

WESTERN RECORDER

Faith, Hope and Love, these three.

80th YEAR

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A CORRESPONDENT of the N. Y. *Evening Post* quotes from the letters of the great Frenchman, Montesquien, written 180 years ago: "But, however this may be, their religion certainly gives Protestants a great advantage over Catholics. I venture to affirm that, in the present state of Europe, the Catholic religion cannot endure there for five hundred years."

WHAT does Prof. Foster, of Chicago University believe? Anything at all that is in the Bible? He says: "No modern man can believe in the Deity of Christ, in atonement by blood, in the inspiration of the Scriptures, in the answer to prayer, except in its reflex influences on the supplicant and in the Trinity." Man never spoke a greater untruth. Modern scholars, the little finger of whose learning is greater than Foster's loins, believe these things. Emperors, kings, presidents, prime ministers, great generals, believe them. Foster is painfully ignorant.

G. K. CHESTERTON is no theologian, but a writer of essays. He says: "The odd thing about original sin is this, that it is the one Christian doctrine which is not mystical at all, but a plain piece of rational experience. And yet it appears to annoy the enemies of Christianity more than all the rest."

REV. DR. CROTHERS, a prominent Unitarian, said recently, "The liberal element in the Episcopal, Congregational and even the Baptist churches no longer hold to the old orthodox dogmas. These are at one with the Unitarians." That is true of the great majority of those in the Baptist Union of England from which Spurgeon withdrew. May God guard Southern Baptists from the leaven of "liberalism" since that is its result.

HERE and there over the country men are becoming brave enough to find fault with what has been called the "great American fetich"—the public schools. Here is Rev. W. M. Geer, of New York city, saying: "In a country like this, with a mixed population, it is not the right nor the duty nor the policy of the State to educate. * * * " And he goes on to say that ruin awaits society if the country perseveres in having public schools. We wonder how many scalplings Dr. Geer has received for this utterance.

THE *Southern Presbyterian* says: "Minorities are wholesome things to have around. When principle is so strong in a man that he is willing to stand alone in its maintenance it shows the man has courage."

The Dictionary and Orthodoxy.

BY A. L. VAIL.

Attention has been called to the remark of the New York *Evening Post* that "Christian Scientists attach no definite meaning to words, and are incapable of distinguishing between a premise and a conclusion"; and the suggestion has been made that something in the same line might be profitably said. The utterance of the *Post* is applicable to others as well as those mentioned by it. The deficiencies indicated are widespread and constitute together a sign of the times. This sign is especially significant because it is displayed often among influential people. "Christian Scientists" are not bred in the "slums," but usually they are of social respectability, general intelligence and considerable intellectual culture. The same is true of others who confusedly use Christian terms to express unchristian ideas.

Whether so intended or not, the two elements of the quotation already made are related to each other in the order in which they are named. The wild thinking, the inability to discriminate between premise and conclusion, results much from ignorance of the meaning of terms used, and possibly still more from indifference to discrimination in the use of them. Those people lack respect for the dictionary, and out of this lack springs an ignorance of it that promotes loose thinking. The dictionary is indeed a dignified book, although a little disjointed to the superficial observer; but it is also a practical book and cannot be disregarded safely by any one who seeks to think soundly or discuss clearly. It may even become a great peace-maker among those who practically honor it, because many controversies spring from and thrive on the use of the same words in different senses; so that if the disputants would first find out clearly and thoroughly just what they both mean by the words they both use, the differences between them would disappear, those differences being not doctrinal so much as they are dictionaryal. In my youth this was impressed on me by a personal experience. I was at a Methodist camp meeting where several were "sanctified," and left the meeting in company with one of them, a plain, sincere man. Thinking to learn something satisfactory about their "sanctification," which had not been learned from the public utterances, I asked him to tell me as definitely as he could, what it was that he had got at the meeting which he did not have before. When he had finished his statement I said to him, "Why, what you call sanctification we call justification and you must profess to have all that you now claim before you can get into a Baptist church."

But the evil we are now noticing is very widely spread through the thinking of the more orthodox as well as those less sound in the faith. Words have to an amazing and alarming extent lost their meanings, largely through taking on more meanings, in popular use, because the use of them has lost discrimination and fallen into a jumble that would be entertaining if it were not appalling. Words being the necessary signs of ideas, it is impossible to maintain discriminations in the ideas while losing them in the words. To attempt an explanation very far of this unsatisfactory situation would be impracticable in present limitations, but the fact is patent;

and its chief significance is in that it permeates all ranks and beliefs, working havoc in the convictions, and through them the characters of Christians in all connections, especially the young. The call for clearer and more resolute denominational convictions among our own people is in part a call for clearer and more ample understanding of our religious terminology, the infusion of dictionary. This would benefit our Christian life, because it would clarify convictions now hazy, and make more definite duties that now are not definite enough to command the conscience. What is the matter with us? Can we by searching find out something of the sources of this unsatisfactory situation?

First of all, is it not to some extent a trick of disguised heresy? How far this is true perhaps no one knows, but that in some measure it is true I have no doubt. After making all allowances for the idiosyncracies of scholars, and after giving full credit to their sometimes lack of common sense (a large proposition), the craftiness of designed insinuation must be taken into the account. A man departs from the faith of the people in whose institution of learning he holds a chair, or in whose ministry he leads a church, and he wishes to keep that vantage ground for the propagation of his new views. How is this best accomplished? By using old terms in new meanings, thus stealing a march on the orthodoxy with which he is associated and which he wishes to destroy. A crafty pastor can in this way move a whole church, or at least the controlling forces in it, from its foundation without causing a jar sufficient to suggest to it that it is being moved at all; a popular teacher can by this process send through successive classes tides of poison in all directions, which debilitate if they do not destroy thousands of the rank and file, when if either of them had honestly used new words for his new views, he would have been promptly detected and resolutely dismissed. And the better he is the worse he is. As his personality is attractive and his character above reproach in other relations, he more promptly makes his conquest and more easily holds it.

For illustration, take the words deity and divinity in application to Christ. Deity still has an unmistakable meaning to most people; but divinity has long been taking on lower and looser meanings, until it now stands for almost anything considered good by the user of the word. But until quite recently it has been, in religious discourse, at least among trinitarians, synonymous with deity. To say that Christ is divine has been to say that he is God. Now, however, under the cover of "divinity," a semi-unitarianism, soon going on to total, has been insinuating itself into Christian ranks. Men have continued to say divinity when they have ceased to believe deity, and in the use of the word that to the general mind means deity, they have inculcated some sort of degradation of our Lord. As a consequence that which came to pass in Congregationalism a century ago, seems now to be making some progress along a much wider swathe. Similar illustration of this point might be found in church, ritual, inspiration, redemption and other words.

