

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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DR. A. C. DIXON, of Boston, recently in a sermon spoke strongly of the errors of Unitarianism. He made no personal remarks at all—he simply combatted their doctrine and advocated the deity of Christ in his own pulpit. But the "sweet-spirited liberal" (!) Unitarians flew into a rage. President Elliott, of Harvard, and Rev. Thomas Van Ness descended to attacks against Dr. Dixon personally, and thereby showed their own calibre.

REV. DR. CROTHERS, a Unitarian leader, did not show the narrowness and spite of Elliott and Van Ness. He replied to Dr. Dixon, but with no personality in his words. He said: "Dr. Dixon's religion is one based on texts of Scripture, while the Unitarian's belief rests on a basis of reason and a broad ethical sense." Dr. Dixon will readily admit this charge. His religion rests on the Scriptures.

JAPAN has been unique among heathen nations in that so many of her statesmen and her greatest naval and military men are Christians. Dr. Suzuki, Surgeon-General of the navy, was recently in this country attending a medical meeting. While here he made a speech to a Y. M. C. A. meeting in Detroit. He said in it that he had been a Christian for twenty years, and his wife and five children are also Christians. His eldest son was the first converted and then his wife.

DR. J. L. WHITE is right in saying: "Southern Baptists have a message for other Baptists in the world. We alone hold unwaveringly, uncompromisingly the whole system of doctrines known as 'distinctive Baptist principles.' This statement may be challenged, but I stand ready to defend it."

THE Interior of Chicago, says the B. Y. P. U. is in financial straits, the debt piling up at the rate of \$10,000 per year. It says an effort was made to get the Missionary Societies in the North to give that much of their funds to the B. Y. P. U. on the ground that it gives missionary news and training, &c. But the Societies show no disposition to assume the load. That same plea would make the Missionary Union and the Home Mission Society support the denominational papers.

REV. MR. PHILLIPS, who had been in Wales, in a sermon after his return to England, said: "They sing as if they stood on Mt. Calvary and saw our Saviour dying on the tree. They sing as if God was the shining reality of their lives." And thus all Christians should sing.

From Puritan to Papist.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

The process by which John Henry Newman passed from a rigorous type of Calvinistic Puritanism to a Jesuitical type of Roman Catholicism is one of the most remarkable pieces of religious psychology of which we have any record. This process is well described in his *Apologia Pro Sua Vita*, published shortly after his defection from the Church of England; but one who has read repeatedly this marvelous work still finds much help to the understanding of the process in the "Letters and Correspondence of John Henry Newman during his Life in the English Church, with a Brief Autobiography," selected and annotated by himself during his later years and edited at his request by Anne Mozley (2 volumes, 1891). As an illustration of his Puritanism and that of his younger brother, Francis W. (who after manifesting much zeal in going abroad as a foreign missionary became a free thinker of the most pronounced type) may be given in an incident which he recorded at the age of twenty in his diary. Francis had refused to copy a letter on Sunday when asked to do so by his father. J. H. was called upon for his opinion as to whether it was a sin to write a letter on Sunday. His decision in favor of his brother's attitude greatly annoyed his father and led to a scene more painful than any he had experienced; so that he felt obliged to reproach himself for deficiency in meekness, longsuffering, patience, and filial obedience. At this time he was an ardent Calvinist, but his earlier rigor was already showing signs of weakening under Oxford influences.

In 1824, in fulfilling the visitatorial duties of his first curacy he wrote his mother: "I have taken care always to speak kindly of Mr. Hinton, the dissenting minister (Baptist), expressed a wish to know him, etc.; said I thought he had done good—which he had—in the place." He expressed in the same letter the conviction that "the doctrine of Christ crucified is the only spring of eternal virtue and piety, and the only foundation of peace and comfort."

Shortly afterward he wrote: "I have not tried to bring over any regular dissenters. Indeed, I have told them all 'I shall make no difference between you and the church-goers. I count you all my flock, and shall be most happy to do you a service out of church if I cannot within it.' A good dissenter is, of course, incomparably better than a bad churchman, but a good churchman I think better than a good dissenter. There is too much irreligion in the place for me to be so mad as to drive away so active an ally as Mr. Hinton seems to be." At this time he had it much in mind to become a missionary to the heathen.

As student, tutor and Fellow at Oxford, Newman came under influences that gradually revolutionized his theological and ecclesiastical conceptions. From 1822 to 1826 he was closely associated with Whately, who befriended him in many ways and taught him the dignity and value of independent thought. The one idea for which he felt indebted to Whately was that of "the Christian Church as a Divine appointment, and as a substantive visible body, independent of the state, and endowed with rights, prerogatives

and powers of its own." Thus Whately, the Broad Churchman, planted in the mind of the susceptible young theologian an idea that soon made him utterly dissatisfied with the subordinate and subservient relation of the Church of England to the civil government and at last led him to look upon it with such horror that the evils of the Roman Catholic system, fully recognized as we shall see, seemed insignificant in comparison. Here also (1826 onward) Newman felt the influence of Dr. Charles Lloyd, Canon of Christ Church and Regius Professor of Divinity, a man of much learning and great reverence for books, especially for ancient Christian literature. Lloyd and Whately were diametrically opposite to each other in their modes of thought and their temperaments and were bitterly antagonistic as heads of rival colleges. Whately loved heretics because in them he perceived a disposition to exercise their minds independently on current problems. Lloyd held all free thought in abomination and instilled into the minds of his younger brethren an undue regard for ancient authority and ecclesiastical tradition. He belonged to what Newman called the "high-and-dry school." Lloyd set himself deliberately to destroy in Newman every vestige of evangelicalism.

As Fellow of Oriel College, tutor and curate of St. Clements church, Newman was for years in the midst of a group of enthusiastic Churchmen in the Common Room of Oriel College. Its members, together with its distinguished head, were "as remarkable for the complexion of their theology and their union among themselves in it, as for their literary eminence. This unanimity was the more observable inasmuch as, elected by competition, they came from various places of education, public and private, from various parts of the country, and from whatever of the colleges of Oxford... In religion they were neither High Church nor Low Church, but had become a new school, or, as their enemies would say, a clique, which was characterized by its spirit of moderation and comprehension, and of which the principal ornaments were Copleston, Davison, Whately, Hawkins and Arnold." Their friends, he states, were chiefly of the Evangelical party. Keble was on terms of close intimacy with these liberal evangelicals; for in spite of his maintenance of baptismal regeneration he was liberal and tolerant and spiritual.

But it was Pusey and Hawkins who exercised the strongest influence over the mind of our young theologian. Pusey was a few months younger than Newman, but his wealth and social standing along with his remarkable scholarship and his intense religious zeal had brought him into prominence considerably in advance of Newman. The nature of Pusey's influence over him (as early as 1823) may be judged of from the extract from Newman's diary: "That Pusey is Thine, O Lord, how can I doubt? His deep views of the pastoral office, his high ideas of the spiritual rest of the Sabbath, his devotional spirit, his love of the Scriptures, his firmness and zeal, all testify to the operation of the Holy Ghost; yet I fear he is prejudiced against Thy children (meaning, I suppose, the Evangelicals). Let me never be eager to convert him to a party or to a form of opinion. Lead us both on in the way of Thy commandments." Elsewhere he humbly contrasts

his own petty ambition and vanity with Pusey's humility, gentleness, love, zeal, and self-devotion, and prays to be like-minded with his friend.

As early as the end of 1824, chiefly through the influence of Hawkins, he had begun to look with some favor upon baptismal regeneration and to feel considerable dissatisfaction with Calvinism. It was to Hawkins, too, along with Lloyd, that he owed a change of mind regarding the value of ecclesiastical tradition in ascertaining and teaching the truths of Christianity. The longer he breathed the Oriel atmosphere the farther he drifted away from Calvinistic evangelicalism. In fact, he reached at last the conviction that he never had been a genuine Evangelical, which may well have been the case. The change, he thought, was accompanied by a marked deepening of his spiritual life; but the type of piety into which he grew was the ascetical type of the Roman Catholic church rather than simple devoutness of the New Testament type. A reverential study of the early Fathers was due to the regard for antiquity and tradition that had been instilled into his soul by Lloyd, Pusey and Hawkins, and this in turn fostered and intensified his sense of the holiness of ancient Christian men and their writings and deeds. Thus, long before he could think with any satisfaction of fellowship with the Roman Catholic church which for many years he regarded as unspeakably cruel and corrupt, a distinctly Romanizing type of piety had taken possession of his soul. Other stages in his progress toward Roman Catholicism must be reserved for a future article.

DON'T BE TOO SENSITIVE.—There are people—yes, many people—always looking out for slights. They cannot carry on the daily intercourse of the family without finding some offense is designed. They are as touchy as hair-triggers. If they meet an acquaintance who happens to be pre-occupied with business, they attribute his distraction in some mode personal to themselves, and take umbrage accordingly. They lay on others the fruit of their irritability. Indigestion makes them see impertinence in everyone they come in contact with. Innocent persons, who never dreamed of giving offense, are astonished to find some unfortunate word of momentary taciturnity mistaken for an insult. To say the least the habit is unfortunate. It is far wiser to take the more charitable view of our fellow beings, and not suppose that a slight is intended unless the neglect is open and direct. After all, too, life takes its hues in a great degree from the color of our own mind. If we are frank and generous, the world will treat us kindly; if, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being "touchy," and everybody is under restraint, and in this way the chances of an imaginary offense are vastly increased.—Selected.

O God, who art the truth, make me one with thee in everlasting love! I am often weary of reading, and weary of hearing; in thee alone is the sum of my desire! Let all teachers be silent, let the whole creation be dumb before thee, and do thou only speak unto my soul.—Thos. a Kempis.

Subscribe for the Recorder.

QUESTIONS ANSWERED.

By Senex.

I still insist that Baptist deacons are the best men on earth, take them as a body. I hear of more ministers going astray, morally as well as doctrinally, than I do of the deacons. One reason is—some churches—and this I deeply regret—are more careful in choosing deacons than they are their pastors. They will call men to their pastorate of whom they know little, or because they are good speakers, or the young people like them, &c, &c, whereas they select the deacons more carefully. And they choose men whose walk and conversation are well known.

But in the last two years my faith in all our deacons has had some rude shocks, though I stand by my belief that the great majority of our deacons deserve the high opinion I have always held of them. This question is one which makes me feel like putting on sackcloth and ashes. "A Seventh Day Adventist came into the neighborhood where there was a Baptist church and by consent of the trustees of said church, preached in the Baptist church one week when a protracted meeting was commenced which had been announced one month previous by the pastor. The deacons of the Baptist church became so very much interested in the doctrine of the Adventist preacher that they made public announcement of the further preaching of the Adventist at a school house, within four hundred yards of the Baptist church, and they (the deacons) attended the Adventist's services instead of the meeting in their own church. How should the church deal with the deacons? Should the trustees have allowed the use of the Baptist church for the Adventist's preaching?"

Baptists usually show other evangelist churches in their town the courtesy of using their houses of worship on days or at hours when they do not use the building themselves. But this is done for their fellow-townsmen—not for strolling preachers of all sorts of faith. For example, if there is a Methodist church in a town, or even a few Methodists not organized into a church, and they ask the Baptist church to allow them to use their building to have services, the Baptists are glad to accommodate them. But if there are no Methodists in the town and a strolling Methodist preacher, responsible to no one, comes along and wishes to preach, as a general thing his request would be refused.

Some Adventists may be evangelical in general and on most points; others are wild fanatics. But the strolling preachers among them never, so far as my experience goes, preach upon the doctrines in which they agree with others, but devote their time to harping upon their peculiar views. Going into a town in which they have no church, they only cause dissensions and trouble, and the Baptists ought not to allow them the use of their buildings in which to exploit their peculiar views. Some of our churches have been entirely too careless in lending their churches to strolling preachers, evangelists out on their own hook, and men of whose moral characters even they had no knowledge. And many a poor divided church has thus sowed the wind and reaped the whirlwind. I do hope our churches will learn to be more cautious.

If I were a member of that church I would move a resolution in the next church meeting, requesting those deacons to resign their offices, though I should not wish them excluded from the fellowship of the church. In fact, they could not be rightly excluded, because we do not exclude members who do not attend

all the meetings of a church, nor because they go during the week especially to other meetings. But they could rightly be requested to resign the deaconate. Then in appointing other deacons the church should be very careful to choose grave men, well grounded in Baptist doctrine, who cannot be blown about by every wind of doctrine.

The fact that the deacons—and the brother writes as if it were all the deacons—were such unstable men, so easily fascinated by this Adventist, shows that the church and its pastors have been derelict in duty. How did they come to ordain men so weak in the faith, and so disrespectful to the church? Why have not the preachers indoctrinated them better? Pastors must remember they are set to be teachers of the truth, and not entertainers of men. I feel confident not one of those deacons has ever memorized the Catechism nor even read that grand compendium of Baptist faith, the Philadelphia Confession of Faith.

I hope, and have no reason to doubt, that these deacons are good and converted men, though weak. But as they have publically shown the church and the Baptist faith the greatest disrespect let them give place as deacons to stronger men. If their brethren will deal faithfully with them, and pray earnestly for them, and they are indeed regenerated men they will see their error and apologize to the church. In the mean time let the pastor in his sermons uphold the truths which the Adventists attack. It will be best not to say anything about them; not even to mention the fact that the Adventists do not believe the truth he is preaching. The best way to meet any error is to teach strongly the truth which that error opposes, saying nothing directly of the error. By so doing you do not arouse the opponent's combative instincts and you get a better hearing for the truth.

It is probable these are good, though weak men, hypnotized by a plausible speaker and when the Adventist has gone they will wake up and be ashamed of themselves. But if the hypnotism continues and they adopt and proceed to advocate the Adventism, the church will be forced to exclude them. Men who adopt these fad religious views develop a most pernicious activity in their desire to make other men their proselytes. I wish all Baptists were as instant in season and out of season in trying to bring sinners to seek the pardon of their sins from God, as the Christian Scientists, whom I have had the misfortune to meet, have been to bring everybody to Mrs. Eddy. They despair of getting no one—they even made most persistent efforts to convert an old Baptist preacher named Senex! At first I am amused, then I am bored, then I get angry with their persistence—and then I am ashamed that they show so much more unflinching zeal, compassing sea and land to make one proselyte, than I show in striving to make Christians and Baptists of all with whom I come in contact. Of course, I do not mean that I can make Christians, God alone can do that. I mean striving to persuade men to seek the forgiveness of their sins.

I hope this sore trouble will teach the church two valuable lessons, one in regard to lending their building to strolling preachers, and the other to carefulness in choosing deacons. And that both church and pastor will see to it hereafter that the great doctrines of grace are more earnestly preached, and more thoroughly studied.

Some good people think it is wrong to oppose any 'sincere' effort to do good. No matter if experience has proved repeatedly that effort does not do good; no matter if it will hinder other efforts which may reasonably be expected to do good, it is wicked, they insist, to oppose sincere efforts!

A man may have enough of the world to sink him, but he can never have enough to satisfy him.—T. Brooks.

The Religion of the Common People.

BY RUSSELL H. CONWELL.

Never did we reach a point, except just before the great revival of 1837, when there was so much of unbelief in the pulpit, as there is in the pulpits of this land today. If, then, this is the state of the church, it is well for the churches and for us who preach, and for the institutions of theological learning, to consider what is the remedy, if there is one. So I have tried personally for the last two years to find out the opinion of the common people concerning many of the questions of theology upon which the ministers are engaged. I have tried, as I have traveled around this country to more than a hundred different cities, to ask the people whom I met, the business men, the men who labor, the men who own their own homes, the men who have a family, the men that are really the bone and sinew of society—not the extremely poor, not the extremely rich—what was their opinion of the church, and of this modern movement of religious thought? The people heard Him gladly and they do not hear our preachers gladly now. So I have asked them why this separation, why are the masses falling away from the church?

I ascertained from them that the common people believe it was wrong to have published a new translation of the Bible for the old. Wherever I speak to those who read and think, with plain, everyday, common sense, they say that the general publication of the new translation of the Bible was a mistake, because it led the popular mind to feel that a new Bible was being introduced in place of the old one; that while the intention may have been right the head was wrong when a "new" Bible was given to the world. The common people say that it is right to study the Bible; it is right to find out its original meaning; it is a laudable enterprise to retranslate the Bible, or to do anything which will be helpful and suggestive to the students of the Holy Word. But to undertake to put a new Bible in new language, in new shape, in place of the old one which was so much revered and loved through so many centuries, was in itself a foolish thing. No greater blow was ever given to Christ's influence on earth than the attempt to force into circulation the new translation. Accurate commentaries would have been sufficient. That is the opinion of the common people.

Then I have asked the common people at the hotels, and in the halls, in cars and on the street, day after day, sought them out to ask what they thought of this Bible, and they say this Bible is not to them like any other book—not like Shakespeare, not like Milton. It is peculiarly a living book to them. It seems to have a personal soul, and they are unwilling to part with the feeling that it is a living thing in its influence.

One man stated that a surgeon took a body from a dead house at a hospital and laid it on the table in order to examine the causes of a disease. When he thrust his knife into the foot the man came to himself and sat upright. The surgical operation was no longer continued because the man was alive. There is a difference between a dead man and a live man, and yet he said the pulpit and the institutions of learning connected with our religious life have treated this book as a dead book, and have amputated it, cut it into fragments, scattered its body far and wide with the same ruthless carelessness with which a surgeon carries the dead body left in the hospital. The common people feel that is wrong—that you have no right to carve to death a living man. Yet there are some theologians, like one skillful physician whom I met on the train, who, in conversation with me about vivisection, said he thought it

was the duty of mankind to take some tribe in Africa or Asia, some entire tribe, and cut them to pieces while they are alive, because there were so many things we could not learn unless the person was dissected while he was living and in the full possession of his faculties. He said that anesthetics administered hindered the progress of science, hence we ought to take some tribe and cut them to pieces "for the benefit of science." There are theologians who claim to preach the gospel, who take this Holy Book, and shouting, "I am searching for scientific truth," make men suffer, and let the heart of Christianity die. "I am after truth, truth, truth!"

Shall they take my child and investigate her to death?

The people that heard Him gladly were the common people—not the very poor, reduced to such poverty that their judgment can no longer be trusted.

Great is the crime of a man who weakens this the only standard of moral life. How great is the wickedness of the man who in the search for pretended truth will destroy the only standard of weights and measures in moral and religious life!

Following the substitution of the new translation, as sheep follow a leader, has come the great tide of critics, "higher critics," and "lower critics," so called—critics who try to amputate the Bible, who try to dissect it into all forms, and declare that they are after "truth," killing the life, stopping the heart, destroying the nerves to get at "truth."

I have asked the common people their opinion of higher criticism, and three times have men of business said to me, "It is nothing more or less than murder." They say that it is time the pulpits of this country were brave enough to insist that brainy men, men of force, men who will earn their own way, shall enter the ministry. They say that our theological institutions are half filled with men who cannot make their living at anything else; that a person seeking the ministry wants to get his board and tuition paid and be petted by the people is to them a mistake. The time must come when brave men of force will seek the ministry—men that will not take one penny of charity, who will show their manhood by opening their own pathway upward. They are the men the world needs if our religion is to live. The beggars of the world who go sneaking around to get their board paid in some institution will never have any influence on this earth. The great Gospel of Jesus Christ requires that men shall sacrifice, that men shall give themselves, go through hunger, thirst and poverty, if need be and be men. The age is calling for men who discard ignorance and superstition, and who do not consider their unfitness to earn a livelihood in any calling as a special call to the ministry. They say that our habit of late years of giving to our theological students so much support has brought into some of those institutions a class of people that could not make their living at anything else. That is the sole reason why they are there. This, of course, does not apply to every student. There would be no hope for the world if it did apply to all. They say that it applies to by far too many of the institutions of this country. They feel that the institutions of this country, into which students for the ministry go, should immediately withdraw every kind of help, so we will have men who are strong enough to fight their own battles. Then will the institutions fill again with the very best class of young men.

