—Pastor Reed: Church chastity; The new life. One by relation, three baptized.

Highland Park—Pastor McDaniel: The Lord before us; Power for service.

Oakdale — Pastor Mohler: Clothed with power; Remember Lot's wife.

Ormsby Avenue—Pastor Gillon: Inner life; Mastery of self. One for baptism.

Liberty—Pastor Powers: Christ educating His disciples to become His Executors.

East Mead—Bren. Bunyan Stephen and A. C. Edon.

Hazelwood—Bro. E. Rollins: Communion; The prodigal. One for baptism. Meeting continues.

Tabernacle (New Albany)—Bro. A. C. Cook: Christian stewardship; Alive unto God.

Marydale—Pastor Willison: What is Christianity?

Bro. C. A. Cook, of New Albany, was at the Pastors' Conference. He made an interesting address on Christian stewardship. He is specially employed by Northern Baptists to conduct a campaign on that subject. He suggested that the National Baptist Convention take up this matter. A good suggestion.

### SEMINARY NOTES.

BY C. W. KNIGHT.

The Gay lectures will be delivered by Dr. Ira Price, of Chicago, some time after Christmas.

Dr. Dargan represented the Seminary at the Tennessee Convention last week. He reports a good meeting.

Mission Bands are being organized in New York Hall with a view of studying John R. Mott's book "Pastor and Modern Missions."

A large number of the students and some of the professors attended the Indiana Convention at New Albany last week.

Dr. C. A. Cook and Cornelius Woelkin delivered lectures before the student body last week.

Dr. Harvey and Bro. J. H. Burnett dined with us last week and made talks. Come back.

church, Paducah, since last February, when he took charge, has received 39 additions. He has a fine field, and may the cause continue to prosper.

A brother signing himself J. P. G. writes: "Bro. W. E. Mitchell, pastor of the Pembroke church, has just closed a meeting of twelve days, beginning September 25. Pastor W. D. Nowlin, of the Third church, Owensboro, did all of the preaching. Large crowds attended from the beginning and deep interest was manifested throughout. There were 21 additions to the church, 19 by experience and baptism and 2 by letter. Bro. Nowlin is an able minister of the New Testament, and the general opinion is that the series of sermons delivered were never surpassed, if ever equalled, in this community. The one from John 3:16 was the greatest of all, and will long be remembered. He is a logician, and his reasoning so clear that many controverted points in theology were made perfectly plain. He did not assail the views of others, but preached the truth in love and thereby greatly endeared himself to the entire community. The church was greatly revived and strengthened by the meeting, and we hope to hold our advanced position. On Monday evening, Oct. 9th, Bro. Mitchell administered the ordinance of baptism in a solemn and impressive manner. It was a beautiful sight, men and women, boys and girls buried with Christ in baptism, from which they arose, we trust, indeed to walk with Him in newness of life." The church rejoices with our well-beloved pastor, for he is indeed a father to his people.

Pastor W. C. Woolridge writes: "September 25th Bro. W. R. Davidson, of Shelby City, began a revival at Tateville, continuing thirteen days. The church and community were greatly aroused and stirred to rechristen their intentions and good desires for more earnest and efficient work in the Lord's vineyard. At the conclusion of this meeting occurred a baptizing such as is not often witnessed anywhere. There were 5 baptized, each one being a head of a family. Bro. Davidson did all the preaching save one sermon by Pastor Geo. Sears."

Pastor T. E. Richey writes: "Three more additions to East church, Paducah, yesterday, Oct. 8. Larger attendance at services; fuller Sabbath School. In the language of one of the prominent members—"The church is in better condition, more hopeful outlook, than for years. We begin a protracted meeting next Sunday."

Bro. D. A. Magruder writes from Sutherland, Davis county: "We have just closed a meeting with the church at Panther Creek, Davis county, in which the pastor, L. H. Voyles, did the

preaching. The results were 19 by experience and baptism, two from the Methodists, one from the Campbellites, one from the Presbyterians, four by letter, making fifty additions to the church this year. Bro. Voyles preaches the true Gospel of the Lord Jesus Christ in great power. He is plain and earnest in presenting the truth. The Daviess County Association meets with our church next year. Bro. Editor, we would be glad to have you with us. God bless the precious old RECORDER. May the editor live long to present the old, old story of the cross. I have been a subscriber for 35 years."

### OTHER STATES.

Pastor H. A. Smoot has taken hold well at Fredericktown, Mo., and he is well pleased with his new field. We hope his labors will be richly blessed.

President Walters has made a fine beginning at the Hall-Moody Institute, Martin, Tenn., opening with 208 students. Dr. J. B. Moody has entered upon his work as Professor of Theology with fine prospects.

The Second church in Little Rock, under the care of Pastor J. T. Christian, has had 119 additions in the last year (160 in 16 months). They raised for various purposes nearly ten thousand dollars, which is some three thousand ahead of their record. The outlook is bright.

The First church in Los Angeles, Cal., have had trouble with their pastor, resulting in his withdrawal, along with some 150 of the members and forming another church. This church has still some 600 members and has a splendid building and a fine field. They are looking for the right man for pastor.

The Second church, St. Louis, have secured Dr. W. C. Bittling, of New York, as pastor. He has been pastor of Mount Morris church, Manhattan, for twenty years, and his work has been greatly blessed. We hope for great things with the Second church under his pastorate.

Bro. Fred. D. Hale writes from Wilmington, N. C., under date of Octo 13: "The second letter in my pastorate of the First church has just been sent up to the Wilmington Association. We reported last year \$632 for missions and benevolence; this year we reported \$1,432 for the same objects. Last year we reported 67 additions to the church; this year we reported 162. The net increase in the average attendance at the Sunday School was 51. The prayer-meeting numbers over 200. Peace, harmony, co-operation and quiet enthusiasm prevail. The outlook is most hopeful. Next Sunday we begin a protracted meeting. Pastor J. C. Massee, of the Raleigh Tabernacle church will do the preaching."

### MARRIED.

In the church parlors at Third and St. Catherine Sts., in this city, by the editor of the WESTERN RECORDER, Mr. W. Herndon Bristow and Miss Carolyn E. Heileman. We extend congratulations.

Judge James T. Wilson, of Harrodsburg, while on a visit to our city, called at our office. He is one of our brightest and most intelligent laymen. He reports our cause in Harrodsburg in a prosperous condition.

### ORDINATION.

Wednesday evening, Oct. 11th, at East Baptist church, Bro. Bunyan Stephens, of Georgia, was set apart to the full work of the Gospel ministry. The presbytery was composed of Dr. Geo. B. Eager, chairman, Dr. Lloyd T. Wilson, Rev. W. E. Hunter, Rev. M. L. Keith and Rev. J. W. Greathouse. The examination was thoroughgoing and the answers of the candidate were ready and entirely satisfactory.

Bro. Hunter delivered the charge to the candidate, Brother Greathouse presented the Bible and Doctor Eager made a very impressive address to the church. Bro. Keith led the ordaining prayer. After Dr. Eager had extended the right hand of fellowship into the full Gospel ministry, Bro. Stephens dismissed with some appropriate words of prayer and the benediction.

Every one present enjoyed the services, and the good wishes of all follow Bro. Stephens in his life work. We bid him God-speed.

J. W. GREATHOUSE, Clerk.

### FREE TO YOU.

Readers of the Western Recorder who are interested in good dressing should send to Crutcher & Starks, Louisville's leading clothiers, for their new fall catalogue. The latest styles are shown and much valuable information given. It is free to any reader of this paper who will send for it, mentioning the fact that the notice was seen in the Western Recorder.

The Seminary Sunday School lectures will be delivered Jan. 20-Feb. 2, 1906. The lecturers are Bishop J. H. Vincent, P. H. Bristow, N. B. Broughton and Marion Lawrence.

Prof. E. W. Roach, because of his brave stand against law-breakers, was assassinated at his home near Jordan, Ky. It is hoped that swift and unerring justice will overtake the guilty miscreants. The people of that neighborhood cannot afford to allow such a crime committed in their midst to go without adequate punishment. Nor can they afford to fail to prevent such crimes in future.

## Family Circle.

Stories for the Young and Old.

### THE CARPENTER BIRD.

There is a cunning carpenter who's busy in our tree; He's making him a house to hold his tiny family, And finishing it up for them all tidy and all trim.

Hark! Don't you hear his hammer on the old dead limb?

