

WESTERN RECORDER

Faith, Hope and Love, these three.

SIXTH YEAR

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ber, which may be had for the asking.

DR. JOHN CLIFFORD, President of the
new Baptist World's Alliance is a General
Baptist, and therefore an Arminian. That
explains his saying in a sermon reported
in the *London Daily News*, that God's
chief end is to manifest Himself to men.
Men are worms of the dust, crawling
around in the dust of one of God's small-
est planets. And the whole universe, to
quote Dr. Strong's beautiful illustration,
is but a drop of dew on the fringes of the
Almighty's robe of sovereignty.

To make anything connected with man
the chief end of God is to make man the
centre of the Universe. This Calvinists
have always charged is the logical conclu-
sion of Arminianism, though pious Ar-
minians do not hold their belief to its in-
evitable conclusion.

REV. J. C. CARLILE, in an address at the
recent meeting of the Baptist Union in
England, said that in 1640 there were in
England 20,000 General Baptists and 10,
000 Particular or Calvinistic Baptists. He
said persons who were of an arithmetical
turn of mind and therefore kept posted in
numbers, *know* this fact.

The laymen of the Episcopal church in
England, having aroused to the necessity
of their defending the doctrines of their
church from false teaching in many pul-
pits, these false teachers have come for-
ward with a statement. One hundred and
one preachers have signed a circular let-
ter which they have sent to all the preach-
ers, to see how many will side with them
against the roused laity.

THESE 101 have adopted Ritschl's here-
sy that theology is to be based on personal
Christian experience. They deny the su-
pernatural birth of the Christ and also
his resurrection, which might be expected
in view of their basing truth on their ex-
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A Real Church.

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

The best things in Paul's letters to the
Ephesians are his prayers for them. Most
of us preach and write better than we
pray. We talk to men better than to God.
The secret of every man's power, however,
is more in his praying than in his preach-
ing.

These Ephesians had a faith one could
hear of: "After I heard of your faith in
the Lord Jesus." We are justified before
God by faith in the heart. God can see
that. But we are justified before men by
faith in the life; man can see that. Faith
must crystallize into word or action be-
fore man can hear of it. We sometimes
draw a distinction between Paul and
James. Really there is no difference.
Paul is here speaking of faith which
works, the foundation of which is faith
"in the Lord Jesus." It was faith in the
Christ who died, and in the Lord who
lives. While Hannibal and his army were
encamped before Rome the ground on
which his tents were pitched was sold
within the walls at market rates. The
old Romans had such faith in the bravery
and strength of their army that the
presence of a formidable enemy did not
even affect the price of real estate. It
was reported to Alexander the Great that
his physician intended to poison him.
When the physician came to him with a
cup of medicine, Alexander took it and
drank it down, then handed to him the
note of the accuser. Alexander had such
faith in the physician that he drank the
cup before he mentioned the accusation.
Let us have such faith "in the Lord
Jesus," that though our enemies have
encamped against us, and though the
world may say that the cup of bitter
experience which he gives us to drink is full
of poison, we will appropriate the very
ground on which our enemies stand and
will drink the cup from his pierced hand
without a thought of its being filled with
anything else than love.

These Ephesian Christians were very
broad in their love for all saints. They
doubtless loved their own church better
than any in the world. And when a man
tells me he loves one church as well as
another, I take it for granted that he loves
none very much. Every man is permitted
to love his own wife and children better
than the wife and children of any one
else. But while we love our own church
and denomination, we should, with broad
catholicity, love all the saints of God.
By the way, has this word "saint" become
obsolete? In the New Testament sense
it is a live word, meaning "set apart to
the service of God," like the vessels in the
temple. It does not imply sanctimoni-
ousness or a profession of sinless perfec-
tion, but it does carry with it complete
devotedness to the service of Jesus. May
we all be real saints.

Paul prayed that the church at Ephe-
sus might have "the spirit of wisdom and
revelation." Wisdom is common sense.
A man may be very learned without be-
ing wise. The student at college who
knows most mathematics, logic, history,
and geography, and who rarely fell below
a passing grade on examination, has
proved to be one of the great failures in
life. He is like the fall of the lumber of
knowledge which has not been by wisdom
built into a useful structure. Many
men are like the student at college who
knows most mathematics, logic, history,
and geography, and who rarely fell below
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life. He is like the fall of the lumber of
knowledge which has not been by wisdom
built into a useful structure.

God, who giveth liberally and upbraideth
not." The need of the pulpit and pew is
the spirit of common sense applied to fi-
nances and to all forms of church work.
But that does not set aside the Spirit of
revelation. There is much we need to
know which common sense does not reveal
and can not guide us in. The Bible is
God's revelation, and our common sense
should lead us to accept it. There is no
conflict between the two. After a man
has accepted the first verse in the Bible,
"In the beginning God created the heaven
and the earth," his common sense will
prompt him to accept all the miracles that
follow. If God created all things as they
are, he could prepare a fish for Jonah,
open the eyes of the blind and raise the
dead. A man's common sense teaches him
that he is a sinner, and that sin degrades
and pollutes. He comes to revelation to
learn how he may get rid of sin, and here
he finds Jesus Christ the Saviour, who
can wash away with his blood every stain
and repair all the damages that sin has
done. We can not do for each other a
better thing than pray that we may be
filled with the spirit of common sense and
revelation.

Paul prayed that the eyes of their hearts
might be enlightened. It is well to have
good physical eyes, better to have clear
mental vision, but, best of all, we need
heart eyes that are not diseased or
dimmed. Religion is more a matter of the
heart than of the head. The seat of spir-
itual discernment is in the heart. The
church is weak through heart failure
rather than head failure. We need to
know how to love purely rather than how
to think clearly. Only God can enlighten
the eyes of the heart. And hence the need
of prayer for such enlightenment.

Paul was no agnostic, and wished to
know the things which follow. And such
knowledge is as needful now as it was
then.

"That ye may know what is the hope of
his calling." Not your calling, but God's
calling. We have a hope in God founded
on Jesus Christ and the promises. We
expect God to do great things for us, and
we shall not be disappointed. But what
is God's hope of us? He called us for a
purpose, and he keeps us upon earth that
we may fulfill that purpose. Is he to be
disappointed? You may hear a father
speak thus of his three sons: "I have great
hope of John. He will do something in
the world. I haven't much hope of James;
he is so negligent. And I have no hope
at all of Joseph; he is so lazy and reck-
less." As our father in heaven looks up-
on us, what is his hope for us? He would
have us be the light of the world, the salt
of the earth, faithful stewards, loving,
obedient children. Are we fulfilling his
hope? Have we found yet just the nook
that we can fill for God?

Religion is the only excuse for any
church. A church which hasn't that ex-
cuse had better go out of the church line,
and be honest enough about it to become
a club outright. A church that is not
bringing people closer to God is a sham,
and it ought not to take any extraordi-
nary quality of manhood to taboo shams
of every sort, religious or irreligious.—
The Interior.

"Artificial Limbs: Walk In."

That is what we saw upon the door
as we passed, and we laughed within our-
selves for half an hour afterwards. "Artif-
cial Limbs: Walk In." But if one only
could walk in, what would become of the
maker of artificial limbs? Either we do
need new legs and so can not walk in, or
we can walk in and so do not need the
legs. Turn it whichever way we would,
the sign seemed to have something absurd
in it; but on the whole, is it more ridicu-
lous than the offers which are made us by
the multitude of faddists who clamor for
our spiritual trade?

We can but feel that this is about the
situation as regards more than one pre-
sent-day scheme for the regeneration of so-
ciety. Their promoters will supply the
world with new legs if it will only "walk
in." They will supply the world with an
altruistic state, if you will only give them
plenty of altruists to begin with. There
is no doubt some of these schemes would
make everybody in the world contented,
if everybody only had quiet and peaceable
souls by nature's gift. They will make
everybody rich if you will find them
plenty of members who are industrious
and economical to start with. They will
convert each community into a portion of
the kingdom of heaven, only it is first
necessary that the individual members of
that community, each in the kingdom of
heaven in their own souls. Yes, their
artificial legs are a wonderful invention
—for people who can "walk in."

Do not let us form such a conception
of the church as that, if it be only serv-
iceable for the virtuous and strong, it is
worth but little in a world of this kind.
The world as we know it needs some one
who will go out into the byways and
hedges, picking up the decrepit, support-
ing the defective, and by a supernatural
power making withered souls whole and
vigorous. The church is put here to save
not the righteous but the sinner, not the
strong but the weak, not the whole but
the maimed. It must be that or it is no
church of Christ. And thousands who
read this word will gladly bear witness,
"The Master found me at the door of the
temple and he himself gave me strength
to enter, walking, leaping and praising
God."—Interior.

The sin of covetousness will not go un-
punished. The divine displeasure has
often been visited upon those who have
allowed their hearts to be filled with this
sin. Upon Achan, who coveted and
grasped the wedge of gold, the silver
shekels, and the Babylonian's garment at
Jericho, that displeasure fell in terrible
judgments as he and all his were stoned
to death. Upon Gehazi, who ran after
Naaman, and by lying words secured two
talents of silver and two changes of rai-
ment, it fell in the leprosy of Naaman,
cleaving to him as his seed. Upon An-
anias and Sapphira, who kept part of the
price and lied to the Holy Spirit, it fell
in their being suddenly smitten.—C. A.
Cook in "Stewardship."

It is easy to see through one pane of
glass; but through ten, placed one upon
another, we cannot see. Does this prove
that each one is not transparent? Or
we ever called upon to look through any
pane at a time. What a pity it is with
the church that we have to look through
so many panes to see the light of the
gospel.

Small Things.

BY REV. J. B. HUTSON.

It has been said that "perfection lies in trifles, but perfection is no trifle." It is an old proverb, "Take care of the pennies and the pounds will take care of themselves." And we may add, Watch your little thoughts, and you will have nothing else to watch. The prophet has warned us not to despise "the day of small things." And it is true that the secret of success often lies in attention to little things. General Lee was one of the world's great commanders, and it was characteristic of him to look after the details of his orders. Cyrus was one of earth's renewed, and it is said that he knew by name every man in his army. Moses was the greatest man of the old dispensation, and God said of him, he is "faithful in all mine house"; and many instances are recorded of his painstaking care.

It may be that the highest wisdom consists in giving proper attention to the lowest things. Many illustrations might be given.

It takes more faith to believe little truths than great ones. We believe that God gave His Son for us; that he has saved our immortal souls; that He has prepared heaven, with its transcendent glory, for us. We do not question the great truths of the Gospel. But how hard it is for us to believe and remember that the hairs of our head are all numbered? That God knows every little thought? That He sees every tiny tear?

If we can trust Him for the endless eternity which is to come, why not for the few days that are passing away?

It takes more strength to overcome small sins than big ones. Even sinners may shun drunkenness, blasphemy, lying, stealing, adultery, murder, and many do. But who, even among the righteous, escapes the lust of the eye? the folly of the tongue? the haste of temper? the vanity of the mind? The last and hardest battle in our Christian warfare will doubtless be with some small sin. It was far more difficult for Israel to take little Ai than it was to destroy mighty Jericho.

It takes more love to do little things than great ones. The father tills and battles to provide for the family, but only the mother can bear with and care for the fretful babe. It takes more love to think charitably, look kindly, speak lovingly, than it does to give largely. It is far better to think of God in humility, commune with Him in secret, praise Him in the heart, than it is to preach eloquently, build magnificently, or travel the world over as the mere employment of gifts and means.

It takes more zeal to perform small works than mighty. We would be like Jehu, drive furiously, slay kings and queens of iniquity, reform a kingdom and say, "Come with me and see my zeal for the Lord." But afterwards it was written, "Jehu took no heed to walk in the law of the Lord God of Israel with all his heart." It were far better to pray in the closet, read daily the Word of the Lord, sit constantly though unobserved in the sanctuary, give alms in secret to the needy. But here is the danger—the neglect of small works—the farmer leaves down one slender draw-bar and the cows jump over, or the pigs go through and the crop is wasted.

It takes more religion to pray short prayers in public than long ones. Because the Scriptures teach clearly, by precept and example, that public prayers should be brief, and all that the Scriptures teach is opposed to our ideas and notions and vanity. It is harder to pray a short, earnest prayer than a long, windy prayer. Our prayers in public should not be too short, like the man who stood up and said, "Lord—amen." And certainly they should not be too long, praying till half the people go to sleep and the other half begin to pray that we will stop. Pertinently true is this of the prayer meeting.

where many should take part, yet some will insist on doing all the praying.

It takes more grace oftentimes to bear light troubles than heavy ones. Because light troubles are more numerous and constant. The elephant, whose thick hide resists the musket ball, is stung into madness by the insignificant mosquito. Job lost all that he had and murmured not; Jonah lost his gourd vine and was angry even unto death. When some great trial comes, we say it is the hand of the Lord, and bow beneath the stroke, but we doubt providence in little things. Should we not remember, God made the bed-bug as truly as He made the bear.

It takes a more liberal spirit to give little than much. The most liberal offering mentioned in the Bible was two mites. Many, because they can not give large sums, give nothing. Why does not every church member who is not able to do more, gladly put one cent in his weekly envelope? Because he is wanting in faith and love and the true spirit of liberality. But God requires the little as truly as He does the great, and "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done," whether it be much or little. If every believer was watchful and prayerful to shun his small sins and delinquencies, and was devout and diligent to do all the little good he can, every church would prosper, Zion would travail, and the millennium would soon be born.

Church Troubles.

Not all church troubles spring from the same source. Sometimes the difficulty is caused by an unworthy pastor; again it may be a gossiping woman, and even a horse trade has been known to precipitate a church row. But in all too many cases churches have been disrupted by men who wrought in the name of a superior type of piety. It is seldom that one finds a Baptist pastor who is in hearty sympathy with the Christian and Missionary Alliance without coming upon church troubles in connection with that pastor's work. Indeed, it not seldom happens that trouble is caused by alliance sympathizers in churches where the pastors are very few from being in accord with Mr. Simpson's views. We know, personally, of churches where unhappiness and constant friction came with the advent of people holding the doctrinal views represented in the Simpson movement. To be sure, the propagandists of these vagaries would say that the trouble is due to the refusal of their benighted fellow members to accept the truth; but the fact remains that schism ensues.

For a certain class of minds the peculiar beliefs promulgated by the Christian and Missionary Alliance have great charm. They seem, on the surface, to involve to an unusual degree certain elements of the Christian life that are of fundamental importance. Trust in God and dependence upon the Holy Spirit are certainly essential qualities in the Christian character, and these are strongly emphasized. When, in the name of such trust, one refuses to use remedies in sickness, not a few people look upon it as an extraordinary proof of absolute confidence in our Heavenly Father. To others, and, as we think, to saner people, it appears like foolish presumption and a wicked disregard of divine laws.

These views may be held, and sometimes are, without any serious harmful consequences. Much depends upon the spirit and temper of the one who holds them. A kindly, peace-loving, charitable Christian may believe in these and other errors without awakening antagonism or bringing discord into the church. But when they are wedded to an arrogant, arbitrary, dictatorial spirit the result is seen in a disrupted church. This is not fancy, but history, and it is among the anomalies of our church life. Here are men who stand—so they claim—for a type of piety distinctly higher than that found in the av-

erage Christian. They are ostensibly contending for fuller trust in God, more absolute dependence upon the Holy Spirit. Yet in their alleged pursuit of these high ends they do not hesitate to disrupt churches and thus bring reproach upon the cause of Christ. Does it never occur to them that discord and antagonisms are displeasing to God? If necessary in order to gain their ends, the good name of a church for concord and brotherly love is sacrificed as if it were a thing of no value whatever. Just here an indictment lies against the Christian and Missionary Alliance and many of those who, while perhaps not openly identified with it, share its views and spirit. We have no hesitation in saying that we believe this movement to be incalculably injurious to the cause of Christ. If its promoters would come out and form a distinct organization its power for harm would be far less than at present. Dr. Dowie and his followers, with all their ridiculous assumptions, work far less injury to Baptist churches than do Mr. Simpson and his disciples. The former stand out in the open in a distinct ecclesiastical organization, while the latter remain in our churches to breed discord and trouble. It is difficult to believe that men of this stamp are really "spirit-filled," whatever their pretensions may be. One of the fruits of the Spirit is peace.—Standard.

Progress.

There are some, indeed, who hold, or half hold, an extraordinary parody of the idea of progress, a kind of optimistic fatalism which frees them from this stern inspiration which commands us to judge all things, even new things, and hold fast that which is good even if it is that which is old-fashioned. Some people seem to interpret progress as literally meaning a perpetual and unavoidable improvement taking place in time; so that the newer things as such are bound to be the better.

The only thing to be said about this idea of inevitable progress is that it is quite as absurd in public affairs as it would be in private. Nobody would ever dream of introducing it into anything practical and personal. Nobody would ever think of saying, "So-and-so will be better on Friday than he was on Monday." Nobody would say, "A man of forty-five must be better than a man of twenty-five." Humanity, of course, is exactly like a human being: it can improve—if it chooses.

But outside this one mad idea of a mechanical improvement of society, we are all bound to an almost desperate vigilance to see that society takes nowhere the wrong turn. On no account whatever must we permit ourselves to be silenced upon any point in which we are doubtful of the way it is going, by any of the common phrases about the spirit of the age, about being abreast of the times, or about the future being on the side of our enemies.

In short, we must not be deterred from criticising the goal towards which the world seems to be going by the mere statement that it is going there. We are a part of humanity; it is of a kind with us, and the only problem is whether it is to be made up of free opinions or made up of false opinions. When we are in a minority the modern pessimists always tell us that we are a fly on the wheel. But it should at least be remembered that we are a fly on a wheel made of flies. It does not sound a promising material, I admit, for a wheelwright to work in.—Chester-ton.

The dissatisfaction of this world—so unsatisfying to all—ought to be a genuinely excellent proof of the immaculate satisfaction of some place ever-satisfying, beyond our earthly habitations—and of a greater compensation than the infelicity of the soul and the doubtfulness of the mind (with proverbial reasoning) will unquestionably give place to the unclouded satisfaction of the supernal life in the eternal world.

Serving Christ in Our Homes.

Home is, or ought to be, the sweetest and most attractive place on earth. Its members are bound by the strongest of natural ties. The intimacies existing between them are tender and sacred. The dearest and most suggestive relations are those between husband and wife, father and mother, brother and sister.

Christian homes are the best. Christianity has done much for the purification, elevation and sanctification of the family. Jesus honored and blessed it when he sojourned upon the earth. He understood what it meant by his experience as a loving and dutiful son amidst the most sweet, tender and pious associations.

The home is admirably adopted for the imitation of his example and for the exemplification of his religion. If a man is not pious here, he is not likely to be anywhere else. He who is good at church, or in public life, and bad in the family circle, is a hypocrite, or has a religion that is subject to a very heavy discount. His is a parade sort of religion, regard being had chiefly to public effect, or to personal advantage. Christianity amounts to very little if it does not make one better as father, mother, husband, wife, son, daughter, brother or sister. In the family, religion is best tested, or its virtues most fully displayed.

The Bible writers require Christian consistency and give directions which cover all spheres in life. In the Christian brotherhood the kindly and fraternal spirit is to abound. In the daily business diligence and fidelity are to be observed. At all times and in all places the graces of hope, patience and benevolence are to be exercised. As occasion demands, Christian hospitality is to be extended. Whatever the situation, a devout, prayerful and joyous frame of mind is to be maintained. In Christian association unity of sentiment and feeling is to be shown, and an humble, kindly and forgiving disposition exhibited. Between man and man honesty is to obtain, while a peaceable living is to be cultivated as far as circumstances will permit. It is in the home that these rules of Christian living should find one of their fullest and happiest expressions. If kindness is to be manifested in the church, it is to be equally displayed in the household. If we are to treat our brethren according to the Christian standard, we are to live just as much up to its requirements among those with whom we are bound by the ties of blood.

It is never to be forgotten that we best serve God when, as members of our respective households, we work for each other's temporal and spiritual welfare. He is pleased when we try to make them as pleasant, cheerful, attractive, happy and good as possible. In them it becomes us to be honest in spirit, upright in action and circumspect in deportment; to pray for each other; to sympathize with one another; and to co-operate with each other in all proper and helpful ways. Our ambition should be to make our homes centers of Christian love and power, models of purity, abodes of hospitality, and source of saving influences.—Presbyter'n.

Give me ten thousand pounds, and one reverse of fortune may scatter it all away; but let me have a spiritual hold of this divine assurance, "The Lord is my shepherd, I shall not want," then I am all right. I am set up for life. I cannot break with such stock as this in hand. I never can be a bankrupt, for I hold this security, "The Lord is my shepherd, I shall not want." Do not give me ready money now; give me a check book and let me draw what I like. This is what God does with the believer. He does not immediately transfer his inheritance to him, but lets him draw what he needs out of the riches of His fulness in Jesus Christ.—Spurgeon.

Subscribe for the Recorder.

Baptist Perpetuity.

BY JOHN L. WALLER, D.D.

[This great address of Dr. Waller appeared in the *Southern Baptist Review*. It is a matter of constant interest to Baptists generally to know what this great man thought on this subject.—Ed.]

We have shown from the Scriptures, as interpreted by the Reformers themselves, that Papism is neither the church nor a branch of the church—that by both prophets and apostles it was regarded as anti-christian in its origin and its progress—waging unrelenting and unrelenting warfare upon the institutions of the Gospel, and upon the saints of the Most High;—without any promise of reformation, and doomed to utter and everlasting destruction and desolation. "Another angel came down from heaven, having great power; and the earth was lightened with his glory, and he cried mightily with a strong voice saying, Babylon (Papism) is fallen! is fallen! and is become the habitation of demons and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 13:1, 2). This is not reformation, but destruction.