I have asked the common people what they thought with reference to the preaching of the gospel, and I have had many criticisms, and to repeat them would only make you laugh at their absurdity and truthfulness. I have sought information of the masses for the purpose of writing a book upon the subject, and I think a hundred different people whose memoranda I have kept have said to me that Evolution in the pulpit has weakened the gospel of Jesus Christ.—Pastor's Assistant.

Baptist Perpetuity.

BY JOHN L. WALLER, D.D.
Continued from last week.

[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.]

In short, and to conclude this negative argument, no Protestant or Reformed denomination can be regarded as the witness of the truth in the dark days when Popery controlled the nations. The very terms Protestantism and Reformation are modern in their meaning as well as in their origin. They carry with them the evidence of their derivation. There was no Protestantism, in the historical sense of that word, until the sixteenth century; and Reformation recognizes the Romish as the mother church, and declares itself to be her stripling daughter, born a little more than three hundred years ago. But the question now under consideration has reference to a period which terminates at the very point of time when Protestantism and Reformation begin. The Reformed churches were not those with whose blood the whore of Babylon was drunk. They furnished no witnesses for the truth, when all the world wandered after the beast. Besides, they too are stained with the blood of martyrdom. Like their mother, they have broken down the barriers between the church and the world. They have secured, wherever they could, the support of the civil arm; and wrong, and outrage, and oppression upon the dearest rights of manhood, have marked their career, and fixed their character. They must fall before the world can be converted or mankind can be free.

The Baptists are not reformed Baptists. They claim no kindredship with mystical Babylon. They are not Reformers or Protestants, in the historical import of those terms. None of their distinguishing tenets are of Romish origin; and, of course, cannot be reformed, as the word is ecclesiastically used. They never wore the yoke of the Roman Pontiff, and hence never felt it necessary to protest against its continuance upon their necks. None of their denominational peculiarities are derived from the Papal church; or tend in the least to prove that they are the children of the "mother of harlots." Their practices and principles for which they have been so much persecuted, and on account of which they are now every where denounced, are clearly anti-papal, and claim an existence anterior to the time when the Man of Sin, the son of Perdition, was revealed. The Baptists never received "the mark of the beast" upon their foreheads. They never acknowledged the authority of the Pope; but bore testimony against him with their blood, when he ruled in the plenitude of his wickedness.

This is no idle fiction—no arrogant claim set up to minister to denominational vanity. It is conceded to us by the most eminent and distinguished of our opponents. That the churches of the first and second century were Baptist churches is confessed by the learned and candid Pedobaptists. We will make a few quotations.

Mosheim says: "All the churches in these primitive times" (in the first century) "were independent bodies; or none of them subject to the jurisdiction of any other. For though the churches which were founded by the apostles themselves, frequently had the honor shown them to be consulted on difficult and doubtful cases; yet they had no judicial authority, no control, no power of giving laws. On the contrary, it is as clear as the noonday, that all Christian churches had equal rights, and were in all respects on a footing of equality. Nor does there appear in the first century, any vestige of that consociation of the churches in the same province, which gave rise to ecclesiastical councils, and to metropolitans. But rather, as is manifest, it was not till the second century, that the custom of holding ecclesiastical councils first began in Greece and thence extended on to the provinces."

The learned Dr. Barrow says: "At first every church was settled apart under its own bishops and presbyters, so as independently and separately to manage its own concerns. Each was governed by its own head and had its own laws."

Dr. Burton says: "Every church had its own spiritual head or bishop, and was independent of every other church, with respect to its own internal regulations and laws. There was, however, a connection more or less intimate between neighboring churches, which was a consequence, in some degree, of the geographical or civil divisions of the empire. There the churches of one province, such as Arabia, Egypt, Cappadocia, formed a kind of union and the bishop of the capital, particularly if his see happened to be of apostolic foundations, acquired a precedence in rank and dignity over the rest. This superiority was often increased by the bishop of the capital, (who was called, in later times, metropolitan,) having actually planted the church in smaller and more distant places; so that the mother church, as it might latterly be termed, continued to feel a maternal and parent regard for the churches planted by itself. These churches, however, were wholly independent on matters of internal jurisdiction; though it was likely there would be a resemblance in points even of slight importance between the churches of the same province."

Still more emphatic if possible is the testimony of Archbishop Whately: "Though there was one lord, one faith, one baptism for all of these, yet they were a distinct, independent community on earth, united by the common principles on which they were founded by their mutual agreement, affection and respect; but not having one recog-

nized head on earth, or acknowledging sovereignty of one of these societies over others. Each bishop originally presided over one entire church."

This is history; and shows that our doctrine of the independence of the sovereignty of each church or congregation of believers, is primitive, and that it existed long before the days of popery. But we quote further:

Says Dr. Mosheim: "In these primitive times, each Christian church was composed of the people, presiding officers, and the assistants or deacons. These might be the component parts of every society. The principle voice was that of the people, or of the whole body of Christians; for even the apostles themselves inculcated, by their example, that nothing of any moment was to be done or determined on, but with the knowledge and consent of the brotherhood. Acts 1:14; vi. 3; xv. 4; xxi. 22. And this mode of proceeding both prudence and necessity required in these early times. The assembled people, therefore, elected their own rulers or teachers, or by their consent received such as were nominated to them."

Neander says: "Respecting the elections to offices in the church, it is evident that the first deacons, and the delegates who were authorized by the church to accompany the apostles, were chosen from the general body, 2 Cor. viii. 19. From these examples we may conclude that a similar mode of proceeding was adopted at the appointment of presbyters."

Riddle, a churchman, thus testifies: "The apostles, or their representatives, exercised a general superintendence over the churches by divine authority, attested by miraculous gifts. The subordinate government of each particular church was vested in itself; that is to say, the whole body elected its ministers and officers, and was consulted concerning all matters of importance. All churches were independent of each other, but were united by the bonds of holy charity, sympathy and friendship."

Mosheim: "A bishop during the first and second century was a person who had the care of one Christian assembly which, at that time was generally speaking, small enough to be contained in a private house. In this assembly he acted not so much with the authority of a master, as with the zeal and diligence of a faithful servant."

But not only in these respects do we find the Baptist polity anti-papal; but also in reference to the ordinance of baptism. On this point our learned opponents are equally emphatic and unequivocal.

"The sacrament of baptism," says the great Mosheim, "was administered in this (the first) century, without the public assemblies, in places appointed and prepared for that purpose, and was performed by the immersion of the whole body in the baptismal font." Dr. Chalmers, in his Commentary upon Romans, chap. 6:4, says: "We doubt not that the prevalent style of the administration, in the apostles' days, was by an actual submersion of the whole body under water."

Bretschneider, in his Lexicon of the New Testament, says, that "in baptizo is contained the idea of a complete immersion under water; at least so is baptisma in the New Testament." And Stokius, in his Lexicon, testifies that "the word [baptizo] is transferred to denote the first sacrament of the New Testament, which they call the sacrament of initiation—viz: baptism. In which sacrament those to be baptized were anciently immersed in water, as now-a-days they are only sprinkled with water, that they may be washed from the pollution of sin, obtain the remission of it, and be received into the covenant of grace as heirs of eternal life."

But we must quote again from the history of Mosheim: "Whoever acknowledged Christ as the Savior of mankind and made a solemn profession of his confidence in him, was immediately baptized and received into the church. . . . In the earliest times of the church, all who professed firmly to believe that Jesus was the only redeemer of the world, and who, in consequence of this profession, promised to live in a manner conformable with his holy religion, were immediately received among the disciples of Christ. This was all the preparation for baptism then required; and a more accurate instruction in the doctrines of Christianity was to be administered to them after their receiving the sacrament."

Dr. Neander, in his church history—the best work of the kind ever published, says:

"In respect to the form of baptism, it was in conformity with the original instruction and the original import of the symbol, performed by immersion as a sign of entire baptism into the Holy Spirit, of being entirely penetrated by the same. . . . Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic instruction and the recognition of it which followed somewhat later, as an apostolic tradition, serves to confirm this hypothesis."

This is enough. It is the testimony of learned men, and opponents, that the churches of the first ages of Christianity, were Baptist churches. We might trace the existence of these churches, step by step, through every successive age from that time to the present. But it is not necessary. It would require more time and space than we can now bestow. Besides, the existence of the Baptists since the apostolic ages has been also conceded by our enemies. The Baptists are not of yesterday. Theirs is no ephemeral existence. They did not come into being in the sixteenth century; nor are they the result of the Reforma-

Mosheim tells us, that long before the days of Luther and Calvin, there lay concealed in almost all the countries of Europe, persons maintaining Baptist sentiments. And elsewhere he says:

"The true origin of that sect which acquired the denomination of Anabaptists by their administering anew the rites of baptism, and derived that of Menonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the depth of antiquity, and is, of consequence, extremely difficult to be ascertained."

But we have even more specific testimony than even this. Zuinglius, a contemporary of Luther, and a bitter opponent of the Baptists, says:

"The institution of Anabaptism is no novelty, but for thirteen hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt in this age to contend with it appeared futile for awhile."

Cardinal Hosius, President of the Council of Trent, says: "If the truth of religion were to be judged by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of the Anabaptists. (Baptists); since there have been none, for these twelve hundred years past, that have been more grievously punished, or that have more cheerfully and steadfastly undergone, and even offered themselves to the most cruel sorts of punishment, than those people. The Anabaptists are a pernicious sect, of which kind the Waldensian brethren seem to have been. Nor is their heresy of modern origin, for it existed in the time of Austin."

These concessions were written in the first part of the sixteenth century—about the year 1525. Up to that time, the dawn of the Reformation—for thirteen hundred years, the Baptists had caused "great disturbances in the church"; for twelve hundred years there had been none more grievously punished. The numbers are significant. Daniel (chap. 7:25) had foretold that the people of God should be given into the hands of their enemies, and be persecuted "until a time and times, and the dividing of times," which expositors have shown to mean, twelve hundred and sixty years. And John (Rev. 11:3) says the two witnesses would prophesy a thousand two hundred and three score [1260] days [or years] clothed in sack cloth." Again (12:6) he says, "The woman [the church] fled into the wilderness a thousand two hundred and three score [1260] days," or years. (13:5) he says, power was given unto the beast [the persecuting anti-christian establishments] to continue forty and two months—1260 prophetic days, or years. If these prophecies have been rightly interpreted by Reformed Commentators, how exactly have they been fulfilled in the history of the Baptists, according to the testimony of Zuinglius and Hosius!—And yet these men wrote in no friendship to the Baptists, and with no intention of showing that the gates of hell had never prevailed against the church.

The reader will remark, too, that the time of the persecution of the Baptists as fixed by these writers, takes our history back to that period near the apostolic age, when, as we have shown, it is conceded by all candid and competent judges, that the sentiments of the Baptists almost universally obtained.

With one other quotation and we will bring this article to a close.

Dr. Ypeig, professor of theology in the University of Gronnegem, and the Rev. J. J. Dermont, chaplain to the King of Netherlands, the highest authority in the Dutch Reformed Church, in their "Account of the origin of the Dutch Baptists," say:

"We have now seen that the Baptists, who were formerly called Anabaptists, and in latter times Menonites, were the original Waldenses; and have long in the history of the church received the honor of that origin. And on this account, the Baptists may be considered as the only Christian community that have stood since the days of the apostles, and as a Christian society have preserved pure the doctrines of the Bible through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notions of the Catholics, that their communion is the most ancient."

Here we rest our case. The case is made out. The doctrine of reforming the Papal church is unwarranted by Scripture and unsupported by history. The church of Christ was persecuted but never overthrown; cast down but not destroyed. It was built upon a rock, against which neither the powers of darkness nor the seductions of Satan transformed into an angel of light, could prevail. Poor, persecuted, obscure, and despised, still the true friends of the Redeemer maintained the great truths of our holy religion, untroubled by opposition and unswayed by corruption. And the honor of being the witness for the truth and the word of God, when the civilized nations of the earth had bowed in blind and servile obedience to the Roman Pontiff—in sustaining in undiminished radiance and splendor, the altar-fires of our holy religion during the long and dreary darkness of the world's midnight—belongs to the Baptists. This is confessed by their enemies; and thus, in them, is fulfilled the predictions of prophets, and illustrated that promise of the Savior, that the gates of hell shall not prevail against his church.

. . .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 Devotional and Practical Commentary. Epistle to the Ephesians. Joseph Parker, D.D. Edited by W. Robertson Nicoll. \$1.25 net. A. C. Armstrong & Sons, New York.

Dr. Parker is here at his best and the result is a book of practical and permanent value. It is, as its title states, a devotional and practical commentary, rather than an exegetical and critical one. Yet Dr. Parker exhibits acquaintance with exegetical and critical results. There is a brightness, an incisiveness and a suggestiveness about the comments that make them very stimulating and helpful. Dr. Parker makes "church" in this Epistle mean all the redeemed of all ages. This is a secondary use of the word "church" in Scripture, and refers to the time when all the redeemed will be gathered into an assembly on high. In some points Dr. Parker's views are lax but he is always bright and vigorous, and he is much less lax than the average commentary writer of to-day. The world cannot afford to lose anything Dr. Parker wrote.

The Makers of English Fiction. W. J. Dawson. \$1.50. Fleming H. Revell Company, Chicago and New York.

Dr. Dawson is a literary preacher. We wish preachers were more literary. Literary criticism is not a thing that has passed away. Beginning with Daniel Defoe, who is rightly regarded as the father of English fiction, Dr. Dawson comes on down the line to Stevenson, taking a typical writer each time for consideration. The authors discussed are Defoe, Richardson, Fielding, Jane Austen, Scott, Thackeray, Dickens, the Brontes, George Eliot, Charles Reade, Kingsley, George Meredith, Thomas Hardy, and Robert Louis Stevenson. Then after treating of religion in fiction, Dr. Dawson gives a chapter on American novelists, ranking Hawthorne and Poe at the head. Dr. Dawson has fine literary taste and good judgment, though the reader will hardly agree with him in all his estimates. This is a distinct and a timely contribution to belles lettres.

The Universal Elements of the Christian Religion. Charles Cuthbert Hall, D.D., J.L.D. \$1.25 net. Fleming H. Revell Company, Chicago and New York.

We have here the Cole lectures before Vanderbilt University, and the author attempts "to interpret contemporary religious conditions." We are often told to "accept the truth wherever found, on Christian or on heathen ground," as if there were truths on heathen, not to be found on Christian ground. There is no such truth. Christianity does not need to borrow anything.

The themes of the lectures are: i. The Church, the Christianization of the World; ii. The Bearing of Sectarian Movements; iii. Recovery of Apostolic Theology; iv. The Saviour of the World; v. Constructive Office of Biblical Criticism; and vi. The Larger Church of Christ. Like all who occupy his standpoint Dr. Hall disparages the past and hails with joy the great things now on the eve of appearing. But just that was the talk fifty years ago, and no doubt it will be so fifty years hence. The church, he says, must "measure up to the cosmopolitanism of the mind of Christ." The various denominations are regarded as so many forces, each in its place, in the evolution of the Christianity of the future. Dr. Hall does not mention any item of Apostolic theology that has been recovered. While admitting the existence of two radical criticisms he thinks current Biblical criticism is "constructive." He mentions examples. Here is one: "Another substantial gain of criticism is the recovery of human reality for the great personages of Biblical history." We are astonished at this statement. The whole tendency has been, and is, to deny the existence of these personages and to resolve them into myth. Dr. Cheyne refuses to admit even that such a man as Moses ever lived. The book is too vague, hazy and general in its statements to be of permanent value.

That They All May Be One. Amos R. Wells. 75c net. Funk & Wagnalls, New York.

A striking piece of irenicism. Mr. Wells advocates organic union between all denominations, and sets forth the results to be accomplished thereby. He shows that cooperation and even federation cannot avail. He sees that simple organic union with common belief of the truth would not avail. So he would have union Sunday schools and union prayer-meetings started and all denominational zeal checked. If Mr. Wells had urged that honest attempts be made to arrive at just what the Bible teaches on the points of difference, with prayer for divine guidance, he would have been more practical. Each sectarian thinks he is right; put him to searching the Scriptures with a prayer for divine guidance and you start him on the one road to find out wherein he is wrong and to get right.

Continued on another page.

The surest method of arriving at a knowledge of God's eternal purpose about us, is to be found in the right use of the present moment. Each hour comes with some little fragment of God's will fastened upon its back.—F. W. Faber.

**Sunday-School
Lesson**

SUNDAY, NOV. 12.
EZRA'S JOURNEY TO JERUSALEM.

Ezra 8:21-32.

Motto Text.—"The hand of our God is upon all them that seek him for their good."—Ezra 8:22.

Seventy-eight years had passed, since under the decree of Cyrus, the Jews led by Zerubbabel, had gone from Babylon to Jerusalem. But only fifty thousand had gone, the greater part preferring their gains and their pleasure in Babylon to their national freedom and worship in Jerusalem. The temple had been rebuilt but their walls were still a mass of ruins.

At first the exiles who had returned from Jerusalem kept themselves separate from the nations around them, as their law required. They refused to allow the Samaritans to assist them in building their temple. But, discouraged because so few cared to return to Jerusalem they had grown "liberal," had united with the nations around them, contracting many marriages with the Gentiles.

Meanwhile in Babylon many of the Jews had become more faithful to their God than were those in Jerusalem. Their terrible strait when Haman planned their destruction would make them draw closer to the God who had protected their fathers. While Xerxes lived they made no attempt to return to their native land.

But Artaxerxes was not a capricious tyrant as was his father. When he was established on his throne Ezra gained his permission to go to Jerusalem, taking with him all of his people who wished to return. About seven thousand went with him, including women and children.

"Then I proclaimed a fast there, at the river of Ahava."—Generally thought to be the Is, a small stream flowing into the Euphrates from the east, on which was a town of the same name, where, it is probable, Ezra placed his camp. It was eight days' journey from Babylon. Many Jews were living in this neighborhood and this may have been Ezra's reason for camping there to finish the preparations for their journey.

"That we might afflict ourselves."—The Jews were commanded to afflict themselves on the great day of atonement (Lev. 16:29). They kept this command by fasting and abstaining from the bath. This fast was to express their deep sorrow for their sin, to ask God's forgiveness and his protection. "To seek of him a right way."—A direct way—the way in which they could reach Jerusalem in safety.

Liver and Kidneys

It is highly important that these organs should properly perform their functions. When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

"For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way."—It seems there was some special enemy from whom they were in danger. If so, nothing is known as to what enemy it was. But a caravan carrying such a great amount of gold and silver would be in great danger from the Arabs. To ask for a guard after Ezra had spoken to the king a lack of faith in the power of God. Ezra's fear was not less God could not protect, but lest the people were too disobedient to claim the promises made to the faithful. But the king would not have understood that, and God would have been dishonored before the whole empire by Ezra's asking for troops.

"So we fasted and besought our God for this: and he was entreated of us."—In some way God indicated to Ezra that his prayer was answered, and they should not be molested on their journey. "Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them."—Sherebiah and Hashabiah were Levites. There were twenty-four whom Ezra chose to take charge of the treasure which he had in trust for the temple. Ezra was like Paul in leaving no opportunity for suspicion against himself in the matter of money. He laid the responsibility of the treasure upon the chief priests and Levites.

"And weighed unto them the silver and the gold."—The Persians kept their silver and gold chiefly in the treasury, mostly in bars, although coins were used. Artaxerxes had been most liberal, and his lords and officers had followed his example. Many of the Jews who did not go themselves sent money to the temple. "I even weighed unto their hand six hundred and fifty talents of silver."—One talent was about a quarter of a million of our money. Herodotus says the annual revenue of Persia was about three and one-half million. This shows how munificent was the gift Artaxerxes gave in his proclamation found in the seventh chapter. "And of gold a hundred talents."—This was the gold in bars. This was about one million of dollars. "Also twenty basins of gold, of a thousand drams."—Daries, which were worth a little over \$5.00. "And two vessels of fine copper, precious as gold."—Thought to be the metal known to the Romans as orichalcum, which was very rare and highly prized. "Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a free will offering unto the Lord God of your fathers."—They, priests and Levites, had been consecrated, or set apart to the service of the Lord. They were the proper ones to have charge of the consecrated vessels—the free will offering in money.