He must be much in earnest, for he works with such a will; I doubt if any carpenter can show a greater skill, Or toil with blither cheer until the day grows dim, With the "tap, tap" of his hammer on the old dead limb.

Oh, can you not imagine how his heart with pride will stir When he gives a building lesson to each little carpenter? I know it is this thought that seems to bubble and to brim When'er I hear his hammer on the old dead limb. —Selected.

### WILLIE'S GRAND-DAD.

A TEMPERANCE TALE BY MRS. G. S. REANEY.

"Grand-dad bad boy."

The words were spoken with a sweet baby lip, and a round little face more at home with roughish laughter than frowns was shadowed by displeasure. The baby mouth was sucking the thumb of the left hand—so chubby and grubby—as if this were the set vocation of its being; the forefinger, meanwhile, of the right hand was poking Grand-dad's cheek.

"Grand-dad, bad boy," repeated the baby, so aiming his little finger this time that it went straight into Grand-dad's eye.

It was a pitiful sight really; a shapeless something all huddled up together on the hearthrug; a red swollen face well to view; one leg doubled under; one out sideways; arms folded. The something was asleep; had slept, indeed, for an hour or two. The babe had only just toddled in from school. "Good Grand-dad" would have been looking out for his homecoming, would probably have welcomed him with "Well, my hearty, give old Grand-dad a kiss"; but "Bad Grand-dad" always lay about and slept.

The child's finger did its work of awakening, and its voice did the rest.

"Well, my hearty," said Grand-dad, sitting up and pulling himself together, before making the effort to rise; "aren't you going to give your old Grand-dad a kiss?"

The baby eyes looked earnestly at the speaker for a moment, then the thumb was taken from the mouth, and baby kisses were showered upon the flushed cheek which was nearest.

It was a wonderful picture of guilt and innocence, darkness and light, evil and good.

As the man, shaking off the drowsiness of his drunken sleep, lifted himself up and took his seat in the armchair always called his, baby Willie came and stood between his knees and patted his furrowed cheek with the hand at liberty—by this time the thumb of the left hand had gone to its accustomed place in the mouth.

Grand-dad, good boy now," the child cooed softly; "Grand-dad never be bad boy no more."

"No, hearty, he won't, he promises you; isn't that enough?"

This was said more to himself than to the child. Alas, how often he had promised the same thing, and how often had the words been as nothing in the moment of temptation. The memory of his oft transgressions quite overcame him.

"Grand-dad's a beast," he said in hoarse, self-accusing tones.

"Grand-dad's a dear," said the cooing voice by his side.

"He's a wicked bad boy, that's what he is," said the man, and he spoke almost fiercely.

"He's my Grand-dad, and he's a good boy. I'm sure he is," said the child soothingly.

At this the door opened and Willie's mother came in from her marketing. The child was all eagerness to find a "cackle" bound to be hidden away somewhere in her basket. When had mother ever forgotten him? The man rose as if on his way to his own room which led off his drunken bouts there, and, al-

though he was much more sober than when he stumbled home an hour or two ago, the effect of the alcohol imbibed still dazed his brain and disturbed the focus of his vision.

"Don't go for a bit, father. I've something to tell you," Hannah Morrison's voice was the voice of a much-tried woman—thin and poor, and utterly without hope. Was it to be wondered at, with a husband spending more money in the public house than at home, and a father "who got too much" four or five days out of every seven?

What do you want with me, lass? I'm not in the mood for a scolding, though maybe I deserve it."

"It's something I heard coming along," Hannah continued, removing her hat and passing her hand lightly over her hair as if to tidy it. "You know old Mrs. Greenlow, her that lives down by the Spring meadow where you go for your watercresses on a Sunday?"

"Well, I can't just say I know her, though I've seen her about her place a time or two."

"Well, she's one of the good sort who don't believe in letting Satan have his way in this world without fighting him; she's a down-right good woman—would there were more like her!—and who do you think she's a-praying for, that he may be real converted and give up his bad ways—his drinking and his swearing ways, to say nothing about his rowings and goings on on Saturday night, which is a disgrace to the neighborhood where he lives? Come, father, have a guess, it's the best bit of news I've heard for many a day."

"It don't interest me much," said the man, yawning. "And I'm sure I couldn't speculate upon Mrs. Greenlow's ways and manners were I to try."

"It's you, father, you; your own very self, now; she's praying hard that you'll be converted! She sees you going for them water cresses and knows you're a Sabbath breaker, but she feels God will have you for his own one day, and then you'll give Satan the go-by, and there'll be a clean wipe out of drinking and swearing and fighting. Eh, Willie, lad!" the woman continued almost hysterically, as she sat down and took her little son on her knee. "But won't it be a good day for us all when Grand-dad gets converted!"

Willie clapped his hands and laughed his gleeful, childish laugh. He did not understand anything his mother had said excepting that something good was going to happen to Grand-dad, and that was enough.

As to Grand-dad himself, he grew suddenly silent. For a moment a deeper colour dyed his cheeks—something akin

### THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

to a tear crept into his eye. To say he was moved only partly describes what had really happened. He was impressed, solemnly impressed. Nothing in his life had ever happened quite this way before, nothing could again. The feeling was unique. Some one thought him worth praying for. He, the unworthy wretch, the selfish dog, the creature that knew himself to be so often lower than the brute beast—some one actually prayed for him! The very thought inspired him. It was as the dawn of self-respect coming upon the dark night of self-loathing. To be worthy of a place in a good woman's prayers—surely there was a bit of hope left in life after all!

Willie was walking with Grand-dad the following Saturday, when they passed "The Merry Maidens," a public house the two often went into for what Grand-dad called "a spell."

"Aren't we going to have our spell?" the child said, as he stopped short at the porch of "The Merry Maidens," and he pulled his grandfather's hand as if to bring his steps to a pause. To Willie "The Merry Maidens" meant pleasant notice from the landlady, with complimentary comments upon his curls, and a few sweets thrown in by way of hospitality.

"Not to-day, hearty. Grand-dad's got a mind to go as far as the cottage by the Spring meadow where Mrs. Greenlow lives."

Little Willie trotted along quite contented, and every Saturday after that, when fine, Grand-dad's mind was for the cottage and he gave "The Merry Maidens" the "go-by." Never once in all those Saturday journeyings did they chance to see Mrs. Greenlow. Grand-dad would quicken his steps as he drew near to the house, and look straight before him, like a shy schoolboy, afraid to be found out, while intent upon giving silent homage to his heart's heroine. But the visit to that spot did its work. It was as the weekly-renewal of a vow born of restored self-respect and resurrected hope.

The world immediately around Grand-dad's home wondered at a change all men saw, but none could explain. Little Willie got credit for alluring the old man from ways which were sinful, but the cottage by the Spring meadow had more to do with it than the child.

One day, months afterwards, Grand-dad came home with a serious, tear-stained face.

"What's wrong, father?" inquired his daughter, quick to note that something was amiss.

"I feel a poorer man than I was this morning," was the solemn reply. "The bell we heard tolling at dinner time was for—the saintly woman that prayed for—for the likes of me."

Little Willie grew up with a sober Grand-dad, and Hannah's face lost half its care.

Then something happened. Grand-dad had held on his sober way, but allowed no direct religious thought to influence his life. Churches and chapels were not for his likes. They were all very well for women and children. Until there came a day when that little Northern town was moved to its centre by a "Gospel Mission." A wave of enthusiasm united for once the classes and masses. "Am I my brother's keeper?" was no longer the question which excused indifference. "I am my brother's brother," gave motive and meaning to many a newly directed life.

"Grand-dad, you and me'll go to the Mission," said Willie, one day towards its close.

"No, no, sonney, they're not the sort of things I care for," was the careless reply.

"But I want to go," pleaded Willie. "Dad says the hymns are fine, and I want to get the tune of that one he's always whistling—'Count your blessings one by one.'"

"Well, I don't mind going if that's what you want. I can do with a lot of good singing myself, I can. I mind the day, near fifty years ago, when me and my Sally were courting."

Willie sat in silence and listened to the ramblings which he could not understand, vaguely realizing that Grand-dad's "Sally" and his Grandmother, who had died when he was a baby, were one and the same.