Did God then leave himself without a witness? Did the gates of hell prevail against his church? Were the foundations of his kingdom laid in sand, that it yielded to the storms of persecution which befell it during the reign of the man of sin? Or did the church exist and stand, as firm as the rock of its foundation? And where was it in that long and dreary night, from the revelation of the Son of Perdition until the Reformation of the sixteenth century? These inquiries demand serious consideration and satisfactory answers.

It will not do, by way of response, to urge the existence of an "invisible church." This is to evade and not to meet the difficulty. The Savior did not build an "invisible church" upon the "rock" confessed by Peter. The church of Christ on earth is visible. The light of the Gospel was not given to be put under a bushel. The church of the Redeemer is as a city set upon a hill, whose light can not be hid. It stands upon Mount Zion with the ceaseless and exhaustless effulgence of the gospel day pouring perpetually upon its glittering and glorious turrets. And he is wonderfully endowed, to whose vision that is visible which is invisible! Besides, it is certain from the positive testimony of the Scriptures, that the adherents of Popery from the beginning, saw, and hence pursued and persecuted the saints of the Most High—the people or church of the Redeemer—those who followed the Lamb whithersoever he went—who would not worship the beast, neither his image—and who refused to receive his mark upon their foreheads or in their hands. The Presbyterian Confession of Faith (chap. 25, *passim*) tells us truly that "The visible church is Catholic under the gospel, not confined to any one nation." "Unto this Catholic visible church," continues the same instrument, "Christ hath given the ministry, oracles and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world. . . . There shall always be a church on earth to worship God according to his will." These positions are abundantly sustained by the Bible. And yet it has been too common, even with the most acute and accurate observers, when casting their eyes back through the gloom of the dark ages, to conclude, at the first glance, that the altars of God were then all cast down, and that none were left as witnesses of the truth and worshippers of the Most High. But upon a more prolonged and careful examination, they have been able to discern, in the fastnesses of the mountains and in the recesses of the wilderness, the altar fires of our holy religion burning undimmed in the hearts of multitudes who remain unterrified by opposition and unpolluted by the surrounding corruption. These were the people of God—his church in the wilderness—vanquished but not subdued, cast down but not destroyed. Like the bush in the vision of the patriarch, they were enveloped in flames but not consumed. They had never worshiped nor wandered after the beast, and hence they were cast in the furnace of persecution, heated seven times hotter than its wont; but like the Hebrew children, they had been wonderfully preserved, and the smell of fire was not found upon their garments.

The church of Christ, if always visible and if always obedient to the will and word of God, as taught in the Scriptures and asserted in the Presbyterian Confession of Faith was not identified with the Papal or anti-christian church, but was distinct from it and persecuted by it. That there have been true friends of Jesus within the precincts of the Papacy—men who, in spite of the darkness by which they were surrounded, loved and longed for the light, and rejoiced in the truth—is amply attested by the records of the past. The most purblind can see on the sky of Papal domination, here and there a star twinkling through the gloom, revealing more palpably the dark and dreary night upon which they shed their unavailing splendor. These lights were the exceptions, the darkness was the rule. They were not parts of the Papal system; they existed and sparkled in spite of it. But the friends of truth, whether few or many, extent by contact with her abominations, were not regarded by "holy men of old, as those who, when the Man of Sin reigned and rioted over the deluded and down-trodden nations, refused him allegiance and endured the consequences of his fierce indignation. While, therefore, there were doubtless many identified with the Romish church whom God regarded as his people, and whom he warned by his prophets

to come out of her, lest they should be made partakers of her plagues in the hour of her doom and desolation; yet it is clear that they were not represented as the church of the Redeemer, which never was a part and portion of the Papism—which never sustained any relationship to the Mother of Harlots. To deny this, is to disregard the visibility of the church and render the promise of God of none effect. But the history of the true church is obscure and exceedingly difficult to trace. The Scriptures so intimate. She was to be concealed in the wilderness; and the world was to be filled with the admiration of her cruel and unrelenting foe. The world would wander after the beast, and reel intoxicated with the wine of the fornication of Mystical Babylon. Thus teaching us, in symbolical language, that the true church of Christ should attract little of the world's attention; and that even the historian would find more to admire and record in the career of her persecutors than in her own quiet, unpretending and despised existence. This was the prophecy—how exact and wonderful its fulfillment!

The Scriptures having foretold the preservation of the true church during the World's midnight, when Popery was the world's despot, it is now our business to prove from history the fulfillment of the prediction. Were there professed Christians during that period, then, possessing the characteristics of the church of Christ and existing distinct from the Papism and persecuted by it? And if so, who were they? In answering this question, we shall assume for the present the existence of such Christians; and shall proceed, in the first place, to show who they were not.

They were not the Lutherans. Until the sixteenth century there existed no body of Christians having the form of doctrine and ecclesiastical polity of the Lutheran church. This church was founded by Martin Luther. He was a reformer of the church of Rome. He proclaimed himself such. The end and aim of his eventful and useful life had no other extent than to purge the Romish church of its impurities in its precept and practice. He regarded her as the true church of Christ in a lapsed state; and he looked upon himself as sent for her elevation to those pure and primitive heights from which she had so lamentably fallen. This restoration he fondly supposed he had effected in the establishment of the reformed church bearing his name. But we have shown that the reformation of the Papism is absurd and anti-scriptural. Luther refused to worship the beast (Rev. 13, *passim*), but he made its image beast, and "caused that as many as would not worship the image of the beast should be killed." He subverted, so far as he could, the Romish church by law established for ages, and had his own recognized in its stead.

The Lutheran Church is a political co-ecclesiastical establishment. Its career proves that it is the daughter of the "mother of harlots." It is, or rather was, purer in doctrine and in discipline than the Papism; but its spirit is equally cruel and unrelenting. Its history is blackened with the foul blots of persecution. Where it is established by law it denies to man the right to worship God according to the dictates of conscience. It forbids that any should buy or sell unless they bear the impress of its membership. Even prostitutes must produce certificates that they are regular members of the church, in order to obtain license for the houses of their abomination! It embraces in its folds all the members of the State, making no distinction between those who serve and those who serve Him not.

The Church of Luther is now notoriously corrupt in doctrine. Its apostasy is as marked and as melancholy as that of the Papacy. A specious infidelity is now proclaimed by ecclesiastical dignitaries in the very places where Luther taught the sublime mysteries of salvation by faith in Jesus Christ. The successors of the great Reformer deride the doctrines and narratives of the evangelists and apostles; and profess to be the devotees of reason in opposition to revelation! The Lutherans, therefore, cannot be regarded as the true church of Christ; and especially that church that was pursued and persecuted from the origin of Papism until the reformation of the sixteenth century.

Nor can the Presbyterian church with the least show of truth and justice, claim to have always been a church on earth, worshipping God according to His will. To say the least, the foundations of that church, in modern times were laid by John Calvin. Had Calvin not come, so far as human sagacity can perceive, Presbyterianism would never, no never! have been brought out of mystical Babylon. The most stalwart defender of the German ecclesiastical polity pretends to find no trace of Presbyterianism when mystical Babylon was drunken with the blood of the martyrs of Jesus. Zwingli, and Calvin, and Beza, and Knox, and kindred contemporary writers, were all born of the "mother of harlots"—were nursed in her lap and nurtured at her breast—were baptized, confirmed, and ordained by her polluted hands—and they claimed in this opposition to be only the reformers of her abuses, and not the destroyers of her existence. They admitted their descent from her. They rejoiced in the name of reformers; thereby conceding that Papal Rome was the true church of Christ in a state of apostasy. Besides, Presbyterianism, like Lutheranism, sought in the beginning, the adulterous union of Church and State. It was established by the sword, in Geneva, and in Scotland. Its foundations were laid in blood. It was the enemy of religious liberty. True to the family interests, it permitted no one, on peril of severe pains and penalties, to doubt or dis-

trust the dogmas of its creed. In Geneva, in Scotland, in England—whenever it has been permitted to reign in all the plenitude of its power—intolerance and persecution have marked its pathway. In every place and at all times, when exercising in full fruition its character, its career has been stained with oppression and blood!

And it is a mournful truth, that in the place of its origin Presbyterianism is as corrupt and as fallen as Lutheranism and Romanism. From the very pulpit once occupied by John Calvin on every Sabbath day, fashionable infidelity is now preached. The very errors imputed to Servetus, and on account of which Calvin approved and applauded his cruel death, and even errors worse than those, are week after week publically taught over the very graves of the father of Presbyterianism. Schism and discord prevail in ranks in Scotland and America! It sowed the wind and it reaps the whirlwind. How remarkably, in the history of the Presbyterian church, has been fulfilled the sayings of the prophet, "He that leadeth into captivity, shall go into captivity; he that killeth with the sword must be killed with the sword." The Presbyterians, therefore, were not those who suffered for the truth in the days of Popery and persecution!

The claims of the church of England to be the church par excellence, are without the shadow of foundation. She is the most notable of the daughters of Babylon. She has no just claim to existence previous to the days of Henry VIII., or "Bluff Old Hal." Until then, England with her bishop, priests and people, were the most abject and servile of all the cringing slaves of Papal Rome. Henry had been a zealous champion of the Pope in opposition to Luther. He had even written a book in support of the pretensions of Romanism, for which book he had been dubbed by his Holiness, "Defender of the Faith," a title worn by his successors to this day, as the fairest jewel in their coronal.

The origin of the church of England was in this wise. Henry VIII. had married his brother's widow, and had lived happily with her until the beautiful Ann Boleyn came to court as one of the maids of honor. Very soon after her arrival, Henry experienced sundry severe twitches of conscience. He began to suspect that it was a mortal sin to live in wedlock with a brother's widow. The more he saw of Ann Boleyn, the more his scruples were augmented. At last, the pangs of conscience became intolerable. He applied to the Pope of Rome for a divorce. The Pope postponed the application from time to time. Henry importuned and his Holiness prevaricated. At length the king of England, weary of delay, took the matter in his own hands—divorced himself and married Ann Boleyn. Soon after he was excommunicated, and his subjects absolved from their allegiance by the Pope. But Henry was not to be trifled with. He set the Pope at defiance, declared that he should no longer have spiritual or temporal dominion in the English realm, proclaimed himself the supreme head on earth of the Church of England. It is still a question whether if Ann Boleyn had been less beautiful, or Henry Tudor less conscientious, that varagon of ecclesiastical excellence, venerated the Protestant Episcopal church, would have ever gladdened the waste places of earth with the beams of its unrivalled splendor.

Be that as it may, it is certain that the present church of England dates its beginning from Henry VIII. Its vaunted episcopacy derives its succession through the Romish hierarchy, and has no warrant in the Scriptures of truth. It is a church established by an act of Parliament, and not by divine statute. Its annals are the records of wrong, outrage and oppression, scarcely surpassed in the days of papal supremacy. Even at this present writing, it is a living libel and mockery of the religion of Jesus. Its chief supporters are a reproach to Christianity. It seems to be rapidly verging to mystical Babylon, the source of its origin, and consequently can assert no claims to be the true church of Christ in the dark ages.

(To be concluded next week).

Every believer proves that he has nothing in himself. The longer he lives the more deeply he feels that he must look out for himself for the righteousness that is to justify him before God, and daily go to the Saviour for strength to conquer sin, overcome the world, perform duty, resist Satan and glorify God. What an unspendable mercy it is, that the Lord whom we worship is our righteousness; that the perfect obedience of the Lord Jesus is unto all and upon all that believe without any difference. Every one of us who believes in Jesus has a perfect righteousness; and in him shall all the seed of Israel be justified and shall glory. In the Lord also we have strength; strength is provided for us and promised to us. Let us therefore go boldly to the throne of grace that we may obtain mercy and find grace to help us in every time of need. Our righteousness and strength being in the Lord, they are always the same; they can never be forfeited; they will never be lost. Let us then look up and say, "He is near that justifieth me, who will contend with me!"—James Smith.

To get ready for heaven we must attend first to earth. "How shall we live to-day?" may seem a small question when one asks, "How shall we live forever?" But to the smaller question God gives us a clear answer; for the other he bids us wait. Is not the right use of to-day the best and only preparation for to-morrow and for all the to-morrows?

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..Literary..

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

The Supremacy of the Bible. J. Mercier McMillen. Author of History of Canada. \$2 net. William Briggs, Toronto, Canada.

The author has given two years to a careful investigation of the claims of the "higher critics," and he writes with fulness of detail, his conclusions. He rejects those claims with emphasis and gives his reasons. The book covers a wide range and contains much that is fresh and original. The headings of the chapters give a good idea of the range of the investigation: "Prolegomena"—or a statement of the case; The Creation considered from an astronomical standpoint; the same from a geological standpoint; Theory of Evolution in relation to Revealed Religion; Ancient Chronology; Religions of Egypt, Babylonia and Assyria; Religions of Iran or Persia, Asia Minor and Carthage; Religions of Greece and Rome; Observations on the claim that the Hebrew Sacred Scriptures stand on the same plane as the profane scriptures of other nations; The beginnings of things, Creation to the Deluge; The Deluge; The Deluge to Abraham; Israel in Egypt; Exodus from Egypt; Hebrews in the Desert of Sinai; The Higher Criticism, its origin and purposes; Dr. Driver's Views as to the Old Testament; How the higher critics write Biblical history; Summing up of the evidence in the case. A good index follows.

This book is full of interesting and valuable information, and it is well suited to a man who is not familiar with the technicalities of Biblical criticism, but who wishes to understand the current discussions on the subject. The book is strengthening and stimulating to faith, though advocating some peculiar views on astronomy and geology.

The Apostle Peter. W. H. Griffith Thomas, B.D. \$1.25 net. Fleming H. Revell Co., Chicago and New York.

The book consists of suggestive notes, systematically arranged, with Bible references, covering in Part I the life and character of Peter, and in Part II his Epistles and teaching. It is a concrete illustration of a good method of Bible study, and the author hopes it will serve to stimulate that study along other lines. Wide reading and firm faith are shown, and an adequate bibliography is added. It is useful in studying Peter and useful in learning how to study any other Bible character or topic.

Village Sermons. Second Series. F. J. A. Hort, D.D., D. C. L., LL.D. 1.50. Macmillan & Co., London and New York.

Dr. Hort's fame rests chiefly on his work in text criticism of the New Testament, the most approved text being that he published in connection with Dr. Westcott. But Dr. Hort was a great preacher also, as this volume testifies. The topics are: Redemption by judgment; Hope from things written aforetime; The lastingness of God's works; The ministry of preparation for the Lord's coming; The birthday of the Son of Man; The star of the wise men; The Lord above the water floods; Christ the good maker and doer; Seeking God's kingdom and righteousness; The old and new man; Keeping under the body the crucifixion of the flesh; The sacrifice of contrition; Manner of God's guidance; Life from the dead; Our commonwealth in Heaven; Test of spirituality; Humiliation before God; The coming of offences; Sins of the fathers and the children; Thirst for God; Constancy of Shadrach, Meshack and Abednego; The Lord's controversy; The feast of all saints. These sermons are scholarly and classic.

Government Regulation of Railway Rates. Hugo R. Meyer. \$1.50 net. The Macmillan Company, New York and London.

Prof. Meyer is strongly opposed to Government of railway rates, and he writes this book to stem the tide of public sentiment in that direction. He began his investigations in Australia and followed them through Europe. He thinks the evils complained of should be remedied under the police power of the government and not by laws regulating the rates, and not by giving the Inter-state Commerce Commission an increase of power. The argument is that government control of railroads throttles trade, which should be left free.

There are two sides to the question and those who wish to post themselves on the railroad side, will do well to read this book. It is well written and contains much interesting information.

Life's Noble Penalties. By George H. Morrison. 12mo, 63 pp. Price 35c. New York: American Tract Society, 150 Nassau St.

We sat down to read a chapter in this book, read the whole of it without stopping, and then looked at the title page to see if it was not stated he was the author of some other book, as if he was, we wished to read that also. The chapters are Life's Noble Penalties, The Possible Blessing of our Limitations; The Helpful Doctrine of Divine Concealment; The Subtle Peril of Reaction; The Glad fact of Compensation.

The book is full of thought, wisdom, reverence. Continued on another page).

Sunday-School Lessons

SUNDAY, NOV. 5.

ESTHER PLEADING FOR HER PEOPLE.

Esther 4:10-5:3.

Motto Text.—“The Lord preserveth all them that love him.”—Ps. 145:20.

The book of Esther has one remarkable peculiarity—the name of God is not found in it. But his will and his purposes and his sovereignty are set forth clearly. Here he rules as he rules in nature. We do not see Him nor hear His voice, and yet we see everywhere the proof of His presence and His power.

The lesson of the book is that God is at all times guarding his people even though he may seem to have withdrawn himself. He saves his people sometimes by great miracles as when they went out from ruined Egypt, sometimes by what we call natural means, as in this case by the grace, beauty and faithfulness of a young girl. But he saves them—that is the great thing—he saves them. No plan against Zion can prosper. A church cannot be killed, it may commit suicide.

It will be well to go briefly over the events in the book previous to the lesson, that the scholars may have the story in their minds. The whole history is so far away from modern life as to be of great interest. Here, too, secular and sacred history come together, and what we read of Xerxes in the Greek historians throws additional light on his conduct and character as given here. For it is now generally agreed that Ahasuerus was Xerxes.

Mordecai had told Esther to go into the king's presence to intercede for her people as though it were a little thing to do. Esther had now been queen for some time, and the king's passion for her beauty had cooled, as is shown by the fact that she had not seen him for thirty days. It is evident from her reply also that she thought it probable that she would not see him for a long time to come. “All the king's servants and the people of the king's provinces.”—Not only those in the palace, but all his subjects. She may have thought strange Mordecai did not know what all knew, or she may have thought he did not know how seldom she saw the king. Neither nobles nor queen were free from this law. And putting their wives to death was not a deed at which Eastern monarchs would hesitate.

“Think not with thyself that thou shalt escape in the king's house, more than all the Jews.”—

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

It is evident from these words that Esther's nationality was known in the palace, though it is not probable that Ahasuerus knew of it. Mordecai gives her courage by showing that going to the king was her only chance of life. If she did not go she would be killed; if she did there was at least a chance that she might save herself and her people. She need not hope that the palace walls would shelter her.

“If thou altogether holdest thy peace at this time.”—In the hope that the enemies of the Jews would not strike her, the king's wife, Ahasuerus' treatment of Vashti showed her what little dependence she could put upon the king where his pride was concerned. And the laws of the Medes and Persians made the royal decree unchangeable. “Then shall there enlargement and deliverance arise to the Jews from another place.”—God would save his people in some way though she proved recreant. Haman and Ahasuerus would be as powerless as Pharaoh had been. But her faithfulness would destroy herself and her father's house. We need all to take these words to ourselves. God's purposes shall be carried out to the last jot and tittle. By failing to do our duty we do not stop the ruling of his decrees, but we destroy ourselves.

If we are his children we do not eternally perish. But we come short of the blessedness we might have had, and we bring upon ourselves many chastisements in this life. Those who refuse or neglect to give of their substance for the support of the Gospel in this land and other lands should ponder this. “Who knoweth whether thou art come to the kingdom for such a time as this?”—It is sure that all the opportunities we have are given us to be used for God's glory in the advancement of his kingdom.

It shows the strength of Esther's character that her residence in that Eastern harem for the years in which she had been queen had not weakened her courage, nor her devotion to Mordecai, nor her trust in God. For a young girl to be so suddenly raised to the position of queen consort in that great empire was to test her steadfastness and her strength. She saw the danger to which she was exposed far better than one who did not know the disposition of the man with whom she had to deal could see it.

“Go gather together all the Jews that are present in Shushan.”—There were many in the capital city. “Neither eat, nor drink three days, night or day.”—A complete fast which is possible among the Orientals, who are very abstemious for long seasons. Prayer always went with fasting. It was to God Esther looked for protection, knowing that the hearts of the kings are in his hands (Prov. 21:1). “I also and my maidens will fast likewise.”—In a similar way, with total abstinence from food and drink. The fasting began that very day. “And if I perish, I perish.”—

Brave words from a true heart. She would do what she could though the prospect was gloomy. She must not only go into the king's presence unsummoned and thus risk death, but she must attack his all powerful favorite, Haman, and she must ask him to do what was considered disgraceful and even impos-

sible—to reverse a decree. It was an occasion for earnest and unceasing prayer.

“So Mordecai went his way and did according to all that Esther had commanded him.”—It would be easy to let the Jews know what was the queen's request. It was encouragement to many to learn that Esther was a Jew.

“On the third day Esther put on her royal apparel.”—Rightly doing what she could to enhance the beauty by which the king would be moved. She had probably worn sackcloth during her fast. The Eastern monarchs had their thrones at the end of a pillared hall facing the entrance. The thrones were elevated and the king sat where he could see any one enter. With her life in her hands, she stopped trembling at the entrance. Not in vain had prayers gone up to God. “The king held out to Esther the golden sceptre that was in his hand.”—She would not lose her life in her brave effort. But whether she would gain her request that a decree should be altered was yet to be seen.

Ahasuerus knew that it could only be because she had something very much at heart that Esther had dared death to come into his presence. He asks for her petition and in gracious mood promises in advance to grant it to the half of his kingdom. But Esther does not yet feel assured; she will see more of the king to learn how best to approach him. The story goes on to tell of the result of her intercession, and the name of a beautiful girl who used her beauty for God's glory appears in the roll of the mighty ones who have delivered Israel.

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LITERARY.

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

The Immanence of God. Borden P. Bowne. \$1 net. Houghton, Mifflin & Co., Boston.