"Watch ye and keep them until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord."—The chambers were rooms placed on either side of the main building of the temple. Some were used as chambers for the priests and some as store-rooms for the temple. Thus Ezra reminds them that a strict account will be required of them of all that has been entrusted in-

to their hands. The priests and Levites accepted the charge and undertook the care of the vast amount.

"Then we departed from the river of Ahava on the twelfth day of the first month."—The month Nisan. This corresponds to the latter half of March and the first half of April. They were nearly four months on their way indicating that they did not take the shortest route. Their enemies were active, they laid in wait for them on the way. But they were safer than if the whole Persian army had been their escort. For they had God's promise.

"And we came to Jerusalem, and abode there three days."—That is, rested for three days before they attempted to do anything but rest. Such a rest was needed after the long, hard journey. When that was ended Ezra gave the treasure into the hands of the priests in the temple and offered sacrifices and then began his great work of reform.

THAT I MAY WIN CHRIST.

In Wales and Scotland, in the mining districts, "winning" the coal, or the mineral, is a common expression, by which they mean sinking a shaft deep down to get out the ore in richer abundance. Let us take that idea. Paul, on the day when he first discovered Christ, found himself to be the possessor of a large estate. He was standing, so to speak, at the opening of this mine, and he saw some of the precious ore. He could not take his eye off what he did see; but the more he looked, the more he discovered of the inexhaustible riches there.

He had only to dig down to sink his shaft in all directions, and there was no end to what he might bring up out of this mine; and so it was his lifetime's wish, "that I may win Christ." When he had got some of this ore, he was inflamed with a desire to get more. Hewould stand amid the heaps of his gold and say, "That I may win Christ."—Bonar.

Food Does It.

Curious How Right Food Rebuilds Body.

The benefits of the good, red blood made by Grape-Nuts food is described in a letter from Chicago:

I was for years sadly afflicted with hemorrhoids caused by constipation, which was the result of impure blood supplied by food not adapted to the needs of the body under certain conditions. My trouble extended to rectal hemorrhoids which greatly reduced my strength. A surgical operation gave me no relief and I was compelled finally to quit business.

"Luckily, just when things were looking the blackest, some one recommended Grape-Nuts food as a desirable article of diet, and I began (Dec. 1903) its use, and in a few months brought my health back to me.

"The action of my bowels is free and regular now, and this has brought relief from the hemorrhoids. At the same time a neurotic trouble which had been growing on me and which the doctors could never do anything with, has also disappeared. All this return to health I am free to say I owe to Grape-Nuts food." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in each package.

STEWARDS NOT OWNERS.

BY CHAS. A. COOK.

We are living in a money-making age and in a money-making country. In no age and in no country have there been such vast accumulations of wealth as in this country in the last quarter of a century. It has been carefully estimated that there are twenty-five billions of dollars in the hands of the Protestant church members of the United States today, and that this great wealth is increasing at the rate of seven hundred and fifty millions of dollars annually. It is very evident, however, that the Lord's great Kingdom business is not receiving anything like its proper share of this enormous wealth. Everywhere the funds supplied are inadequate to the great needs of the work that God wants his people to do in the world. Why this lack?

The answer is simple enough. Men have thought they were owners instead of stewards. They have used and distributed money and property as though they had a right to do as they pleased with it, and as though they were not responsible to any one but themselves for what they did. But men are not owners. God alone is the owner of all things. "The earth is the Lord's and the fulness thereof" (Psa. 24:1). "The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai 2:8).

Since God is owner and man is only a steward, it follows that man is responsible to God for every use he makes of all the money or property of any kind that ever comes into his hand. He is responsible in every relation to property into which he comes. He is to use what comes into his hand as God's steward for God's glory. Christian stewardship is not a question of liberal or systematic giving so much as it is a question of simple common honesty with trust funds.

One of the great needs of the hour is a revival of the sense of stewardship among Christian people everywhere. The Northern Baptists recognizing this need over two years ago inaugurated a special campaign of education in the principles of Christian stewardship. A special committee was appointed to have charge of the work and this committee was authorized to raise a fund and appoint a superintendent who should give his whole time to the movement. The superintendent secures the appointment of committees in each state to cooperate in the work in holding conferences and in the distribution of a special literature on the subject. A vast amount of work has been done and results are being seen. Hundreds of pastors have been awakened to a new study of the subject and have preached on it. It is believed that persistent effort along this line for a period of years will mean great things for the spread of the gospel throughout the world.

Here is a work that it might be well for Southern Baptists to take up, or perhaps it would be fitting for the new General Baptist Convention of North America to make Christian Stewardship its great mission and its great message to the Baptists of this continent.

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DEDICATION.

On last Sunday the hearts of the worshippers at Concord, Gallatin county, Ky., were made to rejoice in that they could give their beautiful building to the Lord free from debt. After a sermon by the writer, the building committee reported a balance of \$558. The people were proud of this new building, and they had a mind to give and the amount was soon raised. We then adjourned for dinner, which was prepared in the grove nearby, where the vast audience were bountifully fed.

After dinner we again assembled in the church, where we listened to a sermon from the moderator of Ten Mile Association, Rev. L. Johnson, after which the house was duly set apart to the worship of God by prayer. Truly it can be said it was a day spent in the service of our God, and we were all made to rejoice in the Lord.

This people has a right to be joyous in this, for their history shows many a struggle and conflict. In 1855 Rev. M. Loomis conducted a meeting in Lacker school house, which led to the constitution of Concord church on Sept. 4, 1857, with 31 members, 20 sisters and 11 brethren. In 1861 they completed their first church building, which was destroyed by fire the same year. In 1862 they erected another building on a faulty foundation, which has been a continued source of repairs until it became unsafe and had to be torn down to give way to the new building. During this period of 49 years this church has had the following pastors: Revs. Jos. Ambros, T. M. Gray, C. J. Bagby, L. Johnson, J. H. Spicer, N. C. Pettit, S. G. Mullins, Wm. McMillin, J. W. Beagle, W. S. Taylor and J. L. Pressor, who resigned last January to accept a field in Missouri, hence they have been pastorless the entire year, but are now praying the Lord to send them a shepherd, and may their prayers be answered and this grand old church move upward to higher ground, is the prayer of the writer.

J. W. BEAGLE.

Latonia, Ky., Oct. 22.

When the devil tries our faith, it is that he may crush it or diminish it, but when God tries our faith, it is to establish or increase it.—Marcus Rainsford.

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THE STORY OF A HERO AND A VILLAIN.

BY ALEX W. BEALER.

It is with much pleasure that I have seen the stand taken by the WESTERN RECORDER for the pure and unadulterated Southern sentiment on the Negro question. I want to say some things on the London Congress and the Negro, because I feel that they ought to be said. If the matter is left in its present shape in the discussion that has been going on in the Baptist press, those who did not attend the meeting may infer that the statements made by certain brethren, myself among the number, were not true, and that there is, somewhere along the line a sinister motive on their part in writing as they did about this meeting.

I know that certain "broad-minded brethren" who are entirely out of harmony with the South on this question will class me among the provincials. To this charge I am willing to plead guilty, but it is comforting to know that I belong to quite a good sized province. If you should draw a line from the Southern point of the Florida peninsula running it up the Atlantic seaboard to the north of Virginia and then take it across the middle of Missouri and Arkansas, then around the border of Texas, to the Rio Grande, and back along the shore line of the Gulf of Mexico, it would inclose the province to which I belong. And the large majority of people who live within that province agree with me on this subject.

To my mind, the Negro was not so much a curiosity at the meeting of the Congress as he was a hero and the white men of the South were "villains," if you will allow me to borrow a term from the footlights.

From one end of England to the other Uncle Tom's Cabin is as well known and as popular as Uncle Remus is in the South. These good and sympathetic people who have received any sort of training have all read it and wept over George Harris, the hero, and have felt their hearts burn with indignation at the Southern people who were the villains in the story.

When the well dressed Negroes, with their oratorical gifts, landed in England they were not regarded so much as curiosities, but they were received as living exponents of the hero in the book of Mrs. Stowe, successors to George Harris. When the Southern white men appeared they saw in them the successors of the slave-driver, men who cherished the same feelings toward the Negroes as did this class before the

war. This idea was strengthened when they learned that most of those who attended the Congress were opposed to receiving the Negroes as their social equals. It was impossible to get anything else through the British understanding than that the whole South was filled with resentful feelings against the Negro since his freedom had caused them to lose money.

When they found the hero and the villain in their midst they did not fail to show their sympathy for the one and their disapproval of the other. There were not more than thirty Negroes in attendance upon the Congress, and perhaps some four hundred whites from the South. There were three Negroes invited to speak to one white man from the South, and the reception given the white man was tame in comparison to that given to the Negro. Of course, if the white man made a hit he was applauded and rewarded by the British "hear," "hear," that sounds like so many grunts, but let a Negro speak and his every utterance, if it was emphatic and pompous, was greeted with wild applause. A difficult theological question was being discussed, led by some of the ablest thinkers in the world, among them being Dr. Mullins. I don't remember the subject, but it was about as clear to a little mulatto woman from the U. S. as it would have been had it been stated as "The whenceness of the where" or "infinite finalities in the realm of the fantastics." She saw her chance to speak and she sent up her card. Of course she was recognized, and when she shrieked out her ideas there was a perfect tumult of applause. She was but a picture of the wife of George Harris. She was being held back in the South, but she should be recognized among the British.

One day the secretary of the Congress arose to make an announcement, and there was a smile of satisfaction upon his face as if he knew the pleasure his announcement would give to the people who were present from other sections than the South. His announcement was that the Russian delegation, led by Baron Somebodysky would entertain the colored delegates at luncheon the next day. At this the foreigners went wild, the Negroes blushed with pleasure, I suppose, if that is possible; anyhow, they looked mightily pleased and the Southern whites looked as became villains who were caught in the act; why they simply had "the dry grins." Each hand-clap and each guttural "hear" seemed to say to the South, "That's the way to treat an educated man. What difference does it make as to what is the color of his skin?"

One morning a sleek, well-fed mulatto created quite a storm of applause when he declared, with great gusto, that God did not believe in separating colors, for he united white and black when he made the gray matter of the brain.

Dr. B. D. Gray, Dr. Preston Blake and myself stopped at the little city of Kettering, the home of Andrew Fuller, and there we were taken in charge by a deacon who was very courteous to us. He put himself out to show us around, and taking us to the home of the pastor, gave us an introduction to him. The five of us walked

over the city together, and when lunch time came we invited the pastor and his deacon to lunch with us. The pastor, a man of fine appearance and good sense, accepted the invitation. During the course of the lunch the Negro question was brought up, and I saw the deacon's face harden. There was a flash in his eye, for I had spoken in slighting terms of his hero, and he said with some spirit, "I confess that we have thought it was very unchristian conduct in you brethren from the South to feel as you do about the Negro, and to refuse to receive him into the place to which he is entitled to go, on account of his intelligence, and since your refusal is based upon nothing but the color of his skin."

This was the first opportunity we had found to talk on the question, and you may be sure we did not let it slip. As soon as the conversation was opened and the deacon saw his paper hero tottering, he could not hold himself in any longer, and so he left to keep from exploding, a thing that would have been very unbecoming in an English deacon. We then proceeded to show the pastor that it was simply a determination on our part to preserve the purity of the Anglo Saxon race, and that, if the barriers were broken down the South, as well as the North, would degenerate within a few generations into a race of mulattoes. He said "Oh!" in his English fashion a great many times, and assured us time and again that he had never thought of it in that light. His paper hero was so frail that it could not stand that light against the breath of explanation.

There were no Negro hotels in London, but even if the Negro representatives had been put at a hotel nobody would have objected. The thing that stung most of the Southerners who were not of the broad-minded variety was that a large percentage of the British people wanted not only to smear the Negro on us, but wanted to rub him in. They delighted to take the blacks into their homes, and a number of them seemed to feel that they had been highly honored in having Negro women in their homes on terms of familiarity with their wives and daughters. I saw quite a handsome lady come into the writing room of the Congress one morning, and she was accompanied by a little "ficesy" looking fellow and a buxom Negro woman, black and as shiny as the silk dress she wore. The little fellow I took to be the husband of the white woman. But you ought to have seen how he strutted around with that Negro woman. He was smirking and smiling and assisting her up and down the stairs, and he made me think of a young bantam rooster who has just been given the run of the walk. He had long wept over the wrongs of his idol on white paper, but now he was smiling over the real article in black skin and skirts.

It was rather dangerous to discuss the Negro question in the homes, and if you expressed an uncomplimentary thought about the paper hero, there would be a flash in the eyes of the hostess, a heaving of her bosom and you could see that it was a struggle for her to keep her words within the bounds of propriety. I tried it one day, but saw that I was

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JAN. 11th, 1904.

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toms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

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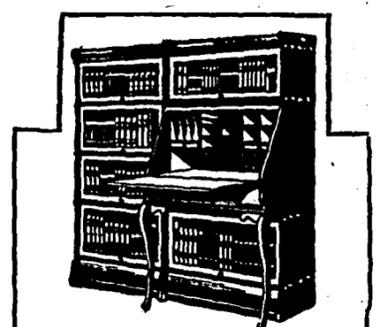
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walking over the crest of a wordy volcano and I changed the subject.

The committee on future congresses had among its members a wise Negro and several distinguished brethren from the South as well as an Englishman. The Englishman recognized his chance to get the hero and the villain together, so he had it announced that the committee would meet at tea at his home the next night. The Negro had sense enough to get sick, as he is dependent for support upon the Baptists of the South. As to whether the other brethren attended or whether they stayed away, this deponent cannot say. I met another very sensible man among the Negroes, Rev. E. R. Carter, of Atlanta. He is a man of fine sense and when I saw him off to himself at Cambridge he gave me a very cordial greeting, as I had known him for years in Atlanta. When I asked him if the English had turned his head as they had the heads of so many of his people he looked at me with a twinkle in his eye and said, "Mr. Bealer, the Scripture says, 'There is a path which the eye of the vulture hath not seen, but the eye of wisdom has discerned it,'" and with that he resumed his walk along the platform.

Our greatest glory is not in never failing, but in rising every time we fall.—Confucius.

The only preparation for the morrow is the right use of to-day.—Rowen.



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LOVING KINDNESS.

"Awake, my soul, to joyful lays,
And sing thy great Redeemer's
praise;

He justly claims a song from
thee;
His loving kindness, O, how free!

"He saw me ruined in the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate;
His loving kindness, O, how
great!

"Though numerous hosts of
mighty foes,
Though earth and hell my way
oppose,
He safely leads my way along.
His loving kindness, O, how
strong!

"When trouble, like a gloomy
cloud,
Has gathered thick and thundered
loud,
He near my soul has always
stood;
His loving kindness, O, how
good!"

Our Pulpit.

ON THE GLAD FACT OF COMPENSATIONS.

REV. GEORGE H. MORRISON.

"The Lord gave Job twice as much as he had before."—Job alii. 10.

The trial of Job is now completed, and the dark days of his sufferings are over. The furnace has been heated seven times for him, yet like the three children in Babylon he had not been consumed; and then, says the writer of the drama, the Lord gave Job twice as much as he had before. Prosperity is the blessings of the old covenant and Job became very prosperous again. But there are far deeper and nobler senses in which Job was compensated for his bitter days. It is a great thing to have two oxen instead of one; it is far greater to have new views of God. It is a great thing to have a doubled income; it is far greater to have a deepened heart. And it was not in outward reckonings of oxen, it was in inward and unseen and spiritual spheres, that Job had his true recompense from heaven. Put in the language of the western world, Job is touching on the great truth of compensations. It is on that therefore that I wish to speak, and I shall look firstly at the compensations of mediocrity; and then at the compensations of death.

First, then, I shall take trial, and in that I include all that is dark or grievous, whatever be the shape in which it touches us.

Well, to begin with, trial calls into exercise graces and gifts that otherwise would have slumbered; and if we are set in this world to trade with our talents, I think there is a hint of compensation there. It is a common saying that when a man is blind, God makes it up to him in other ways. The memory becomes wonderfully ready and acute. That does not mean that God has given new powers which He had deliberately withheld from other men. It means that the powers which in all of us are slumbering have been roused to splendid action by that loss. You see, then, that if it had not been for blindness, we

should never have dreamed what hearing could achieve; just as we could never have guessed what stars there were, if the sun did not set and leave us in the darkness. Widen that thought out, and you reach the gains of loss. It is one of the great truths in the world's story. If we lose something with everything we gain, I think we gain something with everything we lose. A thousand graces and a thousand gifts would have lain dormant in the bosom of mankind, but for God's strange ministry of loss and trial.

Again, trial turns cold pity into living sympathy—that is another noble compensation. We should never have known the meaning of human brotherhood, in the depths and tenderness which that term conveys, if it had not been for the discipline of sorrow. It is not in perpetual sunshine and unbroken health that the strong tenderness of sympathy is born. Perpetual sunshine may give rise to pity, but pity is very commonly an insult: it takes a heart that has fought with wild beasts at Ephesus, that has launched into the deep like Simon Peter, that has been wounded and bruised and baffled in the journey, that has looked into the night and felt its darkness, to sympathise with any brother man, who is struggling—God help him—towards the dawn. That, then, is a compensation of all trial. It makes us gentle and brotherly and tolerant. It gives us eyes to see, and hearts to understand. It breaks the barriers down, and we recognize each other. If the wilderness rejoices and blossoms as the rose, in a great measure our sufferings have done it.

But the greatest compensation of trial still remains. It is that it opens the heart to the heaven that is above us. Like Job, it gives us a new hold on God, and whenever a man gets a new hold on God, he has more than twice as much as all that he had before. Moses saw much that was splendid at the court of Pharaoh, but it was in the desert that he saw the burning bush. In Jerusalem John had Mary, the mother of Jesus, in his home; but in the isle of Patmos he had the Lord Himself. I have known men who never asked any minister to pray with them, until the day when they lost ten thousand pounds. I have known mothers who never thought of heaven, but the childish laughter and crying and crowing were all hushed one morning, and they have thought a great deal about heaven since then. A man is more than compensated for the sorest hour, if it brings him to God and makes the unseen real. To live for eternity is of such vast importance, that nothing on earth is too great a price to pay for it. So, then, you see that trial has compensations; but this is the greatest of them all.

Secondly, the compensations of mediocrity, of being a second-class and not a first-class man, of not having brilliant gifts or anything remarkable—the compensation of being an average person. I suppose we are all tempted now and then to envy the men who are signally distinguished. I daresay most of us remember having dreamed of how one day we might set the Thames on fire. As we get older most of us get humbler. We come to see that the Thames is not inflammable. We are not such bright particular stars as we imagined when the heart was riot-

ing at one-and-twenty; we are average and ordinary beings. My point is that if we viewed things rightly, we would thank God every day for that discovery. Mediocrity has noble compensations. Let me direct your attention to two only.

The first is, it escapes the penalty of isolation. One of our church's poets—and a living church should always have her poets—one of our own poets, Dr. Walter Smith, in a passage of singular strength and beauty, has pictured the isolation of the spirit under the figure of a man climbing an Alp. He describes how the climber, as he ever reaches higher, is entering solitudes unbroken by human voices, and is leaving farther behind him, with every step, the rattle of corn in the valley and the laughter of children. All greatness, the poet means, inevitably isolates. There is a certain noble loneliness which is inalienable from the possession of extraordinary gifts. I think that almost always where there is genius, there goes with it a powerlessness to be quite happy. Now God forbid that I should say a word against these high gifts, to which we owe so much that makes life rich. I only suggest that if we have been denied them, the compensations of mediocrity are ample. The world would have been far poorer without the poem of Dante, yet a hundred fathers are happier men than Dante ever was or could have been. The world would have been far poorer without Thomas Carlyle—some of us could never tell all that we owe to him—yet, over a thousand homes in every city there broods a gracious and a gentle peace that never fell, and never could possibly fall, with benediction on that prophet's hearth. There is a spirit from God which drives into the wilderness. If it is yours, obey it—take up thy cross of greatness. But remember—all others—that the common joys are sweetest, and the common life is infinitely dear. It is into these that the average man can enter with a fullness that is denied to all the greatest. He is not summoned to the snow-bound Alp: God lets him live and move where men and women are. The first great compensation of mediocrity, then, is that it escapes the penalty of isolation.