That night Willie and his Grand-dad went to the Mission; the boy to listen open-mouthed to words which made him think of glorious sunshine, meadows carpeted with buttercups and daisies. Willie's tastes were of the simplest—and singing birds. To the old man the preacher's words reminded him of the cottage by the Spring meadow; then by a mighty leap he was a boy again, a child kneeling by his mother's knee, repeating in hushed and reverent tones his little prayer:

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"Jesus, tender Shepherd, hear me,  
Bless Thy little lamb to-night;  
Through the darkness be Thou near me,  
Keep me safe till morning light.  
"Let my sins be all forgiven,  
Bless the friends I love so well;  
Take me when I die to Heaven,  
Happy there with Thee to dwell."

Then came to him sweet memories of his village church, the Sunday School with "teacher," and the texts never quite obliterated from the mind—"The way of transgressors is hard," "The soul that sinneth it shall die," "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Jesus said, Come unto Me, and I will give you rest," "God be merciful to me a sinner."

Willie looked in wonder at Grand-dad, as the tears rained down his cheeks, and he thought when he sank upon his knees it was to hide these from other people's eyes.

The boy sat in silence, awed and mystified; then, when Grand-dad's sobs came as the moaning of the wind, Willie felt terrified and wept for sympathy, and anon found comfort for his own small heart by saying to himself his "Our Father which art in Heaven."

Grand-dad had been talking to the preacher; it seemed long to the waiting boy before he returned to him, and when he spoke his tones had a ring about them which reminded Willie of a certain morning, months ago, when Grand-dad brought him a birthday present—for which he had been saving up a whole year—and had said triumphantly: "There, Willie boy, it's yours!"

A smile rested on his face, too, which was unlike all other smiles—fifty thousand times brighter (Willie had no sense of numbers) than Grand-dad's smile when he was in the best of moods. But his words were simple enough:

"Come, Willie, lad, you and me must be getting along home."

And so the two passed out from the well-lighted Mission Hall into the ill-lighted streets of that Northern town.

Hannah was watching for her father and her little son at the door of their home. As Willie passed into the house the old man made as if he were going back again.

"Aren't you coming in, father?"

"In awhile, my lass."

Grand-dad stood irresolute, then drawing a step nearer to Hannah said in lowered tones which vibrated with feeling:

"You brought me good news one day, once on a time—You'll mind I never touched strong drink since that hour, seven years come Michaelmas. I've got some good news for you to-night. Hannah, the Lord's converted me!"

The woman seized the old man's hand and wrung it. She would have spoken, but tears held words in check. Grand-dad continued with emotion.

"Do you wonder, lass, I mind to step round to her cottage in the Spring meadow, and have a bit of praise meeting there? If only that dear saint had lived I'd have made straight for her and said, 'It's your prayers that have been answered—It's you as gave me my first bit of hope—it's you.'"

A sob finished Grand-dad's sentence as he turned and took his way in the darkness to the cottage in the Spring meadow.—Quiver.

### GOOD ADVICE TO BRIDES.

A country vicar in England was noted for his excellent fatherly advice to young

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couples he wedded. He had printed cards of advice, which he used to distribute, besides giving guidance verbally. One of the cards was for the man and the other for the woman. That to the woman ran as follows:

"When you marry him, love him. After you marry him, study him. If he is honest, honor him. If he is generous, appreciate him. When he is sad, cheer him. When he is cross, amuse him. When he is talkative, listen to him. When he is quarrelsome, ignore him. If he is slothful, spur him. If he is noble, praise him. If he is confidential, encourage him. If he is secretive, trust him. If he is jealous, coax him. If he cares naught for pleasure, amuse him. If he favors society, accompany him. If he does you a favor thank him. When he deserves it, kiss him. Let him think how well you understand him; but never let him know that you 'manage' him."

### GOD'S SUNSHINE.

Over in England an archdeacon, having reached the end of his life, had his home so constructed that he could spend his closing days in sunshine. In the morning they placed his chair so that he could turn his face toward the east and see the rising sun; at noon they wheeled his chair into the south window, where he could behold the sun in his meridian; but in the evening hours they would place him in the west window, where he could behold the king of day sinking behind the distant hills.

So let me ask you in the morning of your life to keep your faces toward the east window, and at noontide live in the south window, but when evening time comes, turn your face toward the west window, so that all your journey through you may live in the sunshine, and thus keep yourselves in the love of God.

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Stories for Little Ones.

NAN'S SOUVENIRS.

Nan was going to have a birthday party out at grandma's house. Ten little girls were coming to spend the afternoon and stay to supper.

There was only one thing that troubled Nan, and she went out into the kitchen where grandma was frosting cakes, the afternoon before the party, to talk about it. The cakes looked so good that Nan never could have stood it if grandma had not baked her tasters in patty pans of every single kind of cake.

"Everything is too good for anything," said Nan, leaning her elbows on the table, "except I wish I did have silvenears for the party."

"Dear me!" said grandma, "what's that?"

"Things for them to take away to 'member my party with, for always," answered Nan. "Silvenears is the best part of a party, I think, grandma."

"Oh, yes, souvenirs; yes, I see. Well, we must see about them, then. Didn't you tell me there were twelve kittens down at the barn?"

"Yessum," said Nan, "and—oh—grandma, you said they'd have to go, some of them, anyway, 'cause the farm was getting overrun with cats; but, grandma, you wouldn't say so if you could see them once; they are the sweetest, cunningest, dearest—"

"Yes," said grandma, calmly, "they always are. But why not give them to the party for souvenirs?"

"Oh, grandma, you are the dearest! You always think of the perfectest things! Of course, there'll be one apiece and two for me—and you don't mind the two for me, do you, grandma?"

And of course grandma said she didn't mind.

So the next day, when the ten little guests went away, after having the most charming time, they each took with them a kitten in a box with slats fixed so that it could breathe; and after they were all gone Nan went down to the barn. When she came back she looked very sober.

"I wouldn't have thought," she remarked, "that I could have felt so lonely without those ten kittens. I hope I'm not getting selfish."

And grandma smiled.

The next day grandma was upstairs, when she heard Nan calling; and then, rushing up the stairs, accompanied by a chorus of mewling, she burst into the room, her cheeks very red and her eyes very bright, with ten boxes piled up in her arms.

"Oh, grandma," she cried, "the party all came back and brought their silvenears! They said their mammas said they were just as much obliged, but they had so many kittens now they do not really need any more, and say—oh, grandma, don't you think we can keep them now?"

And of course grandma, when she got through laughing, said yes.—Churchman.

If I covet any high grace, It is this—upon my face, Just to show an inner light To illumine others' night.

—Anna Burnham Bryant.

GRANDPA'S POCKET.

Three small boys sat in a row on the fence.

Six dirty hands rubbed the tears away from six dirty eyes. Three small hearts were full of woe, and all because Sister Sue forgot to buy each boy a top when she went to town.

One small dog, the boys called "Snip," sat on the ground ready to howl; but when he saw Grandpa, he barked for joy.

"Hello!" Grandpa said, "what's the matter with my boys?"

"We want tops to spin!" wept three small boys.

Grandpa laughed. Out came his knife; it was big and sharp. Then in his right hand pocket he found a spool. "Snip! chip!" went the big knife, and one end of the spool grew sharp and thin. Then the big knife made a peg from a bit of the fence, and Grandpa pushed the peg into the hole in the spool and it turned into a top.

Tom fell off the fence when Grandpa gave it to him.

Then Grandpa found a button-mold in his left hand pocket. Now a button mold is a round piece of wood with a hole in the very middle. Ask your mother for one. Grandpa's big knife flew around another bit of the fence, and it made a peg! He pushed it into the hole in the button mold, and it turned into a top.

Joe fell off the fence when Grandpa gave it to him.

Then Grandpa found a great big bead, a yellow one, in his guess-that pocket; and then the big knife made a peg from a bit of the fence, and Grandpa pushed the peg into the hole in the head and it turned into a top.

Will fell off the fence when Grandpa gave it to him.

Grandpa shut up his big knife and put it into his pocket.

Then three small boys and one small dog had a lovely time spinning tops until Sue called them; then they all went into the house and ate a tip-top dinner.—Christian Intelligencer.