Dr. Bowne opens with the statement: “The undivineness of the natural and the unnaturalness of the divine is the great heresy of popular thought respecting religion,” and his book is an attempt to refute that “heresy.” Prof. Bowne says some good and striking things, but with his “modern view” of the Bible he feels constrained to answer the conservative view, and actually he sneers at logic. He states the conservative claim that if the Bible be not infallible it cannot be a rational basis of faith and its teaching are without warrant, and then cavalierly waives aside the argument by saying it can “no longer carry conviction” and by sneering at logic. The alternative is becoming every day clearer and more inexorable—either the Bible or nothing, as the basis of faith.

What Prof. Bowne says in answer to the skeptics' objection to miracles is good, e. g., “St. Paul may have had a fit on the way to Damascus, but it is the only known fit that had such mighty consequences.”

The Clansman. Thomas Dixon, Jr. \$1.50. Doubleday, Page & Co., New York.

We beg pardon for not noticing this book sooner. The story is of the reconstruction period 1865-1870, and tells of the Ku-Klux-Klan. It is a sequel to the author's *Leopard's Spots*. It is dedicated to “My uncle, Leroy McAfee, Grand Titan of the Invisible Empire of Ku-Klux-Klan.” Dr. Dixon says: “How the young South led by the reincarnated souls of the Clansmen of Old Scotland, went forth under this cover and against overwhelming odds, daring exile, imprisonment, and a felon's death, and saved the life of a people, forms one of the most dramatic chapters in the history of the Aryan race.” And the chapter has found its way to the public through the gifted pen of Dr. Dixon. It is a thrilling story, Dixonially told.

St. Cuthbert's. By Rev. Robert E. Knowles. 12mo, 339 pp. Chicago and New York: Fleming H. Revell Co.

Mr. Knowles is the Presbyterian pastor at Gault, Canada, and his church is the largest one in Canada. He is an eloquent preacher, and a man with that highest humour which is as tender as any pathos.

Ralph Connor whose books have won such great and deserved popularity is a friend of Mr. Knowles, and urged him to write a book. St. Cuthbert's was accordingly written, and Connor needs to look to his laurels. St. Cuthbert's surpasses much of Connor's work and almost equals his best. We like it better than Ian MacLaren's stories. It is the story of a pastor's life with his church. It pictures a pastor's experiences in a vivid way, with a delicate humour which is delightful. The experiences which he relates are both joyful and sorrowful. There are quaint characters who are treated with tenderness showing their good points. St. Cuthbert's is sure to meet with

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a great sale, and other books from the same pen will be welcomed with eagerness.

Edward S. Ellis, the distinguished writer of juvenile books, has just completed a series of three new “Indian books:” “Deerfoot in the Forest,” “Deerfoot on the Prairies,” “Deerfoot in the Mountains,” which even surpass in thrilling incident and exciting situation his former works in the same line. The first of the series is, “Deerfoot in the Forest,” now offered to the public. The plot consists in the rescue of the two boys, George and Victor Shelton, who had gone on a hunting expedition, not knowing of the Indian uprising there. Deerfoot, a Christianized Indian, hearing of their danger, starts in pursuit and arrives just in time to save their lives. The three friends now try to get back, but meet with many hair-breadth escapes before the never-failing strength and cunning of Deerfoot finally surmounts all obstacles.

Two more stories, “Deerfoot on the Prairies” and “Deerfoot in the Mountains,” are to follow for the winter's reading.

The work published by The John C. Winston Company is illustrated and elegant in form.

DEAR RECORDER:

On the 9th of October, by request of Bro. J. B. Ratcliff, the pastor of South Hampton church. I went to assist in a series of meetings, which continued ten days with good results. Bro. Ratcliff is a true yoke fellow and a faithful friend. I learned to love him both for his work's sake and his own self.

The people are the best people in the State. They entertained the RECORDER man in regular old Kentucky style, to his delight and almost to foundering; but I think I shall soon recover. These people showed their appreciation in a substantial way. The church and pastor are just beginning their second relationship as church and pastor, Bro. Ratcliff having served this church some two years ago and now begins again. This second call is an evidence of the high esteem in which he is held.

The prospects for a successful year's work are very promising. Bro. Ratcliff is a workman who is studying to show himself approved unto God, who desires to rightly divide the Word of God. He has the reputation of being a preacher of splendid ability. May the Lord bless this people and pastor and this union to the glory of showing their good points. St. our Father. Truly,

A. N. C.

TENNESSEE BAPTIST CONVENTION.

This body held its thirty-first annual session with the First church, Jackson. It was the fourth time the Convention held sessions with this church.

The Convention convened on Thursday, Oct. 12, at 10 a. m., 1905.

Bren. A. U. Boone, of Memphis, was re-elected president, M. D. Jeffries, of Jefferson City, and G. C. Savage, of Nashville, were elected vice presidents, W. J. Stewart, of Nashville, secretary, W. M. Woodcock, treasurer, and Fleetwood Ball, statistical secretary. This was the third time Bro. Boone has been elected president, and it was esteemed by him as a great honor.

The address of welcome by Bro. G. S. Williams was superb, elegant in diction and cordial in expression. It was responded to by Bro. H. L. Jones, of Chattanooga, in an eloquent manner.

The present State Convention was organized as an educational body. Efforts were made to unify the denomination of the whole state, but no other basis of unification could be agreed upon. In April, 1874, a large number of Baptists convened in Murfreesboro to consider the interests of Union University, which had been suspended. This representative assembly of Baptists from all sections of the state organized at that time the present Tennessee Baptist Convention. The fifth article of the Constitution adopted was as follows: "This Convention shall promote the educational interests of the Baptists of Tennessee as a special object, but may patronize other objects of benevolence, and may appoint commissioners to whom special charge of such objects shall be submitted, said commissioners to report at its annual meetings."

Thus it will be seen that this Convention was organized with a special view to promoting the cause of education. At the session of its institution, a committee was appointed on education to report on the educational situation, and the committee reported the following:

"1. That it is of vital importance to the denominational interests of the Baptists of the state to establish within or near the borders of Tennessee a well-endowed, thoroughly equipped university, of the highest order, with an interest-bearing endowment at least of three hundred thousand dollars.

2. That to this end a Committee of Location be appointed, consisting of nine judicious brethren, three from Middle, West and East Tennessee, respectively; that this

committee meet, say, at Nashville, at its earliest convenience, at the expense of the Convention, and begin its operations immediately; that said committee be and are hereby authorized to consider ways and means essential to the consummation of the enterprise, as far as they may be able; consider all propositions of the several places desiring location of the university; out of all the places select the most suitable, and report at the next session of this body.

"3 That in the event said committee locate said university at an early day, and determine specially upon the ways and means of endowment, then upon their call this body shall assemble at some convenient place and further consider the great matter in hand, and appoint a Board of Trustees, whose duty it shall be to secure a charter and finish the operations begun by the committee, all under the direction and control of the Convention."

The following nine brethren were appointed a Locating Committee in accordance with the action of the Convention:

East Tennessee—J. F. B. Mays, T. T. Eaton, I. B. Kimbrough. Middle Tennessee—W. P. Jones, E. L. Jordan, Esq., Wm. Shelton. West Tennessee—M. Hillsman, G. W. Griffin, W. P. Bond.

This committee met in Nashville, July 2, 1874, and after hearing from the various places which had put in bids for the location of the university, Jackson, Tenn., was selected. At a called meeting of the Convention, on the 12th and 13th of August, at Trezevant, the Southwestern Baptist University was organized and began its operations in the following September.

The Convention at this writing is thirty-one years old. It has held thirty-two sessions, including the constitutional session at Murfreesboro in 1874. It appeared that the Tennessee Baptist Convention was holding its sessions upon historical grounds.

Thursday afternoon, from 4 to 6 o'clock, a grand reception was extended to all of the members of the Convention by President P. T. Hale, of the Southwestern Baptist University, which was a grand affair.

Recognition of Visitors.

Bro. T. T. Eaton, of Louisville, Ky., moderator of the General Association of Kentucky, was invited to a seat on the platform; Bro. E. C. Dargan, of the Theological Seminary of Louisville, Ky., was welcomed; Bro. A. J. Burton, of Arkansas, Bro. A. J. Willingham, Corresponding Secretary of the Foreign Mission Board of Richmond, Va., Bro. B. D. Gray, Corresponding Secretary of the Home Mission Board, Atlanta Ga., Bro. R. P. Mahon, a missionary from Mexico, were cordially invited to seats in the Convention, also Bro. R. A. Kimbrough, of Mississippi, and M. E. Dodd, of Kentucky.

The State, Home, Foreign, Sunday School, Educational Commission and Ministerial Boards were reported by committees and ably discussed by the body. They all showed great increase and excellent progress.

The annual sermon before the Convention was preached on Thursday night in the First church by President M. D. Jeffries, of Carson and Newman College, Jefferson City, from John 10:10, theme, "The Abundant Life

of the Christian," which was presented in a beautiful and forcible manner.

There were many distinguished pastors in the state present, notably, Bren. G. A. Lofton, Lansing Burrows, J. H. Wright, W. J. Stewart, T. B. Ray, Nashville; T. S. Potts, A. U. Boone, T. T. Thompson, Memphis; W. M. Harris, Knoxville; J. H. Anderson, Trenton; W. H. Ryals, Paris; H. L. Jones, Chattanooga; W. L. House, Fayetteville; R. R. Acree, Clarksville, G. H. Crutcher, Dyersburg; Spencer Tunnell, Columbia; W. Jas. Robinson, Winchester; Fleetwood Ball, Paris; J. T. Oakley, Watertown; J. M. Phillips, Lebanon, W. H. Bruton, Ripley; J. M. Frost, Secretary Sunday School Board, Nashville; E. E. Folk, Nashville, editor *Baptist and Reflector*, were valuable members of the Convention. The four pastors of the Jackson churches—G. S. Wilson, First; D. A. Ellis, Second; C. W. Stumph, Highland Ave., and Bro. Butler, South Roy al Street. Bro. Heagle, Professor of Theology in the Southwestern Baptist University, was present by invitation.

Denominational literature, obituaries and temperance were reported and discussed.

After one of the most enthusiastic sessions of the Convention ever held in the state, the body adjourned at 12 o'clock on Saturday, Oct. 14, 1905, to meet in Clarksville, Tenn., Thursday before the third Sunday in October, 1906.

WEST UNION ASSOCIATION.

The West Union Association met with the church at Blandville, in its seventy-second annual session, October 11, 12, 13. The annual sermon was preached by Bro. R. W. McGee from Mat. 16:3. His theme was the second coming of Christ. Nearly all of the churches were represented by letters and messengers. Bren. W. P. Harvey, J. G. Bow and T. E. Richey read the letters from the various churches, after which the Association elected officers.

Eld. T. M. McGee, our former moderator, having declined to serve any longer, Bro. T. B. Rouse was elected moderator, J. R. Stewart clerk, and L. T. Gholson treasurer. Three new churches were received into the Association.

We were glad to have with us Bren. Harvey, Bow, Richey and Hall. We were also glad to have with us Bro. D. M. Green, the oldest Baptist preacher in Western Kentucky. A collection, amounting to \$16, was taken up for him. We mention also the names of Bren: Howell, Holt, Pease, Lancaster and C. P. Roney.

Our next Association will convene with Bayou church, three miles from I. C. R. R., in McCracken, on Wednesday before the third Sunday in October, 1906; at which time we hope to have you meet with us again.

J. R. STEWART, Clerk.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you desire to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now, and tell your suffering friends of it. Address Mrs. M. Summers, Box 212, Notre Dame, Ind.

CLAY COUNTY AND BOONEVILLE BAPTIST SUNDAY SCHOOL ASSOCIATION.

This body was organized on Saturday last at 11 a. m., at New Prospect church, Clay county, in accordance with the will of the Booneville Baptist Association, which held its last annual session September 8th-10th, with the church at Cornith, this county.

There had long been a desire with some of the brethren that we should have an organization which would bring together annually in the interest of our Sunday School work, our pastors, superintendents, teachers and so far as possible, our Sunday school students. Hence the Sunday School Association.

The organization was effected by the election of the following officers by ballot: Moderator, H. R. McLendon; Assistant Moderator, A. D. Collins; Secretary, R. L. Collins; Assistant Secretary, Speed Lunsford. Committees were appointed as follows:

1. On Program for Present Session.
2. On Qualification for Membership.
3. On Number, Location and Condition of Sunday Schools.
4. On Organization of Schools.
5. On Literature.
6. On Preaching. All to report after dinner.

The report of the Committee on Program was made in the following language: "Discuss, 1, The Importance of Sunday Schools; 2, How to organize Sunday Schools; 3, How to Conduct Sunday Schools; 4, What May be Expected as the Outcome of Properly Conducted Sunday Schools." Sunday was designated as the Children's Day part of the Association.

Sixteen Sunday schools were reported as being conducted within the limits of the Association this year. R. L. Collins was appointed Sunday school evangelist within our territory.

The occasion was one of much interest, being, as was felt, a move in the right direction. The meeting was well attended, a number of churches and Sunday schools being represented. The entertainment extended the Association by the community was cordial and happy.

It is the conviction of the brethren that this new body will accomplish much good in the interest of wide-awake, earnest service to Christ.

The second annual session of the body will be held with the Sunday school at Antepast, Clay county, near Oneida, commencing second Saturday in October, 1906.

H. R. McLENDON.

Oneida, Ky., October 17.

FROM OKLAHOMA.

The Northwestern Baptist Association has formed a "Literary Bureau," through which a campaign of Baptist education is being carried on systematically in destitute parts of Western and Northwestern Oklahoma. As I have been elected corresponding secretary of this Bureau, I desire to ask the readers of the Recorder to write to me for the names and addresses of one or more families who will read and appreciate their papers. You need not send papers often, and not more than two or three copies at a time. If you can only help a very lit-

LIFE SAVED BY SWAMP-ROOT!

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

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Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Louisville Western Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



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WRITE FOR CATALOGUE 45

The Globe-Wernicke Co. CINCINNATI

Deafness and Catarrh Cured

By "ACTINA"

Ninety-five per cent of all cases of deafness brought to our attention is the result of chronic catarrh of the throat and middle ear. The air passages become clogged by catarrhal deposits,

stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of specialists to always give relief. That there is a scientific cure for most forms of deafness and catarrh is demonstrated every day by the "Actina" treatment. The vapor current generated by "Actina" passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. "Actina" has seldom failed to stop ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in a few weeks by this wonderful invention. "Actina" also cures la grippe, asthma, bronchitis, sore throat, weak lungs, colds and headache, and all other troubles that are directly or indirectly due to catarrh. "Actina" is sent on trial postpaid. Write us about your case. We will give free advice and positive proof of cures. A valuable book—Prof. Wilson's 100-page Dictionary of Disease, Free. Address New York and London Electric Association, Dept. 88 C, 929 Walnut Street, Kansas City, Mo.



tles, write anyhow. (Send no papers to me). Address Rev. A. B. Loving, Persimmon, Okla.

ONLY ONE WAY.

However the battle is ended,
Though proudly the victor
comes
With fluttering flags and prancing
nags,
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light:
No question is ever settled
Until it is settled right.

Though the heel of the strong op-
pressor
May grind the weak in the dust,
And the voices of fame with one
acclaim
May call him great and just,
Let those who applaud take warn-
ing
And keep this motto in sight:
No question is ever settled
Until it is settled right.

Let those who have failed take
courage,
Though the enemy seemed to
have won,
Though his ranks are strong, if in
the wrong
The battle is not yet done:
For sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

—British Weekly.

Our Pulpit.

CHRIST'S JOY AND OURS.

BY C. H. SPURGEON.

"These things have I spoken
unto you, that my joy might re-
main in you, and that your joy
might be full."—John 15:11.

I. My first remark upon the
text will be this, all that Jesus
speaks is meant to produce joy
in his people: "These things have
I spoken unto you, that my joy
might remain in you."

If you will read through the
chapter from which our text is
taken, and also the chapter which
precedes it, you will see the na-
ture of the words which Jesus
Christ speaks to his people. Some-
times they are words of instruc-
tion. He talks to us that we may
know the truth, and the meaning
of the truth; but his object is
that, knowing the truth, we may
have joy in it. I will not say that
the more a Christian knows, the
more joy he has; but I can truly
say that ignorance often hides
from us many wells of delight of
which we might otherwise drink,
and that, all other things being
equal, the best-instructed Chris-
tian will be the happiest man. He
will know the truth, and the truth
will make him free. The truth
will kill a thousand fears which
ignorance would have fostered
within him. The knowledge of
the full atonement made on Cal-
vary, the knowledge of the eter-
nal covenant, the knowledge of
the immutable faithfulness of Je-
hovah — indeed, all knowledge
which reveals God in his relation-
ship to his people, will tend to
create comfort in the hearts of
the saints. Be not, therefore, care-
less about Scriptural doctrine;
study the Word, and seek to un-
derstand the mind of the Spirit
as revealed in it, for this blessed
Book was written for your learn-
ing, that "through patience and
comfort of the Scriptures you
might have hope." If you are dil-
igent students of the Word, you

will find that you have good rea-
son to rejoice in the Lord un-
der all circumstances.

But sometimes our Lord also
spoke words of warning. In this
chapter we find him telling his
disciples that they were branches
of a vine, and that branches
which bore no fruit had to be cut
off, and cast into the fire. At
first sight, it seems to us that
there is nothing consoling in such
words as those, they sound sharp-
ly in our ears, and make us start,
and be afraid, and ask ourselves,
"Are we bearing fruit?" Well,
brethren and sisters, but such
heart-searching as that is emi-
nently beneficial, and tends to
deepen in us true joy. Christ
would not have us rejoice with
the false joy of presumption, so
he takes the sharp knife and cuts
that joy away. Joy on a false
basis would prevent us from hav-
ing true joy; and, therefore, the
Master gives us the sharp and cut-
ting word that we may be sound
in the faith, that we may be sound
in the life of God, and that so the
joy we may get may be worth
having—not the mere surf and
foam of a wave that is driven
with the wind and tossed, but the
solid foundation of the Rock of
Ages.

Our Lord also tells us that even
the branches that bear fruit will
have to be pruned that they may
bring forth more fruit. "Unpleas-
ant truth that?" somebody might
say; "it will give me no joy to
know that I shall have to endure
the knife of correction and afflic-
tion." Yes, dear brother, but
"tribulation worketh patience;
and patience, experience; and ex-
perience, hope; and hope maketh
not ashamed; because the love of
God is shed abroad in our hearts
by the Holy Ghost which is given
unto us." So, beginning rather
high up in this pedigree, you get
to joy at last, and get to it by the
only right method. To try to sail
up to joy by the balloon of fancy
is dangerous work; but to mount
up to it by Jacob's ladder, every
round of which God has placed at
the proper distance, is to climb
to heaven by the safe road which
he has appointed. There is nothing
which the Lord Jesus says to
us, by way of warning, which does
not guard us against sorrow, con-
duct us away from danger, and
points us to the path of safety.
If we will but listen to these
words of warning, they will guide
us to the truest happiness that
mortals can ever find either here
or hereafter.

You will notice, as you read
the chapter, that our Lord, in ad-
dition to words of instruction
and words of warning, utters
some very humbling words. I
think that is a very humbling
verse in which he says, "As the
branch cannot bear fruit of it-
self, except it abide in the vine;
no more can ye, except ye abide
in me." But it is good for us to
be humbled and brought low. The
Valley of Humiliation has always
struck me as being the most beau-
tiful place in the whole of the pil-
grimage which John Bunyan de-
scribes. To see that shepherd boy
sitting down among the sheep,
and to hear him playing upon his
pipe, and singing—

"He that is down need fear no
fall,

He that is low no pride;

He that is humble ever shall

Have God to be his guide;"

teaches us that, to be brought
down to our true condition of

nothingness before God, and made
to feel our entire dependence up-
on the power of the Holy Spirit,
is the true way to promote in us
a joy which angels themselves
might envy. Be thankful, there-
fore, beloved, whenever you read
the Scripture, whether it in-
structs you, or warns you, or
humbles you. Say to yourself,
"Somehow or other, this tends to
my present and eternal joy, and
therefore will I give the more
earnest heed to it lest by any
means I should lose the blessing
it is intended to convey to me."

The chapter also abounds in
gracious words of promise, such
as this: "If ye abide in me, and
my words abide in you, ye shall
ask what ye will, and it shall be
done unto you." There are other
promises here, every one of which
is full of consolation to the chil-
dren of God. Are any of you lack-
ing in joy at this time? Do you
feel dull and heavy of heart? Are
you depressed and tired? Then
listen to what Jesus Christ says
here: "These things have I spok-
en unto you, that my joy might
remain in you, and that your joy
might be full." What are the
things that he says to you in oth-
er parts of his Word? He says,
"Take therefore no thought for
the morrow; for the morrow shall
take thought for the things of it-
self." "Let not your heart be
troubled: ye believe in God, be-
lieve also in me." "My sheep hear
my voice, and I know them, and
they follow me: and I give unto
them eternal life; and they shall
never perish, neither shall any
pluck them out of my hand." In
this strain does our Lord grac-
iously talk to us; do not let him
talk to us in vain. My brethren,
do not suffer his precious prom-
ises to fall upon your ears as the
good seed fell upon the rocky or
stony soil. The promise of har-
vest gives joy to the earth. Rob
not your Lord of the sheaves
which he deserves to gather from
your heart and life; but believe
his Word, rest upon it, and re-
joice in it, realizing that his
words of promise are meant to
bring you great joy.