No doubt a considerable stream of this complex confusion is traceable to changes that have come over the general conception of education and its methods thence

resulting. Probably no one will dispute the statement that our educational processes have become more superficial and destitute of some elements producing the disposition and the power to discriminate. The purpose of education has seriously shifted from the perfecting of the life to the getting of a living. Specialization has transferred both purpose and process from the depths of the nature of the man to the surface of the scramble for sustenance or accumulation. Formerly schools sought more to make a man out of a boy, now to make a machine out of a boy. This has come inevitably in the transfer of the core of the curriculum from what is commonly called the classical to what is known as the scientific course of study, the changing of the main purpose from the effort to so draw out and correlate the powers of the mind that one will be able to gauge any situation and grapple any problem, to the effort to so sharpen the wits and train the hand along a narrow course that one can run along that course swiftly and easily to his dinner pail. This has demoralized the power of comprehensive and accurate discrimination and the regard for it on every line except that leading to the dinner pail. The evil of this in the intellectual realms is surpassed by that in the moral and spiritual realms; and the victims are honestly, and more or less unconsciously, incapacitated for such discriminations.

Consequently when we peer into the deeper tides of life we discover the plummet of this plague penetrating them. Moral discriminations and spiritual distinctions have felt the shock, and as a consequence honesty and reverence have suffered impairment, and we have come at once to care less about them and to pronounce and maintain less perfectly those for which we do care.

The natural man is always prone to seize any weakness or inconsistency that lightens his sense of guilt and erases in his mind the need of radical change and processes adapted to the production of it. In the foregoing considerations he finds opportunity. Other roots may be thought of from which springs the present growth of rickety religious thinking, but these are enough for the present.

Philadelphia, Pa.

THE GREATEST INDEMNITY.—The greatest money indemnity ever asked, and moreover paid and promptly paid, was the \$1,000,000,000 which the new-born Empire of Germany demanded from the conquered French in 1871. The French could not bear to see those uniformed German "men in possession" in every city of France, and every peasant gave liberally of his meager earnings to pay the indemnity. This, indeed, was an indemnity of war, but the greatest of all indemnities was paid by one man for the purchase of peace. Jesus Christ paid an indemnity for us which we could not have paid. To pay this debt would have bankrupted, would have ruined every sinful son of Adam. Jesus Christ should ever be man's dearest friend, for he satisfied the claims of divine justice. We should as peasants of this earthly kingdom pay our best to him who paid his all for us. The only interest he asks on this investment which he made wholly for us, is that we give him a share of our love. He does not ask a *quid pro quo*; he asks that we give him our hearts. When heaven makes a demand on a man, it is, "My son, give me thine heart."

QUESTIONS ANSWERED.

By Senex.

A friend wishes to know why I have treated Dr. Bruner's questions with silent contempt. I am indignant at being supposed capable of such a thing. It is not possible for any human being to feel anything but the greatest respect for Bro. Bruner's deep piety, great mental ability, and nobility of character.

I have not time to argue in regard to my position on any point. I do not answer all the questions which are asked me, at any rate, in any reasonable time. And if I entered into a discussion on any point I would never be able to keep up even with the questions of discipline. I answer according to the best of my knowledge and belief and pass on. Besides Bro. Bruner did not address those questions to me personally but to all the brethren. I can only say that while I was much interested in Bro. Bruner's clear and well-written article, I was not convinced that I was wrong. He may be right; it is more likely he is right than I am. But it seems to me that if the church is an independent and sovereign body it has an absolute right to do everything which pertains to church polity. Otherwise it is not independent and sovereign. Hence as I regard the ordination of preachers as an essential thing, I am forced to believe any church has the right to ordain one of its male members without calling in the assistance of any other church. And as many churches have no ordained minister in their membership, and many more have only one, it is clearly within her rights to have the deacons on the presbytery which ordains.

But I will quote on these points from the books on Baptist polity which I have at hand. Wayland, in his *Principles and Practices of Baptists*, says, speaking of councils, "The churches represented appear, as is proper, by ministers and private members. They obtain such evidence as satisfies them that the candidate is called, not merely to preach, but to devote himself to the work of preaching, and they set him apart to this work accordingly." "A council of elders and private brethren is assembled, and of them the candidate inquires, whether, in their judgment he is called of God to devote his life to the work of an evangelist or pastor." These extracts teach that there should be brethren as well as ministers in the ordaining body. Dr. Pendleton takes the ground there should be twice as many laymen as preachers. For in the model letter which he gives for a church to send to another, he says: "Dear Brethren, we request you to send your pastor and two brethren to meet in council to consider the propriety of ordaining to the work of the ministry Bro. Blank."

Dr. E. C. Dargan says: "These official acts are the public preaching of the Gospel as a representative of the denomination, the conduct of worship and business for any Baptist church on request, and the administration of the ordinances of baptism and the Lord's Supper. Baptists hold that these acts are properly authorized (humanly speaking) by the local churches alone, and that if a church so chooses it may appoint any of its members to perform them." "And indeed this (action by one church alone) is all that is essential—any church can of itself ordain and send forth a minister among Baptists, and sometimes such action is expedient or even necessary." "A church may call the council from its own membership alone." "A church has a right to ask whom it will to serve." "The prayer and the laying on of hands are the essential and significant feature of the act of ordination. As already stated, it does not signify the impartation

of spiritual grace nor sacerdotal authority; but it is the traditional and formal way among Baptists of solemnly setting apart a man, believed to be called of God and now approved of his brethren, to the work of the Gospel ministry, and of invoking the divine blessing and approval upon the act." Dr. Dargan thinks as I do, that it is better for a church to call on its sister churches for messengers to assist in the ordination. But he maintains clearly that a church has a right to appoint its own members exclusively on the council.

Dr. Hiscox goes into the subject at length, insisting that the church without any council or presbytery from other churches has a right to ordain, and that laymen are to constitute part of the presbytery. Or the whole body can be laymen. In regard to having laymen in the council or presbytery he says: "Then [after the apostolic age] developed the hierarchical tendency to wrest ecclesiastical authority from the churches and vest it in an ambitious clergy. Especially did this tendency show itself in the claim that the right of ordination belonged exclusively to the clergy. For in no other way could they so effectually dominate the churches as by holding in their own hands the exclusive right to consecrate and invest the pastors. The demand now for an exclusive clerical ordination has this same hierarchical tendency for its germ and life."

Dr. Hiscox gives many quotations from leading writers on the subject of ecclesiology; among them I find this which he endorses: "In such churches where there are no elders, imposition of hands may be performed by some of the brethren, orderly chosen by the church thereto. For if the people may elect officers, which is the greater, and wherein the substance of the office consists, they may much more (occasion and need so requiring) impose hands in ordination, which is less, and but the accomplishment of the other."

I find I have more writers at hand on the subject than I thought I had. But I refrain from more quotations. Every one of them takes the ground that laymen are rightly members of the ordaining body, council or presbytery, and that a Baptist church has the right to ordain without calling in any one from other churches. They are almost as unanimous in advising that brethren from other churches be called in, while insisting this is not necessary. A bad man can sometimes hypnotize the majority of a church and obtain ordination. This is an evil, but one from which the other churches can easily guard themselves. But the Baptist principle of church independence and sovereignty must not be given up because one church sometimes does wrong.

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

As a man binds a tender sapling to a stake, that the wind may not wrench it; or throws out an anchor into the boiling sea, that the ship may be held by it; so must we bind our wavering hearts to the support of the Word of God, and stay the storm-tossed ship of our souls with the anchor of hope, that they may not sink. "My soul fainteth for thy salvation; but I hope in thy Word."

The Test of Experience.