Our Tabby, the cat showed great curiosity, not unmixed with jealousy, when Beelzebub, the young alligator, was installed as another family pet. And she acquired the unkind habit of walking up to him at every chance and showing her displeasure by deliberately cuffing him with her paw. Then she would retire with a show of dignity, as if she had performed a duty. This was done once too often; for the little alligator had evidently remembered her former insults, and this last proved too much. His eyes flashed; and, when Tabby was walking away, he scrambled after her, seized her tail, and clung to it viciously. This frightened the bully, and she started on a race around the room, taking flights over chairs and tables, with the alligator clinging desperately to her tail. When we released the frightened Tabby, we were surprised to find the alligator none the worse for his wild experience, and with widely distended jaws breathing a general defiance; but Tabby treated the alligator ever after with due respect.

The mere lapse of years is not life; knowledge, truth, love, beauty, goodness, faith, alone can give vitality to the mechanism of existence.—Marcus Aurelius.

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**DISTRICT ASSOCIATIONS.**

OCTOBER.  
Graves Co., Chapel Hill, 25.  
J. K. NUNNELLEY,  
Statistical Sec.

**LOUISVILLE BAPTIST SUNDAY SCHOOL ASSOCIATION.**

The increasing interest in the Sunday School work in our Louisville churches was shown and emphasized by the organization of a Sunday School Association at the Broadway church on the evening of Tuesday, October 3rd. Nearly all of the thirty-two Baptist Sunday schools of the city were represented by one or more of their officers, teachers and workers, and a great deal of enthusiasm was manifest. Several informal but hopeful and enthusiastic talks were made, and then the committee appointed at a previous meeting, held at Walnut Street church, brought in a report recommending the organization of a Sunday School Association. This report was unanimously adopted. The object of the Association is to promote a healthful enthusiasm, better acquaintance, and greater efficiency among the Baptist Sunday schools of Louisville. It is composed of the officers, teachers and workers of these schools. Meetings are to be held quarterly and the work of the Association is to be divided by an executive committee, consisting of the officers of the Association and one member from each of the Sunday schools not represented by an officer, the member to be the superintendent or some one selected by the school. The officers chosen were: W. E. Foster, Pastor of the Clifton church, president; Geo. E. Hays of Walnut Street, vice president; E. N. Stuart of Franklin Street, secretary; W. H. White of Broadway church, statistician, and H. H. McCullough of Twenty-second and Walnut Street, treasurer.

The Broadway Sunday School served delightful refreshments, and the social hour was very pleasant. It is hoped and confidently believed that this organization will prove to be of great benefit to our Baptist Sunday school work in the city.

W. J. McGLATHLIN.

**ENTERPRISE ASSOCIATION.**

One last Thursday night a party of twenty-one preachers and messengers from Magoffin, Johnson and Pike counties boarded the late train for Regina (near the Breaks) to attend the Enterprise Association.

The distance being 18 miles to the Association we secured a jolt wagon for the ladies and three horses which were turned over to some of the complaining brethren. This left thirteen of the party to walk; with a mountain lad as guide, we started across by-paths, as this cut off some of the distance. We crossed huge mountains and on reaching the top of the first high mountain we were well nigh exhausted. But the wonderful scenery caused us to forget being tired with the climb. Looking down in the valley the fog rolled like a thick cloud and the sunshine seemed to streak it with lines of silver; the hills had their autumnal hue of brown tinted with yellow; the old mountains for on beyond stood up like sentinels pointing us to God. The writer thought of a sentence from Prof. Scoof of Missouri: "Let us stand upon the Pisga of Christian hope and dream of the Promised Land where dwells the just made perfect."

Cross streams, mountains and valleys, we reached the Associa-

tion just as they were singing the doxology. Some of the brethren had bleeding feet. After partaking of a splendid dinner we returned to enter into organization, which was postponed for messengers who were on the way. Eld. Louis Caudill was elected moderator, Eld. R. M. Miller, clerk. Eight letters from churches including the new church were filed, then adjourned for one of the mountain brethren to preach. This was the best mountain association it has been the writer's privilege to attend. It was characterized by prayer and missions. It was an old fashion revival. Many splendid sermons were delivered. Bro. Martin, our missionary at Paintsville, captured the Association with a sermon. Bro. Caudill preached a strong sermon on Baptist principles and mission work. The writer preached to an immense crowd Sunday, walked five miles and preached for one of our mission churches Sunday evening. The kind brethren sent two wagone and three horses and helped the party back to Regina, our nearest railroad point. We reached the station at 1 o'clock at night and through the kindness of the night watchman secured a coach until 3:45, then we all were on our way home.

I was made to wonder if many of our Baptists down in the State would sacrifice more for the cause of Baptists than these who had bleeding feet in an effort to carry out the obligations entrusted to them by their respective churches. I am proud of such Baptists and had the Editor been on the ground and seen the liberality of the messengers, in gifts to benevolences, he would have said it is coincident with the name "Enterprise".

R. L. BAKER.

**THE SALYERSVILLE SCHOOL.**

This is the new school building in the Kentucky mountains. We have not made much fuss about it, but we have been building all the same, and now a boarding hall which will accommodate forty girls is ready to be furnished. It is paid for and cost only \$1,100 to erect. We are now face to face with the problem of furnishing it, which must be done at once. The school building is progressing as rapidly as material can be prepared and will be finished on contract time, January 1, if nothing unforeseen occurs to hinder. This building has eight rooms and will accommodate three hundred students, and will cost \$1,000 exclusive of furnishing. It is being solidly built and it is doubtful if more or better building has been done anywhere for the money. The people are proud of the buildings, as is shown by the fact that they visit the grounds daily.

The school is in session in a rented building, with Prof. A. C. Harlowe as principal, assisted by his wife and Miss Ruth Ellison. Prof. Harlowe is a graduate of Richmond College and is a gentleman of culture and refinement, and brings to his work among you an experience which assures his success; already he has won the hearts of the citizens of Magoffin county.

It will be a serious hindrance if the school cannot enter the buildings at once on completion, and the only thing to hinder them will be furnishings.

A. E. BROWN.

**FROM PRINCETON, KY.**

DEAR RECORDER:

I have just closed a meeting with Pastor C. L. Roberts, at Audubon church, Henderson, Ky. We had a very precious meeting. Under the blessings of God the church was greatly revived and strengthened. There was 30 additions to the church—17 by letter, 11 by baptism, and 2 by relation.

This church has had quite a struggle for several years. On account of some misunderstanding there has been a lack of harmony and consequently of united and consecrated effort.

When arriving at the church and looking on the field, the picture was anything but pleasing. The town of Henderson was worked up to a very high tension over a local option election, that was to be held in that precinct just one week from my arrival. The Union County Fair, Henderson, followed immediately the whiskey election. This, together with the Opera Hall resuming at full blast every night, and a somewhat divided sentiment in the church, was rather a dark picture. We said the grace of God alone is sufficient for these things, but it was refreshing to me to find that the pastor and some of the brethren had a courage equal to the occasion.

Pastor Roberts is a faithful man of God and is highly esteemed by his brethren. He was called to the care of the church about one year ago, and has given it one half of his time.

The church was in a very bad condition when he entered upon the work. But God has greatly blessed his labors. The church was gradually becoming reconciled, and there had been received into the church during the year, and prior to the meeting, 37 members, making a total of 67 members received during the year.

The State Board of Missions and the District Board of the Ohio Valley Association have been aiding this church for half time and the work has been greatly blessed during the year.

But under the providence of God the time has come when a man should enter this field for all of his time, and Pastor Roberts is the man for the work. With a small increase by the State and District Boards the church is willing to assume the responsibility of supporting a pastor for his whole time.

I find that Audubon church has a noble band of Christian workers. Having overcome their

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difficulties, and once more being united in Christian work, and being wedded to their faithful pastor, I predict for them a bright and prosperous future.

The writer became very much attached to both pastor and people, and will cherish pleasant memories of the days spent in Audubon church, in Christian work, and pleasant homes.

May the Lord bless both pastor and church, and may they ever be able to sing

"Blest be the tie that binds Our hearts in Christian love, The fellowship of kindred minds Is like to that above."

Fraternally,  
J. S. MILLER.

**PROGRAMME.**

The following is the programme for the Ministers' and Members' Meeting of Gasper River Association, to be held with the church at Forest Grove, Muhlenburg Co., Friday, 10 a. m., before the fifth Sunday in October:

Sermon for criticism.—One to be chosen.

The Scriptural Qualifications to partake of the Lord's Supper—W. B. Gardner.

The duty of the church to her pastor—J. J. Pogue.

Exegesis of Matt. 28:19, 20.—G. W. Milam.