So are his words of precept.
This chapter contains many of
them, for he tells us that it is his
command that we should love our
brethren, and also that we should
continue in his love. He gives
us many precepts of that kind,
and every precept in God's Word
is a signpost pointing out the road
to joy. The commandments upon
the tables of stone seem very hard
even though cut by the finger of
God himself, and the granite on
which they are engraved is hard
and cold; but the precepts of the
Lord Jesus are tender and gra-
cious, and bring us joy and life.
As you read them, you may be
quite sure of two things; that is,
if Christ denies you anything, it
is not good for you; and if Christ
commands you to do anything,
obedience will promote your high-
est welfare. O child of God, nev-
er cavil at any precept of your
Lord! If your proud flesh should
rebel, pray it down; for rest as-
sured that, if you were so selfish
as only to wish to do that which
would promote your own happi-
ness, it would be the path of wis-
dom to be obedient to your Lord
and Master. I repeat what I said
just now. The precepts of Christ
are signposts indicating the way
to joy. If you keep his command-
ments, you shall abide in his love;
and if you carefully watch his
eye, as the handmaidens watch

the eye of their mistress, so as to
do at once all that he bids you do,
you shall have the peace of God
flowing into your soul like a riv-
er, and that peace shall never fail
to bring you solid and lasting
joy.

II. Now, secondly, I gather
from the text that, when our Lord
Jesus Christ joys in us, then we
also have joy.

This meaning of the text is the
interpretation given to it by sev-
eral of the early fathers: "These
things have I spoken unto you,
that my joy might remain in you."
"That is to say," say they, "that
I may rejoice over you, and re-
joice in you, and be pleased with
you, and that so your joy may be
full." I am not certain that this
is the meaning of the text, nor
am I sure that it is not; but, any-
how, it is a very blessed truth. It
means this. A child knows that
its father loves it; but while it is
quite sure that its father will
never cease to love it, it also
knows that, if it is disobedient,
the father will be displeased and
grieved. —But the obedient child
gives pleasure to its father by its
obedience; and when it has done
so, it receives pleasure itself from
that very fact. There used to be
servants, in the olden time—and
I suppose there are some now—
who were so attached to their
masters that, if they gave satis-
faction to them, they were per-
fectly satisfied; but the least word
of displeasure from their master
wounded them to the very heart.
Perhaps a better illustration may
be found in the nearer and dearer
relationship of the wife and the
husband. The wife, if she has
pleased her husband, is delighted
in the joy which she has given to
him; but if, by any means, she has
displeased him, she is unhappy
until she has removed the cause
of his displeasure, and has again
given him joy. Now I know that
my Lord Jesus loves me, and that
he will never do anything else
but love me. Yet he may not be
always pleased with me; and
when he has no joy in me, my joy
also goes if I have a heart that is
true towards him; but when he
has joy in me, when he can rejoice
in me, then is my joy also full;
and every one of you, whom the
Lord has loved, will find this to
be true—that, in proportion as
Jesus Christ can look upon you
with joy as obedient and faithful
to him, in that proportion will
your conscience be at ease, and
your mind will find joy in the
thought that you are acceptable
unto him.

What are the ways in which we
can really please Christ Jesus,
and so have joy in Christ's pleas-
ure? According to the chapter
before us, we please him when we
abide in him: "If ye abide in me,
and my words abide in you, ye
shall ask what ye will, and it
shall be done unto you." If you
sometimes abide in Christ, and
sometimes turn away from him,
you will give him no pleasure; but
if he will be the indispensable
companion of your daily life—if
you are unhappy should even a
cloud come between you and your
Lord—if you feel that you must
be as closely connected with him
as the limb is with the head, or
as the branch is with the stem,
then you will please him, and he
will take delight in your fellow-
ship. Ferrent love to Christ is
very pleasing to him; but the
chilly, lukewarm love of Laodicea
is nauseous to him, so that he
says, "Because thou art luke-

warm, and neither cold nor hot,
I will spue thee out of my mouth."
If you continue, day by day, to
walk with God carefully and
prayerfully, and to abide in Christ
continually, he will look upon you
with eyes of satisfaction and de-
light, and will see in you the re-
ward of his soul-travail; and you,
being conscious that you are giv-
ing joy to him, will find that your
own cup of joy is also full to over-
flowing. What greater joy can a
man have than to feel that he is
pleasing Christ? My fellow-crea-
tures may condemn what I do;
but if Christ accepts it, it matters
nothing to me how many may
condemn it. They may misrep-
resent and misjudge me, and im-
pute wrong motives to me, and
sneer and snarl at me, but if I
can keep up constant and unbrok-
en communion with the Christ of
God, what cause have I for sor-
row? Nay, if he be joyful in us,
then our joy shall remain in us,
and shall be full.

Our Lord also tells us that he
has joy in us when we keep his
commandments: "If ye keep my
commandments, ye shall abide in
my love; even as I have kept my
Father's commandments and
abide in his love. These things
have I spoken unto you, that my
joy might remain in you, and
that your joy might be full. This
is my commandment, That ye
love one another, as I have loved
you." He that walks carefully in
the matter of obedience to Christ's
commands, wishing never to do
anything offensive to him, asking
for a tender conscience that he
may be at once aware when he is
doing wrong, and earnestly desir-
ing to leave no duty undone—such
a man as that must be happy. He
may not laugh much; he may
have very little to say when in
frivolous company; but there is a
joy that laughter would but mock,
there is a sacred mirth within to
which the merriment of fools is
but as the crackling of thorns un-
der a pot; and the man with a
tender conscience has that joy,
the careful walker has that joy,
the man who, when he puts his
head upon his pillow at night, can
feel, "I have not been all that I
want to be; but, still, I have aimed
at holiness, I have tried to
curb my passions, I have sought
to find out my Master's will, and
in every point to do it." Such a
man sleeps sweetly; and if he
wakes, there is music in his heart;
and such a man, whatever the
trials of life may be, has abund-
ant sources of joy within himself.
He is pleasing to Christ; Christ
joys in him, and his joy is full.

And this is peculiarly the case
with those who love the brethren.
There are some who do not love
their brethren at all; or if they
do, they love themselves a great
deal more. I know some persons,
who seem to be, by nature, quali-
fied to be monks or hermits, living
quite alone; according to their no-
tion of things, they are much too
good for society. No church is
pure enough for them; no minist-
ry can profit them; no one else
can reach as high as the wonder-
ful position to which, in their
self-conceit, they fancy that they
have attained. Let none of us be
of that sort. Many of the chil-
dren of God are far better than
we are, and the worst one in his
family has some points in which
he is better than ye are. I feel
sometimes as though I would give
my eyes to be as sure of heaven as
the most obscure and the least in
all the family of God; and I think

that such times may come to some of you if you imagine yourselves to be so great and good. Did you ever try to pray to God under the influence of a consciousness of possessing the higher life? Did you ever try to pray to God that way? If you ever did, I do not think you will do it a second time. I tried it once, but I am not likely to repeat the experiment. I thought I would try to pray to God in that fashion, but it did not seem to come naturally from me; and when I had done so, I thought I heard somebody at a distance saying, "God be merciful to me a sinner," and he went home to his house justified; and then I had to tear off my Pharisaic robes, and get back to where the poor publican had been standing, for his place and his prayer suited me admirably. I cannot make out what has happened to some of my brethren, who fancy themselves so wonderfully good. I wish the Lord would strip them of their self-righteousness, and let them see themselves as they really are in his sight. Their fine notions concerning the higher life would soon vanish then. Brethren, the highest life I ever hope to reach to, this side of heaven, is to see from my very soul,—

"I the chief of sinners am,
But Jesus died for me."

I have not the slightest desire to suppose that I have advanced in the spiritual life many stages beyond my brethren. As long as I trust simply to the blood and righteousness of Christ, and think nothing of myself, I believe that I shall continue to be pleasing to the Lord Jesus Christ, that his joy will be in me, and that my joy will be full.

III. Now, thirdly, I think we may gather from the text that the joy which Jesus gives to his people is his own joy: "That my joy might remain in you."

I daresay you have noticed that a man cannot communicate to another any joy except that of which he is himself conscious. Here is a man who is rich; he can tell you the joy of riches, but he cannot give that joy to a poor man. Here is another man who takes delight in all sorts of foolery; he can tell you the joy of nonsense, but he cannot go beyond that. So, when Jesus gives us joy, he gives us his own joy; and what, think you, is that? I must put it very briefly.

Our Lord Jesus felt an intense delight in glorifying his Father. Have you ever felt the joy of glorifying God, or do you now feel joy

A PALE-FACED GIRL wants more red in her blood. If subject to dizziness, fainting and shortness of breath on slight exertion, no doubt remains. Your doctor will confirm this. Her food is not nourishing her; she needs a change. The best change and the best nourishment she can get is Scott's Emulsion. Her food soon has the upper hand; her blood is enriched; her color returns. We never yet heard of a pale-faced girl who didn't get new strength, new vigor and new color from Scott's Emulsion.

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in Christ because he has glorified his Father? I do solemnly declare that, if Christ would not save me, I must love him for what he has done to exhibit the character of God. I have sometimes thought that, if he were to drive me out of doors, I would stand there in the cold, and say, "Do what thou wilt with me; crush me if thou wilt; but I will always love thee, for there never was another such as thou art, never one who so well deserved my love, and so fully won my affection and admiration as thou hast done." How gloriously has Christ rolled away the great load of human sin, adequately recompensed the claims of divine justice, and magnified the law, and made it honorable! He took the greatest possible delight in doing this; it was for the joy that was set before him that he endured the cross, despising the shame. Let that joy be yours also; rejoice that the law is honored, that justice is satisfied, and that free grace is gloriously displayed in the atoning work of the Lord Jesus Christ. It was the joy of Christ that he should finish the work which his Father gave him to do; and he has finished, and therefore he is glad; will not you also rejoice in his finished work? You have not to put a single stitch to the robe of righteousness which he has wrought; it is woven from the top throughout, and absolutely perfect. You have not to contribute even a quarter of a penny to the ransom price for your redemption, for it is paid to the uttermost farthing. The great redemptive work is forever finished; and Christ has done it all. He is Alpha, and he is Omega; he is the Author and he is also the Finisher of our faith. Sit down, my brethren and sisters in Christ, and just feed on this precious truth. Surely, this is the "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined," of which the prophet Isaiah long ago wrote. I see thee, Lord Jesus, with thy foot upon the dragon's neck; I see thee with death and hell beneath thy feet; I see the glory that adorns thy triumphant brow as as thou waitest till the whole earth shall acknowledge thee as King; for thou hast once for all said, "It is finished," and finished it certainly is; and shall not my poor heart rejoice because thou hast finished it, and finished it for me?

How I wish that everybody here knew my dear Lord and Master! I tell you, who do not know Christ, and do not experimentally know what true religion is, that five minutes realization of the love of Christ would be better for you than a million years of your present choicest delights. There is more brightness in the dark side of Christ than in the brightest side of this poor world. I would sooner lie on a bed, and ache in every limb, with the death-sweat standing on my brow, by the month and year together, persecuted, despised, and forsaken, poor and naked, with the dogs to lick my sores, and the devils to tempt my soul, and have Christ for my Friend, than I would sit in the palaces of wicked kings, with all their wealth, and luxury, and pampering, and sin. Even at our worst estate, it is better to be God's dog than the devil's darling; it is better to have the crumbs and the mouldy crusts that fall from Christ's table for

the dogs than to sit at the head of princely banquets with the ungodly. "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." God bless you, and save you; and he will do so if you trust in Jesus his dear Son. As soon as you trust in Jesus, you are saved. God grant that you may do so this very hour, for his dear name's sake! Amen.

TWO PREACHERS.

Two preachers went to the post-office to get their mail, and one of them had been writing a sermon and continued to think on the subject as he walked down the street. He decided to change the language on the last page and elaborate more fully an argument in the middle of the sermon. He got his letters from the office, went home, made the changes intended, and was utterly unconscious he had done anything wrong. But he had angered a sensitive man, offended two middle-aged ladies, and forever insulted a young mother who was out with her three-months-old baby. He had passed them all without seeing them and was utterly oblivious to all others.

The other preacher was writing a sermon also, but when he left his study he left his thoughts with pen and manuscript. He passed down the street a few minutes after the other. He met the sensitive man, and said: "Why how do you do, brother? I'm real glad to see you. How is your wife? Fine day!" and then passed on. Next he met one of the ladies and stopped to shake hands with her, and as the other one came up he said: "Well, I am in luck to-day in meeting so many friends, and—here comes Mrs. So-and-So with her baby." As the young mother came up with her heart's treasure, he said to the baby, "O, you little darling," and to the mother, "You have a beautiful baby." He went to the post-office, got his mail, and went home, without any idea that he had done anything unusual. But he had made four people feel glad. He had drawn to himself the good feeling and kind thoughts of four hearts, and they all went to hear him preach the next Sunday morning, for people love to be noticed; every human heart loves to be appreciated for God has made that a part of our nature. Nothing kills the good feelings in the heart of a child quicker than neglect and indifference from his minister, especially if he has been taught to respect and reverence the minister as the man of God. And we are all children in our hearts, for the heart cannot grow old, and that ties us to eternal youth.

Both these men were perfectly natural; both were good preachers and Christian gentlemen; each one had acted according to his nature; but one was fortunately constituted in being naturally sociable and the other had a very unfortunate defect and a very small congregation, for "a man that hath friends, must show himself friendly" (Prov. 28:24).—Unknown.

How dark so ever be the clouds, they are the dust of our Father's feet.—Joseph Parker.

I have so fixed the habit in my own mind that I never raise a glass of water to my lips without asking God's blessing. I never

WELCOME WORDS TO WOMEN.

From the view point of the average man housework is very easy. The wife is right at home. She is her own mistress. She can sit down and rest any time. She can even go to bed for a nap if she feels like it. She can order her household affairs just to suit her own convenience. If she doesn't feel equal to doing work to-day, she can do it to-morrow. That's the beautiful theory of the average man.

Just suppose the Egyptian task-masters, when they made the required daily tale of bricks tax the uttermost of human strength, had said to the toiling slaves, "Don't hurry, take a rest every now and then—only don't forget that your tale of bricks must be all right at night or else there'll be trouble."

There's the fact. There are the day's duties to be got through, and the women who can rest may not. The woman, who, when she married, said, "Now, I'll be my own mistress," finds herself a slave to household cares and duties.

And oh! how much that woman needs rest sometimes. She brushes and scrubs, and rolls pastry, her temples throbbing, her back aching, her nerves quivering under the stress of pain. What she would give if she could just creep upstairs and throw herself on the bed in a darkened room and rest.

Rest would temporarily relieve the strain, doubtless, but it would be the same story over again to-morrow. The real need of weak, nervous women is strength, and that need is fully met and satisfied by Dr. Pierce's Favorite Prescription. It makes weak women strong and sick women well. It removes the causes of women's weakness, tranquilizes and invigorates the nerves, encourages the appetite and induces restful sleep. "Favorite Prescription" is a positive cure for the most complicated and obstinate cases of leucorrhoea, excessive flowing, painful menstruation, unnatural suppressions and irregularities, prolapsus or falling of the womb, weak back, "female weakness," anteversion, retroversion, bearing-down sensations, chronic congestion, inflammation and ulceration of the womb, inflammation, pain and tenderness of the ovaries, accompanied with "internal heat."

"I am pleased to add my testimony in behalf of Dr. Pierce's Favorite Prescription," writes Miss Earline Agard, Chaplin, Patriotic Daughters of America, of 413 1/2 Michigan Avenue, Lansing, Mich. "I cannot find language to express my gratitude and joy over the fact that I am well once more. Wearing my corsets too tight seemed to have brought on an extra abdominal pressure, weakening the ligaments and pushing the internal organs down. What to do I knew not, as no medicines I took seemed to help me.

"I had heard of Dr. Pierce's Favorite Prescription and determined to try it, as a last resort. Before the first bottle was used I began to feel better, but could hardly believe that this was permanent, but my improvement went steadily on, and within four months I was like a new woman. Now I have no more pains, am well and strong, and am extremely grateful to you."

There is nothing to conceal about the make-up of "FAVORITE PRESCRIPTION." It is an absolutely pure medicine—

made of native roots—Nature's own restoratives, compounded after a formula concerning which there can be no question, by skilled chemists and by thoroughly scientific processes. Doctor Pierce is perfectly willing to let every one know that his "FAVORITE PRESCRIPTION" contains Blue Cohosh root, Lady's Slipper root, Unicorn root, Black Cohosh root and Golden Seal root. Every doctor knows that such a prescription is beneficial in the diseases of women and when properly compounded is certain to effect a cure in nearly all cases when given a fair trial. Every bottle of the "FAVORITE PRESCRIPTION" which leaves Dr. Pierce's immense laboratories in Buffalo, N. Y., has plainly printed upon its wrapper all the ingredients of which it is composed. Thus Dr. Pierce proves to the world his own confidence in the remedy which for forty years has borne his name and which is known all through the United States and Canada, England, Australia, and in parts of South America, Africa and Asia, as a sovereign cure for those diseases which, unchecked, make our women old before their time.

It will be noticed that there is no alcohol in the "FAVORITE PRESCRIPTION." Dr. Pierce never believed in using alcohol in the preparation of his famous household remedies. For it, he substitutes chemically pure glycerine, which has wonderful properties for extracting the medicinal principles of roots and preserving them at their full strength, without any deleterious effect whatever.

In favor of Dr. Pierce's medicines is the frank, confiding, open, honest statement of their full composition, giving every ingredient in plain English, without fear of successful criticism and with confidence that the good sense of the afflicted will lead them to appreciate this honorable manner of confiding to them what they are taking into their stomachs when making use of these medicines.

Dr. Pierce feels that he can afford to take the afflicted into his full confidence and lay all the ingredients of his medicines freely before them because these ingredients are such as are endorsed and most strongly praised by scores of the most eminent medical writers of all the several schools of practice as cures for the diseases for which these medicines are recommended.

Your druggist sells the "FAVORITE PRESCRIPTION" and also that famous alterative, blood purifier and stomachic tonic, the "GOLDEN MEDICAL DISCOVERY." Write to Dr. Pierce about your case. He is an experienced physician and will treat your case as confidential and without charge for correspondence. Address him at the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., of which he is chief consulting physician.

It is as easy to be well as ill—and much more comfortable. Constipation is the cause of many forms of illness. Dr. Pierce's Pleasant Pellets cure constipation. They are tiny, gar-coated granules. One little "Pellet" is a gentle laxative, two a mild cathartic. All dealers in medicines sell them.

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seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the section room without a minute's petition

for the cadets who go out and those who come in.—Stonewall Jackson.

'Tis excellent to have a giant's strength, but 'tis tyrannous to use it like a giant.—Shakespeare.

Editorial

THE moral sense of the country has been shocked at the revelations of rascality on the part of those in control of great life insurance companies. Indeed never before has there been such an uncovering of rascality as we have seen recently and as is still going on. Many who stood high in public confidence have been shown to be accomplished rascals, betraying the most sacred trusts. What good will come of it depends on what is done about it. If these accomplished and elegant scoundrels are landed in penitentiaries, and rascality is made odious, the results will be most wholesome. But if they are allowed to go free, and their villainy is condoned, then the country will be worse off than before.

It is due to Gov. Folk, of Missouri, that this reform wave started over the country. The hoodlers and grafters of St. Louis were so thoroughly entrenched that they laughed at the idea of their being brought to an account, and they never dreamed that there was the slightest danger that any of them would go to prison. And had their conviction depended on a man of less sense and courage and grit than Joseph W. Folk, the affair would have "blown over" and they would have gone on with their stealing unmolested. But Folk was equal to the occasion, and he demonstrated what could be done by intelligent and determined effort.

Mayor Weaver in Philadelphia has had a similar problem. There the city government was thoroughly corrupt. A company of grafters practically owned the city, and robbed the people boldly and even recklessly. But the public conscience was at last aroused and the coming election will decide what is to be done. It was found that the grafters had 60,000 fraudulent names on the registration lists—such was the high hand with which they ruled the city. The occasion for the awakening of Philadelphia was the gigantic gas steal of millions of dollars which the rascals almost succeeded in putting through and which would have succeeded but for the prompt and vigorous action of Mayor Weaver.

In Ohio, too, the reform wave is seen. Gov. Herrick, at the dictation of the liquor dealers, vetoed a local option measure. The Republican Convention was warned not to renominate him for Governor, but Geo. Cox, a liquor man and a political boss in Cincinnati, ordered the Convention to nominate Herrick and they did so, thus giving the temperance people of the state a deliberate slap in the face. Ohio went overwhelmingly Republican at the last election, but such a revolt has never been seen before in the Buckeye state. Over one hundred religious bodies in Ohio have passed resolutions condemning Herrick and calling upon Christian people to vote against him, and the members of these bodies are overwhelmingly Republican. The election will decide this matter.

And now come the life insurance companies' revelations. To Mr. Thomas W. Lawson is the credit for this exposure largely due. He told over a year ago of

the dishonesty of those in control of these companies, and he was roundly denounced for telling it. But the revelations prove that more was true than he told. The investigation is proceeding, being pushed with vigor by Mr. Hughes, who ranks with Folk and Weaver, and let us hope that "no guilty man will escape." Life insurance companies have a most sacred trust. The interest of widows and orphans is committed to them. It is a crime of more than ordinary dastardliness to steal such trust funds.

"THE commission was given to the churches. They are the real missionary forces in the kingdom. They are free and independent. Each church must meet the questions of missions for itself. Each must adopt such methods as seem good to it. No convention or board can control a church, no matter how constituted. The churches can organize their forces to suit themselves and co-operate through whatever channel seems most promotive of good results. Two things a church can't do. First, a church can't surrender its freedom. Second, it can't delegate its authority. Keeping within these limitations, a church can promote missions in many ways."—Dr. J. B. Gambrell.

We heartily endorse this deliverance with one proviso—viz.: a church must not adopt any methods or use channels that are contrary to Scripture. We take it, Dr. Gambrell will accept this proviso.

It has been contended that the commission was given to individuals, and that the responsibility for missions rests wholly on individuals, who are the missionary units. This sets the churches aside entirely and puts contempt on organized Christianity, as well as does violence to Scripture teaching. We are glad to have Dr. Gambrell say: "The commission was given to the churches."