Just now teachers and writers of a certain class are telling us that it is not a matter of so much consequence what the Bible says, or whether, indeed, we have any Bible. Christianity, they tell us, is not a matter of history, nor of the teachings of men of other ages; it is a matter of personal experience. It is what the human soul knows because of a self-consciousness, because of certain exercises through which it has passed and is passing. The experience of the Christian of to-day is just as good, just as reliable, as was the experience of Paul; and some even go so far as to tell us that what they themselves have not experienced, cannot be relied upon as true to fact.

These people might be harmless, were it not that they, some of them, occupy places of trust, that is, places where they are in trust of the mysteries of God. They are teachers in our higher educational institutions, and in our theological schools, and it has become a sort of clanish pride with them to "keep up with the thinking of the age," not to be left behind by men who have become conspicuous because of their theological notions. They have to maintain a reputation for progress, for getting "out of the ruts," away from "the old dogmas of a past generation." They are unwilling to walk in "the path worn dusty by those gone before them," and so they break out here and there with notions and theories and catch words, and new "emphasis," etc., and want us to think of them as great and profound thinkers and scholars, because they are not using the old phraseology, and are not repeating the old doctrines, and are making paths for their own feet. They stand up and look us in the face, and tell us that, after all, "it is a matter of little consequence whether the Bible—Old Testament or New—is the Word of God, the ultimate authority in religion. That which settles the question for us is the experience of the human soul." All of this sounds very fair and good sometimes, to some who listen. But, as a matter of truth, it is not only untrue, but it is in the highest degree dangerous and destructive. It falsifies and neutralizes the old saying of Chillingworth: "The Bible, and the Bible alone, is the religion of Protestants." It does not say that the church is the ultimate authority in religion, but it makes each and every individual ultimate authority.

And this would not be so bad, if every Christian were conscious of having passed through the same mental and spiritual process. Then it might be possible to make a new Bible from the agreed experiences of the men of a single generation. There is no possibility of a just and true discrimination between persons of so diverse experience. It is selling tea by the pound, when there is no pound weight to be had. It is selling land by the acre, when there is no Gunter's chain and no surveyor's compass.

We trust that we do not underestimate personal, spiritual, soul experience. The writer of this thinks that he knows something about that. He gets much comfort out of facts in his own experience. He would not have the memory of some experiences blotted out for any consideration. But he cherishes the memory of these experiences, not simply because he had them, and because they have become a part of himself, but because they are in harmony with what he has learned from the Word of God. He rejoices in them because he finds that they correspond with what the Word of God tells him of the experiences of "men of old time" whom God has approved, and who wrought in faith and in hope. There are certain doctrines which he cherishes as of vital importance, because he finds his own soul responsive to their statement; he cannot let them go.

If it is true that we can get along without the Word because we have experience to fall back upon, then how are we to

have any certainty as to what is and what is not Christian experience? It is difficult enough now when we have the New Testament in our hands, to keep true to the great principles of our holy religion; how much more, if the standard of authority were broken down! The very fact that so many, just now, are trying to thrust experience into the place which the New Testament ought to occupy, is sufficient proof that we of the twentieth century need that Book as our standard of authority, and that it is given us because of this very disposition to make an india-rubber cord the measure of our faith and hope. We cannot accept the view that Christian experience is a sufficient guide in religious things, whether our own or that of our neighbor, or that of a congregation of men and women, however devout and sincere in their convictions. We want, and must have something more stable, a standard of authority by which every concept may be tried.—Journal and Messenger.

The Growth of Faith.

Faith grows, for none of us understands or believes all at a flash. The disciples prayed, "Lord, increase our faith." Jesus showed them that faith lies on the line of obedience. As we go on in the good way of the Christian we are cleansed and as we obey we learn to believe. The reward of obedience is confidence in the one obeyed. Hence to increase faith one must use what he has. He must believe all that he is able to believe. He must cultivate his faith. The very admission is weakening and may be fatal to what is highest and best in a man. Certainly it is just as meritorious to cultivate faith as to cultivate doubt and much more satisfactory and helpful to what is good. The man who says he doubts is very likely to keep on doubting.

Let it be especially remembered also that faith grows with good works. The more a man puts his convictions into practice and finds them practicable, the stronger those convictions become. There is a law against hiding the talent in a napkin. We must work the works of him who sent us, or the night cometh when we can no longer work or see. God calls us to be workers together with him, asks us to become partakers of his holiness and promises us strength according to our need. If we have but faith as a grain of mustard seed our Lord exhorts us to cultivate even that. It is enough, it is declared, to remove mountains. God does not ask us to use what we have not, but he does insist upon our diligently using what he has been entrusting to us. Therefore let us cultivate our faith. Our power as Christians depends upon our faith, faith in the Word of God.—The Lutheran World.

What will be the substance on which they shall stand who worship God and praise him in the ages of eternity? I find manifold fitness in the answer that tells us that it shall be a "sea of glass mingled with fire." Is it not a most graphic picture of that experience of rest always pervaded with activity, of calm, transparent contemplation, always pervaded and kept alive with eager work and service, which is our highest and most Christian hope of heaven? Let us be sure that our expectations regarding heaven are Scriptural and true. Heaven will not be pure stagnation, not idleness, not any mere luxurious dreaming over the spiritual repose that has been safely and forever won by active, tireless, earnest work, fresh, live enthusiasm for the high labors which eternity will offer. These vivid inspirations will play through our deep repose and make it more mighty in the service of God than any feverish and unsatisfied toil of earth has ever been.—Phillips Brooks.

Can you find a law of God which is in itself, and on all sides of it, a dark and repulsive thing? Can you find one which is not, in fact, a prescription commanding us to be happy and showing us the way?—Enoch Mellor, D.D.

The Denominational College.

An Address Before the College Association of Kentucky.

BY PRESIDENT J. J. TAYLOR.

In different ages and nations education has assumed different aspects. Some of the most ancient schools of which any account remains had a distinctively religious basis. Later, men of unusual ability, who had imbibed certain views concerning the origin and nature of the universe, gathered pupils upon whom they undertook to impress their theories; and in this way there arose various schools of philosophy, that were guided and controlled by their respective founders. During the period known as the Middle Ages the entire work of education was under the domination of ecclesiasticism; teachers were ecclesiastics, and schools were adjuncts of churches. Then came reaction and reformation, with the repudiation of church schools. The idea of secular education swept over society, resulting in the establishment of institutions of learning controlled entirely by the government, such as are found in Prussia to-day.

In recent times France has had a change from the ecclesiastic to the secular school, the Chamber of Deputies suspecting that teachers were instilling treasonable notions into the minds of their pupils and so preparing to subvert the government; and the matter has produced deep agitation throughout the republic.

In countries that hold to the union of church and state the work of education may be viewed from the secular and political side or from the sacred and religious. This is the specific point of the current conflict in England to-day, the famous Education Bill being regarded by loyal churchmen as primarily a matter of governmental policy, and by Dissenters as essentially an oppressive religious enactment against which they are justified in marshalling all the forces of opposition. For centuries the Churchman's mind has been under the domination of the state church. In the days of King John wandering monks brought the treasures of knowledge which they had gathered in their world-wide travels, and settled down in quiet country places like Winchester and Oxford to gather about them for instruction the uncultured youth of the laity as an adjunct to their religious influence. "The poor scholar," as he was often called, serving gratuitously; laid the foundations of those great universities which have been the intellectual citadels of England's greatness.