Final Preservation of the Saints—Jas. T. Casebier.

John's Baptism—J. E. Gardner.

The Importance of Reading Baptist Literature—W. Y. Clardy.

Exegesis of Matt. 11:11—E. L. Howerton.

The Relation of one Baptist church to another—E. J. Ragan.

The brethren at Forest Grove expect to have their house of worship ready to hold the meeting in Forest Grove is near Drakesboro, on the railroad between Russellville and Owensboro.

A. B. GARDNER, Sec. Com.

DEAR RECORDER:

Bro. W. D. Wakefield who has been studying for some months at Bible Institute, Chicago, has just returned to his home in Shelbyville, Ky., where he is going to lead the singing in a meeting conducted by the pastor, Bro. B. B. Bailey, to begin next Sunday, October 22d. Bro. Wakefield gave us a very pleasant call last Saturday. He preached Sunday to the saints in La Grange. Bro. Wakefield is a young man of great promise.

LEAVE TOMORROW WITH GOD. Would it not be better to leave tomorrow with God? That is what is troubling men; tomorrow's temptations, tomorrow's difficulties, tomorrow's burdens, tomorrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops on to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."

H. W. Webb-Peploe.

A PLEASING INCIDENT. LITTLE RIVER ASSOCIATION THE AFRICAN MISSION.

One of the most pleasing and memorable incidents connected with the notable gathering of Baptists at London—their first World Congress—was the invitation which Mr. Thomas Spurgeon and his co-laborers extended to the delegates of the Congress to visit his famous Stockwell Orphanage. One could almost imagine that the great-souled Chas. Haddon Spurgeon was still present pervading that noble institution with its extensive grounds, well-kept buildings and happy hearts. The boys and girls were at their best, giving songs, speeches, instrumental music, bell-ringing and the like, much to the delight of the delegates from all quarters of the world.

The cordial hospitality was most charming; for the hundreds, even thousands, who were present, were most delightfully served with refreshments by bright-faced orphan girls. And how happy they seemed in it all. Mr. Thomas Spurgeon, too, was as happy as any boy, as he welcomed the great company of Baptists to a spot made holy by the deep interest which his revered father so long felt in it. Then there was the large, whole-souled Mr. Charlesworth, whom many on this side remember from his visit to America about ten years ago, whose bosom seemed to swell with an ever deepening pride in the Stockwell Orphanage, for which he has so long labored.

It is not every son who can as successfully continue the work begun by a father, as Thomas Spurgeon is doing in the many lines of Christian activity originated in the fruitful life of Chas. H. Spurgeon.

It was truly pleasing to see how the great preacher's memory was revered by frequent indications during the Congress. It has been intimated that his son Thomas shunned the meetings and showed an unforgiving and ugly spirit towards the Congress or towards some of the leaders in it, who were showing their high regard for his noble father. This must be doing the son a great injustice. The writer saw him moving among the delegates two or three times, and he seemed as happy as the rest of us in a gathering of Baptists which would have greatly rejoiced his distinguished father's heart.

EDWARD B. POLLARD.

[We had seen no intimation that the Rev. Thomas Spurgeon showed an "ugly spirit" toward the Congress, but that he simply held aloof except that he showed the brethren hospitality. He allowed Dr. Strong's sermon to be preached in the Tabernacle, and he welcomed the brethren to the Stockwell Orphanage. Only once our information is, was he present at the meetings of the Congress, and then he declined to have anything to say. He was conspicuously absent at the unveiling of the statue of his father, as were other representatives of the family. The leaders of the Congress were, largely, the very men who passed a vote of censure on Charles H. Spurgeon because of his faithfulness to his convictions. Only a short time ago it was formally proposed that this vote of censure be rescinded, and these very leaders refused to have it rescinded, though they complimented the great preacher, and aided in making a statue of him.—Ed.]

This body met with Cerulean Springs church Oct. 4-6. The introductory sermon was preached by Elder F. W. Whittenbraker, text, Acts 2:47. The speaker announced as growing out of this Scripture and the context the fact that a gospel church is composed only of immersed believers, and these immersions to have been administered by duly authorized administrators. The duties of church members are to sustain the church financially as well as otherwise. Members should each realize their obligation to help each other in every practicable way. To focus the general thought of duty as a church member into one word that word would be work. God expects this of every one of his servants. The very word servant implies work as its leading idea.

The body was organized by the re-election of Bro. W. J. Stone and Elder R. W. Morehead moderator and clerk respectively. These brethren are well tried and excellent officials. This writer loves to honor them both, yet he is inclined to the idea of sharing the honors (for they are honors) of official service in our Baptist bodies promiscuously among other excellent brethren. I speak freely because I covet neither of these offices, since I realize my inability to discharge the duties thereof, and would object to my name being run for either.

Among the visiting brethren present I recall the names of Bro. H. E. Cleaton, editor of *The Kentucky Issue*, representing his paper and the Anti-Saloon League, Bro. Edmund Harrison, of Bethel Female College, Bro. C. E. Perryman, representing the *Baptist Flag*, of Fulton. Bro. J. A. Bennett came to represent the Ministers' Aid Society, but was suddenly called away by the serious illness of his son. Other visitors were Bro. M. E. Miller, of Ohio Valley Association, and Miss Garratt, of Bethel Association, who ably represented the State Woman's Missionary Baptist Union.

All the usual committees reported and their reports were freely discussed and much interest in general was manifested.

If only our people would, through the year, exhibit the zeal they do in our annual convocations, what wondrous results would follow?

The membership of Cerulean Springs church and the citizenship of the community seemed to vie with each other to make the large concourse of people happy during entire session. The blessings of heaven be upon them!

We were most happy to have with us Bro. H. H. Hibbs, the able pastor of Williamsburg church, who came as the representative of Williamsburg College. How he did make our hearts thrill with his eloquent appeals in behalf of this noble institution, and with his recital of what it has accomplished and is still accomplishing for the mountain masses of humanity. Bro. Hibbs also preached for us a magnificent sermon. But I close,

T. E. RICHEY.

Goodness is a plant of easy growth and vigor, yet care is needed in its cultivation—a plant that must be grown within, but whose fragrance fills the atmosphere about us. A good man's influence is the smile of God. It strengthens, while it warms and cheers.

Never before in the history of the African Mission has the work been so prosperous as at the present moment. The number of baptisms; the progress along the lines of self-support by native churches; the steady development of the Training School; the increased number of churches; the attendance of scholars in our day schools; the number of out stations opened up; all prove the truth of the assertion about this Mission. But there is one direction in which no progress has been made for the last twenty years. That is in the number of missionaries on the field. In 1885 there were five missionary families and now in 1905 we have the same number. During that twenty years, 31 missionaries have been connected with the Mission, only ten of whom are on the field to-day. This number includes the wives of the missionaries. During that twenty years only three new missions have been opened up; but as Lagos has been vacated the real gain is two only.

It was impossible to do more than this, seeing that six missionaries have died, fifteen have retired, leaving ten on the field. Owing to climatic conditions it is necessary for each family to spend every fourth year in Europe or America, so that two of the ten missionaries referred to must be deducted from the actual working staff of the Mission. This leaves four families to work four stations, one each for Abokuta, Awyan, Ogbomoso, and Shaki; but as Ogbomoso requires two families, on account of the Training School work, one of the four stations is vacant nearly all the time.

From these figures it will be seen that only one-third of those sent out by the Board can be reckoned as permanent additions to our staff, and that my plea is that a much larger number of missionaries be sent out. There are many large towns in the Yoruba country as yet unoccupied, and the great Hansa and Bariba countries are open to us. Where are the men—pastors and students—who believe in the Lord's world-wide commission, "Go, ye into all the world"? It is not for them to seek for reasons why they should come to Africa, for the voice still cries out, "Whom shall we send and who will go for us?" It is for them to respond, "Here am I, send me." It is for the men who remain at home to seek reasons—not excuses—for staying there. We need men of grit and go for the work in Africa. Strong men physically, mentally and spiritually, are wanted for this country. The climate of Africa has a way of finding the weak points in a man's body and a subtle way of finding the weak points in a man's character.

Greatly as we need men, let no man come who is unprepared to face the great risk to health and life involved, and who does not possess the deep conviction that God calls him to Africa.

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## METHODS OF PATENT MEDICINE MEN.

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### AN IMPORTANT QUESTION.