There has been a hazy notion in some quarters that the churches can bind themselves so they will be no longer free. Dr. Gambrell is right, the freedom of the churches is inalienable. A church must be free, or it is not a church.

In discussions on the relations between the churches and the general bodies, the idea has been in the air that a church can delegate its authority to the general body. But delegated authority cannot be delegated, and the authority of a church is delegated to it by our Lord; hence the church cannot delegate it again. True, churches can commit themselves to general bodies within certain limits, but not in any way to impinge on the freedom of the church or on its authority as received from Christ. Co-operation of churches in mission and benevolent work is but an expression of their freedom and authority, and such co-operation is Scriptural, but there can be no delegating authority. It is a pity that members of our general bodies are ever called "delegates."

While Miss Alice Roosevelt was in the Philippines Archbishop Aglipay called on her and the rest of the party, showing them special attentions, which they accepted. This has greatly disgusted the Pope and the Roman Catholic hierarchy generally. Archbishop Aglipay has broken away from Rome and he has a large following among the Fili-

pinos. It is dreadful in the eyes of the Pope for the daughter of the President of the United States to receive attentions from such a heretic.

Among the grievances, it is stated that "the President's daughter allowed herself to be photographed side by side with the greatest enemy the Roman Catholics in the islands have or ever will have." Was not that dreadful, now?

Still the action is apologized for thus: "Naturally much displeasure is felt, though the incident is attributed to the lack of diplomatic training of the American President's daughter. It is not regarded as a deliberate snub to the Catholic authorities, as long experience has shown Vatican officials how the President and other United States officials have always manifested the most conciliatory spirit to the representatives of the Church interests in the islands ever since the American occupation."

Yes, and that "spirit" has been entirely too conciliatory. For example our Government bought an immense amount of real estate from the priests over there merely to save those priests from embarrassment with the natives.

DR. J. L. D. HILLYER, speaking of our recent editorial on the army canteen, says: "One of the chief pleas that is urged in favor of the canteen is, that good discipline cannot be maintained in the army without it. On that I have this to say: I know better. I was an officer in the army over forty years ago, before temperance sentiment was half so prevalent as now, and I know that we needed no grogshops in camp, and suffered no inconvenience for the want of it. And we very rarely had any trouble with the men on account of drink. And I say now as an old soldier, that any officer of the U. S. army who admits that he cannot maintain proper discipline without the canteen, ought to be cashiered for incompetency."

That is putting it stronger than we put it. But to claim that having the canteen helps discipline is equivalent to claiming that it is easier to maintain discipline with drunken than with sober men. The claim is ridiculous on its face. It is on a par with other claims that are made in the interest of the liquor traffic. For example, it is claimed that prohibition does not prohibit, but really increases the consumption of liquor. Yet the liquor dealers who make this claim would move heaven and earth to prevent prohibition if only they could reach up near enough to heaven to move it. They spend money lavishly and work strenuously to prevent prohibition and so to prevent an increase in their sales. How funny!

At the Autumnal meeting of the Baptist Union in England an afternoon was devoted to reviewing the recent World Congress. The correspondent of *The Baptist* (London) speaks of this meeting as follows:

"It does not look as though the Baptist Union is very keen on the subject of the 'Lessons of the Baptist Congress,' for at the beginning of this afternoon's session there are great gaps in the attendance. Indeed to say that the chapel is half full is a generous description. Probably we en-

joyed the Congress so much that we shrink from the vain attempt to reproduce its stimulating experiences; and as for applying its lessons, who can hope to do this to such a heterogeneous body as we are? Still we shall try to listen patiently to the papers to be read, and the discussion which may or may not follow, and hope to be able to carry away practical suggestions for Baptist practice and service."

The writer goes on to say that "an air of languid enduring" was the "chief characteristic" of the meeting. It seems that the English brethren did not catch the "world consciousness" as some of the American brethren caught it.

THE Texas Baptist Convention and the Texas Baptist Missionary Association meet this year in Dallas and in the same building, only a week apart. This fact has led to the suggestion that an effort be made to unite the two bodies and thus secure peace among the Baptists of Texas. Dr. Gambrell comes out in a plain talk on the subject, saying that he heartily favors whatever makes for peace, but he believes taking Dr. A. S. Hayden back in the Convention would prevent peace. Dr. G. is not willing to accept any assurance Dr. H. might give.

Now that the lawsuits have been settled, it certainly would be a great blessing if the breach among Texas Baptists could be thoroughly healed. But a certain degree of confidence is necessary to fraternal co-operation, and that is now wanting. When a certain degree of confidence is established, then union will be easy. We are glad to be assured that conditions in Texas have greatly improved, and the denominational outlook there is brighter than for many years past.

THE attitude of Unitarians on the subject of divorce is under discussion. One of their preachers rejects the idea that there is but one wrong that warrants divorce, and claims there are other reasons stronger than that which warrant divorce. If, for example, there be "cruelty, untruth, meanness, insane egotism, brutality and the like," or if "the first marriage be not true marriage at all," because the "ideal" conditions are not fulfilled, divorce is warranted. This is simply the doctrine of free love, very thinly disguised. When a man sees a better looking woman than his wife, and this woman encourages his advances, it is very easy for him to get up a case of "lack of affinity" with his wife, and to claim that this other woman is his "true affinity," and so he has a right to marry her. Of course, the authority of Scripture goes for nothing with the Unitarians, since they claim to be wise above what is written. When once men turn from Scripture there is no depth to which they are not liable to descend.

THE position of Charles H. Spurgeon on the communion question has been much discussed. We have just come across a copy of a letter he wrote Dr. A. S. Patton, under date of March 26, 1884, (over seven years before his death). He closes that letter as follows: "As compared with the bulk of English Baptists I am a strict communionist myself, as my church fellowship is strictly of the baptized. Yours heartily, C. H. Spurgeon."

Editorial Varieties

Eleven new names have been added to the Hall of Fame: John Quincy Adams, James Madison, W. T. Sherman, Lowell, Whittier, Alexander Hamilton, John Paul Jones, Louis Agassiz, Mary Lyon, Emma Willard and Maria Mitchell. Many think Edgar Allan Poe's name should be in the list, but the *Journal and Messenger* ranks Poe entirely below the class of Lowell and Whittier. Literary men in England rank Poe as the greatest American poet. Future generations will gaze at the names in this Hall of Fame in vacant wonder.

A professor of theology in a Baptist theological seminary in the United States has written a book in which he sets aside nearly all the Old Testament, leaving only a few Psalms and a few utterances of the prophets; sets aside the Epistle to the Hebrews and the Book of Revelation entirely, and most of the New Testament also. He even sets aside some of the sayings of Christ. Think of this in a Baptist (!) theological seminary! It is not the Seminary in Louisville nor the one in Waco.

Prof. H. K. Taylor is confident that a good working majority of the next Kentucky legislature will favor the county unit, local option bill. The Anti-Saloon League is doing good work. This work is entirely separate from partisan politics. No Christian ought to be so partisan that he will help elect saloon men to the legislature.

We are deeply pained to hear of the death of Mrs. W. W. Woodruff, of Knoxville. She was a woman of rare gifts and graces and a true helpmeet for her husband, who has been for years one of our most prominent and useful laymen. We tender our condolence to the bereaved family.

Mr. W. T. Stead calls for the hanging of King Leopold of Belgium for the atrocities he is responsible for in the Congo Free State. How would it do to have the Hague Court to try kings? Mark Twain has "impaled King Leopold" in his recently published "Soliloquy."

Dr. B. R. Womack, Dean of the Bible Department of Oklahoma State Baptist College, has issued a little tract on baptism. It is only a synopsis of what may be a large work, but it is a convenient campaign document, clear and striking and in some points quite original.

Senator Beveridge says: "The world is hungry for faith. Doubtings are disquieting. We want certainty, we laymen." True to the limit. Nothing of the slightest value can be built on a foundation of interrogation points and perhaps.

We are told in Exodus 18:21 the sort of men to elect to office: "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place them over them to be rulers," &c.

The Unitarians appointed messengers to the coming Federation Conference in New York, but notice has been given that they will not be received. How about the Universalists and the Dowieites?

It is claimed that Jonathan Edwards had the greatest mind of any man America has produced. When he was called to be pastor in Stockbridge, Mass., they offered him a salary of \$33.83 a year.

The *Baptist Observer* publishes a Baptist map of Indiana showing eight entire counties without a Baptist church. We hope this destitution will soon be relieved.

Over a railroad eating house out West is the following advertisement: "Pies like mother used to make, 5 cts. Pies like mother used to try to make, 10 cts."

Dr. J. L. D. Hillyer writes: "I just love you for your square up, loyal adherence to sound doctrine, and I want to say so." We take off our hat.

The Philadelphia Association will celebrate its 200th anniversary next year. Both the First church and the Grace Temple want the meeting.

The Rev. J. H. Rushbrooke, of England, speaks of Dr. E. Y. Mullins as "a Fairbairn among American Baptists."

Messrs. Torrey and Alexander are expected to hold meetings in Philadelphia next February.

AMONG THE Churches.

Walnut Street (Third and St. Catherine Sts.)—Pastor Eaton: Cain; The pearl of great price. Social Tuesday night, a most interesting affair.

Broadway—Pastor Jones: Celestial childhood; Salt of the earth. Six by letter, two for baptism.

Chestnut Street—Pastor Weaver: Grieving the Holy Spirit; Our Advocate.

East—Pastor Wilson: Contentment; Doctrine of blood. Seven by letter, one baptized.

McFerran Memorial—Pastor Hamilton: How a Christian should vote; How the revival comes. Four by letter.

Twenty-second and Walnut—Pastor Hunt: A peculiar people; New birth. Recognition service Thursday night. Three by letter, one baptized.

Clifton—Pastor Foster: Soul winning. Bro. A. S. Worrall: Spiritual development.

Franklin Street—Bro. A. E. Gwatkin: Conduct towards the church; Now is the accepted time.

Immanuel—Bro. W. C. Wood: Two ways; Pastor Watts, Christian in Politics.

Portland Avenue—Pastor Neal: Love; Constraint.

Third Avenue—Pastor Ransom: Son of man, Son of God. Five by letter, four for baptism, sixteen baptized. Meeting closed Friday night. Bro. G. W. Clarke returned to Paris Saturday. Bro. Clarke won all hearts.

Twenty-sixth and Market.—Pastor Reed: Stewardship; Missing the way. Two by letter.

Hazelwood—Bro. E. Rawlings: Suffering of Christ; Excuses. Five for baptism, three by letter. Meeting continues.

East Mead—Pastor Greathouse: Joshua; Christian tongues. One by letter, one for baptism.

Hope Mission—Pastor Bruce reports a good week; 42 in Bible class. The Mission was started just five years ago.

Oakdale—Bro. J. T. Watts: Sunday School work; Pastor Mohler: What hath God wrought?

Ormsby Ave.—Pastor Gillon: Friends of God; How Christ spoke. Two by letter, one for baptism.

Culbertson Ave. (New Albany)—Pastor Clutton: In the name of the Lord; Modern Phariseism. One baptized.

Beechland—Pastor Hill: Responsibility to young converts. Two for baptism, one by letter; 18 baptisms during meeting.

Bren. A. S. Worrall and A. N. White were at the Pastors' Conference, and made pleasant talk. Prof. H. K. Taylor made a statement on the Anti-Saloon work. The following resolution was adopted: "Resolved, That we endorse the efforts of the Kentucky Anti-Saloon League to secure the election to the next Legislature of men who will represent the good people and not represent the immoral elements; and especially to defeat men who in our vicinity are saloon keepers or gamblers or are under the control of the saloon element."

HORSFORD'S ACID PHOSPHATE
Cures Headache.
caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

SEMINARY NOTES.
BY C. W. KNIGHT.
Dr. Dargan conducted chapel service Monday afternoon and spoke about reasons why we should trust Christ.

Bro. O. P. Maddox, a graduate of 1905, has been appointed missionary to Brazil and will go next spring.

Dr. Sarny attended the Ohio Convention last week.

Bro. W. L. Brock was called to Lon-

don, Ky., to preach the funeral of one of the prominent members of the church. He was formerly pastor there.

The students of the Seminary enjoyed the annual entertainment given them by Walnut Street church last week.

Bro. John Moncure, Virginia, has charge of the library this year.

Bro. G. D. Sloan, of West Kentucky, has entered the Seminary. He was formerly a Methodist preacher, and when he joined the Baptist church his presiding elder asked why he did so. He replied: "I want to be with those who have the truth and preach it."

Dr. McLothlin goes to Maryland to the State Convention this week.

Dr. Bomar of the Foreign Board dined with us last week and made us a talk. We are glad to see such men any time.

Bro. Gillon has been called to Southgate street church of the city.

Dr. Robertson goes to Missouri State Convention this week.

Bren. Israel has been called to Shiloh church, Ind., and N. F. Jones to Monterey, Ky.

Supplies for Sunday: Bren. H. A. Vernon, Dover; Bunyan Stephens, Lagrange; M. T. Martin, Pleasant Ridge; L. L. Gwaltney, Highland; J. P. Stewart, Pewee Valley; D. W. Lindsay, New Haven; W. R. Cooper, East Bend; J. M. Walker, Southgate, city; J. W. Combs, River-view; J. P. Harrington, Simpsonville; T. C. Ecton, Dallsburg; W. H. Robinson; Providence; S. W. Oldham, Marydale, city; I. L. Parrock, Cedar Creek; Dr. A. T. Robinson, Highland church.

Bro. T. Takahashi, our Japanese student, lectured at Monterey Saturday evening and at Greenups Sunday evening.

Bro. T. C. Ecton led our mid-week prayer service last Thursday.

The ladies' training school gave an entertainment Monday evening.

Bren. Bagby and Funderbark have been on the sick list, but both are up now.

Over 200 students enrolled.

Bro. Bruce spoke to us Monday evening on "City Missions."

Bren. J. W. Shepherd and B. V. Bolton attended the District Sunday School Convention at Garnettsville, Ky., last week. Bro. Shepherd is pastor there.

Dr. McLothlin was at Franklin last Sunday in behalf of the Anti-Saloon League.

Mr. H. T. McCormick, of Cuba, will deliver the missionary address next Wednesday. As has been the custom of the school, the first work day of each month is devoted to a missionary address and the hearing of reports of the work done by students and faculty during past month, all class work being suspended. Come.

THE STATE.

Pastor Wright, of New Liberty, will be aided in a protracted meeting by Bro. P. E. Burroughs, of Temple, Texas, for a few days. Bro. Burroughs and his better half are visiting her relatives at New Liberty. His name stands high on the brilliant list of Kentucky Baptist preacher sons-in-law. We wish he was located in Kentucky.

Pastor M. E. Staley has resigned the care of our church in Morganfield and has accepted the call to Lagrange. We congratulate Lagrange and sympathize with Morganfield.

Pastor Bailey of Shelbyville is being aided in a protracted meeting by Bro. William D. Wakefield, with good prospects.

Pastor A. B. Gardner writes: "I have just closed a very successful meeting with my church at the White Stone Quarry, in Warren county. Before the meeting the church was badly divided and had been so for more than a year. The Gospel of Peace had its effect and harmony was fully restored. Twenty-four professed faith in Jesus and were added to the church by baptism, five more are approved for baptism; nine were received by letter and one restored. I was assisted by Bro. J. H. Tow, who did his part well to the satisfaction of all concerned. Glory to God in the

highest, and on earth peace, good will toward men."

Pastor R. C. Kimble writes: "I closed a meeting with my Pleasant View church, in which I was assisted by Bro. C. W. Bowles, of Upton, Ky. I had the pleasure of baptizing 20 converts at the close of the meeting and others are awaiting for my next service there. The works seems to be taking on a new life and the outlook in general seems hopeful. Following this I held a meeting in Barren Run church. Here I had the assistance of Bro. Don Q. Smith, of Rowlett, Ky., part of the time. I baptized 13 converts at the close of the meeting, and there were a number restored and also several by letter. There seemed to be an uplift in the spiritual life of the church generally. Brethren Bowles and Smith are good men and good help in such work."

Pastor B. J. Davis writes: "We have just closed a twelve days' meeting with the Clay Village church. Pastor B. B. Bailey, of Shelbyville, was with us and did the preaching to the delight and joy of large congregations. His sermons are gems of truth and eloquence happily combined. Bro. Bailey has long had a warm place in the hearts of our people, having assisted in a meeting here in 1893. There were 8 additions by experience and baptism and the outlook for the future is hopeful. At Little Mount, in the home of Mr. J. J. Maratlay, last Sunday I was shown a copy of the Baptist Banner, dated Jan. 2, 1838. Jno. L. Waller was the editor. The paper is well preserved and the print still clear and legible."

Pastor A. Malone writes: "I began a meeting with New Salem church, Simpson county, on the 2nd Sunday night in October and closed the 3rd Sunday night. Nine conversions and 11 received by experience and baptism, 2 of whom were from the Methodists. The church was revived."

Pastor D. H. Howerton writes: "It was my privilege to conduct a meeting with my church at Locust, in Carroll county, for two weeks. The Lord's power was manifest from the beginning. The visible results were 2 additions by experience and baptism, the church very much revived and reunited, the hand of fellowship withdrawn from some who have long been bringing reproach upon the church, and a subscription for missions at the close of the meeting amounting to \$75 against about \$25 last year. The pastor did all the preaching and was nobly held up by the prayers and co-operation of the members. There are many of the Lord's chosen among this flock, among whom it is a delight to labor."

Pastor Adkins at Bethel was recently aided in a meeting by Bro. W. M. Wood. The meeting resulted in reclaiming 35 backsliders, 19 baptisms, 1 addition by letter and \$1,700 raised for a new house.

Pastor T. E. Richey writes: "Interest increasing with our East church Paducah people. Congregations still enlarging, 5 additions yesterday by letter. We have had additions every Sunday for about five or six weeks. We may protract service for two or three weeks if Bro. Allen, of Calloway county, whom we have invited to assist us arrives today. Pray for us."

Pastor Wm. D. Nowlin writes from Owensboro: "I had the pleasure of conducting a meeting with Pastor Mitchell and his noble people at Pembroke some days ago. The Pembroke church is one of the best in the state, and Pastor Mitchell is one of the most popular and pleasantly situated pastors with whom I am acquainted. He is justly proud of his church and they are equally proud of their pastor. The meeting, from my standpoint, was entirely satisfactory. The church was in readiness and things moved off well from the start. I shall never forget my pleasant stay in Pembroke. Bro. J. J. Porter is to be with us in a meeting beginning Oct. 22. We are expecting a great meeting."

Pastor W. H. Setzer writes from Jackson: "We have just closed a gracious meeting. Bro. W. A. Burns, of Lebanon Junction, did the preaching to the delight of every one. He was with us fourteen days. His sermons were logical in their construction and permeated with Scripture, and always presented in a most forceful manner. It has been conceded by people of all denominations that they were the strongest series of sermons ever preached in Jackson. The work was very effective among the Christian people. There were six additions to the church and several others will follow. During the present pastorate of nearly five months there

have been 25 additions to the church, 23 of that number being by baptism."

Pastor R. A. LaRue writes: "Closed a fifteen days' meeting at Shady Grove of unusual interest and power. The church was greatly revived and strengthened. There were 28 professions of faith and several backsliders restored. The pastor had the faithful and efficient assistance of Eld. W. R. Gibbs, who greatly endeared himself to the large crowds who heard him. The outlook is encouraging."

Pastor J. B. Hutcherson writes: "I began a meeting at Mill Creek church Oct. 8, lasting ten days. Was assisted by Bro. J. B. Hunt, of Glendale, who did good work and we learned to love him much for his faithfulness. At the close I baptized 3, others to follow, the church much revived."

Bro. I. B. Timberlake writes: "I have just closed a meeting of great spiritual power with the Liberty church at Buckeye, Garrard county. The meeting lasted two weeks and was far-reaching in its influence, people coming from a distance of ten miles. The building at each service was packed to the doors and many sat in the isles on the floor. The visible result of the meeting was 41 additions to the church, 20 young women and 15 young men and 7 by letter. The church was greatly strengthened and revived. The pastor of the church is Bro. C. S. Ellis, who is much beloved by his people. He is a noble and consecrated man of God."

OTHER STATES.

Pastor R. Jenkins writes from Clinton, Mo.: "I have just closed a good meeting at Mt. Olivet church, Henry county, Mo. Had the assistance of Bro. W. A. Pipkin, who did a noble work. Results, 27 additions, 23 by baptism, 4 by letter and relation, and the church greatly revived. I have been reading the Recorder for 45 years and I expect to read it as long as I live."

Pastor A. K. Wright writes from Washington, D. C.: "We have just closed a two weeks' meeting in Centennial church conducted by the pastor. There were 16 additions, 8 by letter and 7 by baptism. The pastor has just closed his first year's work, during which 57 have been added to the church. We are grateful to the Lord for his blessings upon our work. We recently purchased a church building and our field is rapidly growing along all lines of work."

Pastor W. H. Gibson writes: "Please transfer my address from Puyallup, Wash., to La Grande, Ore. I am settling as pastor in this city."

Pastor C. H. Hairfield writes: "Please change the address of my paper from Axton, Va., to Comanche, I. T. I have taken charge of the church at this place. The work is starting off nicely and bids fair to yield good results. The cause of

Christ needs to be forged to the front in the Territory. We have had an addition nearly every service since we have been on the field. We are planning, working and praying for larger things. We have very much missed the visits of the Recorder since our change of address."

MARRIED.

In McFerran Memorial church at 9 p. m., October 18th, by Pastor W. W. Hamilton, Miss Bertha Wilson, daughter of Mr. and Mrs. Hardin Wilson, and Mr. Bert Wilson. They will be "at home" at 1708 Second St. We extend congratulations.