Primary and private schools out of the question, in this country distinction is drawn especially between the secular college, founded and controlled by the government and endowed through public taxation, and the denominational college, founded and controlled by a Christian denomination and endowed through the voluntary offerings of those who are interested in its success.

Differing slightly in their range of patronage, the secular school appealing to the citizenship generally and the denominational school primarily to its own constituency, these institutions are alike in all that pertains to purely intellectual and physical culture. Together they recognize the superiority of mind over matter, and of the trained mind over the untrained. They utter but one voice concerning the value of courage, honesty, industry, patriotism, soundness of mind and soundness of body, or any other quality that belongs to effective character. They equally apprehend the superior power of knowledge and agree in preaching the gospel of education for the masses, urging parents and guardians to give their children and wards the benefits of the schools, stimulating pupils to seek the best things attainable in scholastic life, and keeping before the public the noblest standards of true learning.

It is at the confines of religious life that the two part company. Indeed, it is sometimes urged that at this point there is an essential antagonism between the two. Dr. W. T. Harris, the eminent Commissioner of Education, has declared in a public assembly and repeated in the columns of *The Independent* that religious and secular education are mutually exclusive. Says he: "The analytic understanding is necessarily hostile and sceptical in its attitude toward religious truth." He further maintains that secular education engenders a state of mind that hinders access to religious truth; and in justification of his position he avers that "the principle of religious instruction is authority, while that of secular instruction is demonstration and verification." In his view "these two should never be brought together in the same school, but should be separated as widely as possible." Others have voiced similar sentiments, even charging that the denominational school is timid and superficial, and at the same time ineffectual in preparing men for the practical matter of bread winning. Mr. Herbert Spencer has left upon record an opinion that such schools are well suited to make gentlemen, but not good for making anything else. Men of less fame and more passion have taken up the sneer, and have tried to emphasize the defects of the denominational school. They point scornfully to weak denominational schools founded with a show of zeal and a blast of trumpets and then left to languish, or they observe the wrecks of enterprises that mar the land, and mock at the unheeded appeals for funds to prosecute the work. They mark the power of secular schools, and the wish being father to the thought they pronounce the days of the denominational college numbered and nearly past.

In the main these views are repudiated by both types of college. Profiting by the mistakes of their founders of this republic provided for a

complete separation between church and state, probably not considering at that early day where the educational work would fall. It turned out, however, that many of the people believed in something more than intellectual training, and the denominational college came into existence. In addition to the secular aspects of education, it takes a higher view of the subject. It recognizes in man more than intellectual and physical power; it regards him as a religious being whose character can not be perfected without attention to his moral and spiritual life. In stead of regarding existing facts and phenomena as the product of past facts and phenomena, to-day being the child of yesterday and the grandchild of the day before, tracing all things back into the the marshy and misty areas of antiquity and leaving their origin in doubt, it stands with bared brow before the Ancient of Days, and devoutly exclaims: "In the beginning God created the heavens and the earth." It gladly acknowledges him who hath his way in the sea, and his path in great waters, and whose foot-steps are not known, and it directs its pupils to him as the Source of all being. From the earlier days of our national life it has set and maintained the standard of American education, training college presidents and professors, equipping men for the ministry and other learned vocations, developing every form of civic virtue, and taking the initiative in movements to promote truth and establish freedom among men. And inasmuch as there is no such thing as religion in the abstract, or religion without form, it has undertaken to conserve and promulgate the distinctive tenets of the people who have given it birth.

That there are many devout Christian men connected with secular colleges is gladly admitted; also that they are faithful to their own characters and true to their convictions, and in this matter we of Kentucky are especially fortunate; but the fact remains that the secular school is not a religious institution, and can not rightly become such. Our entire fabric of government, national, state, municipal, rests on the assumption that the state has no religious functions. The Federal Constitution provides that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof". This provision puts an impassable gulf between church and state and limits statutory enactment to matters civil and secular. The spirit of this provision has been followed by every state in the Union; so that in their origin and nature state schools are inhibited from any effort to regulate religious life. Even so popular a man as President Roosevelt has raised a clamor of protest by an appropriation of public money to religious schools. And in recent times an injunction has been issued against certain teachers in one of the secular schools in this Commonwealth to restrain them from reading the Bible in the school. The plaintiff pays his taxes as a citizen, and he contends that teachers employed and paid by the state transgress their authority when they inject into their teaching matters over which the state has no control. As a citizen he claims his constitutional right to the advantages of the school which his money helps support, also his right to protect his children from religious teachings which he considers false. And who shall say that his claims are not just?

Having no religious functions the state can lay no religious tests upon the teachers whom it employs. So it comes to pass that in many of the secular schools there are teachers who are distinctly irreligious, evolutionist, agnostic, sceptical concerning the most sacred things in human experience; and under such influences callow youths, away from the restraints of home and the gracious power of the home church, are left to drift out upon the shoals of doubt or positive disbelief, where they often make shipwreck of the faith and plunge into the abyss.

From the days of ancient Greece, history has abundantly demonstrated that mere intellectual culture has no power to conserve virtue and establish character. "All the mere products of the understanding," says Coleridge, "lead to death," and a greater than he declares, "Knowledge puffeth up." Some of the basest monsters that have scandalized history and scourged society have been men of imperial intellect, shrewd chemist taught in the secrets of nature and skilled in the art of concocting subtle poisons, profound philosophers able to discern the hidden springs of action and bold to execute schemes of wickedness, learned men familiar with the movements of nations and wise in methods of control. The men who foment strife, plot vicious revolutions, and plan to evade law and cheat justice, are not unlearned and ignorant men; they are trained men. The education that deals only with secularities enhances power without the restraints of godliness, and becomes a means of multiplying sin. It gives no guarantee of righteousness or even of good citizenship, and may prove a curse rather than a blessing.

In the matter of secular funds the advantage is with the secular school. It is far easier to finance an institution by the coercive method of legislation and taxation than by the simpler plan of appealing to private beneficence; far easier to induce a few legislators, some of whom become the beneficiaries of their own act, to vote a public tax than to induce the many to make a personal offering; far easier to collect money through the officer of the law than through the champion of higher learning. And yet financial advantage may be secured at too great a cost. Emerson says: "The foundation of culture, as well as of character, is at last in the moral sentiments;" and divine Wisdom declares that "out of the heart are the issues of life".

In recent times there appear many tokens of re-

action against a purely secular education. The change in France, based upon an abuse of the religious element in education, has not been wrought without violent opposition. The advocates of the English Education Bill, while contending for a governmental policy, protest against what they call "the godless public schools", and appeal to the recognized necessity for religious instruction. Our secular institutions recognize this necessity, and undertake to meet it by extraneous provisions, private chaplaincies, Christian associations, and other religious organizations. The frequent clamor for the Bible in the public schools rests upon the conviction that education without the religious element is defective. Three years ago representative men from various forms of faith united in the formation of a society, now grown to thousands, for the express purpose of inspiring the religious world with educational ideals and the educational world with religious ideals, and to awaken in the public conscience a sense of the need and value of religious education. They are men of high character, and they come together in response to a prevalent spirit. In a statement of their plans and purposes they use this significant language: "In any complete plan for training the young in matters that pertain to character the Bible must have a permanent place, that the youth of our nation may possess those treasures of spiritual truth and inspiration that have been the strength of our fathers and are still the real strength of our civilization."