And the second—and a far nobler one—is this: it gives unequalled opportunities for moral heroism. It is a noble thing to use the ten talents well, perhaps it is nobler in God's sight to use the one. Wherever there are great gifts there is sure to be an audience; and an audience cheers and stimulates and rouses. The deeds of a great man attract attention, they are spoken of, the newspapers record them. There is a daily incentive to work, there is a glow about it, when it meets with recognition and applause. But the average man gets little recognition; there is no one to cheer him when he does his duty. He may be battling, poor in health, to get his children's bread, and he may battle for years without a word of praise. Think of the mother toiling for her family with hardly a moment's rest from dawn till sunset. Think of the father day after day at his post with no bright prospects, and a child sick at home. Think of the young women in the shops and warehouses who must be always cheerful, attentive and obliging,

as if there were not such a thing in the world as a bad headache. If they had only brilliant gifts, and acted so, every drawing-room would call them heroines. But then they have no gifts, not any touch of genius: they are only ordinary, average, mediocre persons; and so they toil and take their cross up daily, and hardly get one word of recognition. Now my point is that that is not a hardship. In the sight of God it is an opportunity. A life that is easy is on the brink of failure. We are redeemed by a touch of the heroic. And to work on, toil on, without one voice to praise or lip to cheer, is perhaps the finest heroism in the world. That is the compensation of being undistinguished. It is far easier to be first than to be second. To be mediocre brings a man far closer to a despised Lord, than all the gifts and all the talents do.

Lastly, the compensations of death: I wish to touch on that briefly as I close; for we are all apt to think of death as of a midnight, in which there is not one ray to break the gloom. Have we never dreamed how happy life would be, but for this sword of Damocles above us? Have we never said life would be exquisite, but for the shadow and spectre of the grave? For all its heart-breaking and all its tears, I wish you to remember death's mighty compensations. The Lord hath given us twice what we had before—before the shadow of death was on the world.

Did you ever think how every relationship is deepened because of the certain fact that death is coming? Take away death and every human tie loses that yearning in which is its very life. There are some ferns that never become green except in the dark caves by the seashore. And friendship, and love, and all that makes life holy, would never have deepened into their exquisite tenderness if God had not rooted them within the shadow, and near the spray of the breakers which are death. In our quiet Scotch homes we do not show much feeling: but when a son or daughter is about to leave for Canada, we are all more kindly in the prospect of farewell. So under the prospects of the greatest of all farewells, God has been pleased to make the world more kindly. Death has touched all relationships and hallowed them. It is the source and the spring of more than half of life's gladness. In a father's care, in a mother's love, in the devotion of husband and wife, and in the bond of friendship, there is a sweet solicitude, a depth, a grasp, a hunger, that the world would never have dreamed of but for death.

Then death has heightened the intensity of life. Did you ever think of that great compensation? If you wish to see it expressed in matchless English read the "Legend of Jubal," a poem by George Eliot. In that great poem we have a picture of life before the world knew anything of death. No one had seen death but the murderer Cain, and Cain had fled into his haunted solitude. The rest did not know that any end was coming, and they laughed and played and danced like idle children. And then, says George Eliot, they were surprised by death. They saw that sleep from which there was no awakening. And immediately life be-

came greater, graver, grander, in the strange prospect of a certain end. Time, that had hitherto been squandered, became very precious. They had lived in play before, they must live in earnest now. The world grew lovelier when they learned that they must leave it. And all this nobility and serious purpose, with the launching out of the thought into eternity, is the compensation for the fact of death.

I dare say there are some here to-night who have never been inside our magnificent Cathedral. I dare say there are some who have never seen the Falls of Clyde. You have lived here always, and you are going to live here always, and you never think much of these sights. But the tourist, with his definite three weeks to spend, sees and examines the things we rarely think of. It is the very limits of his time that urge him. So God has limited our life by death; we cannot dream of an indefinite to-morrow. We are strangers and pilgrims in this great glad world. We are just tourists making the grand tour. And if we are eager and alert and nobly earnest, if we can scorn delights and live laborious days, it is the very limits of our time that urge us: it is our compensation for the fact of death. In the heart of every hardship is a blessing. In the heart of every hindrance is a help. If we live humbly and faithfully and do not worry, if we only believe in God when things seem contrary, we shall all find, in ways mysterious, that the Lord has given us twice as much as we had before.

A LITTLE WHILE.

BY T. L. CUYLER.

In our Lord's last conversation with his disciples, before his betrayal and crucifixion, he said to them: "A little while and ye shall not see me; and again a little while and ye shall see me—because I go unto the Father." Before them was the bloody tragedy on Calvary, and forty days after that his ascension through the vernal air in heaven. They should see him no more in earthly form. But in another little while—in fifty days thereafter—he should come again by his Holy Spirit in his wonderful baptism of power at Pentecost. He was then to be glorified by the Holy Spirit in the hearts of his disciples. Jesus Christ is with his people now; for did he not promise: "Lo, I am with you always?"

I sometimes go into a sick chamber where the "prisoners of Jesus Christ" are suffering with no prospect of recovery. Perhaps the eyes of some of those chronic invalids may fall upon this article. My dear friends, put under your pillows these sweet words of Jesus—"a little while." It is only for a little while that you are to serve your Master by patient submission to his holy will. That chronic suffering will soon be over. That disease which no earthly physician can cure will soon be cured by your Divine Physician, who by the touch of his Messenger will cure you, in an instant, into the perfect health of heaven. You will exchange this weary bed of pain for that crystal air in which none shall say, "I am sick," neither shall there be any more pain. Not only to the sick and to the poverty-stricken child of God do these tender words of our Redeemer bring so-

lace. Let these words, "a little while," bring a healing balm to the hearts that are smarting under unkindness, or are wounded by neglect, or are pining under privations, or are bleeding under sharp bereavements. I offer them as a sedative to sorrows and a solace under sharp afflictions. "A little while and ye shall see me"; and the sight of him shall in an instant wipe out all the memories of the darkest hours through which you made your way into the everlasting rest.

A few more struggles here,
A few more conflicts o'er;
A little while of toils and tears,
And we shall weep no more.

The words of the Master are also a trumpet call to duty. In a little while my post in the pulpit shall be empty; what manner of minister ought I to be in fidelity to dying souls? Sabbath-school teacher, in a little while you shall meet the young immortals in your class for the last time! Are you winning them to Christ? The time is short. Whatever your hands find to do for the Master, do it. Do it, Aquila and Priscilla, in the Sabbath-school! Do it, Lydia, in the home! Do it, Dorcas, with the needle, and Mary, in the room of sickness and sorrow! Do it Tertius, with thy pen, and Apollo, with thy tongue! Do it, praying Hannah, with thy children, and make for them the "little coat" of Christian character which they shall wear when you have gone home to a mother's heavenly reward!

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric burner of the converted Paul has blazed over all the world for centuries. A half-hour's faithful preaching of Jesus by an itinerant Methodist exhorter at Colchester brought the boy Spurgeon to a decision, and launched the mightiest ministry of modern times. Lady Henry Somerset tells us that a few minutes of solemn reflection in her garden decided her to change a life of fashionable frivolity for a life of consecrated philanthropy. Why cite any more cases, when every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes? In the United States

BARGAINS IN MEDICINE.

A woman once wrote us that she was not going to buy Scott's Emulsion any more because it cost too much. Said she could get some other emulsion for less money. Penny wise and pound foolish. Scott's Emulsion costs more because it is worth more—costs more to make. We could make Scott's Emulsion cost less by using less oil. Could take less care in making it, too. If we did, however, Scott's Emulsion wouldn't be the standard preparation of cod liver oil as it is to-day.

SCOTT & BOWNE, 409 Pearl Street, New York.

Mint they coin eagles out of the sweepings of gold dust from the floor. Brethren, we ought to be misers of our minutes! If on a dying bed they are so precious, why not in the fuller days of our healthful energies? Said General Mitchell, the great astronomer, to an officer who apologized for being only a few minutes behind time: "Sir, I have been in the habit of calculating the tenth part of a second!"

Our whole eternity will hinge on the "little while" of probation here. Only an inch of time to choose between an eternity of glory and the endless woes of hell! And as a convert exclaimed in a prayer-meeting, "It was only a moment's work with me when I was in earnest."—May God help us all to be faithful—only for a little while; and then comes the unfading crown:

A little while for patient vigil keeping
To face the stern—to wrestle with the strong,
A little while to sow the seed with weeping.
Then bind the sheaves and sing the harvest song.

WHERE IS THE VINEYARD?

Art thou seeking a field of labor? Knowest thou not it is near to thee? The vineyard is in thine own soul. It may seem to some to be a narrow field, but it is wide as the world. How quickly the seed springs up in this fruitful field! While we are looking out for the causes of education and business and politics, let us not overlook our own souls.

"A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky."

How does thy soul prosper? In knowledge of the truth, in patience, in benevolence, in brotherly kindness, in charity, how does thy soul prosper? It is not enough for us to long to be holy and pray for a clean heart. If the kingdom of God shall flourish within us we must toil and strive for it. "Work out your own salvation with fear and trembling, for it is God that worketh in you." "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Thou hast but to give attention to this vineyard according to the will of God, and thou shalt find thine own soul becoming as fruitful and beautiful as the garden of the Lord.

Where is the vineyard? In thine own home. Things are growing there very fast. Children are growing into manhood and womanhood, ideas are growing, sentiments are growing, affections and plans and purposes are unfolding like flowers before the summer sun. Character is growing. What shall the harvest be? Much bitter fruit is found in the homes of the people. Deceit, dishonesty, falsehood, hatred, drunkenness, crime, and shame—all these grow up in some homes where there is much beauty and goodness.

If any man imagines that he can have a happy home, and that his children will all turn out well while he gives no attention to them, he will wake up some day

bitterly disappointed. It requires hard work and close attention to provide temporal things for the home, and let us not think that spiritual and moral fruits will grow and ripen of their own accord.

Where is the vineyard? In thine own church. Some persons seem to think that the church is not a field of labor, but a place of rest and entertainment. Many a weary soul has found rest and refreshment in the house of the Lord on the Sabbath day. But the church is also a place for work. How thankful you should be for the children and young people who come to the church every Sabbath day to receive instruction in the things of the kingdom of God! Some of them come from Christian homes, where they have been taught good manners, and they are easily managed. Others come from homes where they have had license to do as they please, and they are not easily controlled. We have known teachers and superintendents who thought that such children should be sent home. It were better to send the good children home, for they will be taken care of, but if the bad ones should be dismissed what will become of them? We should be thankful for the opportunity afforded us in these bad boys in the Sunday school. One teacher asked the superintendent to give him a class made up of all the unmanageable boys in the school. He made gentlemen and Christians of them.

Where is the vineyard? The world is the vineyard. "The field is the world," said the great Teacher. He gave to His disciples large ideas of their opportunities and obligations. Their labors were not to be limited to a little company. Not even Jerusalem and Samaria were large enough. The whole world was before them, and, strange to say, those few ordinary men, filled with the light of God, did reach out and touch the whole world. Their light is shining still, and has reached every shore.—N. Y. Advocate.

IN AND FROM MISSOURI.

A gentleman by the name of Sauls, of Joplin, Mo., was recently baptized, at the age of 102. This is perhaps the only case on record where an individual of this age has ever been converted and baptized.

Rev. Dr. J. J. Porter, pastor at Joplin, will assist Pastor Plemmons, of Cynthia, Ky., in a revival meeting about the middle of November. Dr. Porter is one of our most successful preachers in a protracted meeting.

In a report sent out from Chicago, October 21, it is stated that Dr. W. R. Harper has completed four volumes in four months, and thus performed a feat unparalleled among American men of letters. The books are: "The Trend of Higher Education," "Religion and The Higher Life," "The Priestly Element in the Old Testament," "The Prophetic Element in the Old Testament." It is added, "In the point of finished work—in the midst of manifold other duties—it surpasses the voluminous work of all other modern writers."

Rev. Dr. C. W. Bitting, recently called to the pastorate of Second church, St. Louis, to which W. W. Boyd preached so long, has accepted the call and begins his labors November 1st, according to published statement.

Somebody wanted Sam Jones to roast the Catholics recently when about to deliver a lecture before the Washington Chataugua. He replied that "he belonged to the Methodists and when he got through with them it would be bed time."

Rev. A. Frank Houser, our pastor here (Louisiana), is assisting in meetings at Galesburg, Illinois. His pulpit will be supplied by the presidents of LaGrange and Shurtliff Colleges, respectively. Dr. Crouch of La Grange preached to-day, October 22nd.

Many good meetings have been and are being held in different parts of the State, and Baptist affairs along religious and educational lines are in elegant shape; and yet there is no question that there is room for improvement; especially in respect to Sunday school work.

The latest report is to the effect that London has a population

of 7,000,000, which is said to be 30 per cent more people than there are in the whole of Canada, and 40 per cent more than Australia from British New Guinea to Tasmania. This entitles this great metropolis to the distinction of Greater London.

Concluding this already too extended correspondence, will suggest that the Government's Agricultural Bureau says there will be 131,000,000 more bushels of wheat for market in the country than in 1904, and the corn crop will surpass that of last year by 240,000,000 bushels. This, it is said, should fill the heart of every American with gratitude to a beneficent Providence. But Americans as a rule are ungrateful and are, with regard to their blessings, like the hog eating the acorns under the tree, never looks up to the source from which they come. —JOS. N. BARBER, Louisiana, Mo., Oct. 10.

Blind Headache

"About a year ago," writes Mrs. Mattie Allen, of 1123 Broadway, Augusta, Ga., "I suffered with blind, sick headaches and backaches, and could get no relief until I tried

WINE OF CARDUI Woman's Relief

I immediately commenced to improve, and now I feel like a new woman, and wish to recommend it to all sick women, for I know it will cure them, as it did me."

WRITE US FREELY

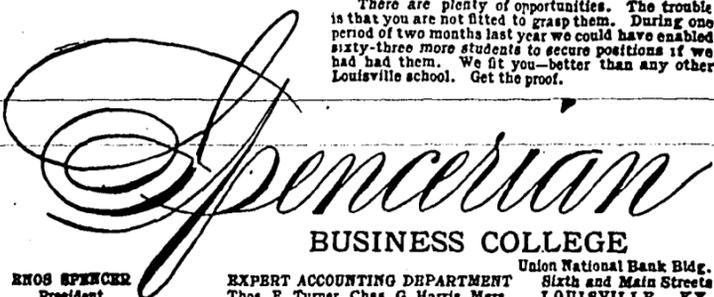
and frankly, describing your symptoms. We will consider your case and give you free advice (in plain sealed envelope). Don't hesitate, but write today. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

Cardui is pure, medicinal extract of vegetable herbs, which relieves female pains, regulates female functions, tones up the organs to a proper state of health. Try it for your trouble. Every druggist sells it in \$1.00 bottles.

A STANDARD OIL MAGNATE RECENTLY SAID

"There never before were such opportunities for men and women."

There are plenty of opportunities. The trouble is that you are not fitted to grasp them. During one period of two months last year we could have enabled sixty-three more students to secure positions if we had had them. We fit you better than any other Louisville school. Get the proof.



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Editorial

An honored Northern brother asks: "In view of what you have said in regard to the Negro question, will you not tell me what harm came to John Wanamaker and Booker Washington from their dining together?"

Personally no harm came to them, except that they both compromised themselves. This practice of social equality on the part of these prominent men throws the weight of their influence in favor of social equality between the races, and that makes for miscegenation and race destruction. Neither race can afford social equality. Booker Washington was as much compromised by that dining as was John Wanamaker. We believe that Negroes will more and more oppose social equality with the whites, as they see that the purity of their race forbids social equality. We are glad that a good many of them now oppose it.

Because the Negro race, for reasons we need not discuss, is behind the white race in the march of progress, some Negroes have thought that social equality with the whites is a desirable thing, but such a view is both erroneous and shallow. Every Negro should seek to elevate his race and to make it all that it ought to be. Hence he should by all the means in his power resist whatever tends to race mixture. The Negro who favors social equality with the whites, not only is blind to the conditions around him, but he is in a position of hostility to his own race.

Just as the white people oppose social equality because they want to keep their race pure, so the Negroes should oppose it because they want to keep their race pure. Those who favor social equality array themselves in opposition to both races; since social equality means race mixture and race mixture means race destruction.

We do not suppose the white brethren at the recent London Congress, who were guests at a banquet along with Negroes, on terms of equality, were personally injured thereby, though some of them, as we happen to know, were disgusted. But in our judgment both they and the Negroes made a mistake. In view of the circumstances and the incident pressure, we have not been disposed to censure them, but if they seek to justify themselves, and are led to argue in favor of social equality between the races, they will do great harm to themselves and to both races, in the South, especially.

There ought to be no bitterness between the races. The most cordial relations should ever exist, and the whites should—as many of them have done and are doing—ever lend a helping hand in elevating the Negro race. Every Negro should be fully protected in the complete exercise of all his rights; and, we are sorry to say, this is not always done. It ought to be just as easy in the courts to convict a white criminal as it is to convict a Negro, and this, we are sorry to say, is not always true. But the right relations be-

tween the races, in the South especially where they live together in such numbers, will never be established, and if established will not be maintained, until this question of social equality is settled and both races shall set themselves squarely against it. To an extent beyond what most people think, the salvation of both races depends on it.

This question needs thorough discussion, and we are glad it is being discussed. Our Methodist brethren are discussing it. Last week's *Christian Advocate* (Nashville), for example, has a long quotation from the *Pittsburg Christian Advocate* on the subject, with a reply. The people of the South of both races have been grossly misunderstood in this matter by the people of the North and of Great Britain, and it is time the misunderstanding was removed.

A writer in the *Christian Observer* is profoundly disgusted that the American Bible Society should issue and circulate the "American Standard Revised New Testament," and he wishes Pedobaptists, especially Presbyterians, to withdraw their support from the Society on that account. He says that "we have here a book sent out with the endorsement of the American Bible Society, a Society which appeals to all denominations for contributions to carry on its work, which by its translation of certain words makes it a Baptist book." He says "for this revision teaches immersion for baptism," which he thinks it ought not to do. Yet Presbyterians admit that immersion is baptism. Then they must admit that the Bible teaches that, whatever else it may or may not teach. Then why should Presbyterians object to a version of Scripture which "teaches immersion for baptism?"

We would like to ask the Presbyterians a question—Since you admit that immersion is baptism, whatever else you may hold also to be baptism, and you claim to get your belief from the Bible, you must admit that there are some passages that teach immersion, while you may claim that others teach sprinkling or pouring. Then which passages are those you admit teach immersion? If there are no such passages, in your view, then you do wrong to admit that immersion is baptism and you ought to sprinkle all Baptists who join you. So admitting immersion to be baptism and accepting the immersion of any Baptist who joins you, you are bound to hold that some passages of Scripture teach immersion. Yet whenever we bring such passages to your attention, you immediately try to get around them.

Let it be borne in mind that there was only one Baptist among the committee of scholars who made the American Standard Revised New Testament," and that these scholars made "a Baptist book" is very significant. This is a very important concession.

We publish a brief article from Dr. Cook, of New Jersey, on systematic benevolence. He is the special secretary of the Northern Baptists on this subject. His work is to stimulate interest on this great subject, with a view to bringing all our churches in the North up to their duty in this regard.

Certainly our needs in this re-

spect in the South are as great (if not greater) as in the North. So many of our churches give nothing to general objects, so many more give but little and so many members of contributing churches give nothing, that our work is little compared with what it might, could, would and should be. How to reach and arouse our people has been the great problem of our general bodies. To "elicit, combine and direct"—but first comes "elicit."

One trouble about our general Convention of North America is that it has nothing special to do except to cultivate fellowship. Desirable as fellowship is, it is not enough to maintain a general Convention. We have advocated this Convention's taking hold of the matter of denominational education, and it may be that the work of eliciting denominational benevolence might profitably be considered by this body. We suggest that this topic be taken up and made prominent at the next meeting. Light is needed, and a vigorous discussion of the subject will, no doubt, bring light and enable us to make progress.