Miss Nora E. Noland, of Union City, Ky., and Rev. R. L. Brandenburg, pastor of the Waco church of this state, will be married on next Tuesday in the Union City church. We extend congratulations.

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Stories for the Young and Old.

MY LITTLE GRAY KITTY AND I.

When the north wind whistles round the house,

Piling snowdrifts high,
We nestle down on the warm hearth-rug—

My little grey kitty and I.
I tell her about my work and play.

And all I mean to do,
And she purrs so loud I surely think
That she understands—don't you?

She looks about with her big, round eyes,

And softly licks my face,
As I tell her 'bout the word I missed,
And how I have lost my place.

Then let the wind whistle, for what to us
Matters a stormy sky?

O, none have such jolly times as we—
My little grey kitty and I.

"THE IMP OF THE WHEEL."

BY KATE W. HAMILTON.

"And you really will not go!"
The words were courteous enough, but Jack's tone held a touch of contemptuous impatience that made Helena answer stiffly and very decidedly:

"No; I will not go!"
She looked unusually pretty with her cheeks so flushed and with her head at that defiant pose. It suddenly occurred to the young medical student that his pretty girl cousin was not exactly the proper person to quarrel with, especially as they were both away from home, and in a measure dependent upon each other's society. He reminded himself, also, that he was three years older than she, and much clearer-headed, of course; and as for the absurd notion that occupied her brain at present—well, whims were a woman's inalienable right.

"My dear child, you don't need to be so loftily heroic," he remarked with a laugh, which Helena mentally characterized as more exasperating than his previous show of temper. "You are not holding a warrant for your execution in your hand nor a cheerful summons to appear before the Inquisition; it is only a simple invitation to a riding party."

"Then, if it is so simple a matter, why may I not decide as I please?" she retorted. "Why do you urge me to go against my will?"

"Because I believe you are refusing against your will, and against your common sense, too. Just look at it, Helena! You own a wheel, you ride well, and are fond of the exercise. You always enjoy our little excursions, and wish we could have more. Yesterday you were wishing we were not so busy with our studies, and had time to go far enough for a good breath of country air. To-day I bring you an invitation to go for a day's outing with half a dozen pleasant people whom you have met and like—just a fifteen-mile ride, a dinner in the country, and back in the cool of the day—and you act as if I had proposed your joining in a burglary!"

"But, Jack—it's Sunday!"

"Exactly, or we wouldn't have time to go. You needn't be so fierce about it." Her face softened. After all, he had only intended bringing her pleasure, and her manner must have seemed ungracious.

"I didn't mean to be 'fierce' as you call it. Really I think it was not so much with you that I was waging combat, Jack, as with the 'imp of the wheel.'" She hesitated a little over the last words, though she spoke them with a laugh.

"The imp of the wheel?" Jack repeated, wonderingly.

"Yes; it's a quotation from Uncle Roger. I had wanted my bicycle so long, you know, but, as it is rather an expensive luxury, I didn't believe father would feel that he could afford it. So, when he gave me one, it was a surprise, and I was so delighted that I had to exhibit my treasure to all our kith and kin. I rode up to Uncle Roger's of course, and the old gentleman seemed wonderfully interested—just as he always is in everything that pleases us, bless his dear old heart! He examined it, praised it, watched me ride it, and then he said:

"Well, it looks nice, and I might think it good, wholesome exercise, just as you say, if 'weren't that I'm afraid of the things."

"Oh, they are safe enough," I said. "There are very few accidents if one is careful." But he shook his head.

"Tain't that I mean, child; it's the imp in 'em that I'm afraid of. They

look nice and innocent; but there's an imp hid in 'em somewheres, for I've watched him work. I've seen so many of our young folks that have begun to ride 'em—good, right-minded young folks, always in the habit of going to church and Sunday School, and in a little while the imp of the wheel has changed all their notions about such things. Before they got their wheels they wouldn't have thought of going off on a Sunday excursion anywhere; they wouldn't have dreamed of doing it any more than I would. But afterwards they began to think it wasn't any more harm to ride a little way on a Sunday than to walk, and then, of course, it wasn't any worse to ride two miles than one. Then what was the harm of several riding off somewhere together? And so, before anybody knew how the change came about, they had dropped out of any regular place in church or school, and were spending the day a pleasuring here and there. I tell you, little girl, there's an imp in the wheel, and he's doing a great deal of bad work these days in teaching our young folks to be Sabbath-breakers."

"I promised him that the imp should be exorcised from my wheel, Jack, and I mean to keep my promise. I can't go to-morrow."

"Oh, well, if you feel that way about it, there is nothing more to be said."

And Jack took his leave rather coldly. Helena went back to her room with tears in her eyes. How she had bungled everything just when she meant to do right! If Jack were vexed and left her to herself, she would miss him sorely, for he had been like a brother to her while she was here among strangers. But that would not be the worst of it; she was sure he needed her quite as much,

What Sulphur Does

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

and she had so wanted to help him. She remembered Aunt Ruth's parting words: "I shall feel so much safer and happier about Jack when you are near him, dear." And now she had made him think her puritanical and disobliging. Had she thrown away her influence foolishly?

It was a lonely and homesick girl who was dressing for church the next morning when a maid brought her a message: "Your cousin's in the parlor ma'am, a-waitin' to go to church with ye."

"Sure enough, there was Jack; a trifle kinder in manner than usual, perhaps; but making no allusion to yesterday's talk until she ventured to ask:

"Did I spoil your day's pleasure for you?"

"Oh! I'd have enjoyed the day's trip, I suppose," he answered carelessly; "but I could hardly go off and leave you with a battle with imps, dragons and nobody-knows-what darkness on your hands."

She had to be content with that for the time; but a few weeks later she heard him quietly decline a similar invitation for himself:

"No, thank you; not to-day. A wheel is all right for recreation, you know; but one has to draw the line somewhere, or it will run into dissipation and desecration. I draw mine on Sunday excursions."—Ex.

THE RACE WITH A STAMPEDE.

About half the time you can tell what stampedes cattle, and half the time you can't. Sometimes a herd will be lying fast asleep on a quiet night. Suddenly a steer jumps up, sends out a great, snorting puff from his nostrils, and races off into the darkness.

And behind him may race two thousand of his companions, all going for dear life and apparently scared out of their wits.

One night I saw a herd stamped by the lighting of a cigarette. The cattle were sleeping peacefully, when one of the Mexican herders, riding around the outskirts of the herd, rolled himself a cigarette, took out the flint and steel, an ancient way of striking a light which we ranchmen have, and proceeded to light up.

At the very first sharp click of the steel against the flint, a big steer jumped to his feet with a snort; and before you could say Jack Robinson every other one of those two thousand head of cattle were careering wildly over the plain, rushing with frantic, blind terror, and a great thunder of hoofs which fairly shook the ground, into the dark night.

Men could have no more stopped that stampede than a man could hold a steam engine with one hand. It took ten days to get the herd together again.

Another time I saw a herd stamped by a man removing his slicker from his saddle.

The night was intensely dark, and it had begun to sprinkle. A cowboy started to put on his slicker—such a coat as fishermen and sailors call an oil-skin coat. It stuck to the saddle where he had it strapped, and as he pulled it free it made a crackling sound. In an instant the sleeping herd was awake and off like the wind over the plains.

I happened to be on my horse right in the path of the stampeded cattle, and there was nothing for it but to ride for life.

Away we went across the mid-night plains, my horse straining every nerve and sinew, and I urging him forward with the certain knowledge that if he stumbled, the terrified animals behind me would trample us into the mud.

The only thing to do under such circumstances is to keep going and trying to keep out of the way if you can. Suddenly in the darkness my horse struck a barbed wire. I heard the wires snap like pistol shots as my horse plunged through the obstruction.

"It's all up with me; this is my last herd," thought I to myself.

I supposed that the wire would have so cut my horse that he would soon begin to falter from loss of blood and then fall down, which would have been the end.

But he kept straight on, and for an hour I rode at a terrific speed. Then I knew by the sounds of the trampling herd that I had swerved to one side—at any rate, I knew that I was no longer in its path.

I was safe, but mightily used up, and when I drew rein, my poor horse was nearly dead; not, as I had expected from his wounds, but from sheer exhaustion.

Don't you believe any one that tells you that a herd of stampeded cattle can be stopped when once it has got fairly going. It can't be done. Before it is underway—at the very first, before the animals have got really going—a stampede can be stopped, or rather prevented.

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ed, by a skillful cowboy; but not after the panic has seized the steers in its grip.

Sometimes it does not even take the striking of steel against flint, or even the crackling of a slicker, to stampede a herd. The animals break out apparently from sheer nervous hysteria.

Cattle are queer creatures, and even we, who live all the time among them, do not understand them thoroughly.—The American Boy.

A THRIFTY GUEST.

A few years ago Mrs. Reeves paid a visit to some distant cousins—two rich old maiden ladies who live together in a remote village of Canada. On the night before she left her home, as the three sat on the veranda together, one of the hostesses remarked speculatively: "Well, it hasn't cost Drusilly and me so much as we thought it would to have you here. You see, every time you were invited out, we were asked, too, and that saved the price of a meal for each of us; so it almost evens up!"

This story has been a by-word among the members of the Reeves family ever since, and only recently they have acquired a companionpiece which, Mrs. Reeves declares, balances it beautifully. Their home is in Washington; so that it forms a convenient target for any and all of their friends who aim at "doing" the national capital, but their spirit of hospitality has never grown tired. Not long ago Mr. Reeves received word that his Uncle Abner and wife were coming to visit him.

"Now don't you think, Burton," Mrs. Reeves asked her husband, when she heard the news, "that it would do to let your Uncle Abner pay at least part of his own expenses while he's sight-seeing round here? I wouldn't speak of it only, you know, he has more money than he knows what to do with."

"That's true enough, my dear," admitted Mr. Reeves with his genial smile, "but he's going to be our guest, and I intend to give him and Aunt Huldah the time of their lives. I guess 'Drusilly and me' can manage to pay their carfare for a few days."

So Uncle Abner and Aunt Huldah came. Mr. Reeves met them at the station, and for the next week devoted himself to giving them a glorious holiday. Not a point of interest was missed; not a car line anywhere round Washington failed of patronage. Just once, in all their visit, the two went out together, unaccompanied, and the twenty-five cents that Uncle Abner spent for six car tickets on that occasion was the only money he spent while in Washington.

As they were riding to the train, in the street car, on the morning of their departure, Mr. Reeves paid the fare as usual, and then dropped into a seat beside Uncle Abner.

"Well, uncle," he said heartily, "I hope you're not sorry you came?"

"Oh, no," replied Uncle Abner absently. He was fumbling in his pocket-book for something. At last he produced two car tickets. "Say, Burt," he said, "I had these left from the quarter's worth I bought the day your Aunt Huldah and I rode out to Cabin John's Bridge. They won't be any use to me after I leave here; so if you want to give me a dime and take 'em off my hands, we'll call it square!"—Youth's Companion.

A TRUE STORY.

Miss Carey came down to dinner with the ache of absolute weariness in her bones. In a brave struggle against the blues she had put on a becoming blouse and arranged her hair carefully. Mrs. Lower spoke kindly: "My dear, how tired you look! It has been a hard day, hasn't it?" Miss Carey was grateful for the sympathy and realized more keenly than before how exhausted she was. Then entered Mrs. Jordan. "My dear," she said, "how do you ever manage to keep so fresh when you work all day? You are an example to us older women." Miss Carey decided not to have the blues.



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Stories for Little Ones.

WALDO AND THE KEY-FLOWER.

Waldo was a little goat-herd, and lived among the wild Bohemian mountains. One day, high up in a cranny of the rock, he perceived a lovely little blue flower of a kind he had never seen before. It seemed to smile roguishly down at him, and he suddenly felt a great wish to possess it. But the rock was steep, and although the boy could climb like one of his own goats it cost him many efforts and not a few bruises ere he succeeded in plucking the flower so like a little blue star.

Holding it in his hand, Waldo made his way down the mountain side. He was surprised when half-way down to see a curious opening among the rocks, which looked as if they had been split apart. There was clearly a passage between them, too, like a narrow tunnel. It must lead, he thought, into the heart of the mountain. The little goat-herd stood hesitating, afraid to venture into the mysterious passage. But his curiosity was so great that, finally, he plucked up courage to enter, and at last, forgetting his fears, pressed boldly forward.

Waldo came out at length into a lofty cavern of vast size, in the centre of which stood an enormous stone table. Around it was seated a number of fierce-looking knights, while at the head was a grim old warrior, who leaned on the hilt of a huge sword, and whose beard was so long that it had grown round the table. A jewelled circlet, such as an Emperor might wear, was round his helmet, while at his elbow stood a page holding a salver on which lay some golden apples. The page was a pretty boy, with fair hair falling on the maroon velvet of his doublet. Waldo gazed at this strange company in astonishment, but they took no notice of him, for Emperor, knights and page were all wrapped in the deepest slumber, and a profound stillness reigned in the cavern.

Waldo went a few steps nearer; no one stirred. He began to feel less alarmed at the sight of the grim knights in their strange armour and of the old grey-bearded chieftain. It looked, indeed, as if nothing short of an earthquake would arouse them. The golden fruit that glistened on the page's salver attracted him greatly; if he might only take one of the apples home with him the folks would believe the marvellous tale he would have to tell them. At any rate, it could do no harm to pick one up just to examine it.

The little goat-herd stretched out his hand. But the moment he touched the fruit there was a sound of clashing armour; the sleeping knights raised themselves on their stone seats, opened their eyes and frowned at Waldo, while the old chieftain demanded in deep voice, "Has the time come for us to arise?"

The boy was so much alarmed that he turned and rushed out of the cavern, his steps echoing as he ran. He was not a minute too soon, for a loud peal of thunder rent the air, and, as he dashed out of the passage, the rocks

closed up behind him, leaving no sign of any opening.

Waldo hurried home as fast as he could go. On the way he met an old woman who lived close by and told her of his strange adventure, showing her the blue flower, now quite faded.

"Ach, my child, that is the magic Key-flower, that only blossoms once in a hundred years," cried old Anna wonderingly. "It was lucky you held it fast, or the rocks would have shut you in. But you have seen a great sight, for yonder, inside the mountain, sleeps the Emperor Barbarossa, who one day will lead forth his knights to conquer the world."

"When will that be?" asked Waldo eagerly.

"When his beard has grown three times round the table," answered old Anna. — Sheila E. Braine.

THE BAT: A FABLE.

A mouse one-time rendered a service of some importance to one of the eagles of Jupiter. "Ask," said the grateful bird, "anything that you desire, and in the name of my master, Jove, I promise to grant it to you."

"Oh, sir," said the mouse, eagerly. "I have long felt the mortification of living among such vulgar creatures as the beasts, and have ardently desired to associate with the more refined society of the birds. If you could but grant me wings, my happiness would be complete."

"Consider well what you ask," said the eagle, gravely. "Nature has placed you in a certain grade of society, and you need not hope that wings alone will make you a bird."

"I have considered the matter thoroughly," said the mouse, and feel certain that if I had wings I could at least associate with those who I have so long envied and admired."

"Very well," said the eagle, "be it so!" and, instantly, wings springing from the mouse's shoulders, the first bat was created.

"Alas!" said the poor, lonely animal, "why was I not contented with the humble sphere that nature intended me to fill? My very wings, that I hoped would be my pride, now prevent me from walking the ground, where I belong."

So mortified and disappointed was he that henceforth he ventured out into the world no longer by daylight, but only at night, when all other creatures had retired. — St. Nicholas.

"And what did you say," asked the caller, "when he told you that your pie wasn't like the pie his mother used to make?"

"Well," replied the hostess, with a toss of her head, "I made a few remarks like my mother used to make." — Syracuse Herald.

IS CANCER CURABLE?

Many physicians believe not, although a limited number of cases are cured each year by various applications and by the use of the knife. The terrible burning plasters are barbarous in the extreme and leave disfiguring scars where employed about the face. X-rays, infection methods, light treatments and internal medication bring negative results. The use of the knife is attended by danger and few cures result, as there is a recurrence of the disease in almost every instance. The only remedy which may be employed with any degree of success is the Combination Oil Cure, which is soothing in action and free from the objections named above. There is no pain and no scar and the remedy may be used at home with entire success. This remedy was discovered by Dr. David M. Byle, of 464 N. Illinois St., Indianapolis, Indiana, and he sends a book on Cancer, free, to those who write for it.

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Hon. J. H. Burnam, of Fayetteville, Tenn., at the semi-centennial of Zion church recently, delivered a historical address that made a profound impression. Telling the thrilling story—1. Who are the Baptists? 2. The origin of Baptists. Judge Burnam from his youth has been a close student of history, and as an orator he ranks among the foremost. The discussion involves the distinctive faith and practice of Baptists, and is helpful to indoctrinate our people, to strengthen and encourage them. The lecturer has signified his willingness to accept invitations from churches to deliver this great address.

BAPTIST GENERAL ASSOCIATION OF ILLINOIS.

This body held its sixty-ninth annual session with Eastern Ave. church, Joliet, Ill., beginning Oct. 18, 1905.

Bro. E. J. Thomas, Atlanta, Ill., was called to the chair. Pastor Geo. E. McGinnis, Eastern Ave. church, welcomed the body. Joliet, with its 60,000 people, has 100 saloons, but the 6 Baptist churches are in the forefront for the downfall of King Alcohol.

Dr. A. K. DeBlois, Chicago, in his report on education, expressed deep regret as to the physical condition of Dr. W. R. Harper. Shurtleff College now has 40 ministerial students. An endowment of \$50,000 is being raised for Morgan Park Academy. Dr. H. W. Reed made the report on Duty of Churches to Denominational Schools. Dr. F. Johnson claimed that the Academy meant much to the denomination for the reason that the student body is at an age when religious impressions can be most easily made. The new pastors who had come into the state during the year were introduced to the body and made a fine impression. H. C. Clesshold, Esq., Chicago was nominated for president. Many of the preachers were honored guests of the Layman's Banquet, given at Masonic Hall.

Rev. E. W. Hicks, Historical Secretary, advocated the organization of a Historical session in which addresses could be made shedding light on present problems. Dr. Hewitt emphasized the call to and education of men for the ministry. In the discussions on Christian Stewardship, Dr. A. Y. Hutchison, Galesburg, urged closer prayer for the coming of the Kingdom. He said many prayed for it but were not willing to pay for it. Illinois is divided into three districts with a missionary in each. Eight hundred and twenty-six were added to the churches in these districts, 514 by baptism.

Rev. W. B. Morris made the report on Sunday Schools, showing one of the greatest needs to be efficient teachers. The body here adjourned to visit the State Penitentiary located at Joliet.

At 7:30, October 18, Pastor O. F. J. Tate, Carbondale, delivered the annual sermon. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Habakkuk 2:14). As an aftermath of the sermon, Bro. Geo. Wood read the report on Evangelism. We have able preaching, but the Gospel is made effective by the Holy Spirit. We need Spirit-filled lives. "They that bear the vessels of the sanctuary must be clean."

According to arrangement the Association met at 9 a. m. Thursday in the First church. Bro. G. M. Claxton, Mahomet, conducted devotional services. The treasurer of the Association, Bro. W. Channon, a layman of Quincy, reported total receipts \$9,378.67, after paying all outstanding debts, leaving a surplus of \$179.17. Bro. W. H. Fuller, Elgin, specially urged Sabbath observance on the part of Christian people. Among the many good things said on the report of resolutions Bro. R. C. Manning urged that more attention be given to pledges made by the churches.

Dr. Thomas, Chicago, gave notice that he would move next year

to change the name of the body to "Illinois Baptist State Convention."

The work of the American Baptist Publication Society was presented Thursday afternoon. They are seeking to put good literature into the hands of the young as well as the old. Parents are too careless about the reading of their children—as a man thinks so is he.

Home Missions received due attention. The past year has been their banner year.

Rev. E. W. Lonsberry on Foreign Missions, said the commission is world wide. God gave his only begotten Son out of His love for the whole world. There are now more than 5,000 stations and 75,000 workers, more than a million students in mission schools and \$17,000 expended.

Bro. E. P. Brand offered a resolution that \$12,000 be raised for State Missions the coming year.

Dr. Throgmorton emphasized the duty of Baptists to evangelize Illinois, and Bro. J. R. Stratton most thrillingly told of the Place of State Missions in World Wide Evangelization.

The Association will meet with the church at Carbondale next year. W. J. HOLTZCLAW.

BLOOD RIVER ASSOCIATION.

Blood River Association met with Gilbertsville church, October 18, 19, 20. The introductory sermon was preached by Elder W. J. Beale, after which the body was called to order and Bro. W. J. Beale was re-elected moderator and Elder H. B. Taylor clerk. The usual reports on the different missions, Orphans' Home, Minister's Aid, Sunday Schools, etc., etc., were read, discussed and adopted; a good deal of interest being taken in each. A fine collection was taken for the Orphans' Home, aggregating, with the amounts sent in by the churches, a total of \$136.

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

The report of the Committee of Digest of Church Letters deserves publication. The report says:

"Our churches reported 239 baptisms this year against 182 last year. There have been 360 additions altogether with a net increase of 72. Our mission contributions run \$700 ahead of last year, and all the churches report something for missions, except Owen's chapel. We regret that even one of our churches should fall so far below its God-given mission as to let a whole year pass without something given to world-wide evangelization. We think it a very helpful sign that many of our pastors are awakening to their obligations to lead their churches to larger things for the furtherance of the gospel."

The aggregate paid in by the churches for the various missions was over \$2,200. Many of the churches doubled and a few more than doubled, over last year, their contributions for missions. Eld. H. B. Taylor's Murray church gave over half of the grand total of all the churches; the amount from this church being \$1,448.