With the same purport many of our leading denominational organs are speaking out with perspicuity and vigor. Their views are well expressed by the *Christian Advocate*, of Nashville, in a recent editorial: "We believe with all the fervor of our nature that religious training in youth is the only solid foundation for morality in middle life; that Christianity lends itself with incomparable fitness for the purpose of such training; that the essentials of Christianity as set forth in the Bible are so universally understood that to quibble at the teaching of the Bible in any school is inexcusable trifling; and that any school in which the Bible is not taught should be outlawed in this Christian land."

Furthermore, at the Universities of Virginia, Michigan, Missouri, Arkansas, Kansas and Oregon, something like Bible Chairs have been established, not by the secular authorities which govern these institutions, such action being beyond the pale of their powers, but by denominational forethought exercised with the consent of the university authorities. These things indicate the conscious need of countering the sceptical tendencies engendered in purely secular schools by faithful instruction in the truths of God's word.

There the book must be taught and studied as the inspired word. How can it be done in the secular school? There must be a religious atmosphere for the young mind.

E. W. Stephens: "Next to the preacher is the religious teacher the greatest factor in stemming the tide of agnosticism and infidelity which threatens to destroy the religious life of our young people. Instead of the so-called ethics taught in our colleges and universities by unregenerate preceptors let us give to the young people the old Bible, the inspired Word, the fundamental creed of all righteous government and right living, the only infallible standard of right and wrong."

Does Professional Evangelism Pay?

The statement in *The Congregationalist* that Dr. Chapman has decided not to hold the meetings in Boston as planned seems to make it wise to state that the evangelistic committee in San Francisco have carefully investigated the results of the Chapman meetings in Los Angeles, Oakland, Portland and Seattle, and have requested Dr. Chapman to cancel the date set for this city. There is here on the coast, as we believe there is in the East, nothing but respect and affection for Dr. Chapman and the brethren working with him, but it is time that their attention was called to the fact that they are demanding altogether too much outlay of the cities where these meetings are held, in most of which after three months have passed people generally seem to have forgotten that any meetings have been held.

The evangelists cannot shelter themselves with the idea that their work has not been followed up. Their argument in seeking to get into the city is that they intend to move the city and they certainly do not. A few members are added to some of the larger churches. The smaller churches get little or no benefit from the movement and in some instances there are serious questions and open criticism of the conduct of the meetings with not enough spiritual power to overcome local criticism when people were favorable at the start. Such meetings can hardly be successful. These brethren are doing the best they can and they need the prayers and help of all Christian people, but cities that expect that they are going to produce lasting results in spiritual uplifting are liable to great disappointment and the demand for six or eight thousand dollars from a city for the conduct of the meetings is altogether out of proportion to any results they have yet brought to the Pacific coast. It is time that some one kindly said this to these brethren. Some of us are raising the question whether the same thing ought not to be said to Dr. Dawson. The good people of Seattle paid \$1,000 for services for fourteen days which somehow failed to get a grip on the community. Those who start out brethren on these missions ought to be exceedingly careful or when it is found that they do not do what they have claimed to do there is liable to be a severe revulsion of feeling against all evangelism.—Rev. George C. Adams, D.D., San Francisco in *Congregationalist*.

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.

Ecclesiology. Edwin Charles Dargan, D.D., LL. D. \$1.50. Charles T. Dearing, Louisville, Ky. This is the "second and carefully revised" edition of Dr. Dargan's book on this subject, and it is much better suited to the general public than his former more ponderous work. We think this will prove a much more useful book than its predecessor. The book is in three parts: I, the polity; II, the ordinances; and III, the work and worship of the churches. The part of the book most likely to invite criticism from Baptists is what is written on the "agent in baptism", in which different views as to receiving "alien immersions" are presented, and the author's views indicated. What is to us the strongest argument against receiving alien immersions is not noticed. We hope in the next edition Dr. Dargan will consider this point. Briefly stated it is that in a case of alien immersion the obedience of the candidate is defective, because what he does is not authorized by Scripture. This is a separate question from the authority and regularity of the administrator, important as these are; New Testament teaching is just as binding on the candidate as on the administrator. A bibliography, a Scripture, and a general index are added.

Believers Manual on Baptism. Joshua E. Wills, D.D., Pastor Fourth Baptist church, Baltimore. 75c. Geo. F. Lasher, Philadelphia, Pa. One might suppose that enough books had been written on baptism, but this book shows there is room for one more. That believers are the only proper subjects and immersion the only proper act for baptism are clearly proved. John's baptism, the baptism of the Spirit, the baptism of fire, the error and evils of infant baptism and sprinkling, the true function of baptism—these are duly discussed by one who shows he has clear insight and ability to reason logically. The spirit of the book is conciliatory, and it is well suited to favorably impress those who do not at first agree with its positions and conclusions.

Paul Judson. Edward Bagby Pollard. Illustrated. \$1.00. The Baptist Argus, Louisville, Ky. Our good friend, Dr. Pollard, makes his debut as a writer of fiction, and we are reminded of Henry Ward Beecher's writing, *Norwood*. This is a story of the struggles and triumphs of a Kentucky mountain boy, who overcomes peculiar obstacles and develops a noble character. In the course of the story the gifted author discusses a wide range of subjects—hazing, football, athletics, Baptist World Congress, British Education Acts, pure politics, &c.—but the central theme is the religious development of the hero, and how he came to embrace Baptist views. It is a contribution at once to both evangelical and denominational literature. Paul Judson has his heart set upon knowing the truth, and upon doing right, so he develops into a noble character and becomes a model Governor of Kentucky.

Applied Theology. F. C. Montford, D.D. \$1.00. Montford & Company, Cincinnati, O. A very convenient manual. The whole field is covered, and the various doctrines are clearly stated. Abundance use is made of Scripture. Except where the author discusses the church and the ordinances he is quite in line with the Baptist faith; but on the church and the ordinances he shows that he is an evangelical Pedobaptist. On the doctrines of inspiration, the fall of man, the atonement, justification, &c., Dr. Montford rings out clear and strong.

L. I. Smith, of Oklahoma. Compiled and edited by L. W. Marks. 50c. Edmond, Okla. An appreciative sketch of the life and labors of a most useful man of God. The subject was a frontier missionary, and the reader will get a new insight into the conditions of frontier missionary work. It is a story that has never been adequately told and we are glad to welcome this contribution toward it. Bro. Smith was cut down in the midst of his usefulness, just when the promise was brightest. "God takes home the workers but the work goes on." "Servant of God, well done."

I am quite clear that one of our worst failures is at the point where, having resolved like angels, we drop back into the matter-of-fact life and do just what we did before, because we have always done it, and because everybody does it; all of which may be the very reason why we should not do it. . . . There is no station of life, and no place of one's home, where, if he want to enlarge his life in caring for people outside himself, he may not start on a career of enlargement which shall extend indefinitely. He enlarges his life by every experience of life.—Phillips Brooks.