READ Dr. Bealer's article in this issue of our paper. He more than confirms all we have said on the subject of Negrophilism at the London Congress. Dr. Bealer was there and no one will gainsay his statements. From a letter of his we venture to quote: "I enjoy the Recorder very much. I like the straightforward way in which you deal with any question. You leave no one in doubt as to where you stand."

Let no one fail to read the masterly address of the lamented John L. Waller, published in last week's and in this week's issue. The subject—Baptist perpetuity—is of perennial interest, and what he says is worth remembering.

It is often said that if one man gives all he has he makes as great a sacrifice as any other man who gives all he has, whatever be the amount involved in each case. If one man has only one dollar and gives that, while another man has just one hundred thousand dollars and gives that, are the two on a par in the matter of sacrifice? We say, no. Each has given all it was at the time possible for him to give, but they are not on a par in the matter of sacrifice. The man who gave the dollar can soon have another dollar without much difficulty; while the man who gives his hundred thousand dollars cannot get a like amount again, without great difficulty, and the probability is he can never have that amount again. Here is an important difference, that is usually lost sight of, and one that is an important element in the case.

We would not disparage the generosity of the man who gives a dollar, when that is all he has, but it requires more of the grace of giving for a man with a hundred thousand dollars to give it all than for a man worth only one dollar to give it all. The one is sacrificing what he can hardly hope ever to get back, while the other sacrifices what he can easily get back. Hence it is far more likely that a man with only one dollar will give that than that a man with a hundred thousand dollars will give that. The one impoverishes himself for a day,

while the other impoverishes himself for life. If that young ruler who was rich, had obeyed Christ's command, and had sold all he had and given it to the poor, he would have shown a greater degree of generosity than did the poor widow, who gave her two mites. But the young man did not make the sacrifice, while the widow did, and so the widow bears the palm.

THE Inter-Church Conference on Federation, soon to meet in New York, it is announced, will not receive Universalists any more than they will receive Unitarians. This announcement has made quite a stir in certain quarters, and cries of "bigotry" and "narrowness" are heard. Of course, a meeting that claims to be Evangelical, must exclude both Unitarians and Universalists.

But the question arises, how about those who, although members of Evangelical denominations, hold to Unitarian and to Universalist doctrines? We can name professors in Baptist theological seminaries who hold such views. Why admit them and exclude others holding like views? Roman Catholics also are not invited, but they are not making any kick. They could not have accepted an invitation had it been extended, and hence they are not offended because it is not offered.

We notice in the published list of speakers at this Conference, two Northern Baptists and no Southern one. Presbyterians are in the lead in the meeting, though Methodists and Congregationalists figure largely in it. As for us, we do not believe in church federation, and hence we take little interest in this meeting. We mention it simply that our readers may know what is going on in the religious world.

THE fifth Sunday meeting of Long Run Association was held, beginning Friday night, with Little Flock church, Bro. C. W. Knight, pastor. It was a delightful occasion. The programme was carried out substantially as published in these columns. That is a fine community and they are devoted to Pastor Knight. The church is nearly 100 years old, and they are considering the subject of their centennial celebration. The next 5th Sunday meeting will be with Immanuel church in this city.

PEOPLE once believed in the Ptolemaic theory of astronomy which made the earth the centre round which the heavenly bodies revolve. But the world has learned better. Now, however, some of our "advanced" theologians are advocating the Ptolemaic theology, making man the centre. For example Dr. John Clifford, President of the World's Baptist Alliance, said in a recent published sermon: "God's chief end is to manifest Himself to men, that they may know Him, trust Him, love Him, obey Him, and thereby enjoy Him forever." This makes God exist for the sake of man. This is Ptolemaic theology with a vengeance.

THE November *Foreign Mission Journal* reports receipts to October 15th, \$58,133.79, but does not report the debt. That interest account ought to be eliminated by prompt payments and enlarged giving.

Editorial Varies

Speaking of those who have ventured to criticize the recent World Congress, one of our exchanges says: "The disgruntled editors referred to are the self-appointed critics who never find anything theologically sound, or denominationally right if the plan originates in the office or under the protectorate of a rival." If this spirit is a product of the "world consciousness," it is to be hoped that affection will not spread, and that the brethren who have it will recover. But why do the brethren not defend the social equality with Negroes, the ritualism and the other things to which objections have been made in connection with this World Congress? If the brethren believe such things are right, let them stand up squarely and defend them. If not, then let them quit sneering at those who object to such things. A sneer is not an argument, but only a sign of spite.

Dr. Edward Thomson, in his sermon at Walnut Street church Sunday morning, among other things, told about Japan. Eighteen years ago Japan made a Sunday law, not as a matter of religion, but as a matter of statesmanship. Special commissioners were appointed to visit the different nations and study their laws and customs. These commissioners noted that where Sunday laws existed and were enforced the best results were seen. Hence they recommended a Sunday law in Japan. Here, then, is an important factor in the recent Japanese victories. In this Japan is ahead of Russia.

The *Journal and Messenger* thinks we ought not to put "The Rev." before the names of our preachers, but ought simply put "Rev." The reason we do so is simply that it is good English to do so. It is proper to call our preachers "Elders," and there is Scripture for that designation, and in the churches such should be their title. But outside the churches we simply refer to them in good English and say "The Rev." How that came to be good English is neither here nor there, but it is good English all the same.

Dr. Charles Lee Smith, the new President of Mercer University, is to be installed at 7:30 p. m., Nov. 24th, in the City Auditorium at Macon, Ga. We acknowledge receipt of an invitation to be present. On the programme there are Gov. Terrell, Ex-Gov. Northen, Hon. J. G. McCall, Bridges Smith, Emory Speer, Drs. Charles Lee Smith, A. J. Battle, G. A. Nunnally and Prof. W. H. Kilpatrick. It will certainly be a brilliant occasion.

Father Steur, the *Western Christian Advocate* claims, is a real hero. Certainly he did a heroic thing in securing the conviction of four saloon keepers for unlawful sales of liquor, even though the liquor element raised a riot and stoned his house. Since so large a proportion of saloon men are Roman Catholics, it is especially gratifying to find a priest acting as Father Steur, of Michawaka, Indiana, has done.

Prof. Adolph Harnack has resigned his position as Professor of Theology in the University of Berlin and has become Librarian in the Royal Library. This is understood to mean that he retires from the advocacy of the new theology and retires from his theological position.

The *Christian Companion* of this city and the *Watchtower* of Wilson, N. C., have consolidated and formed the *Christian Weekly* of Cincinnati. So our neighboring city now has two Disciple papers (this and the *Christian Standard*) while Louisville has none.

Spurgeon's library, containing the largest collection of Puritan books in existence, is offered for sale. It is wanted by the Southern Baptist Theological Seminary and by William Jewell College. The price is \$2,500.

The *Interior* thinks that Christian (?) Science (?) is changing front and that Mrs. Eddy's doctrines are being sent to the rear, while views more rational are taking their place.

Bishop J. C. Ellicott, one of the great scholars and commentators of England, died a few days ago at the ripe age of 80. He left a broad and deep mark on his times.

More than one-third of the Jews of the United States live in New York City. That is the money centre of the country.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. E. Thomson: Sunday Observance; Pastor Eaton: Opportunity. One for baptism, one baptized.

Broadway—Pastor Jones: Letting light shine; Choice of a career.

Chestnut St.—Pastor Weaver: Man's test and failure; The elder brother. Three by letter.

East—Pastor Wilson: Precious promises; Precious blood. Four by letter.

McFerran Memorial—Pastor Hamilton: Opening Heaven's windows; What am I waiting for? Seven by letter. Union Women's missionary all-day meeting, Thursday.

Twenty-second and Walnut—Pastor Hunt preached.

Franklin St.—Bro. W. M. Bruce: Exposition of Luke 7; Christ waiting over Jerusalem.

German—Pastor Janzen: Christian competition; The Lord's volunteers.

Highland—Pastor Dawes: Unselfish response; Crown of righteousness. Five by letter.

Immanuel—Pastor Watts: Christian stewardship; Christian in business.

Parkland—Pastor Taylor: Christ's concern for the multitude; Drifting.

Southgate St.—Bro. M. L. Shepherd: Paul's prayer; Believing and confessing. One by relation. Bro. Gillon has accepted the pastorate.

Third Ave.—Pastor Ransom: The earth the Lord's; How to be saved. One for baptism.

Twenty-sixth and Market.—Pastor Reed: Death of saints; Honor your parents.

Clifton—Pastor Foster: Seeking God; Why Christ came.

East Mead—Pastor Greathouse—Daniel; Christian hands. Two by letter.

Hazelwood—Bro. E. Rawlings: Growing in grace; Almost persuaded. During the meeting there were 9 for baptism, 7 by letter and 1 by relation.

Bren. G. C. Skillman and J. P. Jenkins were present at the Pastors' Conference, and they made pleasant remarks.

SEMINARY NOTES.

BY C. W. KNIGHT.

Dr. Robertson conducted chapel services Monday evening.

Fifth Sunday meeting of Long Run Association was held at Little Flock church, where the writer is pastor. Drs. T. T. Eaton, W. W. Hamilton and Lloyd T. Wilson attended and made addresses. Dr. G. B. Eager preached the missionary sermon Sunday. Bren Anderson, Eldridge, Combs, W. H. Moody, C. D. Spillman, C. K. Dozier, W. E. Hunter, C. E. Maddy, J. W. Shepherd, H. C. Smith, J. M. Walker and W. H. Haste were the students present, and all took part in the exercises.

Supplies for Sunday: Bren. M. O. Patterson, Knob Creek; M. L. Shepherd, Southgate; P. C. Barkley, Glenview.

Bro. T. C. Ecton preached the convention sermon Sunday before the Boone's Creek Sunday School Convention at Union City, Ky.

Bro. R. L. Brandenburg and Miss Nora Noland were married last Wednesday. Thus he brings a new student to the Seminary.

Mr. C. S. Dameron addressed the Missionary Society Monday.

Bro. W. A. Burns dined with us last week.

Dr. Simpson, the Seminary physician, is delivering a series of lectures to the volunteer band.

Bro. W. C. Wood is getting up a party to go to Mammoth Cave Thanksgiving. Students and outsiders are invited to go. Price will be announced later. Be sure to go.

THE STATE.

We congratulate the First church in Covington and condole with our church in Harrodsburg in their gaining and losing, respectively. Bro. W. M. Wood as pastor. In his pastorate at Harrodsburg, between three and four years, \$8,000 has been paid on the church debt, which has now been reduced so that available assets will provide for the balance. During that period the church has had 276 additions. There is no finer community in the state than that at Harrodsburg, and our church there have had strong men for pastors. We hope to get fine reports from Covington.

Pastor Blake of the First church, Lexington, is to be aided in a protracted meeting by Bro. W. W. Hamilton of this city. We hope there will be a great revival.

Pastor S. V. McCaul writes: "Recently closed a very successful series of meetings at Providence. Bro. M. E. Staley, who preached for us so acceptably last year was with us again, and the Lord greatly blessed his efforts. Bro. Staley is a strong gospel preacher with earnestness, zeal and love. The church was revived and 15 added to our membership, and we are pressing on to greater things for the glory of our Master."

Pastor W. W. Williams writes: "During my short stay as pastor of Corydon, Smith Mills and Spottsville churches I have fallen in love with them. Corydon and Smith Mills gave me a joint housewarming. Each church tried to excel the other. The Aid Society of each church gave us a handsome rocker. The cash value of the pounding would exceed \$80. This tribute of their appreciation was indeed a heart warming. At the request of Smith Mills I conducted my own meeting, resulting in 9 baptisms, 2 by relation and 1 by letter. We are to have Bro. T. T. Martin with us at Corydon in December. I am now conducting a meeting with my Spottsville church."

Bro. W. M. Wood writes from Harrodsburg: "We have just closed a twelve

NOBODY IS EXEMPT.

A New Preparation Which Everyone Will Need Sooner or Later.

Almost everybody's digestion is disordered more or less, and the commonest thing they do for it is to take some one of the many so-called blood purifiers which, in many cases, are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

Purging is not what is needed. The thing to do is to put the food in condition to be readily digested and assimilated. Stuart's Dyspepsia Tablets do this perfectly. They partly digest what is eaten and give the stomach just the help it needs. They stimulate the secretion and excretion of the digestive fluids and relieve the congested condition of the glands and membranes. They put the whole digestive system in condition to do its work. When that is done you need take no more tablets, unless you eat what does not agree with you. Then take one or two tablets—give them needed help, and you will have no trouble.

It is a common-sense medicine and a common-sense treatment, and it will cure every time. Not only cure the disease but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill a book, but we don't publish many of them. However—Mrs. E. M. Faith, of Byrd's Creek, Wis., says: "I have taken all the Tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says: "Mr. White, of Canton, was telling me of your Dyspepsia Tablets curing him of Dyspepsia, from which he suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

Phil. Brooks, Detroit, Mich., says: "Your Dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia, but am now entirely cured and enjoy life as I never have before. I gladly recommend them." It will cost 50c. to find out just how much Stuart's Dyspepsia Tablets will help you. Try them—that's the best way to decide.

days' meeting at Tablow with the Bethel church, resulting in 20 additions, 19 for baptism and 1 by letter, 35 backsliders reclaimed and \$1,800 raised toward the building of a new church house. Bro. Garrett Reed is pastor and is leading his people nobly and wisely in the Master's work. It was a joy to aid such a pastor and people."

Pastor J. M. McFarland writes from Monticello: "I dedicated the new church at Rector's Flat, seven miles southwest of Monticello, Sunday, Oct. 22. Arrangements are being made to add to our church in Monticello a baptistry and two Sunday School rooms, demanded by an increasing Sunday School under the able leadership of Bro. J. H. Shearer."

Pastor E. F. Musick writes: "We have just closed a meeting of fine interest at New Columbus. Bro. J. T. Betts, of Keene, was with us most of the meeting. He sings the gospel as well as preaches it. Five received by baptism and 1 under watchcare."

Bro. A. B. Dunn, church clerk, writes: "We have just closed a two weeks' meeting at old Friendship church, held by Bro. I. A. Manly, of Georgetown, and our pastor, Ben J. D. Clark, with a noble success; 10 additions and a general revival of the Spirit. Pray for us."

Pastor L. H. Voyles, Jones, writes: "I assisted Bro. J. H. Page for 8 days in a meeting beginning the third Sunday. We had rain for three or four days. The congregations were small, but from Thursday till I left the meeting our congregations were fine. The Lord blessed His word, the church was revived, 12 conversions. Homer church has some choice spirits. Bro. Page is one of our Bethel College boys struggling for an education. He is a young man of promise, is now a fine pastor and bids fair to make a good minister of Jesus Christ. I enjoyed my labor with him. May God bless him and his church. I go to Green Brier church, Davies county, to begin our meeting. We are praying and planning for a great work of grace. God has given us great revivals in two of my churches. To His name be glory now and forever."

Bro. B. F. Swindler writes: "An excellent meeting of 13 days and nights, interspersed with several rain-outs, was closed at Pleasant Grove church, Daviess county, on Oct. 29. It was my fifth meeting with this old and excellent church, and was in some respects the most excellent of all. We had 20 conversions and 8 received otherwise. It was my first acquaintance with Pastor T. M. Morton, who is deservedly popular with his people. We soon knew each other and worked together as if old co-laborers. It is a delight to labor with such a warm-hearted, genial brother and a strong church of like spirit. While the fathers are falling on sleep, noble sons are taking their places. The same is true of the sisterhood."

Cures Indigestion.

HORSFORD'S ACID PHOSPHATE
Nature's remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

OTHER STATES.

Pastor W. T. Cantrell writes from Terral, I. T.: "Will you please change my paper from Bradley, I. T., to Terral, I. T. We were royally received with a big pounding. Two baptized last Sunday."

Pastor D. S. Stovall writes from Marshall, Texas: "Please change my paper after October 25th from Marshall, Tex., to Overton, Tex., as I have accepted work there and expect to get moved by the 25th. I hope to meet the Recorder man at the Convention at Dallas. The paper has much good reading in it these days. Long may it wave."

Bro. Frank M. Wells writes from Ashland, Ill.: "The brethren here have lately dedicated a house of worship. It is a gem. Our meeting closes to-night. We have had 2 professions of faith and both of them stand approved for baptism. They will be immersed as soon as the baptistry is finished. The Lord would have saved others but for unbelief. I go next to Petersburg, Ill."

A good meeting with the Bluff Creek church, La., resulted in 14 additions, 8 received for baptism.

Bro. L. U. Comalander has been set apart to the full work of the Gospel ministry by the church at Mt. Lebanon, La.

The meeting at Carondelet, Mo., closed with 6 additions for baptism.

The church at Waller, Texas, was much revived and 18 added to her membership by their meeting.

A grand meeting with the church at Hobart, La., resulted in 26 additions, 5 restored, 6 by letter and 15 for baptism.

The Good Will church near Bartlett, Texas, closed their meeting with 22 for baptism and others to follow.

Pastor H. H. Wallace, Charlestown, Mo., received into his fellowship 21 by baptism and others await the ordinance, result of a good meeting.

A grand meeting at New Hope, Texas, resulted in 24 joining the church by experience and baptism.

The church at Reed, O. T., closed a good meeting with 15 accessions, 5 by experience and baptism.

The meeting at Chicota, Texas, resulted in 13 additions to the church by baptism, 1 by restoration and 1 by letter.

Teh saints at Nobility, Texas, are rejoicing—52 added to the church, 42 by experience and baptism.

Pastor J. H. Hubbard writes from Oran, Mo.: "Bro. W. H. Smith, of Rochester, Ky., has been holding a meeting with me with the very best of results. Bro. Smith only stayed thirteen days, and notwithstanding his sickness, so as he could not dress himself, he preached the gospel in such a plain, simple way as to have realized 24 additions by experience and baptism and 2 by letter. I shall go on with the meeting. I have been pastor at Oran only seven months and have had about 75 additions."

The meeting at Providence, Mo., a grand one, resulted in 51 additions to the church, 44 by experience and baptism.

Pastor T. V. Neal's subjects at the Portland avenue church Sunday were The In-dwelling Christ and Children of Light.

BAPTIST YOUNG PEOPLE AT ELIZABETHTOWN.

We are looking forward to a great gathering of our Baptist young people at Elizabethtown, Nov. 21-23. The good people of that city are preparing to extend the well-known hospitality to all who come to the Convention. Those who intend going should write Pastor W. H. Brengle, Elizabethtown, as soon as possible, so that they may provide homes for them.

The personnel of this Convention is not to be limited to the members of Baptist Young People's Unions, but young people from Young People's Societies, organized Bible classes or from Sunday Schools are urged to attend as regular delegates.

A rate of one fare plus 25c for the round trip has been secured from all points in Kentucky, tickets on sale Nov. 20 and 21, good returning Nov. 24th, except that from Louisville tickets will

be sold Nov. 20 to 23 inclusive, good returning Nov. 24th. Make your arrangements to go to Elizabethtown.

JOSEPH T. WATTS.

DEAR RECORDER:

We closed a meeting last Sunday at Chestnut Grove church, Daviess county, in which we had the assistance of Bro. H. E. Gabby, who did nearly all the preaching, and, it is needless to say, did it well. He is a splendid worker. There were 13 additions to the church altogether, 10 for baptism and 3 baptized leaving 4 awaiting the ordinance on account of the poor health of some of them and the rest waiting for them, a very improper thing to do, I think. We were to begin a meeting at Panther Creek church, Ohio county, last Monday evening, but had to postpone it on account of diphtheria and whooping-cough in the community.

They are in the midst of a big "union meeting" here, which I think would be better called a mixed one. Look out for big reports which will dwindle greatly as time goes on. Of course, you know I neither have part nor confidence in it. I wish it might turn out better than I can hope it will.

Your brother in Christ,
R. T. BRUNER.
Owensboro, Ky., Oct. 26.

We had a pleasant visit from Bro. H. H. Hibbs of Williamsburg. He was in a fine humor, having just secured a subscription of \$500 from Morris Farris, Esq., and a like amount from Robert Evans, Esq., both of Danville, for Williamsburg Institute. Bro. Hibbs represents a good cause and we rejoice in his success.