Among the visitors at the Association I noticed Secretary J. G. Bow, Dr. W. P. Harvey, Rev. H. H. Wallace of Charleston, Mo., Rev. C. E. Perryman, Prof. J. N. Robinson, President of Blandville College, and others perhaps whom I do not call to memory. Everything passed off harmoniously, the hospitality of the people knew no bounds, and everything contributed to make the occasion enjoyable. I for one shall hope to repeat my visit to Blood River Association again and again.

T. E. RICHET.

SPIRITUAL THINGS FIRST.

There is danger of discounting the spiritual interests of a church by giving too much prominence in thought and effort to its temporal affairs. A favorable balance sheet at the end of the year may be made the great consideration by the Consistory, and esteemed the chief criterion of the church's success. It is wise to manage carefully the business affairs of a church, and in so doing to have an eye to business rules. But it should ever be borne in mind that the church is not a business organization; that business is simply a necessary incident of its existence; that the great mission of the church is the advancement of the kingdom of God in the world, through the deepening of the spiritual life of its members, and the gathering in of those who are without. If these ends are not accomplished, the church is not fulfilling her mission. The temporalities should not be neglected, but they should not be accorded paramount consideration. The chief concern of ministers and members should be for spiritual results. As a denomination we have splendid church buildings and an educated ministry; we have wealth and social prestige. The great need is that all this magnificent endowment shall feel the resistless impulse of a quickened life. What is possible in Wales is possible in the United States, and what is possible in Schenectady is possible in every city and town of the Union.—Intelligencer.

When speaking of other people, every word we think should pass through three sieves before it gets to our lips. Is it true? Is it kind? Is it necessary?—Anon.

ITEMS FROM EAST TENNESSEE.

DEAR RECORDER: Careyville church is completed with the exception of the seats, and the order has been placed for them; this is a nice church and is very commendable.

Vasper people have all the framing lumber on the ground to erect a house of worship. They have been holding Sunday school in a grove all summer, but weather has caused them to disband for the present. This school had an average of 80 pupils.

The Executive Board of Clinton Association meets at Coal Creek, October 19, to make final organization and to transact any other business that may come before the Board.

Newcomb church is now without a pastor, Rev. D. W. Lindsay having resigned to enter the Theological Seminary, Louisville, Ky., his second year.

Bro. Lindsay accepted call to this church about five years ago. This was his first pastorate. The church was dead spiritually, but through his zealous efforts he leaves it with a large Sunday School and prayer meeting twice a week. He returned from school last year, and seeing the great cause of missions flagging in this Association, threw his great energy and unanswerable arguments into the cause and brought about the largest report that had ever been given in Clinton Association.

Yours in Christ,
W. S. CLARK.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of Long Run Association, to be held with Little Flock Baptist church, October 27-29, 1905.

Friday, 7:30 p. m.—Introductory sermon—Lloyd T. Wilson, T. J. Watts.

Saturday, 9:30 a. m.—Devotional services—C. E. Muddry, John Reid.

Organization. Soul Winning—(1) The duty of all members—J. T. Watts; (2) Qualifications of a soul winner—W. W. Hamilton, John Wiggins.

Scriptural baptism—T. J. Watts, T. T. Eaton.

Temperance—C. D. Spillman, C. K. Dozier, J. W. Shepherd, W. Haste.

Bible reading on the Plan of Salvation—J. M. Walker, D. Dale. The proper observance of the Lord's Day—G. B. Eager, James Vanarsdale.

Scriptural teaching concerning the Lord's Supper—T. T. Eaton, W. E. Foster.

The Bible plan of giving—W. E. Foster, W. W. Hamilton.

Sunday School Mass Meeting.

(1) Soul winning—J. M. Walker, W. C. Wood.

(2) Obligation of all members—C. K. Dozier, J. W. Sheppard.

(3) Qualifications of the teacher—W. E. Hunter, W. Haste.

(4) Model superintendent—C. E. Muddry—C. D. Spillman.

Missionary sermon, Sunday, 11 a. m.—G. B. Eager.

Directions for going.—Take the 7:30 a. m. street car of the Okolona division at Second and Broadway and get off at Okolona and conveyances will be there to carry you to the church.

LORD T. WILSON,
C. W. KNIGHT,
Committee.

CONCERNING CONVERSION.

I was very much surprised a few days ago to hear a prominent Baptist minister state that he was unsatisfied as to the certainty and time of his conversion. To me the statement was extremely shocking and particularly so as it was made in a public meeting. There were others also who were amazed. How professing Christians rest satisfied in simple church membership while there is a vestige of a doubt remaining as to a full and perfect salvation, or that an absolute surrender has been made to Christ, and that He has given absolute pardon, made perfect and complete satisfaction for the sin of the believer, is a mystery.

Is a person a fit candidate for membership who has not a clear-cut, definite knowledge of acceptance and belief in the Saviour? Is a person a fit exponent of the doctrine of salvation by faith who himself is in doubt concerning his own salvation? Verily I question this seriously.

Paul says (Rom 12:2): "Be not fashioned according to this world but be ye transformed by the renewing of your mind that ye may prove what is the good and acceptable will of God."

So, it thus appears clearly that until the mind is subjected to God, apart from human modes of thought, it is impossible to have a proper conception of the things of God; even as the "mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can it be, for the mind of the flesh is death" (Rom. 8:7). And inasmuch as any person has doubts concerning his salvation, it is evident that he is yet in the flesh, for "the natural man receiveth not the things of God; for they are foolishness to him; and he cannot know them because they are spiritually judged."

But we know the facts, for, "we received not the spirit of the world, but the spirit of God that we may know the things that are freely given to us by God" (1 Cor. 2:13, 12).

Salvation is of a dual operation that is, by transmission and reception. God gives, man receives. The giver is ever ready, but the object of the gift is not always in a disposition to receive. This is due to certain causes in the person, namely—consciousness of unworthiness, enmity, rebellion, unbelief, of which this last seems to be most prevalent and difficult to overcome. Notwithstanding the fact remains that salvation has been provided. The sacrifice has been made for all men, the atonement specially for those that believe (1 Tim. 4:10). And here is where many will be lost, for though they are aware of the salvation, they refuse to accept it by faith. "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God" (Heb. 3:12). "Lest haply a promise being left of entering into rest, any of you should seem to have come short of it; for indeed we have had good tidings preached to us, even as also they (Israel); but the word of hearing did not profit them, because they were not united by faith" (Heb. 4:1f.)

The question is often asked, and doubted by some, "Can a person tell when they are converted?" I answer in unhesitating, unmistakable tones, "Yes, certainly." I

do not believe there can be room for discussion pro or con in the matter. It is all in favor of a certainty, a positive certainty. There are some who have questioned their acceptance by Christ. With such it was not a question whether Christ received the sinners but whether the sinner had received the Saviour. The vacillating, shuffling, undecided person could never hope for a feeling of assurance in a personal Saviour until the undetermined disposition had been set aside and an unswerving reliance set upon the Redeemer. It is only at that moment of arriving at a definite conclusion that Christ becomes a living reality in the soul. That is precisely the moment of conversion, and every person knows that day. Salvation is offered to believers; that is, rational, thinking beings, capable of deciding a cause, hence they are also capable of knowing when this vital action occurs. My righteous one shall live by faith; and if he shrink back my soul hath no pleasure in him. But we are not of them that shrink back to perdition; but of them that (believe) have faith unto the saving of the soul" (Heb. 10:38, 39).

The Christian who has not arrived at the stage when he can say, "I know who I have believed," with Paul; or with Job, "I know that my Redeemer lives," has much to learn and to seek after. John's Epistles are redundant with the oft-repeated "I know," and there is no just reason why all cannot say the same "I know" if we have fully trusted Christ. It is ours to say "one thing I know, that whereas I was blind now I see." The blind man had no questionings of heart. Healing was perfect. So also is our salvation. Once an enemy, now become reconciled by and through His blood.

E. BRADDOCK.

NOTES OF JUVENIS.

Some one has kindly sent me a copy of the newly translated and annotated New Testament of Rev. A. S. Worrell, published by him in Louisville, Ky. It contains valuable suggestions as to the study of the New Testament, has appendices explaining the system of weights and measures; how to use the Bible; structure and doctrines of a gospel church; and giving a brief compend of Christian doctrine, under key words alphabetically arranged. Some of the features of the translation are: (1) A translation of baptizo and cognates, as im-

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The "Vellastic" Marks a Revolution in the Comfort and Cost of Underwear.

Men and women who are accustomed to regard winter as a period of cold, rheumatism and discomfort, will appreciate the new kind of underwear that is fast coming into use. It is known as Vellastic Utica Ribbed Fleece Underwear, and unites low price with high value.

This underwear is exactly what its name implies—rib and fleece. That is, the rib runs lengthwise and the fleece is knitted in crosswise, thus combining warmth and elasticity.

No ordinary washing will shrink Vellastic Utica Ribbed Fleece in form or size. Its soft down and elastic nature remain uninjured.

Outdoor men especially appreciate the snug-fitting protection of Vellastic Utica Ribbed Fleece, preferring it to any other. Men's and women's garments 50c each.

Boys', girls' and children's separate garments are 25c. Union suits 50c.

Every garment bears the trademark, Vellastic Utica Ribbed Fleece. If your dealer does not have them, write us, giving his name. Booklet and sample of fabric free.

Made under Patent No. 803,844, Apr. 25, 1905. Utica Knitting Company, Utica, New York.



merse, immerser, immersion, etc. That, of course, is necessary in a faithful and exact translation; (2) A translation of ecclesia, uniformly as assembly. While this is a faithful translation of the word, it seems odd to Bible readers who have been accustomed to reading church everywhere for ecclesia. (3) The use of quotation marks in every direct quotation. (4) A rigid literal translation of tenses and participles. As to this matter, it is an excellent thing to give an exact English equivalent of the Greek moods, tenses and participles as a general principle. But it would seem that the reviser has adhered so rigidly to this principle as to fail sometimes to give good English. Take a few examples in Mark x, verse 26:—"And they were being exceedingly astonished, saying to him, 'And who can be saved.'" Verse 32, "And they were being amazed; and those following him were being terrified." Verse 52, "And straightway he received sight, and was following Jesus in the way." I do not presume to give better renderings, but merely cite these as possibly instances in which the reviser has adhered too rigidly to the literal meaning of tenses, etc., to give first class English.

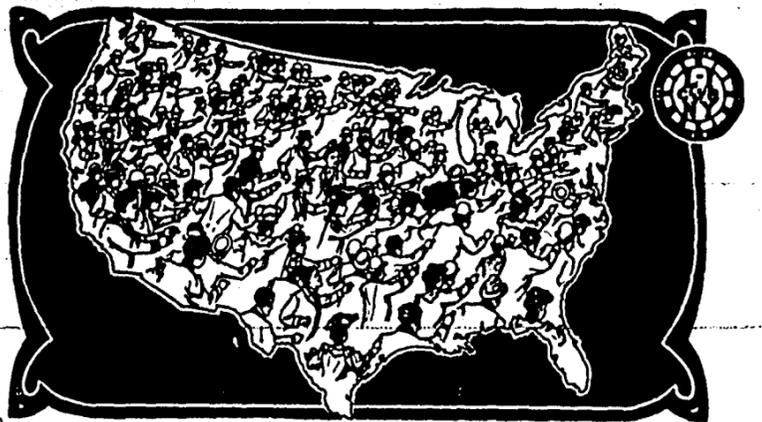
Bro. Worrell has done good work in his translation, and his brief annotations are very helpful, and his New Testament will do great good as an aid to the understanding of the Scriptures.

As reference has been made in your columns to the Baptist World Congress with reference to the Spurgeons and to the memory of the great Chas. H. Spurgeon, it may not be uninteresting to quote a little from *The Sword and the Trowel*, now edited by Thomas Spurgeon. In the August issue we read: "The Baptist World Congress has met, deliberated dissolved. Amongst the delegates were many good men and true, whom we honor for their work's sake. Of these none were more welcomed than our esteemed and beloved friend, Dr. A. C. Dixon, of Boston, whose helpful words at the prayer meeting on Monday, July 17th, will not soon be forgotten. Again he spoke to us on the following Thursday and has kindly promised to occupy the Tabernacle pulpit upon two of the Sabbaths of August, when we are on holiday.

"The Congress sermon was preached in the Metropolitan Tabernacle, on Wednesday evening, July 12th, by the Rev. A. H. Strong, D. D., of Rochester, N. Y., U. S. A., upon 'The Greatness of the Claims of Christ.' [No Comment.]

"The Tabernacle was lent to the colored contingent of the Congress on Wednesday evening, July 19th, when they held a remarkable meeting. It was stated that out of ten millions of negroes in the Southern States, more than two millions are Baptists; they have 16,000 Baptist churches, 15,000 preachers, and 36,000 colored teachers. The special business of the evening was to advocate the claims of mission work in Africa, in which many American Negro Baptists are engaged. The proceedings were enthusiastic throughout; and the collection amounted to twenty-six pounds, eight shillings. Pastor Thomas Spurgeon gave a farewell message to the delegates."

In the September issue there is a report of Dr. A. C. Dixon's services in the Tabernacle in August,



From Every State and Territory Men and Women REACH OUT For Membership in the Life Insurance Club-New York

When the American public really demand anything, and keep on demanding until they get it, it certainly must be something worth having.

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of other insurance policies the Club policies really are, you would write at once for particulars.

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In order that we may quote you the premium rate for your age, and give you detailed particulars of membership, please do not fail to answer in your first letter the two following questions:

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This is an insurance opportunity which you ought not to miss. The men, women, and young people who are reaching out for membership in the Life Insurance Club of New York are delighted with what they are obtaining.

When you write, kindly mention the Western Recorder, and we shall be pleased to send you a free subscription to the "Lieny Dial," a bright little magazine for men and women who appreciate economy in life-insurance. Address Life Insurance Club of New York, Western Recorder Section, Richard Wightman, President, 427 Fifth Avenue, New York.

Ladies' Fall Coats

Fashion favors long coats for the fall and winter seasons of 1905 and 1906. Our present stock is a representation of the latest style concepts. For the benefit of out-of-town customers we herewith mention 3 items which are excellent examples of style and economy.

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but no further reference to the ported in August *Sword and Trowel*, were \$5,235.50. Those for the next month, as reported in the September *Sword and Trowel*, were \$3,129.16.

It may be of interest to state that the month's receipts for the great Stockwell Orphanage, established by Mr. Spurgeon, as re-

JUVENIS.

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Gates, General Agent, Louisville,
Ky.

The Farm

and Household

Kansas corn crop this year is
estimated to be worth \$75,000,000.

Several sales of new corn at \$2
per barrel are reported in Clark
county.

James White, of Mt. Sterling,
bought four mare mule colts at
\$105, \$101, \$125 and \$125.

Mules in Missouri are selling at
good prices. One paper reports
sale by different parties, 120 head,
at prices ranging from \$170 to
\$225 per head. Eighteen head
that averaged \$210, were shipped
to Kentucky.

At Mt. Sterling last week C. C.
McDonald purchased of Walter
Sharp and B. T. Wright 380 head
of cattle, averaging 1,500 pounds,
at \$4.50 per hundred. The cattle
will be shipped East in a train of
about twenty cars. The sale aggregates
\$20,000.

The T. D. Chenault sale in Madison
county last week was largely
attended. The Climax notes the
following prices: Ten yearling cattle
sold for \$37; 10 two-year-old
cattle brought \$46; 10 milch cows
\$25 to \$46; 4 suckling calves \$14;
20 head of mules \$165 to \$196; 1
brood mare \$155; 1 white faced
bull \$272; 50 bushels of grass
seed at 75 cents a bushel; 250
bales of hay at 50 cents a hundred—
Thirty acres of corn in the
field brought \$1.55.

Bush & Ramsey report the sale
of R. T. G. Bush, near Dodge, last
week as well attended and the following
as among the prices realized: Work mule,
7 years old, \$119; mare mule, 5 years old,
\$118; aged blemished mule, \$56;
2 milch cows, \$33.75 and \$47.50;
2 yearling heifers, \$16 and \$18;
yearling Hereford bull, \$27.50;
12 tons of baled hay, crop of 1904,
\$9.05 per ton; 5 stacks of hay,
\$8.40 per ton; stack of oats, \$16;
stack of rye, \$10; 1,100 shecks of
corn at various prices, average
about \$1.55 per barrel in the
field. Household and farm implements
sold well.—Winchester Democrat.

J. E. Sims bought 100 barrels
of corn from Steve Terhune at
\$1.75 delivered in the crib.... T.
H. Coleman sold Coleman & Wallace
75 fat hogs at \$8.50. Breck
Bonta sold the same number at
same figure.... Mr. L. M. Cunningham
sold a bunch of hogs to Saunders,
Norton & Co., at \$4.60 per
hundred.—Harrodsburg Herald.

M. J. Farris purchased recently
from Mr. Eads, of Lincoln, to be
delivered Nov. 1st, 65 1,100-lb.
cattle at 3 1-2 cents. Also of Wm.
Grimes 30 1,100-lb. cattle at 3 1-2
cents, to be delivered Nov. 15.

John W. Sims and W. B. Ransdell,
of Mercer county, sold several
mule colts to T. J. Brown, also
of Mercer, at \$53.50 each.

At Bowler Bros. sale held near
Mackville, Oct. 4th, two pairs of
mules brought \$190 per pair,
horses sold from \$110 to \$185, cattle
brought from \$20 to \$30 and
wheat 78 cents.

M. J. Farris bought of Jake
Bonta and John French 400 barrels
of corn at \$1.50 per barrel at
the heap, selected.

CUSTARD DESSERTS.

Floating Island—Make a custard of the yolks of five eggs, half a cupful of sugar, one tablespoonful of cornstarch, and three pints of milk. Crush one pint of very red raspberries or currants and press through a sieve into one cupful of white sugar. Beat the whites of five eggs very stiff, add the fruit juice, beating till it will stand in the required form. Chill thoroughly and serve on the iced custard.

Maple Custard—Beat two whole eggs and four yolks very light, then add half a cupful of maple syrup or sugar, one quarter of a teaspoonful of salt, and three cupfuls of milk. Mix thoroughly, and bake in cups set in boiling water. Whip the whites of the four eggs very stiff, adding four tablespoonfuls of sugar, shape like eggs between tablespoons wet in boiling water, turning frequently, and serve with the custard very cold. Preserved cherries add to the attractiveness of the dish.

Caramel Custard—After cooking half a cupful of sugar to caramel pour in one quarter cupful of boiling water, stirring and cooking until dissolved, then add three cupfuls of scalded milk. Beat the yolks of six and whites of three eggs very light, add half a cupful of sugar and scant half teaspoonful of salt, dilute with a portion of the hot milk, and when smooth stir into the other ingredients; strain and turn into individual molds. Cook in a pan of boiling water till center is firm, and when cold arrange for serving, adding a lightly browned meringue made of whites of three eggs beaten very light with six tablespoonfuls of sugar and one quarter teaspoonful each of salt and almond extract.

The Secret of Youth.

De Soto looked for the secret of youth in a spring of gushing, life-giving waters, which he was sure he would find in the New World. Alchemists and sages (thousands of them), have spent their lives in quest for it, but it is only found by those happy people who can digest and assimilate the right food which keeps the physical body perfect that peace and comfort are the sure results.

A remarkable man of 94 says: "For many long years I suffered more or less with chronic costiveness and painful indigestion. This condition made life a great burden to me, as you may well imagine.

"Two years ago I began to use Grape-Nuts as food, and am thankful that I did. It has been a blessing to me in every way. I first noticed that it had restored my digestion. This was a great gain but was nothing to compare in importance with the fact that in a short time my bowels were restored to free and normal action.

"The cure seemed to be complete; for two years I have had none of the old trouble. I use the Grape-Nuts food every morning for breakfast and frequently eat nothing else. The use has made me comfortable and happy, and although I will be 94 years old next fall, I have become strong and supple again, erect in figure and can walk with anybody and enjoy it." Name given by Postum Co., Battle Creek, Mich.

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

Apple Fluff—To two thirds of a cupful of the pulp from baked apples, sweetened to taste, add the unbeaten whites of two eggs, one eighth of a teaspoonful of salt, one tablespoonful of lemon juice, and the grated rind from one quarter of a lemon. Put these ingredients, when thoroughly chilled, into a bowl and whisk with the egg beater until the mixture is sufficiently light to keep in shape. Serve in individual sherbet cups with a few candied cherries on top or an English walnut meat.

Orange Sponge—Soak half an ounce of gelatine in one quarter cupful of cold water, then dissolve by putting the dish in a pan of hot water. Add three quarters cupful of sugar, the juice of one lemon, and one cupful of orange juice. Set into ice water till the mixture begins to thicken. Gradually add the stiffly beaten whites of three eggs, and beat all until stiff enough to hold in shape. Pile lightly into a serving dish, and serve icy cold with whipped cream.

Chocolate Custard—Prepare a custard with the yolks of three eggs and one whole egg, one half cupful of brown sugar, and three tablespoonfuls of grated chocolate dissolved in half a cupful of warm milk. When nearly cooked add one teaspoonful of vanilla extract. Pour into a mold, and serve with whipped cream.

Grape Juice Sponge—Turn one pint of hot grape juice over one third cupful of quick-cooking tapioca, add half a cupful of sugar, and stir till the mixture thickens. Cook till the tapioca becomes transparent (stirring occasionally), add the juice of half a lemon, fold in the stiffly beaten whites of two eggs, and serve hot with cream and sugar.—The Pilgrim.