Some people live looking within their failures. Some live looking around at their hindrances. Some live looking at their Saviour—they face the sunny south.—Mark Guy Pearse.

Never pass judgment in your disheartened hours. It is part of the conduct of an honest soul never to take the verdict of its melancholy.—G. H. Morrison.

Sunday-School Lesson

SUNDAY, NOV. 26.

ABSTINENCE FOR THE SAKE OF OTHERS.

1 Cor. 10:23-33.

Motto Text.—"Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

"All things are lawful for me, but all things are not expedient."—That is, of course, all things which have no moral quality, things usually spoken of as indifferent. Among these things was the eating of meat of which the apostle had been speaking. Paul gives two principles, however, which would otherwise be indifferent. We must have a regard to our own welfare and that of others. The first phrase "not expedient," has no reference to others; the second, "edifieth not," to our own welfare.

"Let no man seek his own, but every man another's wealth."—In these days of money-worshipping "wealth" is used only to denote property. But that was not the meaning when our Bible was translated. Wealth meant well or welfare. Even in things indifferent, in which we are at liberty, we must think of others. As in the case of eating meat. They had liberty to eat, but they had also liberty not to eat. And therefore the strong should not consult their own appetites, but have regard to the weak brother who could not eat things offered in sacrifice to idols without being injured. Self must not stand even second with Christians. God first, and then the good of their brethren.

"Whatsoever is sold in the shambles, that eat, asking no question for conscience sake."—In sacrifices part was burnt on the altar and other parts were sold. There was no obligation to inquire in regard to the meat, for in reality idols were nothing. "Shambles" means the meat market. "For the earth is the Lord's, and the fulness thereof."—This was the common form of grace said by the Jews at their tables before meals. The quotation is from Ps. 24:1.

"If any one of them that believe not bid you to a feast, and ye be disposed to go."—Social intercourse with the heathen was not forbidden. They could accept in invitations freely, if they wished to do so. "Whatsoever is set before you, eat, asking no question for conscience sake."—As the sacrifices lost their religious character when sold in the market, so also at any private table they were to be regarded not as sacrifices but as ordinary food, and

The Itch Fiend

That is Salt Rheum or Eczema,—one of the outward manifestations of scrofula.

It comes in itching, burning, oozing, drying, and scaling patches, on the face, head, hands, legs or body.

It cannot be cured by outward applications,—the blood must be rid of the impurity to which it is due.

Hood's Sarsaparilla

Has cured the most persistent and difficult cases. Accept no substitute for Hood's; no substitute acts like it.

might be eaten without scruple."—Hodge.

"But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake."—Some fellow-guest. There was no probability that any one would say anything on the subject of meat having been offered in sacrifice but some Christian brother who had conscientious scruples against eating. Some of these recent converts from heathenism could not yet feel confident that idols were nothing, and for those who felt the eating the meat was wrong, it was wrong, for it was violating their consciences. It is our duty to abstain from doing anything indifferent which will lead others into sin. Of course this is only true of things which are indifferent. God's commands must be obeyed without regard to the feelings or the consciences of any.

"Conscience, I say, not thine own, but of the other."—For his own conscience did not forbid the eating the meat, and the only reason for not doing it was that it might lead another to violate his conscience. "For why is my liberty judged of another man's conscience? For if I by grace be a partaker why am I evil spoken of for that for which I give thanks?"—There is a difference of opinion in regard to these words. Some think Paul anticipates the answer of the strong brother who does not like to yield his liberty, and that the next verse answers the objection. Others paraphrase thus: "Why should I make such use of my liberty as to give offense, and cause the weak to condemn and speak evil of me?" By grace here means the giving of thanks, just as to this day Christians speak of saying grace at the table.

And then follows the great law for all God's children, "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God."—God must be first. Paul had been talking of our duty to our fellows and now gives the great reason for not only consideration of the consciences of others, but for every act of our lives. To do all for the glory of God we should have a constant sense of his presence. "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God."—"Give none offense" means literally do not be a stumbling block nor cause others to sin. Our Lord spoke stern words of condemnation of those who cause others to sin. It were better for them that millstones should be tied round their necks and they drowned in the sea. "Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved."—Paul set them an example by doing what he commanded them to do. Hodge's summing up is good: "They accommodated themselves to Jewish or Gentile usages only in matters of indifference. They abstained from all accommodation, even in things indifferent, under circumstances which gave to these things a religious import. They allowed sacrifices to be eaten; but eating within a temple was forbidden. They conceded when the concession was not demanded as a matter of necessity, but refused when it was so regarded.

Paul said circumcision was nothing and uncircumcision was

nothing; yet he resisted the circumcision of Titus when it was demanded by the Judaizers. The object of their concessions was not to gain mere nominal converts, nor to do away with the offence of the cross, Gal. 4:11, but to save men. No concession, therefore, whether to the manners of the world or to the prejudices of the ignorant, can plead the sanction of Apostolic example, which has not that object honestly in view. It is included in the above particulars that Paul, in becoming all things to all men, never compromised any truth or sanctioned any error.

DEAR RECORDER:

Just two months ago I began my pastorate here. During about four weeks of that time I have been tussling with the dengue fever. My wife and son also had a siege of it; but we are all up again. This has somewhat hindered my work, for a large portion of our membership had the dengue as well as pastor and family. Since coming here, the work has been hard, but very flattering signs of its progress gives us encouragement. Our congregations have more than doubled in every department of the work. Since our coming 17 have been added to the membership; the baptismal waters were troubled last Sunday night, and will be again next Sunday evening. The church has decided to build a new house of worship and parsonage, which we hope to begin soon.

S. G. MULLINS.

St. Petersburg, Fla.

Patience true is beautifying, but it also empowering. It does a work in us—a perfect work.—Dr. McElveen.

From Texas

Some Coffee Facts From the Lone Star State.

From a beautiful farm down in Texas, where gushing springs unite to form babbling brooks that wind their sparkling way through flowery meads, comes a note of gratitude for delivery from the coffee habit.

"When my baby boy came to me five years ago, I began to drink Postum Food Coffee, having a feeling that it would be better for him and me than the old kind of drug-laden coffee. I was not disappointed in it, for it enabled me, a small delicate woman, to nurse a bouncing healthy baby 14 months.

I have since continued the use of Postum for I have grown fond of it, and have discovered to my joy that it has entirely relieved me of a bilious habit which used to prostrate me two or three times a year, causing much discomfort to my family and suffering to myself.

"My brother-in-law was cured of chronic constipation by leaving off the old kind of coffee and using Postum. He has become even more fond of it than he was of the old coffee.

"In fact, the entire family, from the latest arrival, (a 2-year-old who always calls for his 'pot' first thing in the morning) up to the head of the house, think there is no drink so good or so wholesome as Postum." Name given by Postum Co., Battle Creek, Mich. There's a reason.

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

OUR FOREIGN MISSION WORK.

Over six months have passed on our new Convention Year, and we are glad to report that good progress is being made. Our missionaries on the fields are cheerful and pressing forward, hundreds of baptisms are being reported, new churches are being organized and there is a generally hopeful outlook. God is answering the prayers of those who have been pleading with Him for the conversion of souls, and our missionaries are rejoicing in the large number that are turning to the Lord.