Bro. H. D. Allen, since his resignation of the Third Avenue church in this city, has been pursuing special studies. But he has now settled as pastor at Wooster, Ohio. We are sorry to lose him from Kentucky, but Wooster is a fine field, and we expect to hear good news from his work there. We heartily commend him to the brotherhood of Ohio.

The leading articles in the *Repository* are: The Disciple and His Bible, T. C. Johnson; The Divine Call, J. J. Taylor, D.D.; Women as Christian workers, M. B. Wharton, D.D.; Life and Its Center, Mrs. George Kline; Notes on Texts, S. H. Ford, D.D.; Hints for the Home; The Sympathy in the Comfort Bags, Louisa Ahmuty Nash.

The church at Winnsboro, Texas is one of the happiest in the State. 70 added to the church, 55 by baptism, 20 by letter and restoration.

The First church, Palmyra, Mo., closed their meeting with 15 additions, 9 by baptism.

Pastor Geo. C. Monroe, held a meeting with his church at Shelburn, Mo., in which 50 were added to the membership, 18 by baptism, the largest number the church ever received at any one time.

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MEMORIES OF CHILDHOOD.

In childhood days we oft did wander,
To the woods so far away,
Gathering blossoms from the meadows,
Never caring where we'd stray.
Next you'll find us by the river,
Throwing pebbles out so far,
Wading out into the water,
Piling sand upon the bar.
Then you'll find us on the mill-pond,
And our cheeks with health aglow,
Skating on and never tiring,
Till the sun is getting low.
Now we're sitting by the fireside,
In our old log cabin home,
Never dreaming of the future,
When in foreign fields we'll roam.

Soon will come the days of parting,
From the ones that we love best,
We'll be scattered here and yonder,
From the East unto the West,
Then will come back recollections,
Of those happy days of yore,
When we strolled along the river,
Gathering pebbles on the shore.

Some are sleeping in the church-yard,
Some have crossed the ocean wide,
All are marching to the portals,
Where the gates will open wide.
Heaven's gates are ever open
For the weary and oppressed;
We must cross death's chilly river
Ere we enter unto rest.

—MRS. HELEN BROWN, Oneonta, Ky.

THE POINT OF VIEW.

I hate the country, anyway! Won't I show it a light pair of heels if I ever get the chance? The poet who produced that masterpiece—"The Man with the Hoe," could have made use of the plow instead, and to better purpose. If there is any more sickening drudgery than life on a farm, I'd like to see it. Get up there, Reub, and quit your fooling, or this furrow will be as crooked as a snake's trail—with a hurried backward glance over the field he was plowing.

A mocking-bird in the near distance was going through a marvellous musical performance, to which an oriole in the orchard at the end of the field was keeping up an excited accompaniment—a vehement disclaimer of sentiments so disloyal to this region of rural delights. Even the budding leaves of the alders and blossoming wild plum trees along the fences and every blade of grass and bursting clover head seemed to quiver with indignation at such an ungrateful speech.

Hugh Selfridge's eyes were closed to the familiar loveliness of the scene—blue sky, fleecy cloud, and a landscape now greening under the quickening rays of a spring sun; his ungrateful senses apparently oblivious of the scent of bosom, of fresh, sweet loam; his ears unresponsive to the song of birds, bleating of lambs, and chorus of frogs in the marshy lowlands. Not that Hugh was incapable of appreciating the beauties of nature, but he had become so accustomed to all these things that he did not know how sorely he would miss these dear and familiar blessings if he were to lose them. He had always lived in the country, and as "far fields are green," so the distant and seemingly unattainable pleasures of town life looked exceedingly brilliant and desirable to his youthful imagination.

"A fellow can never look descent always grubbing, grubbing in the dirt," he grumbled, with a reminiscent consciousness of the charms of Mart Hewson, the slick clerk in town, whose natty appearance and preternaturally polished demeanor had excited the admiring envy of his acquaintances among the country youth, and to all appearance, had not failed to rake an impression upon even Hugh's life-long friend, neighbor and chum—Mary Weston.

"If there was any money in it, I wouldn't mind," he muttered, "but it's grub, grub, dig, dig, from morning till night and from year's end to year's end, and nothing to show for it."

A prolonged foot from a dinner-horn came with jubilant insistence across the intervening fields, and was echoed as jubilantly from the mountains beneath which the house stood. Reub cocked up his ears, with a perky flourish of his tail, which was immediately imitated by his mate.

Again the horn sounded and resounded its cheerful summons, and as they had now come to the end of the furrow, horses and plowman started briskly for the barn, seeking refreshment in the distance. Hugh lingered at the big barn

door—after attending to the needs of the horses—until he caught a glimpse of a trim figure, in a light-blue dress and white apron, standing in the door of a neighboring farm house; then a smile chased the frown from his face, and he turned toward his own home.

If Hugh Selfridge had been a conceited youth, and could have seen himself as he appeared to others—he could have found no reason for making light of his attractions; he might even have been encouraged to think of himself too highly. Well proportioned, erect, vigorous; a clear, ruddy complexion, intelligent countenance, uncommonly good features, and a straight-forward, manly manner; no wonder his mother—who watched him with tender pride as he strode along the garden path from the barn—wondered in her heart if ever there was just such another boy in all the world.

"You're late," she said, as she met him at the kitchen door. "Mr. Hewson is here, and dinner is on the table."

"Mr. Hewson?" exclaimed Hugh. "What on earth sent him here?"

"He was driving past, and stopped for a few words with your father, and we persuaded him to stay for dinner."

Hugh was very silent as the meal progressed, his discontent uppermost in his mind. Presently their guest turned suddenly to Mr. Selfridge and said with great earnestness:

"I wish my boy was as fine and robust a chap as yours, Selfridge. The store does not agree with him. Guess I'll have to make a farmer of him. There's nothing like country life for a boy, or a man either, for that matter."

Hugh's disgust was plainly visible on his countenance.

"Don't you agree with me, Hugh?" asked Mr. Hewson.

"No," was the answer in a decided tone.

"Hugh has taken a dislike to farming, I am sorry to say," said his mother, with a sigh, while his father gave him a keen glance.

"Tell you what it is, Selfridge; we will have to swap sons," said Mr. Hewson, laughing. "If you will take my boy and make a farmer of him, I'll take yours and teach him the dry-goods business. How's that, Hugh?"

"I'm willing," answered Hugh, carelessly.

"Then it's a bargain," said Mr. Selfridge, hastily, nettled by his son's manner and his ill-concealed dislike to farming, "but I will have to get an extra man to help with the heavy work."

"Of course, of course," said Mr. Hewson, delightedly. "I know Mart will be no use at first. I'll willingly pay his board if you will set him at light jobs until he gets a bit stronger. The doctor says that is what he needs—outdoor exercise. And I'll give Hugh fair play from the very start. I know he'll earn it."

Mrs. Selfridge listened in helpless consternation, only reconciled to the sudden upheaval of her little world by her consciousness of the unwelcome fact that her beloved son was utterly disgruntled with his life on the farm.

Mr. Selfridge had not really meant what he said, nor taken the proposal seriously; but seeing that Hugh gave no evidence of feeling averse to the scheme, he also determined to give no sign that he wished to back out of the bargain; and Mr. Hewson went away chuckling to himself, with the understanding that it was to go into effect on the beginning of the following week.

That evening, after supper, according to custom, Hugh sauntered over to the Weston's to have a talk with Mary. He found her on the piazza, looking as fresh and sweet as the blossoms that beautified the adjacent garden and orchard. The air was filled with fragrance, the evening glorified by the rising moon, just showing above the mountain. Its soft radiance making still more beautiful a beautiful landscape.

"Why, Hugh Selfridge!" she cried, when he told her his great news, as he had always told her everything concerning himself ever since he could remember, "are you crazy? It is the dearest hope of your mother's heart that you should stay with them on the farm, and have the old home when they are gone; and you know it."

"I don't like the country. It's so slow," he answered sulkily, "and" with an obstinacy she knew better than to attempt to combat. "I won't be a farmer, and there's an end to it."

"I wonder what kind of a farmer Mart Hewson will make," said Mary, and burst out laughing. "It will be lots of fun to have him so near, and to tease him a little"—whereupon Hugh suddenly felt unaccountably forsaken, the wind taken out of his sails. It was decidedly unpleasant to think of Mary—who belonged to him, the same as his father, his mother, and his home belonged to

him—and all the rest of his childhood treasures—being interested in the interloper, and transferring her attentions and allegiance to him. But the thought of some day being a "merchant," (a grand possibility) with a fine, thriving business and a house and establishment all his own in the town, put these discomforting thoughts out of his mind.

It was not without a quail that Hugh left home the following Monday morning at six o'clock, so as to be on hand at the store bright and early after a seven-mile drive; indeed he had many qualms; but he bade goodby to father and mother quite cheerfully, and jumped into the democrat wagon beside Ben, the hired man, who was to drive him to town. Arrived there, his trunk was left at the boarding house where he had engaged a room, and he made his appearance at the store four minutes before eight.

"Glad to see you so prompt," was Mr. Hewson's greeting, as he shook his hand with great heartiness. "Just saw Mart off with Ben. Hope it will make a man of him, and I hope both you lads will behave yourselves and attend strictly to business. Come, I'll initiate you into your right-off," leading the way. Telling him some of the details connected with his duty in the department where he was placed—among the cheaper and coarser cotton goods—Mr. Hewson went away, and Hugh's work in the dry-goods business began in earnest. He got along very well for a beginner, and felt satisfied with himself that night when in his room at the boarding house he wrote a promised letter to his mother.

The next day was much the same, and the next and the next; in fact, all days were pretty much alike, and by the time a couple of weeks had passed, the monotony began to wear upon him. He began to long for whiff of fresh air from the fields—the smell of cotton and gingham—and what-not was becoming odious to him—and to meditate upon handling even the despised plow without the feeling of contempt. Was this all there was to it—this endless routine? When would there come a change, and how long would it be before he could earn enough to begin business on his own account? To judge at the rate he was going, it would take a million years. It certainly did not look encouraging; it took a greater part of what he earned to pay expenses, and pleasures were out of the question. The work was monotonous, and the "grub" ditto, for his landlady was poor, and could not afford to give her boarders delicacies. He mentally recalled, and with infinite satisfaction, his mother's excellent and varied table, and groaned as he acknowledged that if this was town life, he had enough of it. But he was plucky, and made up his mind to stick to his work as long as he could.

The four Sundays he had spent at home had been like tantalizing glimpses into Paradise—with the serpent left out, for Mart also spent his Sundays at his own home, so they scarcely ever met—and now it was the end of May, and he was homesick in earnest.

"I'd give a good deal to be behind the plow this very minute with old Reub," he acknowledged to himself, as a whiff from the lilacs in a yard he was passing came to his nostrils. "Yes, and to grub in the clean earth for a blessed change. I wish Mart would get as sick of his job as I am of mine, but there's not much hope of that. I'll bet a cooky the fish are biting like everthing in the river, and here I am cooped up in a cage this heavenly weather. I don't see how I am going to stand it all summer. What a fool I was!" and a picture of his mother among the roses she loved so dearly brought the tears to his shamed eyes. As he looked at the mansion on the corner, with its trim flower-beds and perfect arrangement of detail that had seemed so grand and beautiful to him at first, he thought of the free sweep of the upland pasture, the field of blossoming clover, and the farm-house home, with its pretty veranda and his mother standing in the door, with delight.

The next day was Saturday, and the evening before it was announced to the employees of the store that on account of the sudden death of the mayor of the town they were all to have a half holiday. It was welcome news to Hugh, who set out to walk the seven miles between him and home the first thing after dinner. He did not have to walk far, however, for he was so fortunate as to get a ride nearly all the way. But the horse was old and slow, and it was nearly three o'clock before he had the pleasure of giving his mother a regular bear's hug, coming softly behind her where she was at work in the kitchen. Her delight was almost piteous.

"Where's Mart?" he asked presently, after the excitement had subsided.

"He has gone fishing with Mary West-

an instant, as she rose to meet him. "Not half so glad as I am," said Hugh, taking her hand in his. "Home-sick, is he, poor chap? Well, I know how to sympathize with him. I've been having it bad myself. I tell you what, Mary, whenever I thought of the fields and the woods, and the mountain and the river, and father and mother, and home and old Reub, and—and—you, Mary, the farm seemed to me like Paradise itself."—Country Gentleman.

CURE YOUR OWN KIDNEY

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

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

GETTING GOOD BY DOING GOOD.

On a very cold day in winter two travellers in Lapland were driving along in a sledge, wrapped up in furs from head to foot. At length they saw a poor man who had sunk down benumbed and frozen in the snow.

"We must stop and help him," said one of the travellers.

"Stop and help him!" replied the other; "you will never think of stopping on such a day as this! We are half-frozen ourselves, and ought to be at our journey's end as soon as possible."

"But I cannot leave this man to perish," said the humane traveller; "I must go to his relief." And he stopped the sledge. "Come," said he, "come, help me to rouse him."

"Not I," replied the other; "I have too much regard for my own life to expose myself to this freezing atmosphere any more than is necessary. I will sit here and keep myself as warm as I can till you come back."

His companion hastened to the relief of the perishing man. The ordinary means for restoring consciousness were tried with complete success. And what was the effect upon the traveller himself? Why the very effort he had made to warm the stranger warmed himself. And thus he had a two-fold reward. He felt that he had done a benevolent act, and he also found himself glowing from head to foot by the exertions he had made.

And how was it with the other traveller, who had been so much afraid of exposing himself? He was almost ready to freeze, notwithstanding the efforts he had been making to keep himself warm. And that which is true in the natural world is true in the spiritual.

We cannot engage in any work for the good of others without getting good for ourselves. In stretching out the hand to help another, we are increasing our own spiritual strength.

"Cheer up, Mart," said Mary, kindly, "it can't last long when you are so set against it. There's a good time coming—Oh, there's Hugh! Why, Hugh Selfridge! Oh, I am so glad!" she cried ecstatically, all weariness gone in

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Stories for
Little Ones.

DUTY OF CHILDREN.

A child should always say what's true And speak when he is spoken to, And behave mannerly at table, At least as far as he is able.

—Robert Louis Stevenson.

HOW ELEANOR MANAGED.

BY CONSTANTINE HAMILTON.

The last time Eleanor practiced it, Aunt Callie stood on her "F-clef side" and Aunt Barbara on her "G-clef side" and mamma behind, right opposite middle C. They all counted one, two, three, four under their breaths, and Aunt Barbara kept time with her toes. They all looked anxious, and just before she got to the Bad Place, Eleanor was sure she heard them all holding their breaths—as if you could hear that!

"Oh!" sighed Aunt Callie.

"O dear!" sighed Aunt Barbara.

"O dear me!" mamma sighed, from her place behind Middle C. For Eleanor had played the Wrong Note again, just as they had been afraid she would. Her little pink-and-white forefinger had "played" when it ought to have been the thimble finger next door. The little forefinger always did!

"And it will—then," groaned Aunt Barbara in mamma's ear; "you know it will, Elizabeth!"

"Yes, I know," groaned back mamma, "and make a discord!"

A discord—there! When they wanted the little piece played so perfectly—when they had all drilled Eleanor so carefully!

Eleanor whirled round on the piano-stool and gazed up guiltily into their three faces. "It doesn't seem 'sif I was on the other end of that finger!" she wailed. "It plays itself; I don't play it."

"I think Nellie plays beautifully," spoke up dear old grandma across the room. "It sounds alright to me. You're getting the child all wrought up. Come here, deary, and let grandma calm you down!"

It was a comfort, even when you knew grandmother could not tell things apart—waltzes from hymns and "Home, Sweet Home" from "Mayblossom Quickstep." It helped to be hugged up close and said "There, there!" to Eleanor's courage began to come back.

"I will play it all right!" she declared. "I will keep the wrong finger still and make the right one go! I guess a little girl with three music teachers ought to be able to play a piece at a school zamination!" And so they said no more.

But the three music teachers shuddered a little when "Miss Eleanor Lyon" was called out, and a very erect, very determined little figure in crispy skirts mounted the platform and perched on the tall piano-stool.

"Mercy!" breathed Aunt Barbara in her mouth!

And then Eleanor played her piece. Just before she got to the Bad Place, the three music teachers stiffened in their seats and looked anxious. The child was getting so very near to the Wrong Note—she was there!

Straight through the Bad Place played the little thimble finger, just as it ought to play. Not once did the little forefinger touch the Wrong Note.

"Oh!" breathed one, and "Oh!" breathed the other music teachers, in great relief.

"Well," dear old grandmother said, when they all got home, "you played it all right, didn't you, deary, just as I said you would?"

"Yes'm, I had to, because I promised El'nor Lyon I would," laughed the child. "But you can't guess how I managed, grandma."

Grandmother looked curious, and so did mamma. And both the aunts came across the room to hear what Eleanor Lyon did.

"I bit my finger," Eleanor said. "That's what. The right finger, you know. I just bit it hard the last minute, and then I played the finger that tingled. It reminded me."

The three music teachers gazed at each other an instant, and then at calm little Eleanor Lyon.

"You little—martyr!" cried Aunt Barbara. But grandmother said, "Come right straight here, deary, and let grandma kiss it!" —Youth's Companion.

THE FOUR PLANTS.

An old teacher was once taking walk through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, and the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree. The tutor said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But, lo! the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits and passions. When they are young we can cast them out readily, but only divine power can uproot them when they are old."—Classmate.

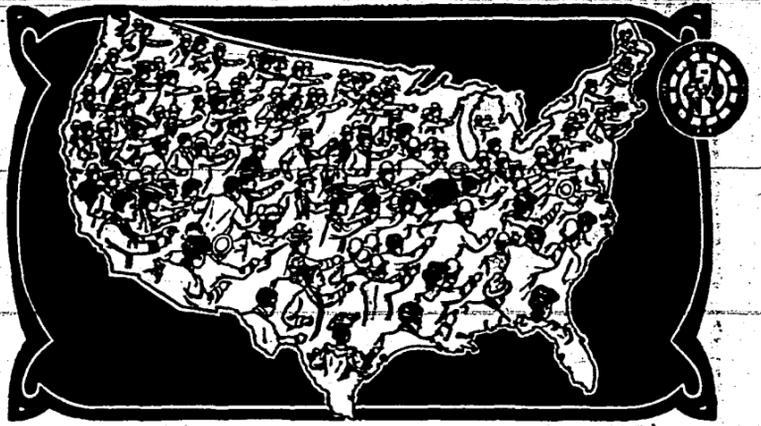
Little Mary, having fallen in the mud, got her mother to write the following note:

"Dear Teacher: Kindly excuse Mary for having been absent yesterday, as she fell in the mud on the way to school. By so doing the same you will oblige her mother."—Lippincott's.

Observe what direction your thoughts and feelings most readily take when you are alone, and you will then form a tolerably correct opinion of yourself.—Bengel.

Simplicity, sincerity, sympathy are surer tests of the true gentleman than showiness, affectation and pride.

There never was a day that did not bring its own opportunity for doing good that never could have been done before and never can be again.—William Burleigh.



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FROM EUFAULA ALABAMA.

I have just moved into the parsonage bought for me by my generous church. It is one of the most beautiful in the South. At present my brother, Rev. H. M. Wharton, is my guest. He has just closed a great meeting here with my church. The large auditorium has been taxed to its utmost to seat the congregations, and scores have been converted. He has been with me in all my pastorates of later years and never makes a failure. He goes from here to Peoria, Ill., to hold a month's meeting.

The Eufaula Association held its annual session at Midway, Ala., last week. Amongst the visitors were: Prest. Montague of Howard College, Secretary Crumpton, Orphanage Supt. Stewart, Dr. W. D. Hubbard of Troy, F. H. Hawkins of Union Springs, and the representative of the Alabama Baptist. All had a good time. President Montague, who has started out to raise \$75,000 to secure J. D. Rockefeller's \$25,000 to build a great science hall, has already raised over \$40,000. The Eufaula Association gave him \$1,350. My church here raised for all purposes the last year \$4,000.

Among the attractive things in Eufaula is the Alabama Brenan, one of the finest female college in the South. President Van Hoose, who is also president of the great Brenan College at Gainesville, Ga., is a noble Baptist and one of the greatest educators in the South.