Are They Rank Frauds, as Has Been Indiscriminately Charged, or Is Truth and Honor Their Basis?

Some one has said that a half truth is worse than a lie, and we all know that a lie travels faster than the truth. A general statement may also be so made as to have all the evil qualities of a lie. This remark is of point at this time in connection with certain attacks which have been made upon the patent medicine business. If one were to believe all that has been said on this score he would be forced to the conclusion that businesses which are the outgrowth of years of effort by the proprietors and which have gained the confidence of the public during that period must be classed as rank frauds. But can any business, whether it be patent medicine or the manufacture of shoes, blacking, flour, or many years without solid worth and merit behind it? The question answers itself. And so the attack upon the patent medicine business, to which reference is here made falls to the ground because of its own falsity as applying to all patent medicine concerns. Still, these charges are worth examination and refutation because of the damage they may do to business which have won the confidence of the public by years of honorable and honest dealing.

It is not the purpose of this article to deny that these methods may be pursued by some men, but there is no warrant for implying, as was done, that all patent medicine businesses are conducted on these lines. Such methods are sure to reap their reward in speedy failure, but a business like that of Dr. Bay V. Pierce, of Buffalo, could not exist for 33 years, and reach its present mammoth proportions if such practices had been pursued. Dr. Pierce is too well known as a man of honor to rest easy under such an imputation. His business is what it is because he has always done what he promised to do and because his famous remedies are just what he says they are. His establishment, in Buffalo, consisting of a large laboratory and a hospital, is one of the chief points of interest in that city, and he himself enjoys the confidence and the esteem of his fellow townsmen, who have honored him in various ways.

Dr. Pierce is a patent medicine man and he is proud of the good he has done to his fellow men because he long since had the courage to break away from the narrow ethics of the medical profession and advertise broadcast the remedies for men and women which have made his name famous. A brief examination of the methods of handling the immense number of mail inquiries which come into Dr. Pierce's establishment in the course of a day will be of interest and will convince anyone that the general charge of fraud is without basis so far as he is concerned. In the first place it may be said that Dr. Pierce himself does not pretend to read and answer all the mail that comes to him. Neither does any other proprietor of a large business. But he does have a large staff of graduated physicians and surgeons, men who are specialists in many lines of the profession, who do read these letters and who do give them their individual and careful attention.

When an inquiry is received from some sufferer detailing his symptoms and giving a history of his case it is marked with a number. That number thereafter distinguishes that case. It is sent to the proper physician and by him is carefully examined. This physician turns to the phonograph at his elbow and dictates an answer. If he wants further information concerning the case he asks the inquirer for it. If the writer has told him enough to enable him to judge properly of the case he answers the questioner in that light. If the case is one that apparently will be met by either of the famous Pierce Family Medicines the patient is so advised. If it is one that seems to demand some other form of treatment that treatment is advised, and if the patient agrees, a prescription is written and sent to the dispensing department and there filled and the medicine forwarded. Each physician gives close attention to the cases which are presented to him, and the system is such that further reports from a patient go unerringly to the physician who first had charge of the case. Each case is handled in all respects just as it would be if the doctor saw the patient. In cases which present unusual difficulties and do not progress as the doctors feel that they should, the patients are advised to come to the Pierce Hospital, known as the Invalids' Hotel, where they undergo a treatment which could not be given in any home. The fact that this hospital is constantly full is proof of the confidence which the public generally has in Dr. Pierce notwithstanding all that is said unfairly against patent medicines and patent medicine methods.

All letters are treated with absolute confidence. They are not made the subject of common comment by the employees of the establishment. They are treated just as sacredly as the confessions made to a private practitioner. Neither are the names of the writers or their letters ever sold for any purpose.

As for the medicines, they are compounded from pure roots, herbs and barks, by skilled chemists and on the most scientific basis. They are not cure-alls but are prepared for certain specific purposes, and millions of persons have satisfactorily proved their worth. As for alcohol, there is a standing reward of \$5,000 for anyone who will discover any alcohol, opium or other harmful ingredient in either the "Favorite Prescription" or the "Golden Medical Discovery," and that is all that need be said on that point.

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

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

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### SPEND THE SUMMER IN THE COUNTRY.

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

The discouraged invalid and the 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 an attractive, situated in the mountains of Eastern Kentucky, within a short distance of a beautiful lake offering fine sport for the angler, with numerous drives, walks, magnificent views from rugged mountain peaks, a cool, bracing, invigorating atmosphere this point appeals to the tired and house or office-worn man or woman with wonderful power. The "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 is obtainable at the City Ticket Office, Louisville & Nashville R. R., southwest corner Fourth and Main Sts., Louisville, Ky.

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## The Farm

and Household

In Woodford county buyers were offering 4-14c for fat hogs last week. M. B. Hifner sold eleven 750-lb. yearling steers to S. Weil at 3c.—Danville Advocate.

Joe Frakes purchased of Vol. Ferguson 90 head of 1,000-pound cattle at 5c; also of Charles C. Clark 24 head of 100-pound cattle. Frank Pinnell sold to Kenney & Howell, butchers, 25 head of butcher hogs at \$4.90.

W. B. Ratliff sold to Smith Weaver last week 9 head of Polled Angus cattle, for stock purposes, at 3 1-2 cents. They weighed 6,780 pounds. Thomas D. Crouch shipped 35 head of export cattle last week, averaging 1,000 pounds, at 3 1-4 cents.—Carlisle Advocate.

Marcus Prewitt sold 54 export cattle, average 1,450 pounds, at \$1.55. C. C. McDonald, buyer for a Chicago firm, purchased last week of J. S. Bogie 90 head of export cattle, weight 1,500 pounds, at \$4.65.—Mt. Sterling Gazette.

Monday of last week was mule day, and about 200 unbroken mules changed hands. Terhune & Brown bought 52 head at an average of \$65; John Ball, of Woodford, bought 40 at an average of \$85; B. G. Fox, of Danville, bought 60 at an average of \$50, and Tilson, of Indiana, got 40 head at an average of \$40. It was the biggest court day of the year.—Harrodsburg Herald.

One of the most encouraging signs for the breeders of Short-horn cattle is the unusual demand for young bulls. For the past few years Western ranchmen have been looked to by breeders as the ones to take their supplies of young bulls, but from the past few months the farmers in the Central States have been their best customers, paying better prices than the Western men.—Winchester Democrat.

Mr. S. Q. Royce sold last week to General Black thirty-six 1,410-lb. cattle at 4 3-4 cents. Through Auctioneer Chenault, the David McCord sale was made last week and the following prices were realized: 120 sheep in lots of four averaged \$4.07; cows brought \$25 to \$45; mules \$110 to \$160; 1 two-year-old filly, \$76; 1 aged plug horse \$76; oats \$2.50 per hundred, shelled oats 36 cents per bushel.—Richmond Climax.

Paris Court.—Good crowd in town but little trading. M. J. Murphy & Co. reported 150 cattle at their pens and only a few sold. A number of mule colts on the market that sold from \$60 to \$80. Good many plug horses sold from \$25 to \$50. No sale for aged mules.—Paris News.

Richmond Court.—There was a greater crowd here than at any other court during the past year. There were from 2,500 to 3,000 cattle on the market ranging in price from 2 to 3 3-4 cents. The sales were the largest during the year. Suckling mule colts brought \$40.50 to \$92.50. There were about 300 sheep but little demand for them, very few changing hands.—Richmond Climax.

### IS ALL CORN BEST FOR FAT-TENING HOGS.

I wish we depended upon the hog more than we do. We should depend upon him not only for the meat supply in the home, but we ought to have one or two bunches of hogs for sale each year. The hog is the real mortgage lifter, and if we make his acquaintance in a thoroughly sincere and careful way, he will demonstrate his ability to get rid of any mortgage on any piece of land.

But he cannot do so if we depend on some little pen where he has limited quarters and little care. The hog needs plenty of grass. In other words he is a protein feeder, like any other animal. We would always bear in mind that young animals are building up flesh and muscle and need plenty of protein or muscle-making constituents.

Now corn won't supply that alone. Where we depend on corn almost wholly as a food for pigs they get extremely fat, but have little lean meat mixed with the fat. If, on the other hand, we balance the rations, we can marble the meat, and place steaks of lean all through the fat, thereby making the pork choice and palatable, and really delicious in every sense of the word.