The very blessings which have come to the work have almost caused embarrassment, since with the enlargement there have come many demands for enlarged facilities. Some of the missionaries are writing that the little rooms heretofore occupied as chapels can no longer hold the crowds who come to hear the Gospel—especially in this the case in China. God is doing great things for us, where of we are glad.

Receipts.

Our receipts from May 1st to Nov. 10th, 1905, have been as follows:

Georgia	\$13,456.66
Virginia	13,048.67
Alabama	11,057.95
South Carolina	10,793.32
Kentucky	8,359.18
Texas	6,846.73
Tennessee	5,000.23
North Carolina	3,859.39
Missouri	3,371.67
Mississippi	2,609.27
Maryland	2,399.34
Louisiana	1,101.70
Florida	923.30
Dis. of Columbia	362.93
Indian Territory	169.57
Oklahoma	148.10
Arkansas	137.01
Other Sources	2,168.32

Total \$85,813.35

Some of the states have made a good increase on the contributions of any former year, and the total amount is ahead of what we ever have received up to this time heretofore, yet notwithstanding this the contributions for the half year have not near equalled the expenditures, and the Board has had to borrow a large amount from the banks so as to meet the demands upon us.

For some months past a number of our states have been earnestly looking after State Missions, and we rejoice to know that the State Boards have come out so well in their State Mission work. Now that these State Conventions will soon be over, we hope that there will be a great turning towards the important interest of worldwide evangelism, and that very soon large amounts will be flowing into the treasury of our Foreign Mission Board.

Christmas Offering.

For many years the Woman's Missionary Societies have been making a Christmas offering for the work in China. There never has been a time when China was so open to the Gospel as now, and we need a large amount to carry forward the work where thousands are waiting to hear the Gospel. The officers of the Woman's Missionary Union have set the figure this year at \$15,000, as the amount they wish to raise during the Christmas holidays. We hope that every society will arrange for

a Christmas offering. The programmes for special meeting will be furnished free by the state officers of the W. M. U., or the Corresponding Secretary, 233 N. Howard St., Baltimore, Md. We hope that the sisters will pray and talk about this important matter, and at the proper time they will come up with a liberal offering. How would it do for each sister to calculate what she expects to spend on Christmas, and then take a part of the amount and set aside for the Lord's great work.

Literature.

The Foreign Board has a large supply of tracts, and also envelopes for taking Foreign Mission collections, which we will gladly supply any who apply for them.

Many large lists of subscribers for the *Foreign Mission Journal* have recently been received, which have cheered our hearts. We thank our brethren and sisters who have so kindly helped in this important matter. We hope that many of our pastors will see that some one takes a list of subscribers for the *Journal* in their churches. Sample copies will be furnished free to any one who applies for them.

Special Prayer.

Let us continue to pray to God that He will give wisdom to our workers at the front that they may so present the Gospel that many who hear shall be saved.

Yours fraternally,

R. J. WILLINGHAM.

Richmond, Va., Nov. 10.

DEAR RECORDER:

I have attended Associations selling my tracts "The New Church," "The New Birth and How it is Obtained," and "Salvation, Then Baptism." By visiting these Associations I sold a great many tracts—about all on "The Church." And all the Associations but two would have me preach. During the time I preached many sermons beside those that I preached in the Associations. Preaching on some doctrines of the Bible that no others believe and preach but the Baptists; and if the Baptists do not preach them they will not be preached.

I am now in a good meeting with Maple Grove church, Ky.

Fraternally,

G. H. DORRIS.

Gallatin, Tenn.

Restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you can not alter. You can live a beautiful life in the midst of your present circumstances.

Immortality is not a demonstrated fact, but it is a necessary anticipation.—Rev. Lyman Abbott.

PIMPLES AND BLACKHEADS Speedily Removed by Baths with Cuticura Soap and Gentle Applications of Cuticura.

Gently smear the face with Cuticura Ointment, the great skin cure, but do not rub. Wash off the Ointment in five minutes with Cuticura Soap and hot water and bathe freely for some minutes. Repeat morning and evening. At other times use Cuticura Soap for bathing the face as often as agreeable. (Adv.)

CANADIAN LETTER.

Our annual Convention for Ontario and Quebec has passed into history. It was held in London, Ontario, the busy forest city of Western Ontario, containing about 45,000 inhabitants and about 5,000 Baptist members and adherents, in five flourishing churches. The attendance was much above the average, and the meetings throughout were characterized by a strong spirit of hopefulness. There was no time wasted, and all the addresses were of a high order. Dr. Kierstead, our new theological professor, made his bow to the Convention at the evening Education meeting, and earned all by his thoughtful and earnest deliverance; and the new Chancellor, Dr. McKay, won all hearts by his bright and hopeful enthusiasm. The forward movement in our education work has been well received so far and about \$50,000 has been given or promised toward the \$75,000 aimed at. A new science building is needed in the near future, and the estimated cost of \$20,000 is expected to be raised by a few liberal friends of the cause; and already the Chancellor has received two promises covering together one-quarter of the amount.

Our Foreign Mission Board never had so good a year, over \$47,000 being raised for this object, which is \$10,000 more than last year, and while our members take this branch of our work so warmly to their hearts we need have no fear but that all our home work will be well sustained.

Up to the present our work in India has been chiefly among the outcasts, but now our hearts are rejoiced at the splendid work which is opening up among the caste people. We have now 42 churches in India, with a membership of 5,493. There is a movement on foot to unite all the Foreign Missions in Canada under one Board which, if successful, will mean a considerable saving in expense.

Home Missions in both Ontario and the great Northwest have had a good year and great satisfaction is felt at the work that has been done.

The retiring President, the Hon. John Dryden, gave a most practical and earnest address on "Our responsibility in the development of national character," in which he dealt with the need of an educated ministry, the highest form of Christian life in the home, and bright, attractive and earnest church services.

The Convention this year in electing its president honoured a pastor who has served his present church for twenty years, and who in his own quiet and unostentatious way has done splendid work for the denomination, Rev. D. Laing, of Kingston, Ont., and for first and second vice-presidents, Mr. R. C. Matthews, of Toronto, and Rev. W. M. Walker, of London.

Among the addresses at the evening meetings the following are worthy of special mention: Rev. H. F. Lafamme on Foreign Missions; Rev. W. T. Stackhouse on Northwest Missions, and Prof. J. H. Farmer, J.L.D., on Echoes of the London Congress.

Sunday School matters and Young People's work received a fair share of attention, but not as much as they deserved, for we have great need to remember that there is no part of our work that needs more attention than these

twin interests. If we hold our children, our future is safe; if by carelessness we allow them to drift away from us, the worst results are sure to follow. The Convention is to meet next year, by invitation, at Peterborough, and it will certainly be much to the interest of our churches in the eastern part of Ontario for it to meet in that section. There is a dearth of ministers in Ontario at present, and about twenty-five churches or mission fields have great difficulty in securing pastors. May the Lord of the harvest send us more laborers. All the friends from Canada who attended the Congress in London, Eng., have returned with more or less of the spirit of the great Welsh revival in their hearts, and the spirit seems to be growing. There is certainly an earnest looking for revival in many parts, and we are all hoping that ere long the Lord may graciously visit us with a true old-time revival.