I did not go to the Baptist Congress, and I am glad I did not. From all I can learn it was not far behind in glittering generalities and ecclesiastical nonsense the Congress of Religions at the World's Fair at Chicago, that is, judging by what some have told me. Among those I questioned different views were given. Some said it was a great world blending of Baptists and a "big thing;" others said it was an object lesson teaching the Baptists of America how soon they will go to pieces if they follow English "ideals;" others said it was a place for the glorification of the Negro; others that it was absurd to call it a Baptist Congress when there were leading members, and lions of the occasion who were pastors of Pedobaptist churches, advocates of open communion, recognizers of alien immersions, and so forth and so on.

I have heard nobody speak against the quiet Maclaren, who beyond doubt is, in my opinion, the greatest preacher in the world. The Americans went to the Congress to teach English Baptists "how it is done in America," but it seems the English got the better of them and propose to impress upon us forcibly how it is done in England. I think the fewer of such pan-Baptist affairs we have the better. It looks to me that with the passion for Baptist imperialism we are about to make shipment of our cherished principles and customs. The pan-American Baptist Convention, I am inclined to think, is of the same order. O, for a great Baptist reform which would call us back to the faith of our fathers! Eufaula, Ala., Oct. 25.

Seek your life's nourishment in your life's work.—Brooks.

LITERARY.

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

(Continued from 3d page).

The United States. A Christian Nation. By David J. Brewer, Associate Justice of the Supreme Court of the United States. \$1. The John C. Winston Co., Philadelphia.

Of course, anything from Judge Brewer is well worth reading. Here his judicial mind shines forth with special clearness. There are three lectures in the volume— I The United States a Christian Nation; II Our Duty as Citizens; III The Promise and the Possibilities of the Future. It is clearly shown that this country is, theoretically, Christian. Our duties as citizens are shown to be in line with Christian teaching, indeed the better the Christian, the better the citizen. In regard to the future, Judge Brewer is sanely optimistic. He makes a strong appeal to young men to be Christians for their country's sake as well as for their own. It is a timely and a wholesome book.

King Leopold's Soliloquy. By Mark Twain. 25 cts. The P. R. Warren Co., Boston.

Keen, cutting, stinging. Mark Twain puts into King Leopold's mouth his justification of his part in the Congo atrocities that have shocked the world. It is most cleverly done. It is a ringing call to the world and it will greatly intensify and greatly extend public resentment at those atrocities. It is very much like Daniel Defoe's "Short Method with Dissenters." Get it and read it.

The Stork's Nest. By J. Breckinridge Ellis. Illustrated by Elizabeth Ingham. 12mo, 375 pp. New York: Moffat, Yard & Co., 289 Fourth Ave.

Benton Cabot, nineteen years old, had studied too hard at college and needed exercise in the open air. He answered an advertisement of a farmer who wished a man to do light work on a farm. The advertiser in his reply said he knew the boy's father well in the army, they were comrades and close friends. Delighted to be thrown with a friend of his dead father, Benton Cabot went to his employer in the northern part of Missouri. He found himself in the toils of two misers, twin brothers, one of whom was brutally cruel, not to Benton personally, however. They were also counterfeiters. The story is full of stirring incidents and mysteries. It closes with the tragic death of the two counterfeiters in the quicksands of the river. They knew where the quicksands were, but were careless in their haste to escape the officers of the law. Benton marries a beautiful but illiterate girl in the neighborhood and presumably they live happily ever afterwards.

The article on "Church Federation and Home Missions," by Dr. Charles L. Thompson in the November number of *The Missionary Review of the World* is worthy of especial note. Another unusually suggestive article describes a "Successful Commercial Mission in Peru." Mr. F. J. Peters, one of the founders, describes graphically how this method opened the closed doors in Cuzco. It is worth

reading. Many will also be glad to see the account of the "Conditions in Transcaucasia," by Rev. S. G. Wilson, author of "Persian Life and Customs." This article describes the cause of recent riots and tells of the missionary work there. Other worth-reading contributions are on Africa, Hinduism, Mormonism, China, Danish-Halle-Centenary, &c. It is a magazine worth having. Published monthly by Funk & Wagnalls Co., 44-60 East 23rd Street, New York. \$2.50 a year.

The November *Century* begins the seventy-first volume of the magazine with the first chapters of a new novel by Mrs. Humphrey Ward, entitled "Fenwick's Career"—and a new novel by Mrs. Ward, that strong and accomplished writer, is always an event in the book and magazine world. Jack London, too, has a story in the issue—a picturesque tale of mining life, "All Gold Canon." There are other short stories from Olivia H. Dunbar, Carroll W. Rankin, Eleanor H. Porter and Arthur Ruhl. Wm. B. Parsons, member of the Isthmian Canal Commission of 1904-1905, and member of the Board of Consulting Engineers, gives a wealth of authoritative information about the construction of this wonderful waterway, whose accomplishment will mean much to all the nations, but most to America. For lovers of Whitman there are several pages of memories of Walt Whitman's last days in Camden. The recent discovery and exploration of the tomb of the parents of Tii, in the Valley of the Kings, make a narrative of fascinating interest. The second installment of papers on "Historic Palaces of Paris," by Camille Gronkowski, describes the Hotel du Prince Eugene (the German Embassy), a finished example of the Empire style; and there are new chapters and pictures recounting Katherine A. Carl's experiences "With the Empress Dowager." Timely, too, is Ralph D. Paine's discussion of "The Spirit of School and College Sport," comparing English and American football. There is editorial discussion of Mary Manes Dodge's noble work for the children, on "The Peace and World-Opinion" and a forthcoming new biography of Lincoln.

Contents of *Lippincott's* for November.—"Underella of the Garden House, Caroline Duer; The Return, Minna Irving; An Inherited Autograph, Isabel G. Curtis; Autumn Silence, John R. Hayes; The Dub, Ralph H. Barbour; Suzannah, Ella M. Tybout; Spatter's Campaign, Sarah Comstock; A Yesterday, Thomas S. Jones, Jr.; Autumn Reverie, Chas. W. Stork; The Broken Foil, Fred G. Blakeslee; Kaleidoscopic Fancies, Isabella H. Fiske; Bad Langenschwabach, Maud Howe; October, Doris Webb; Henrietty, Lizette W. Reese; Completeness, Hermann Hagerdorn, Jr.; Over the Jumps, Alfred Stoddart; In a Garden Fair; Thomas McKean; Day, Paul L. Dunbar; Nuts to Crack and Mary Ellen, Eleanor H. Porter; Dust, Louise Driscoll.

BETTER THAN SPANKING.

Spanking does not cure children of bad habits. If it did there would be few children that would do it. There is a constitutional cure for this. Mrs. M. S. Mansura, Box 312, North Dana, Ind., will send her best treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

NOTES FROM OHIO RIVER ASSOCIATION.

This body held its twenty-third annual session with Blooming Grove church, Livingston county, August 23-25, an account of which was sent to the Recorder some time ago, but for some cause has failed to appear.

The cause here presents several encouraging features. Mission contributions were larger this year than ever before. The churches are adopting more systematic means for raising money for the Lord's cause, and pastors are preaching missions as never before.

Fellow pastors let us begin now, with the new Associational year, and lead our churches to yet higher attainments in giving. Let us pull for one thousand dollars for missions from the Ohio Valley Association this year. That would be only about thirty cents per member. Is that too much to ask our people to do? Surely not—Will you?

Most of the churches have Sunday schools, several of which are ever green. Peace and harmony prevail generally. Several of the churches have enjoyed gracious revivals and ingatherings during the protracted meeting season. The pastors are generally well entrenched in their charges and we hope for fewer pastoral changes this year than usual. Pastors are finding work at home and we hail with delight the return to our own bounds our own preachers. When will churches cease to bury home talent in order to hear somebody from afar once a month? Some of our best talent is used abroad. These things ought not to be so. R. A. LaRUE.

DEAR RECORDER:
I have just closed a fine meeting with Pastor Hearne at Puryear, Tenn. The church was wonderfully revived and nine were buried with Christ in baptism. The Lord has given me about 100 souls this summer, and nearly every one has followed Christ in baptism.

Puryear is a fine community near Murray, Ky. Bro. Hearne is one of the ablest ministers in West Tennessee. He has resigned at Puryear and the church seeks a pastor. Indeed, Puryear, Cottage Grove and Oak Hill in the same vicinity are pastorless. They all wanted our talented young brother, Fleetwood Ball, but he has accepted the care of Lexington and Huntingdon, giving two Sundays to each. Some of us are hoping that Bro. G. A. Ogle, of Middle Tennessee, will locate in West Tennessee.

The spirit of harmony and enthusiasm that prevailed at our State Convention encourages us to expect greater results from our labors during the present year. Many of us believe that our Southern Baptist Convention should raise \$500,000 for missions annually.

Drs. Gray and Willingham grow in fervor and power year by year. They both captured our Convention.

Bro. Golden is proving himself to be a wise master-builder. He has the confidence and cordial support of the pastors in the state. Many of us feel that he is overworked.

We hope to complete the raising of a fund of \$10,000 as an endowment for aged and indigent ministers. W. D. Powell. Milan, Tenn., Oct. 23.

WISE WORDS.

One of the greatest men on earth and one of the profoundest Christian thinkers wrote to us in a private letter, as quoted below. Since the letter is private we cannot give the writer's name, but since the utterances are so good and so timely, we venture to make the quotations. Speaking of the "higher critics," this great man says: "Try as I may, I cannot see things as they see them. A few days ago, a man fully convinced of his position's strength demanded of me my reasons for mine. I could not decently refuse to enter into conversation with him. The first inquiry he made elicited from me the reply that there were some questions that were not open questions. 'Such as what?' 'My mother's character. If a demand is made for the original certificate of the marriage of my parents, or a properly certified copy, with the alternative that if the legal document is not produced or produceable, I must admit they lived an immoral life, I should not continue the conversation. I love the Lord Jesus Christ a great deal more than ever I loved my mother. His word is not a legal document so carefully guarded as to defy misinterpretation; it is love speaking to love and must be so interpreted. Christ's words are found only in the Bible; nature is dumb on the questions that to me are of deepest interest; take away the words of God's mouth and life is worthless. I will not debate the question of the credibility of the New Testament.

"Christ is the key, the explanation, the interpretation, the revelation of everything. Take the Gospels which are now attracting such attention. Everybody says they are 'Lives of Christ.' They are no such thing. In what possible sense is the Gospel of John or the Gospel of Mark a Life of Christ? How is it possible for a Life to be written in the manner in which these four books are? The Gospels are presentations of Christ in His different offices and relations. This one fact explains why there are four Gospels; it explains all the characteristics of the Gospels, their likenesses and differences, all their insertions and omissions. We are reading this week at family prayers the Gospel of Mark. Why do you strike in the first chapter the ejection of an unclean spirit, and why is there no instance of the kind in Matthew? Why is the wail of the murdered babes in Matthew and the songs of the angels in Luke? The commentaries tell us 'the sources to which each had access,' as though God could not fit one man with the necessary sources but had to call four in order that the writers of this short sketch might be properly equipped for their work. There is an absolute law of omission and insertion, which is easily ascertained and easily applied—that law is Christ. All this talk about Matthew being the Gospel for the Jew, Mark for the Roman, Luke for the Greek, is bosh. A history of the Civil War which was written for the South, another for the North, another for Frenchmen, another for Germans would be worthless."

My Dear Bro. Senex—
I see by the latest number of the Western Recorder that you have in your possession the old Church Record of the old Bethel

church in Cape Girardeau county, Missouri—the first Protestant as well as the first Baptist church to gain established footing west of the Mississippi River. I send you a copy of the William Jewell Student giving a picture of this time-honored building erected by this church, drawn by my own hand. I am the custodian of the archives of the Missouri Baptist Historical Society. This Society would be thoroughly glad to get possession of the church book for preservation, and we hope that you will make arrangements to let us have it, if not immediately, at least in the near future. By so doing you can do the cause of Baptist History in the West a great service.

Yours fraternally,
R. P. RIDER,
Custodian of Archives, Missouri Bapt. Hist. Society.
[It was not Senex who had the record of old Bethel church, but the brother who asked the question in regard to Red River Association. Senex does not know who asked the question, he prefers not to know. Of course, we never send him an anonymous question, but we cut off the name. Consequently we do not know who has the record. We publish this letter, hoping that the brother who asked the question will see it and will be so kind as to write to Bro. Rider about it.—Ed.]

A SUCCESSFUL PASTOR.

Rev. H. Allen Tupper, D.D., is well known and affectionately remembered in Kentucky. After he graduated at Richmond College and the University of Virginia, he completed his course in theology in the Southern Baptist Theological Seminary at Louisville. His first pastorate was in Harrodsburg, Ky., and then for many years at Broadway Baptist church at Louisville. He was also pastor at Seventh Baptist church at Baltimore. Five years ago he became pastor of Fifteenth Street church, Brooklyn. His success has been phenomenal. He has succeeded in building up one of the finest congregations in the city; the membership from a handful has increased to 610. The architectural plans have been accepted and the church will at once proceed to build one of the finest edifices in the city. I heard him preach to a full house the fourth Sunday this month. In Sunday School there were about 400 present out of an enrollment of 600. I had the pleasure of preaching for him to a crowded house on Sunday evening, after which he baptized a young Chinese lady and an intelligent Italian gentleman. The church continues in a state of constant revival. I have never witnessed greater enthusiasm on the part of church members toward their church or greater devotion to their pastor. Dr. Tupper has made quite a reputation in literature, having already published five popular books, viz., "Around the World With Eyes Open," "America, Its Present Crisis and Past History," "Columbia's War for Cuba," "Uncle Allen's Party in Palestine," "A Ray for each Day from the Sun of Righteousness." Dr. Tupper is one of the three editors of the new Encyclopedia of Missions. He is the associate editor of the Missionary Review of the World. He is also a member of the Board of Trustees of the Bureau of Missions. He is president of the New York Foreign Missions; Manhat-

tan and Brooklyn Samaritan Hospital. This hospital is the outgrowth of the Medical Dispensary of his own church. He is aided by an assistant pastor, also an excellent lady missionary. His influence is not only great in his church, but he is widely known and recognized in all departments of Christian activity in the great metropolis.

Your writer had the pleasure of enjoying the hospitality of Deacon Smith of Dr. Tupper's church. He also enjoyed the pleasure of dining with Dr. Tupper and family at the Hotel Irving, Gramercy Park, and also had the pleasure of dining with Mr. Fleming H. Revell and wife who are now making their home in New York. It will be remembered that Mr. Revell is the greatest publisher of religious books in Europe or America. Besides his great store in New York, he has a large store in Chicago, one in Toronto, one in London and one in Edinburg.

Monday after fourth Sunday I attended Baptist Ministers' Conference of Greater New York and heard Dr. MacArthur deliver an address of great power on the opportunity and duty of Baptists.
W. P. HARVEY.

OHIO VALLEY ASSOCIATION.

The seventeenth annual session of the Ohio Valley Association convened on Oct. 17, 1905, with the Audubon church, Henderson, Ky., Elder C. L. Roberts pastor. This excellent pastor and his noble people entertained the Association in fine style, and all were highly pleased with the reception and treatment of the good folks of Audubon and Henderson. This year's session was one of the most interesting and aggressive in the history of the Association, and the return of the messengers, filled with enthusiasm, to their respective churches will give greater impetus to the cause of Christ in this district. "More religion and more information" was the key note of the meeting, and all speeches had the ring of progress and advance which set our hearts aglow.

Elder M. E. Staley, of Morganfield, the moderator, called the Association to order and Elder B. A. Geiger, of Sebree, preached the sermon. Bro. Geiger presented a strong appeal to the churches to be more active in building up the cause of civic righteousness in our nation.

Bren. Bow and Harvey were present and added much to the success of the meeting. Bro. Harvey gave a red-hot speech on religious literature in his usual characteristic style which greatly helped us. Bro. Bow ably represented the State Board of Missions and forcibly impressed the hearts of all with his earnest appeals in behalf of the cause of Missions. We were sorry that these brethren had to leave so early in the meeting. Bro. Bow also preached a splendid missionary sermon at the Henderson church Monday night.

Bro. J. N. Hall was present at the Association and preached an able sermon Tuesday night. The old officers were re-elected: M. E. Staley, moderator; S. B. Withers, assistant moderator; A. T. Cinnamon, clerk; P. D. Miller, treasurer. We were glad to have Brethren Bennett and Saunders, who represented the Ministers' Aid So-



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ciety and the Orphans' Home respectively.

It was with much regret that we learned that our young, efficient and aggressive moderator, M. E. Staley, would leave the Association. He has done a good work in this district, and La Grange is to be congratulated upon his capture.

The moderator and the writer are especially indebted to our mutual friend, the brilliant young pastor of the Henderson church, who so elegantly entertained us in his lovely home over which his most charming wife gracefully presides, and little "Big" Cook tyrannically dominates night and day.

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The Farm and Household

Mr. L. L. Wells, of Cave City, Ky., has bought 31 mules during the past two weeks at prices ranging from \$120 to \$185.

A large number of farmers of Bracken county met at the court house in Brooksville, the county seat last week to draw a contract not to allow any seed or raise any tobacco for the year 1906.

This is the season for marketing poultry. Poultry, like hogs, should be confined in small range and fed heavily two or three weeks before time to kill. Do not forget to supply lots of grit and more water. Both are very essential.—Ex.

During the past twelve months, counting all transactions of \$1,000 or more, ninety-seven Bourbon farms, containing from one acre to 547 acres, changed hands, the total number of acres being 9,790, and the total amount realized being \$94,978.—Ex.

Harry Lazarus, of Bowling Green, Ky., bought 23 mules at Glasgow, Ky., on October 16th at prices ranging from \$90 to \$165, and Jim Martin, of Smith's Grove, Ky., bought eight at about the same range of prices. There was a big lot of mules on sale that day, but most of them were thin, and not marketable. There was not a single mule colt on the market.

It is reported that England has a two year's supply of tobacco on hand. Reports are not always correct, and growers will remember this was the stock argument of buyers why prices were kept low in the past, yet when it came to buying at the grower's price or drawing on the reserve (?) they preferred to do the former. In this case it may be dangerous for English dealers to send out a false report, as the Virginia growers, who supply English leaf, may put out other varieties.—Ex.

Draft horses are the most profitable production of the farm. Now that the prices of all other classes of stock are somewhat lower the grade draft horses are more eagerly in demand, and prices are higher than ever before, while the pure bred and imported draft stallions and mares are in more active demand than ever before, the demand being so much greater than the supply, the higher prices are of little consideration when an extra good horse is wanted.—Ex.

A subscriber wants to know, says the *Missouri Agricultural College Farmer*, why milk often sours more quickly just after a thunder storm than during ordinary weather. The primary cause of sour milk is the growth of certain bacteria that are always very numerous in the air and cannot be kept out of the milk. These are most abundant during damp, heavy weather which usually accompanies thunder storms as such weather is particularly favorable to their development. Hence the popular notion that thunder storms makes milk sour.

GOOD ADVICE.

A breeder very truly says: "The breeder should be very jealous of his reputation; every pig that he sends out should be a sample of his skill and ability as a breeder, no matter to whom he sends it, or how much he gets for it." Don't lay too much stress on what are considered the fine points, such as color, tail and coat. It makes no difference if the pig has a few white spots and is minus a few white hairs in its tail, etc. If you have an individual with a fine chest, feet, back, loins and hams, when you get these in a hog you are bound to have a grand animal, no matter how blue in blood and high in price his sire failed to be. Finally, in dealing with your customers treat them as you should like to be treated. Be perfectly honest and candid with them. Send them a good animal; something better than they expect. Breed and cull your stock, so each year you will have better stock to ship. By doing this you could not ship an inferior animal if you were so disposed. By fattening the culls and inferior animals, keeping and selling nothing but the best, you will be surely sought after by those wishing the best. Uphold the honor and dignity of our association and success will surely be yours.—Ex.

The World's Supply of Sheep.