Now, how can we do this? We can do it by feeding some other food stuff in connection with the corn. It is economy, for instance, to sell some of the corn that we would otherwise give to the pigs, and in exchange get some wheat middlings, that could be mixed with dish water, and the scrapings from the table, thus making a slop, and this slop could be fed at least once daily. These wheat middlings would cut down the quantity of corn the hogs would otherwise consume, and they will furnish muscle-making or lean meat ingredients, thus providing a better grade of pork when the animal is slaughtered. Peanuts can be used with economy, and pasture grass is also excellent, because pasture grass contains the protein or muscle-making elements. With these latter feeding stuffs you would need to use but one part to every fifteen of corn. After all we think that wheat middlings come nearer to being the best all-round food to go with corn in bringing your pigs up to the fattening point. Two or three weeks of exclusive corn feeding is always sufficient for rounding out and finishing the animal.—C. W. Burkett, in Progressive Farmer.

### DAIRY NOTES.

A poor cow will stand abuse, as it doesn't make much difference with her, but the highly bred, nervous dairy cow must have careful, humane treatment.

Money invested in a first-class cow is a paying proposition. She may cost \$150, but if worth the money, she will soon more than pay a big interest on the investment.

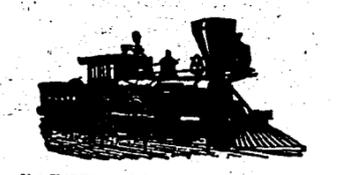
A cow can be overfed and misfed. Cows have a large storage capacity for roughness. The kind of roughness being fed needs to be taken into consideration, when the concentrates are selected and fed.

Cows are much more apt to hold up their milk if they have a calf at milking time, than if milked without a calf. The most satisfactory way is to milk the cow without the calf. Raise the calf on skim milk.—Farmer's Home Journal.

A CURE GIVEN BY ONE WHO HAD IT



In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it free. Write right now. Address: MARK B. JONES, 17 James St., Syracuse, N. Y. Mr. Jackson is responsible above statement true. Pub.



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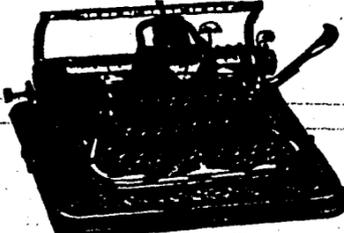
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# DEATHS

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### CHIDESTER.

Mrs. Leah M. Chidester, nee Crocker, was born in Lawrence county, South Carolina, Oct. 10, 1828. Her parents moved to the State of Mississippi when she was but a child. At the age of 14 she professed faith in Christ and was baptized by a Rev. Mr. Mallet, uniting with the Athens Baptist church.

She was married to Col. John T. Chidester, Aug. 24, 1854. In 1862 Col. Chidester removed with his family to Arkansas. In 1867 the little band of Baptists in Camden, who had suffered so much during the long struggle between the States, met for re-organization in the old academy building. At this meeting Sister Chidester cast her lot with the Camden Baptist church, and remained a loyal member and devoted, consistent, consecrated Christian until on October 1, 1905, her Lord summoned her to an innumerable company of angels, to the general assembly and church of the first-born; which are written in heaven, and to God the Judge of all, to the spirits of just men made perfect" (Heb. 12:22, 23).

Earth is made poorer and heaven richer by the departure of this redeemed soul to that clime where "sickness and suffering, sorrow and death, are felt and feared no more." The pastor is constrained to remark on her early conversion and her long life of useful service in her Lord's kingdom, as an example worthy the emulation of her children and of the young. At the tender age of 14 she gave her heart to God and her long life of 63 years was devoted to loyal service to her God. She was faithful to her church covenant, useful in her community, and exemplified before her children in daily life the power of grace in human salvation. Possessed of that rich trait so rare in many—a sunny nature—she poured forth her own sunshine, cheer and good will into every life that came in touch with her. A noble mother in Israel has fallen, and her mantle, who shall wear it?

Our church has suffered a great loss in her departure, the community bereft of a choice spirit, and her children of a bright jewel. To her children let me say: You have the goodly heritage of a Christian mother, worth more than the gold and silver of ten thousand worlds like this. The separation from mother is not long. She cannot come back to you, but you can go to her. As she trod the "narrow way" to eternal life, so let each of you follow in her foot-prints until some sweet day you shall clasp hands with her who waits and watches at the beautiful gate for your home-coming. May God's grace be sufficient for you in this sad hour. Your pastor,

W. F. DORRIS.

### CLEAVER.

Sister Eliza Cleaver, wife of Wm. Cleaver, was born Feb. 20, 1829, departed this life July 22, 1905. Professed faith in Christ in early life and joined the Millerstown Baptist church. She afterward moved her membership to Lucas Grove church, of which she was a consistent member until death. She was the mother of three children, Mr. Dave Cleaver, Mrs. Lucy Brashear, of Upton, and Mrs. Bettie Hawkins, of Millerstown. She was a sweet mother and loved by all who knew her. She was a kind companion, and was a mother to her young pastor. After services by the writer, we laid her to rest in the old Cleaver grave yard. C. W. BOWLER, Upton, Ky.

### RICKLES.

Mrs. Ellen Rickles died on Sept. 27, 1905. She was a faithful member of Chestnut St. Baptist church of this city. She leaves a husband and two sons who grieve at her departure. Sister Rickles was a great sufferer for several years, but was patient amid it all. She was a devoted Christian, hence death had no terrors for her. She passed away quietly and in triumph of faith. May God bless her husband and sons and sanctify their affliction to their good, leading them nearer to God. May they meet

### The Moody Colportage Library

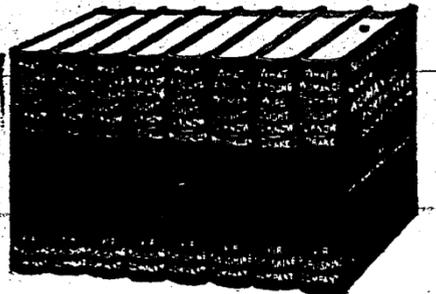
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- Moody's Sermons.
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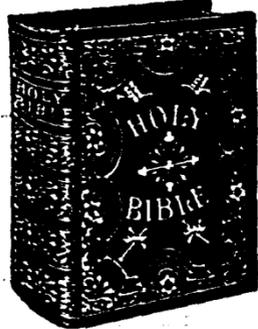
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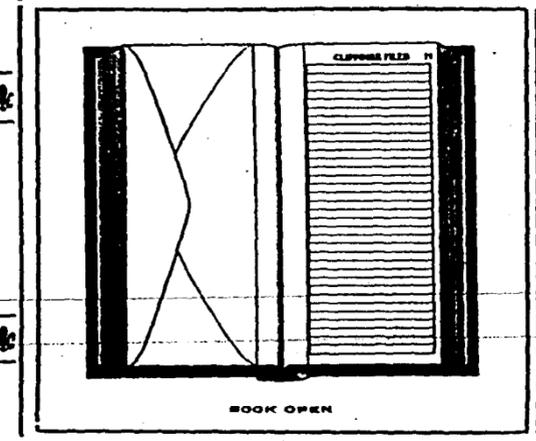
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and greet her on the other shore, never to part again, is the prayer of her pastor, J. M. WEAVER. Louisville, Ky., Oct. 2.

Miss Mary Emily Rhoads was born in Muhlenburg county, Ky., about 65 years ago. For many years she has been a devout Christian, being a member of Central City Baptist church at the time of her death. The last eight years of her life were spent in the home of Mr. S. F. Follin, Logan county, where in both home and community, in health and in sickness, she lived a life of simple faith in Him who died for her. She fell asleep

Aug. 22, 1905. Funeral and interment at Berea, Logan county. J. H. MOORE. Louisville, Ky., Oct. 2.

Bro. Robert Kinkade was born Dec. 26, 1826. Limited with Oak Hill church at an early age, and lived a consistent Christian life. He was the father of nine children. His companion preceded him to the spirit land Oct. 12, 1903. He said at different times that the way was clear. He died June 5, 1905. After funeral services by the writer we laid him to rest in the Oak Hill grave yard. C. W. BOWLER. Upton, Ky.

# Church Organs.

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article used in the preparation of food should be prohibited."

JOHN C. WISE, M.D., Medical Inspector, U. S. Navy.