"TOBACCOS" AS POT PLANTS

The value of nicotiana affinis as a pot plant is not, perhaps, generally known. Here its merit for conservatory decoration was discovered purely by accident. Through some mysterious reason our batch of bedding tobaccos got much belated last year, and were disposed at last amongst the perennials in the herbaceous border. In the fall, when frost had begun to wreck the more tender plants, these nicotianas were still going well and strong, but no flower spike had appeared, so the plants were lifted, potted, and taken into the greenhouse till they began to bloom in spring, when they were drafted into the cool conservatory, where they are still a mass of fragrant flowers. If nicotiana Sander and the beautiful new hybrids prove as good doers as the old affinis, what a grand acquisition to the conservatory they will be. But there is one demerit in the "favorites weed" that must not be passed by, and that is their persistent habit in closing their blossoms just as good flowers get wide awake. Albeit they must display their snowy petals and fling their fragrance on the evening air, else how would the night-flying insect be allured, and how would posterity get on?—EX.

Irritability in a cow is a quality that is often produced by improper handling at time of first milking. It is easy to produce a "kicker" by the first milker being a man who cannot hold his temper under trying circumstances.

A COMPLETE CHURCH HYMNAL CHURCH HYMN S AND GOSPEL SONGS

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"GENERAL" FOR 25 CENTS

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

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The African KOLA PLANT is Nature's Positive Cure for HAY-FEVER and ASTHMA. Since its recent discovery this remarkable botanical product has come into universal use in the Hospitals of Europe and America as an unfailing specific, proving that

HAY-FEVER AND ASTHMA CAN BE CURED.

Mr. W. M. Kelley, 317 1/2th St., Newport News, Va., writes Jan. 23d, was a helpless invalid and was cured of Hay-Fever and Asthma by Himalya, after 19 years' suffering. Mrs. E. E. Kerley, of Hill City, Mo., writes Jan. 23d, had Hay-Fever and Asthma for ten years and could get no relief until cured by Himalya. Mr. D. L. Cleave, 118 Morris St., Philadelphia, writes Jan. 18th, Doctors did me no good, but Himalya cured me. Mr. W. F. Campbell, Sandbornville, Mo., also writes Feb. 6th, that Himalya cured his son. Rev. Frederick F. Wyatt, the noted Evangelist, of Abilene, Texas, writes April 15th, 1904, I never had an opportunity to recommend Himalya, as I cured me of Hay-Fever and Asthma, and have never had any return of the disease.

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

DEATHS

For actual subscribers we insert an obituary of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

FINN.

The following resolutions were passed on the death of Ambrose Finn by Plum Spring church:

Whereas, The Great Ruler of us all hath seen fit, in His infinite wisdom, to call from us to His eternal rest, our brother, Ambrose Finn, and, knowing that God doeth all things well, therefore be it resolved,

1st. That we, the Baptist church at Plum Springs, of which he had been a consistent member for the last two years of his life, do publicly express our deep sorrow in his death, but while we sorrow at our loss, we rejoice that our loss is his gain.

2nd. That in the death of our brother our church has lost one of its most faithful members and the neighborhood one who was greatly beloved by all who knew him.

3rd. That we extend to his almost heart-broken wife and five little ones our deepest sympathy in their bereavement, and do most sincerely commend them to "Him who tempereth the wind to the shorn lamb," and ask them to remember that "all things work together for good to those who love the Lord."

4th. That our brother, by his kind, genial qualities, had endeared himself to us all. His character was a strong one, and in the short Christian life which he was permitted to live we believe he fully exemplified the great principles of Christianity, Faith, Temperance and Love.

J. W. CRABB,
ELLEN KELLER,
SINIA BROOK,
Committee.

YOUNG.

Roy Young died at the home of his parents at Olmstead, Ky., on Sept. 23. If he had lived three days longer he would have been 22 years old. He made a profession of faith in Christ at the age of 14 and united with Dripping Springs church. In business he was industrious and honest, in the social contact he was gentlemanly and winsome; in the home he was thoughtful and obedient. The funeral was conducted by the writer, though not the pastor, and the large assembly was an open testimony to the high esteem in which he was held. The young man, although taken away as he stood on the threshold of manhood, had a mission, and when he came to the end of his task, God called him away.

J. S. SNYDER,
Trenton, Ky., Oct. 12.

THE MISSING NOTE.

The Church needs a stronger note of authority in her ministry to men.

But the Church must be persuaded in her own mind, and must set herself to persuade men, that the absolute secret of life's government is given in the Christian gospel; that the gospel is not merely a better experiment than any other at dealing with the moral problem of human life, but the final word about it. This note rings not as it should be in the Church's tone to-day. We have been thrown, in consequence of the many movements of thought for years, so much upon the defensive that we have become too apologetic. The Church has been called on, instead of claiming the world for her faith, to vindicate for her faith a claim to standing room. But it must not go too far. The Church of to-day needs to recover something of the old stern, ringing, prophet tone; and when it proclaims its message it should be with clear preface and accompaniment of "Thus saith the Lord."—The Examiner (London).

HOW DO THESE STRIKE YOU?



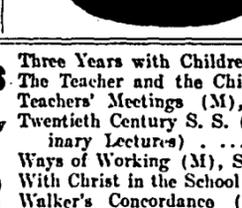
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Covering Every Phase of the Sunday School Question Sunday School Workers should increase their efficiency by the study of one or more of these:

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 - Art of Securing Attention, The (M), Hughes. 50
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 - Boy Problem, The (C. & M.), Forbush, net. 75
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 - Hints on Bible Study (B), Trumbull and others. 1 00
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 - Primary Teacher, The (M), Van Marter. 70
 - Pictured Truth (Blackboard Methods) Pierce. 1 25
 - Practical Primary Plans (M), Black, net. 1 00
 - Smith's Bible Dictionary (B). 1 00
 - Story of Robert Raikes (H), Harris. 75
 - Studies of Childhood (C) Sully. 2 50
 - Seven Laws of Teaching, (M) Gregory. 50
 - Study of Child Nature, A (C), Harrison, net. 1 00
 - Sunday School Success (M), Wells. 1 25
 - Seven Graded Sunday Schools (M), Hurlbut. 60
 - S. S. Movement in America (H & R), Brown. 1 25
 - The School in the Home, Hillis, net. 50
 - The S. S. Primary Teacher's Manual (M), Tead, net. 35
 - The Story of the Mind (C), Baldwin. 35
 - The Shepherd's Psalm (M), Baldwin. 35
 - The Secret of Guidance (D), Meyer. 30
 - Spiritual Life of the S. S., The (M & D), Chapman. 1 00
 - Sunday School Teacher, The (M), Hamill. 50
 - Sunday School and Its Methods (M), Lyons. 1 00
 - Study of the Child, The (C) Taylor. 1 25
 - Teaching Problem, The (M), Axtell, net. 50
 - Teaching and Teachers (M), Trumbull. 1 25
 - The Teacher, The Child and the Book (M. C. B.), Schauflier. 1 00

- Three Years with Children (M), Wells. 1 25
- The Teacher and the Child, Mark, net. 75
- Teachers' Meetings (M), Trumbull, net. 30
- Twentieth Century S. S. (new) (M) Green (Seminary Lectures). 50
- Ways of Working (M), Schauflier. 1 00
- With Christ in the School of Prayer (D), Murray. 35
- Walker's Concordance (B), net. 1 00
- Yale Lectures on the S. S. (H. M. R.; Trumbull. 2 00
- Additional Helps on Sunday School Lessons
- Arnold's Practical Commentary. 50
- Peloubet's Select Notes, net. 1 00
- Coon's Self-Pronouncing Commentary (cloth. 25
- Coon's Self-Pronouncing Commentary (leather). 35
- Gist of the Lessons, Torrey, net (leather). 25
- Teachers' Hand Book, Axtell, net (Cloth). 25
- Superintendent's Hand Book, Axtell, net (leath.). 35
- For Christian Workers
- Vest Pocket Companion, Torrey, net. \$0 25
- Hand Book for Workers, Drury, net. 25
- Best Text for Soul Winners, Williams, net. 25
- Pocket Concordance, net. 25
- Vest Pocket Bible Dictionary. 50
- How to Bring Men to Christ, Torrey. 75
- Individual Prayer as a Working Force, Gregg, net. 50
- List of Books Used in The Southern Baptist Theological Seminary, Louisville, Ky.
- BIBLICAL INTRODUCTION; Prof. Geo. B. Eager
- Apocrypha. \$0 75
- Stewart—The Land of Israel. 1 50
- Bissell—Biblical Antiquities. 1 50
- Smyth—How We Got Our Bible. 50
- McGarvey—Text and Canon, net. 1 00
- Manly—Bible Doctrine of Inspiration. 1 25
- OLD TESTAMENT INTERPRETATION; Prof. J. R. Sampey
- Revised Bible—American Standard Edition (clo.) \$1 00
- Sampey—Syllabus of Lessons on Old Testament, net. 1 00
- Hebrew Bible, net. 1 50
- Gesenius—Hebrew Lexicon, net. 6 00
- Davies—Hebrew Lexicon. 4 00
- Harper—Hebrew Elements, net. 2 00
- Harper—Hebrew Syntax, net. 2 00
- Harper—Hebrew Method and Manual, net. 2 00
- NEW TESTAMENT INTERPRETATION; Prof. A. T. Robertson
- Associate, Prof. W. O. Carver
- ENGLISH DEPARTMENT.
- Revised Bible—American Standard Edition (clo.) \$1 00
- Robertson—Syllabus of Lessons on New Testament—New edition, net. 1 00
- Josephus—Works of. cloth \$1 50, sheep 2 00
- Broadus—Harmony of the Gospels—Revised. 1 50
- Broadus—Commentary on Matthew. 2 25
- Boycars & Howson—Life of St. Paul—Scribner's edition. 1 50
- Chronological New Testament, Robertson, net. 1 00
- GREEK DEPARTMENT.
- Hamilton—English Greek Lexicon, net. \$0 80
- Westcott & Hort—Greek New Testament, net. 1 00
- Robertson—Syllabus of Lessons on New Testament
- Greek Syntax, net. 50
- Hadley & Allen—Greek Grammar, net. 1 50
- Swete—Septuagint, vol. 3, net. 2 00
- Winer—Greek Grammar of the New Testament. 4 00
- Boise—Epistles of Paul. 2 00
- Thayer—Lexicon of New Testament Greek, net. 5 00
- Warfield—Textual Criticism, net. 75
- SYSTEMATIC THEOLOGY; Prof. E. Y. Mullins
- Boycar—Abstract of Systematic Theology—Revised by Kerfoot, net. \$2 50
- Comparative Religions and Missions; Prof. W. O. Carver
- Leonard's 100 Years in Missions, net. \$1 20
- Bruce Apologetics, net. 2 50
- Ballard—Miracles of Unbelief, net. 1 00
- Grant—Religions of the World, net. 40
- HOMILETICS; Prof. E. C. Dargan
- Broadus—Preparation and Delivery of Sermons. \$1 75
- Dargan—Homiletic Exercise Book, net. 25
- Dargan—History of Preaching, net. 1 75
- Russell—Vocal Culture, net. 1 00
- Breed's History and Use of Hymns and Hymn Tunes, net. 1 50
- CHURCH HISTORY; Prof. W. J. McGlothlin
- Moncrief—Short History of the Christian Church net. \$1 50
- Newman's Church History, 2 vol., net. 3 50
- Putzger—Historischer Schul-Atlas, net. 1 25
- ECCLESIOLOGY; Prof. E. C. Dargan
- Dargan—Ecclesiology, net. \$2 00
- PASTORAL DUTIES; Prof. Geo. B. Eager
- Gladden—The Christian Pastor, net. \$2 50
- Kerfoot—Parliamentary Law. 75
- BIBLICAL THEOLOGY; Prof. E. Y. Mullins
- Strong—Systematic Theology. \$5 00
- Davidson's Old Testament Theology, net. 2 50
- Stevens—Johannine Theology. 2 00
- Stevens—Pauline Theology. 2 00

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Items of Interest

News the World Over

The police in Athens, Greece, found a large number of dynamite bombs, infernal machines with clockwork mechanism, etc., in the crypt of an Armenian church. Investigation discovered a most infamous plot, the money for which was furnished by Armenians in the United States. These bombs and infernal machines were to be used in blowing up the people in Turkish towns with the aim of causing such general and great destitution as to cause the Powers to interfere. The Powers understand the game of these revolutionists and they cannot carry out their schemes. They do not care how many of their own Armenian women and children are killed if only they can get into power.

In the current number of the magazines are two articles on Porto Rico, one by the late Gen. Roy Stone, who was one of the officers who commanded the forces sent to that island during the Spanish war, and the other by Mr. Tyler. Gen. Stone's is headed, "Our failure in Porto Rico." Both agree that the conditions in Porto Rico are worse than they ever were under the Spaniards, and that the feeling of the Porto Ricans for this country are "disgust and contempt." Time is justifying the men who declare that Republics ought not to own colonies.

In 1746 some benevolent persons gave money to endow a cancer department in the Middlesex Hospital, London. There are 300 a year received there, and none are sent away after being received. Now the department has been greatly enlarged, and eight instead of three investigators are kept at work in the laboratory. Dr. Barlow, the head of this department, says that cancer increased up to 1875, since which time the number of cases among men has gone on increasing, but among women is stationary. He believes a cure will be discovered, but thinks it may be years before it is.

With amazing fatuity, the British government decided to divide Bengal, India, into two provinces, in spite of the most vigorous protests of the Bengalese. Fifty thousand men assembled in the Kallghat temple, and under the lead of their High Priest took this oath, "We swear in the holy presence of the goddess Kali, in this sacred place, that we will not use foreign goods, or buy articles in foreign shops, or buy anything made by foreigners," excepting however necessary things not found in India. The East has found out how to influence the West—touch the pocket nerve.

After speaking of the fact that both of Oregon's Congressmen and one of her Senators have been indicted or convicted of crime, the *Congregationalist* of Boston adds that "the South alone escapes in this time of national house-cleaning." We thank the *Congregationalist* for this tribute to the South and hope it will be deserved in the future. A novel election has been held in

Spain. The *Diaris Illustrado*, a newspaper in Madrid, took a vote on the question of what princess was the preference of the people for the wife of King Alfonso. Princess Ena of Battenberg had 30,000 votes; Princess Patricia of Connaught, 21,000; and Princess Louise of Orleans, 3,000. Princess Ena and Princess Patricia are both granddaughters of Queen Victoria and both Protestants.

Lord Inverclyde, head of the Cunard Steamship Co., has died aged 44. He was no figurehead, but was most active and energetic in his duties, personally inspecting the ships. Late one evening he was inspecting a steamer which was starting from Glasgow to Dublin, and something in the actions of the steward roused his suspicions. When the passengers from the midnight train got on at Ardrossan, the last stop in Scotland, Lord Inverclyde got on. The steward was dead drunk. He was dumped on the pier with his discharge tied around his neck.

The Socialists in Russia are wild with rage because the people are satisfied with the representative government granted them. They are determined there shall be no peace unless their wild schemes are adopted. At Tiflis they made a concerted attack upon the soldiers. Ten dynamite bombs were thrown into barracks at three different points in the city, and when the soldiers rushed out the anarchists fired on them.

THE NURSERY'S FRIEND

is Borden's Eagle Brand Condensed Milk. Scientifically prepared as an infant food it is the nearest approach to Mother's Milk. Send for Baby's Diary, a valuable booklet for Mothers, 108 Hudson Street, New York.

We extend our sympathy to Bro. and Sister J. A. Taylor in the loss of their baby girl. Bro. Taylor is pastor of the Parkland church and he and family are much beloved. Heaven is a happier and a safer home for the dear ones who go on before.

TEN DAYS FLORIDA TRIP.

Ten days' tour to and through Florida, personally conducted by Dan M. Bowmar, editor of The Sun, Versailles, Ky., an experienced traveller, leaving Louisville via Southern Railway, Tuesday, Nov. 14. Jacksonville, St. Augustine, Titusville, (on Indian river), Daytona, V. Palm Beach and Miami will be visited and an 18-hour steamboat trip will be made up St. John's river. \$44.50 will pay railroad fare, meals on train going, hotel accommodations, and all expenses. Privilege of six days' tour, all expenses, \$37.50. For full details write Dan M. Bowmar, Versailles, Ky., or C. H. Hungerford, D.P.A., Southern Railway, Louisville.

Florida is ideal in November—neither too cold nor too warm—and Mr. Bowmar has laid off a route that for beauty and variety cannot be excelled in the "Land of Flowers."

DEAR RECORDER:

On the eighth inst I closed a fifteen days' meeting at Creston, Ky. This was one of the most successful meetings I ever held. There were 17 who professed conversion. One old lady who had been a Catholic all her life was happily converted, and when I raised her from the liquid grave she shouted God's praise, and declared that the happiness of that one day was more than all the pleasures of the seventy years of her past life. I also baptized a young man 22 years old who was a Catholic. He is a bright young man and gives promise of usefulness in the work. Another striking case was the conversion of the worst outlaw in all that country. I was told by the citizens as well as himself that he had been a terror to the whole community. He now prays an able public prayer and gives promise of usefulness in the church. His wife and daughter were also converted. Another Catholic young man, a German, was happily converted, but was not baptized. I think the family interferred.

On the last night of the meeting we organized a into a church, procured ground, on which to build a house of worship, and almost

the expense and arrangements for this house. They selected them a pastor, Bro. M. S. Ferrill, and will doubtless move along nicely. This work is opened up in a community which, I think, will amount to much for the denomination. Russell's Creek Association should take this field into her boundary and see to its development.

There are a number of others who will in the near future unite with the church, and it should not be long until they have a hundred members. There is already some wealth in the community and considerable undeveloped resources. Their nearest railroad point is 20 miles from them, though some of them are very intelligent.

J. B. FERRILL.

Ginseng, Ky., Oct. 16.

DEDICATION.

The house of worship built by the Missionary Baptist church of Sanger, Texas, was formerly dedicated to the worship of God on Sunday, October 15, at 11 o'clock. Dr. J. R. Pentuff, LL.D., President of the Texas Baptist University, located at Dallas, preached the sermon. It was excellent and much enjoyed by the large congregation. He told about the crushed vase of ointment with which Mary anointed the body of Jesus. He showed that we are not wasting money when building houses of worship, schools and colleges, when building for the Lord.

After the sermon the Building Committee came on the platform and through their chairman, Thomas Kirby, presented the keys of the house to the deacons of the church, for the use of church and congregation. Then Pastor G. A. Coulson led in a prayer of dedication, after which the choir and congregation burst forth in an anthem of praise to Almighty God for all his mercies and benefits. One new member received from the First church, by statement. At 1 p. m., Dr. Pentuff pronounced the benediction, and the people reluctantly left the place where God had shown his smiling face. Each feeling in his heart "Praise God from whom all blessings flow."

G. A. COULSON.

DEAR RECORDER:

Reports from the churches are always interesting to me and as I have just closed two more meetings I feel like telling the news to the brethren. First, a ten days' meeting here at Lancaster, which was refreshing and helpful. The Christian people of the town seemed anxious to hear the messages brought us by Rev. S. H. Burgess, in his own characteristic way. We wanted to keep him longer but his engagements called him away. There were 9 additions to the church; among these was my own dear boy.

On first day of October, Bro. Timberlake of Nicholasville, came to assist us at Liberty church, Buckeye, Ky. Twice a day for sixteen days he hurled the thunderbolts of gospel truths into the camp. Great crowds attended, especially at the night services. The Lord was with us in great blessing. Forty-one were added to the church, thirty-five by baptism. Church seems revived and pastor and people encouraged, while we give God all the glory.

We feel drawn to our brother who was devoted to the one purpose. Like Paul he said, "This one thing I do," and he did it. In

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my three meetings have received ninety members. God be praised. C. S. ELLIS. Lancaster, Ky., Oct. 19.

THE MARKETS.

LIVE STOCK.

Report for week ending October 21.

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

HOGS.

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

SHEEP.

Good to, ex. ship. sheep	3 50	4 00
Fair to good d.	3 00	3 50
Common to medium	2 00	2 50
Bucks	1 50	3 00
Extra ship. lambs	7 00	
Best butcher lambs	5 25	
Fair to good butch. lambs	4 00	4 50
Common tail end lambs	3 50	4 00

LEAF TOBACCO.

Following is report for week and year ending October 21, 1905.

Week	Year
Jan. 1 to date	1,704,109,389
Year 1904	1,119,88,934
Year 1903	1,251,87,317
Year 1902	2,205,129,938

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 97,826; 1904, 77,699; 1903, 91,337.
Sales of new prop to date, original inspection, 1905, 84,132; 1904, 67,318; 1903, 76,069.

REJECTIONS.

Rejections this week, 1905, 297; 1904, 201; 1903, 311.
Percentage of rejections to auction sales, 1905, 18; 1904, 24; 1903, 28.

Rejections Jan. 1 to date, 1905, 13,725; 1904, 9,533; 1903, 13,634.

RECEIPTS.

Receipts this week, 1905, 2,218; 1904, 1,792; 1903, 1,804.

Receipts Jan. 1 to date, 1905, 74,612; 1904, 64,501; 1903, 65,330.

WANT COLUMN

Want ads appeal to everybody. There is always something wanted in every home, church or community that can be advertised for in this department of the Western Recorder. At a very small cost—

Something to sell or exchange—lands, real estate, properties or merchandise of any kind—business chances, situations, wanted, etc., can be advertised for in this column at the rate of one cent per word each insertion. The cost is so small that remittance by stamps, currency, Postal or Express money order must accompany all orders for insertion of copy in this column.

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SEND POSTAL to Drum Major Co., Sharoville, near Cincinnati, O., for cash and prices of their self-cleaning, fuel-saving radiator. It is always on hand, door to open and is adapted to any stove. Write us, Box 104, as above, and we will show you how it is done. Jared Marvin, Manager.

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

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

WANTED—The afflicted to know, that my Perminon Soap will cure the worst cases of piles or money refunded. Price 5 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

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

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

SAVE MONEY. Buy by mail, goods guaranteed as represented. Enclose stamp for illustrated catalogue. The Mayer Co. Box 424, Pittsburgh, Pa.

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