Consul Williams, who is located at Cardiff, in North Wales, has been investigating the sheep business. He concludes that the facts are in favor of sheep raising as a business and that American farmers can take advantage of it.

He says that the world is eating up its sheep. The flocks, have decreased for thirty years. The consumption of sheep is increasing and the actual production has decreased, so that it will not catch up again very soon, if it ever does.

Since 1870 Mr. Williams figures that the flocks of the world have declined at least 93,000,000 head, an average of more than 3,000,000 head a year.—Ex.

Funny.

People Will Drink Coffee When It "Does Such Things."

"I began to use Postum because the old kind of coffee had so poisoned my whole system that I was on the point of breaking down, and the doctor warned me that I must quit it.

My chief ailment was nervousness and heart trouble.

Any unexpected noise would cause me the most painful palpitation, make me faint and weak.

"I had heard of Postum and began to drink it when I left off the old coffee. It began to help me just as soon as the old effects of the other kind of coffee passed away. It did not stimulate me for awhile, and then leave me weak and nervous as coffee used to do. Instead of that it built up my strength and supplied a constant vigor of my system which I can always rely on. It enables me to do the biggest kind of a day's work without getting tired. All the heart trouble, etc., has passed away.

"I give it freely to all my children, from the youngest to the oldest, and it keeps them all healthy and hearty." Name given by Postum Co., Battle Creek, Mich. There's a reason.

Read the little book, "The Road to Wellville," in pkgs.

HOUSEHOLD HINTS.

Gloves that are spotted may be easily cleaned by rubbing the spots with any good white soap wet with milk. Dip the right forefinger, covered by a white cloth, into milk; rub it on the soap, and apply to the spot to be removed. Even delicate gray gloves can be cleaned in this way, and do not fade as when cleaned with benzine.

In hemming new table linen, to avoid breaking needles rub the under edge of the hem with soap; the needle will then pull through easily.

The country women who at Christmas time will be wondering what they can give their city friends, can plan ahead a little. If anywhere in your neighborhood is a swamp with cat-tails, gather them in abundance. The ripe heads of the cat-tails make lovely "down" for the inside of sofa cushions. Of course your needle must do the rest, but the expensive part is done away with.

Here is a "saving-time" idea. If anywhere in your attic is an old-fashioned wash-stand with a marble slab, bring the marble slab to the kitchen if the rest of the wash-stand has outworn its usefulness. On the pastry table it makes an excellent pie board, and can be washed in a twinkling.

In making bed comfortables for the winter, take the time and trouble to cover the cotton with plain cheesecloth or other cheap material; then put on the regular cover, simply holding it in place by tucking at intervals with baby ribbon tied in small bows. When the comforters need washing it is easier to slip off the outer cover and wash it than to wash the whole heavy article, as is commonly done.

If you don't want the bands of your skirts to tear, sew an old piece of kid glove under the cloth where the hooks and eyes are to be placed.

If some of your best china dishes become discolored from putting them in the oven to keep food hot, rub the discolored spots with ordinary whiting.

Soak lamp wicks in vinegar a while before using, drying them thoroughly. This will prevent lamps smoking.

Granulated sugar is more satisfactory than powdered sugar to use in making a meringue, and the meringue will not fall.

The covers of fruit jars often become badly discolored. Put them into enough water to cover them, into which five tablespoonfuls of baking soda have been dissolved. Boil hard for half an hour, and wash and dry. They will be perfectly bright again.

A remedy said to be very good for a sore corn on the foot is to apply spirits of turpentine to the spot, and then a little powdered alum.—Country Gentlemen.

A sheep that is continually getting out through the fence better be disposed of, for such teachers are too artistic for the rest of the flock.

This country imported during the first six months of the calendar year 42,881,806 pounds of raw cotton, valued at \$6,505,378.

Put the potatoes in the darkest corner of the cellar. They will keep better, and be of better flavor.

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In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to receive this precious remedy a trial, I will send it free. Write right now. Address: MARK H. JACKSON, 47 James St., Syracuse, N. Y. Mr. Jackson is responsible above statement true. Pub.

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DEATHS.

MACKLIN.

Mrs. Elizabeth Macklin was born May 9, 1823, and died September 29, 1905. Mrs. Macklin belonged to one of the old Baptist families of Kentucky, and in early life she was converted and became a faithful member of North Fork church until the organization of Providence church, when she, with her husband, Mr. Geo. Macklin, moved their membership to Providence. She became one of the standard bearers in every good work.

She was married to Mr. Geo. Macklin in 1846 and to their union six children were born two of whom survive her, Mrs. T. J. Stevenson of Georgetown and Mrs. Burberich Blackburn of Woodlake, Ky. She leaves also one sister and one brother, Mrs. Le Compt of Lexington and Mr. Stephen Black of Frankfort.

She was a wife whose devotion and faithfulness was beautiful indeed. Her husband found in her a sympathy and love which was the inspiration of his life. To him she proved always an ideal companion and helpmeet. She was a wise and tender and loving mother. She looked upon her children as a gift from God and early in life she dedicated them to Him. She brought them up in the nurture and admonition of God. Teaching them that the Christian life was the only life that was noble and pure. She lived to see them give their hearts to God and follow their mother in leading an exemplary life.

As a Christian her life was most like her Saviour. Love was the key-note. It ruled her actions in her duty and relations to her children, home and friends. It was felt in her hand-grasp, seen in her eyes and vibrated in her voice. The writer in all his associations with her, never heard her speak unkindly of anyone, nor did he hear any one speak unkindly of her. Those who knew her best loved her most.

Early in her married life her husband was taken away and she who had buried herself in domestic duties, that her husband might be strong, was called to stand in his stead and fight for him. But she did it, with a modesty and ability which would shame many of the men of the community in which she lived.

She was liberal in her offerings to the Lord and every object of the church work. She was always ready and her light remained bright and burning in this respect till her departure.

She was charitable. She could never say no to the poor and they showed their gratitude to her. They rose up before her death and since continue to call her blessed. She had a religion that felt a duty to servants and that enabled her to treat them kindly and at her funeral many of the faithful old slaves occupied the back seats of the church.

In her home there was an altar upon which the fires of prayer continued to burn and around which children, neighbors and friends were invited to kneel in the daily devotions to God.

In that home was a prophet's chamber, reserved for her pastor and he knew that it was always ready and whenever he came he was welcomed as the representative of Christ.

Her sympathy, prayers and co-operation will be missed by the pastor. Her help and kindly ministries will be missed in the homes of poverty and woe. Her love and sweet benedictions will be missed in the homes of her children. Her death will leave a vacant place in the life of the community, but its fragrance will linger with all who knew her to inspire them to worthy deeds. Heaven is richer but earth is poorer indeed.

O. L. POWERS, Pastor.

HEDDEN.

Mrs. Susan F. Hedden departed this life September 26, 1905. She was born September 30, 1821. She was a member of Salem Baptist church. She was a devoted Christian and death had no terrors for her. She asked to pass into the beyond without extreme suffering and it was granted. Her life went out as a candle blown by a gentle breeze. She leaves eight children who deeply mourn her loss. She goes to meet her husband and a sweet little girl of two summers.

May we emulate her virtues and be ready to meet her on the other shore, nevermore to part. O blessed thought!

H.

The best thing to take people out of their own worries is to go to work and find out how other folk's worries are getting on.—Mrs. A. D. T. Whitney.

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Dear Sirs: It is a gold mine. I only regret that I did not have it earlier in my ministry. Young preachers can make no better investment of money.—Rev. Addison W. Hayes, Pastor Tabernacle Church, Binghamton, N. Y.

My Dear Sirs: I consider it the greatest Bible help that I have ever seen. I think so much of it that I would not take \$50.00 cash for the same if I could not get another set.—Charles H. Hallock, Moriches, N. Y.

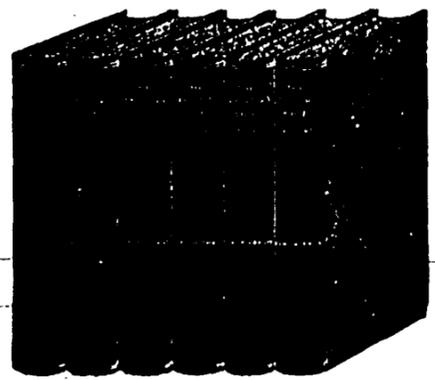
Gentlemen: Anything that Geo. Adam Smith or Alexander MacLaren write is worth while. The Psalms, Minor Prophets, Jeremiah, Colossians and Philemon are worth the price of the set.—Rev. Eugene M. Antrim, Pastor Trinity M. E. Church, Springfield, Mass.

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Gentlemen: It is not too bulky and saves much room in one's library. It is worth more than it cost, and I cheerfully recommend it to others.—Rev. Ira Hotaling, Pastor First Baptist Church, Bath, New York.

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Is it economy to spoil your digestion by an alum-phosphate or other adulterated powder to save a few pennies?

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Items of Interest

News the World Over

Many papers in England and in this country published the statement that Admiral Togo is a Christian. He has denied, and in order to prove to his countrymen that he is not a Christian he landed from his flagship and with much parade went to worship at the Ise temple. He is very much averse to ostentation as a usual thing, but he wished all his people to know he had not surrendered the religion of his fathers. Several of the leading Japanese are Christians, but Togo and Oyama are heathen.

It was asserted by some of the jingo papers that Mr. Cokeran, Democrat, who was one of the Congressional Committee who were sent to the Philippines had changed his belief that the Filipinos ought to be allowed to have their independence. So far from this being true, Senator Dubois, Republican, says the entire party, with the exception of Secretary Taft, left the islands regretting the United States have them. He added: "They are going to be a source of very serious trouble to us. The Filipinos hate us."

Wonders will never cease! Dr. C. H. Parkhurst, Presbyterian pastor in New York City, from whom more political than religious utterances are heard, and whose hatred of Tammany has been most pronounced and outspoken for years, is advocating the re-election of Mayor McClelland, on the ground that he has made a good mayor. Jacob Riis, who has been prominent in all reform movements in the city, also urges the election of McClelland. But that is not so surprising.

The statement is made in Paris that the peace between Japan and Russia was made solely because the great financiers, the Rothschilds and Bleichroders, &c., &c., firmly refused to let either party have any more money. Therefore much amusement is felt in that city at the hysterical praise which has been given to the treaty-makers. Witte did well, but his ability only influenced the terms he received.

Christian Work gives a harrowing account of the work done by young women in the vivisection class in the University of Chicago. They experiment on dogs and cats, frogs and turtles and other animals. Remember these are cut up alive. One young woman cut out a part of the heart of a living animal and hung it up to see how long it would keep alive. Words cannot do justice to this subject.

The football season has opened and the college teams are hard at work. J. S. Sommersgill, of Franklin College, was killed at Chester, Pa., dying in ten minutes; C. E. Montgomery is paralyzed from a kick on his spine; three are in the University Hospital at Philadelphia crippled for life. In the game between Harvard and Maine Universities, one man had a thumb broken, one a collarbone, one a wrist-bone and one a muscle twisted. In the game between Columbia and Wooleyan University, Bailey jumped with all his strength upon Armstrong's stomach making him unconscious and the fight which ensued over his body was such the police interfered and arrested right and left. All this among college men in three Eastern States, on one day!

In June, in a speech to the students of Harvard University, President Roosevelt, *Christian Work* says, spoke of football, declaring he "had a hearty contempt for the young man who counts a broken leg or a broken arm or a collarbone as of serious consequence when balanced against the chances of showing that he is possessed of hardihood, physical address and courage."

Very many scholars in this country agree with President Garfield in thinking Mark Hopkins the greatest teacher this country has produced. Others think that Francis Wayland ranks with him, and no man with any regard for his own reputation for "knowledge of college affairs would put any one higher than Hopkins. Yet that marvelous clique who are deciding who shall go into the Hall of Fame voted down Mark Hopkins and put in Mary Lyons!

DEAR RECORDER: Please find enclosed check for one year's subscription. I am by your paper as I wrote J. E. Brown, while in Congress from our State—I was proud to know we had a man in Congress that was able to defend our people and was

not afraid to do it. From a religious standpoint, I am more proud of the defence you set up in your paper for our Baptist doctrines. I look upon you as a second Graves. I pray God's blessings upon you. Your obedient servant, E. I. MARTIN.

Lula, Ga.

DEAR RECORDER:

It is with pleasure that I write this note concerning a meeting which has just closed at South Hampton church near Philpot. Bro. A. N. Couch, who has been representing the WESTERN RECORDER since coming from Texas the first of August, 1905, came to us on Monday, the 9th of October, and continued with us ten days. His preaching was of the Pauline kind, practical and doctrinal. Though he preached the truth in love, he does not fear to declare the whole counsel of God. Our people were delighted with the preaching, and declared that every service was an uplift to them. Good congregations were present at all the services. Bro. Couch is true and loyal and never fails to put in a good word for the pastor in charge. I feel that his help has strengthened my hands with my people. The good wishes and prayers of both this people and pastor will follow our brother. The visible results of the meeting are a revived membership and 14 additions, 12 of whom were by baptism. At the water at 9:30, October 19, Bro. Couch gave a Bible reading on baptism which was clear and to the point, giving what God says of this ordinance. His explanation of Jno. 3:5 and Acts 2:38, was clearly a vindication of Baptist views of the monumental ordinance which is to set forth the burial and resurrection of Jesus Christ.

Yours truly,

T. J. RATCLIFF

Fordsville, Ky., Oct. 24.

NOTES FROM TEXAS.

Admiral Togo celebrating Japanese victory by idolatrous worship, in a heathen temple at that, is an illustration of the world's need of the Baptist doctrine of Christianity, of regeneration, as necessary to church membership, and of the folly and the superficial nature and work of Pedobaptism. Let Baptists remember to be aggressive in pushing their great distinguishing work of a regenerate church membership.

In courting the anarchistic la-

How to Get Rid of Catarrh.

Here is a simple, quick, effective way and COSTS NOTHING—Send for it and see.

Those who suffer with it know well the miseries of catarrh. There is just one thing to do—have it cured. It can be done. To prove it to you, send your address and the means of a quick and safe cure will be sent to your home free in every way. The idea is giving it to you free to prove to you that there is a home cure for catarrh, scratchy throat, arthritic, stopped-up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, etc., etc., and that the remedy that does it is the invention of Dr. J. W. Blosser, the eminent southern doctor and minister, who has for over 31 years been identified with the cure of catarrh in all its worst forms.

His discovery is unlike anything you ever had before, as it is not a spray, douche, ointment, atomizer, saline, cream, or any such thing, but a genuine tried-and-true cure that cleans out the head, nose, throat and lungs so that you can again breathe the free air and sleep without that choking, splitting feeling that all catarrh sufferers have. It will save the wear-and-tear of internal medicines that only ruin the stomach. It will prevent colds and heal up the mucous membranes so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery and know that you need such a cure, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 113 Walton Street, Atlanta, Ga., and a thorough free trial treatment and also an elaborately illustrated booklet, "Facts About Catarrh," will be sent you at once, free, so that you can begin to cure yourself at once.

Now write him immediately.

bor element many preachers seem to strive to equal the demagogic politician. Thus a prominent Texas preacher preaching a sermon for "labor day" took the position that labor organizations, profaning the Sabbath by Sabbath meetings, are "a church"! What next?

Taken as a whole, a pastor's preaching can but express his own spiritual condition. Pastors frequently bring their pastorates to an untimely end because they do not live sufficiently near Christ to govern their temper.

Pastor La Tour pronounced the recent meeting in which I helped him at Bismark, Mo., a great help to the church. Among others, the superintendent of the county schools was added to the church.

W. A. JARREL.

Dallas, Texas, Oct. 23.

Most unhappy people have become so by gradually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with crowded cars, and with disagreeable companions or work. A habit of complaining, of criticising, of fault-finding, or grumbling over trifles, a habit of looking for shadows, is a most unfortunate habit to contract, especially in early life, for, after awhile, the victim becomes a slave. All of the impulses become perverted, until the tendency to pessimism, to cynicism, is chronic.—Success.

Let every reader of the WESTERN RECORDER read Dr. A. C. Dixon's article in the issue of September 28, "Our Lord" and pass the paper on to some one else. In the last three weeks I have heard two ministers say that Jesus Christ "was a good man, that's all." "Let us preach Christ the end of the law for righteousness sake to them that believe," and if men and women do not believe in Him as their Saviour they will go to hell where they will die.

FRANK M. WELLS.

Pittsburg, Pa.

THE MARKETS.

LIVE STOCK.

Report for week ending October 21.

Extra good export steers	4 50a 4 85
Medium shipping steers	4 00a 4 60
Choice butcher steers	3 75a 4 25
Medium to good butchers	3 25a 3 75
Com. to medium butchers	2 75a 3 25
Canners	1 00a 1 60
Good to choice feeders	3 25a 3 75
Com. to med. feeders	2 75a 3 25
Good to ex. stock steers	3 00a 3 50
Com. to med. stock steers	2 50a 3 00
Good to choice stock heifers	2 50a 3 00
Com. to med. stock heifers	1 75a 2 25
Plain light stockers	2 00a 2 50
Good bologna bologna bulls	2 50a 3 00
Med. to good bulls	2 00a 2 40
Choice veal calves	5 50a 6 00
Com. to med. calves	3 00a 4 00
Choice milk cows	30 00a 35 00
Medium milk cows	20 00a 25 00
Plain milk cows	12 00a 18 00

HOGS.

Choice pack and butch	5 75
Medium packers	5 75
Choice light shipping	5 00
Choice pigs	5 40
Light pigs	4 50a 4 75
Roughs	4 50a 4 75

SHEEP.

Good to ex. ship. sheep	3 50a 4 00
Fair to good d.	3 00a 3 50
Common to medium	2 00a 2 50
Bucks	1 50a 2 00
Extra ship. lambs	7 00
Butcher lambs	5 25
Fair to good butch. lambs	4 00a 4 50
Common tail and lambs	3 50a 4 00

LEAF TOBACCO.

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

Week.	Year.
Jan. 1 to date	1,704 109,269
Year 1904	1,119 84,834
Year 1903	1,251 87,317
Year 1902	2,205 129,938

COMPARISONS WITH PREVIOUS YEARS' SALES.

Total sales of new crop to date, 1905, 87,238; 1904, 77,000; 1903, 91,337.

Boys' All Wool Knee Pants 50c



These pants are made of All-wool Cassimere in checks, stripes and plaids, double stitched throughout. There is 75c worth of wear in every pair.

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330-338 West Market Street LOUISVILLE, KY.

NOTICE!

The Woolley Sanatorium, the only institution in the United States where the Opium, Cocaine and Whisky habits can be cured without exposure, and with so much ease for the patient. Only 30 days' time required. Describe your case and I will write you an opinion as to what I can accomplish for you. Ask your family physician to investigate. Dr. R. M. Woolley, 406 N. Fryer Street, Atlanta, Ga.

Sales of new crop to date, original inspection, 1905, 84,132; 1904, 67,316; 1903, 76,069.

REJECTIONS.

Rejections this week, 1905, 297; 1904, 201; 1903, 411.

Percentage of rejections to auction sales, 1905, 18; 1904, 24; 1903, 29.

Rejections Jan. 1 to date 1905, 13, 728; 1904, 9,833; 1903, 13,684.

RECEIPTS.

Receipts this week, 1905, 2,218; 1904, 1,792; 1903, 1,604.

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

WANT COLUMN

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

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

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

SEND POSTAL to Drum Major Co., Sharpsville, near Cincinnati, O., for cuts and prices of their self-cleaning, fuel-saving radiator. It is always on hand, has no doors to open and is adapted to any st. v. Write us, Box 106, as above, and we will show you how it is done. Jared Marvin, Manager.

TRX-OL

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 Peruvian Soap will cure the worst case of piles or hemorrhoids. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

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

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

SAVE MONEY. Buy by mail; goods guaranteed as represented. Eaches stamp for illustrated catalogue. The Meyer Co., Box 424, Pittsburg, Pa.

FREE TRIAL LESSONS. Do not pay your money until you are assured you can learn shorthand by mail. Write for particulars and our free trial lessons. Thousands are taking these FRENCH DRESS-MAKING COLLEGE, 244 Wolfe Bldg., Colney, Ill.