## Items of Interest

News the World Over

The sickening revelations of the  
"graft" in New York City goes on. Mr.  
A. Matthews, Secretary of the Republi-  
can Campaign Committee in the city  
killed himself by jumping from his bath-  
room window the morning of the day he  
was to be tried for grand larceny. He  
did this, not to avoid his own trial, but  
from a desire to save his associates  
from revelations which would be sure  
to be made at his trial.

Gen. W. T. Clark has died in New  
York City. He distinguished himself  
during the war for his ability in com-  
mand, and after the war was past was  
put in command of the army corps to  
go to Mexico and drive out Maximilian.  
Gen. Grant appointed him postmaster  
in Galveston, but he angered the peo-  
ple some years after the war by putting  
the Federal flag over his house. He  
showed much courage in keeping it there  
in spite of the anger, but did not remain  
much longer, returning to the North.  
Gen. Grant had the highest opinion of  
his ability.

A severe earthquake has been felt at  
Lundley, Hisingen Island, Sweden. Sub-  
terranean rumblings were followed by  
the violent rocking of houses and the  
splitting of inner and outer walls. The  
level of the ground in the eastern part  
of the island sank. In many places fissures  
a foot wide were opened. Fortunately  
no loss of life is reported.

In a speech before a medical society  
in Detroit, Dr. Suzuki, of the Japanese  
Navy, gave some valuable facts in re-  
gard to the precautions taken. Before  
every engagement the surgeons carefully  
inspected the eyes of all the gunners on  
the ships. The ears of every man on  
board were plugged with cotton before  
the firing began, to keep the drums from  
being ruptured by the concussion. Every  
one was required to bathe and put on  
clean underclothing before the battle  
began, as pieces of the clothes are car-  
ried into the wounds.

Gen. William Sinclair has died in  
Washington City, aged 68. He joined  
the Northern Army with the rank of  
Lieut. Colonel, and was brevetted twice  
for gallant service, once in the battle at  
Yorktown and once in the battle of  
Fredericksburg.

Major Charles McCann has died in  
Baltimore, aged 70. He was one of the  
bravest of the brave Virginians in the  
Southern Army, distinguished himself  
on the battle-field and was wounded  
seven times.

A five story building, in St. Peters-  
burg, in the process of construction has  
fallen, and crushed 100 workmen. It is  
the old story of modern "progress" in  
architecture which has almost daily il-  
lustrations in the "centers of civiliza-  
tion".

The Argentine Republic has put a  
high protective tariff upon various arti-  
cles which for the most part have been  
imported to this country. But this tariff  
is not as high as our own. Yet the man-  
ufacturers, who have been selling goods  
there, clamored to Secretary Root to  
make the Argentine government give up  
their tariff law. And Secretary Root  
ordered the U. S. ambassador to protest.  
One would like to see the face of the  
ambassador when the Argentine Presi-  
dent hands him a copy of our tariff law  
and asks him to read it!

The English have had much to say  
about the Congo atrocities, and Belgium  
deserved every word of it. But Mr. D.  
L. Sutherland, in the *London Daily  
News*, shows the hypocrisy of it all. For  
in British Nigeria as awful things are  
being done, as he proves from official  
documents. British soldiers have been  
sent on expeditions to make the natives  
pay taxes they do not understand. Enor-  
mous quantities of cattle were seized  
and driven off, 150 towns and villages  
were destroyed, and 8000 people killed  
in two years! For very shame let them  
keep silent about the Congo.

The trades union of England holds a  
congress every year. Last year by an  
overwhelming majority they declared  
Mr. Chamberlain's plan to change free  
trade to a protective tariff would be a  
calamity to working men. This year  
they denounced protective tariff as vig-  
orously, and the vote against it, in any  
shape or form, was the representations  
of 1,253,000 against it and only 28,000  
in favor of it.

DEAR RECORDER:  
So large has been the number of South-  
erners whom I have met since assuming  
the pastorate of the Madison Avenue  
church, New York, that I ask the privi-  
lege of saying through your paper that  
I shall count it a special pleasure to  
welcome at my church from time to time  
visitors to New York from the South.  
Our church here is near many of the  
leading hotels of the city, and so easily  
accessible by strangers. It would give  
me much satisfaction also to receive  
from parents and pastors the names of  
any whom they would like me to call  
upon and make at home in the Madison  
Avenue church.

My interest in and affection for the  
dear Southland, which gave me birth, ed-  
ucation and all of the joys of my earlier  
life, grow stronger from year to year.  
Very fraternally yours,  
KERR BOYCE TUPPER.  
New York, Oct. 13, 1905.

We acknowledge an invitation to the  
wedding of the Rev. M. P. Hurt, of Mem-  
phis, to Miss Lillian Bell, daughter of  
Mr. and Mrs. James W. Bell, of Pon-  
totoe, Miss., Oct. 18th. They will be  
"at home" in Memphis after Oct. 25th.  
They will accept our heartiest congrat-  
ulations.

## THE MARKETS.

LIVE STOCK.

Report for week ending Oct. 7.

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

## 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 de-  
partment of the Western Recorder  
at a very small cost.  
Something to sell or exchange—  
lands, real estate, properties or mer-  
chandise of any kind; business  
changes, situations wanted, etc.,  
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.

Saves your teeth. Thread-cutting  
thimble. Sample 10c. Agents wanted.  
Send for catalogue. Eastern Supply  
House, L. Box 187, Syracuse, N. Y.

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

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

TEX-OL  
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 run-  
ning. 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 Golden Gold Co.,  
Fifth floor, Mack block, Denver, Col.

WANTED—Four men to travel in  
each state, distribute samples and ad-  
vertise our goods. Salary \$21 per week and  
expenses guaranteed. Expenses ad-  
vanced. Experience unnecessary. Ad-  
dress, with stamp, stating age and oc-  
cupation, 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 Build-  
ing, 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-ad-  
dressed envelope for particulars. Union  
Drug Co. Battle Creek, Mich.

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

WANTED—The afflicted to know that  
my "Eradicator" Soap will cure the worst  
case of piles or hemorrhoids. 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 price  
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 informa-  
tion. We sell to dealers only. David  
Baird & Son, Louisville, Ky.

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

# BUFFALO LITHIA WATER

Has Been Before the Public for  
Thirty-three Years

In the Experience of the Following Physicians It  
Has a Pronounced Value in the Treatment of

**Bright's Disease**  
and  
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Alfred L. Loomis, J. Marion Sims, Samuel O.  
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Hammond, Wm. H. Drummond, I. N. Love,  
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Hodges, George W. Miltenberger, J. Page  
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S. Davis, Jr., Jas. L. Cabell, P. B. Barringer,  
A. F. A. King, T. Griswold Comstock, Jos.  
Holt and Giuseppe Lapponi.

Medical Testimony Upon Request to the  
Proprietor, Buffalo Lithia Springs, Virginia.  
For Sale by the General Drug and Mineral Water Trade.

## Note- worthy Sale of Silks

We offer the choice of 2,000 yards of  
fancy Satin Brocades, Corded Poplins,  
Stripe Moire Antiques and Fancy Benga-  
lines; many values in the lot up to \$6.00;  
none less than \$2.00 per yard—Special  
Price, yard, 69c.

SPECIAL—All-silk Satin Liberty Mes-  
salines, beautiful soft texture in all the  
newest shades, also white, cream and  
black; 75c value—Special, yard 59c.

SPECIAL—Fancy Seed and Glace  
Shirt Waist Silks, in all the popular street  
shades, including the soft chiffon finished  
weaves; 85c value—Special, yard 65c.

Extra Heavy All-silk Black Dress Taffeta;  
full 36 inches wide; fully guaranteed to  
wear; \$1.25 value—Special Price, yd., 89c.

Ladies' Tailored Suits in gray mixtures,  
blue and black, in 48-inch long coat style;  
very stylish, \$18.00 value—Special, \$15.00.

Handsome Broadcloth Tailored Suits,  
in 24-inch tight-fitting coat style, with  
strap seams; colors, blue, brown and  
black; \$30.00 values—Special, \$25.00.

The new Full Box Back Covert Coats;  
all welt seams and straps; also Scotch  
mixtures in tans, green and grays; \$15.00  
value—Special, \$12.50.

We are showing the season's highest  
novelties in tailored and fancy Suits, Eve-  
ning Wraps and Coats—Prices range  
from \$35.00 to \$15.00.

Complete line of Fall and Winter Furs  
now on display; all the new effects in  
Neck Pieces and Muffs to match.

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