THOS. W. CHARLESWORTH. Bunyan, Ont., Nov. 3.

One of the impressive things about the greatest engines is the silence with which they do their work. The stars rushing through space with a force which we can not even imagine, do so in silence. The great spiritual ministry of the Christian church is carried forward with very little noise. Noise is not the same as work; frenzy is not power.

The busy man with his work has very little time to shout about it. We shall do well to come back more and more to the method of Jesus. He said repeatedly: "See that ye tell no man." His work was quiet because it was transforming the world.—Friendly Greetings.

The one misery of a man is self-will.—McLaren.

Shift
If Your Food Fails to Sustain You, Change.

One sort of diet may make a person despondent, depressed and blue and a change to the kind of food the body demands will change the whole thing. A young woman from Phil. says: "For several years I kept in a run-down miserably sort of condition, was depressed and apprehensive of trouble. I lost flesh in a distressing way and seemed in a perpetual sort of dreamy night mare. No one serious disease showed, but the 'all-over' sickness was enough. "Finally between the doctor and Father I was put on Grape-Nuts and cream as it was decided I must have nourishing food that the body could make use of. "The wonderful change that came over me was not, like Jonah's gourd, the growth of a single night, and yet it came with a rapidity that astonished me. During the first week I gained several pounds in weight, my spirits improved and the world began to look brighter and more worth while. And this has continued steadily, till now, after the use of Grape-Nuts for only a few weeks, I am perfectly well, feel splendidly, take a lively interest in everything, and am a changed person, in every way." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

FROM MISSOURI.

It has been some time since I gave any news notes from Missouri, so I will send a few. Baptists are "looking up" in these parts, but several of our churches are looking for pastors. The church at Elvins and also the one at Owl Creek are seeking pastors for full time. These are new organizations located in the "Lead Belt." New houses are being built. Dexter and Puxico are also pastorless. A new parsonage at both places. The latter has preaching for only half time. Farmington will soon change pastors. My work here ends Dec. 31st. The Lord has been very gracious toward us this year. We have received about 60 into the fellowship this year. Our Sunday School and prayer meeting is continually improving, and finances are ahead of any year previous to this on missions or running expenses either. The church is in better condition now than for years, and they can pay from \$800 to \$1,000 per year for pastor. I advise that they call a young man or one with a small family. My income here this year was about \$1,000, and it is small enough for a place like this to live in. This is a college and church town of about 3,000.

I have been called to Oak Ridge, Mo., for one-half time. This is really a country church. As soon as they get their new church house done and paid for they will have full time service. The rest of my time as yet is unprovided for, but I hope to be kept busy.

I wish to say that Farmington is a good place to live and labor, also a good church and on the upgrade, too. They are growing. If you write me about work in Missouri, enclose stamp for reply. Fraternally,

W. M. RUDOLPH. Farmington, Mo., Nov. 7.

DEAR RECORDER: I desire to report briefly four meetings. I held a mission meeting in a tent at Tucker's school house, commencing on the 3rd of July and continuing 13 days. It rained 10 days during the time, but the Lord was gracious and we had a good meeting. Fourteen professed conversion and 7 were baptized into the fellowship of Stephensport church. I was assisted by my brother, W. H. English in a meeting at Raymond church, beginning Aug. 20, and continuing fourteen days. We had a glorious good meeting; Christians and members who had been wrong confessed their sins and got right and we all rejoiced. Fourteen professed conversion and 14 were buried with Christ in baptism. All the people seemed to be delighted to have my brother with them, he was once their pastor.

We held a meeting at New Bethel church commencing Sept. 18th and continuing 11 days. Bro. D. F. Shacklett was with us six days. There were 7 who professed conversion, but for some unknown cause did not join the church.

We commenced a meeting at Garfield Oct. 22, and continued 12 days. Bro. J. T. Lewis was with us for the third time in a meeting, and did the preaching. The Christians were very faithful; 7 professed conversion and were baptized.

I am now in the Seminary, and I suppose I will not hold any more meetings this fall and winter. E. B. ENGLISH.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

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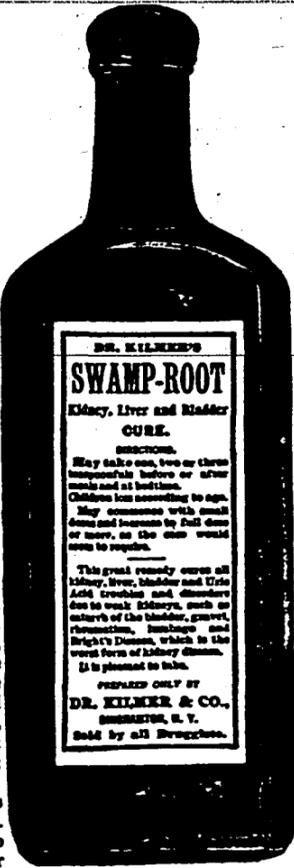
It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs. If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are getting better they will help all the other organs to health. A trial will convince anyone.

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I had tried so many remedies without their having benefited me that I was about discouraged but in a few days after taking your wonderful Swamp-Root I began to feel better. I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root, as above stated. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers.

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THE CAPTAIN OF OUR SALVATION.

BY WALTER M. LEE.

We're an army of Christians Following Jesus our King; All our strength and our valor To his service we bring; Jesus Christ is our Captain, Strong, courageous and brave, He has given the orders — All the nations to save. "Go ye unto the nations," Is our Captain's command, "Preach the Gospel in all climes And in every land; Lo! I am with you always, E'en to the end of the world." Forward, then, to the conflict, With your banners unfurled. We are marching victorious All along our way; Satan's kingdom is crumbling Every passing day. As we press to the conflict, Daily let us sing— "Lord of every nation Shall be Jesus, our King."

Our Pulpit.

A STAIRCASE OF THREE STEPS.

BY ALEXANDER MACLAREN, D.D.

"All those that put their trust in Thee... them also that love Thy name... the righteous."—Ps. 5:11, 12.

I have ventured to isolate these three clauses from their context, because, if taken in their sequence, they are very significant of the true path by which men draw nigh to God and become righteous. They are all three designations of the same people, but regarded under different aspects and at different stages. There is a distinct order in them, and whether the Psalmist was fully conscious of it or not, he was anticipating and stating, with wonderful distinctness, the Christian sequence—faith, love, righteousness.

These three are the three flights of stairs, as it were, which lead men up to God and to perfection. Or if you like to take another metaphor, meaning the same thing, they are respectively the root, the stalk, and the fruit of humanity. "They that put their trust in Thee... them also that love Thy Name... the righteous."

So, then, the first thought here is that The Foundation of All is Trust. Now, the word that is employed here, as I have said many a time before now, is very significant. In its literal force it really means "to fly to a refuge." And that the literal signification has not altogether been lost in the spiritual and metaphorical use of it, as a term expressive of religious experience, is quite plain from many of the cases in which it occurs. Let me just repeat one of them to you. "Be merciful unto me, my God, be merciful to me, for my soul trusteth in Thee; yea, in the shadow of Thy wings will I make my refuge." There the picture that is in the words is distinctly before the Psalmist's mind, and he is thinking not only of the act of mind and heart by which he casts himself in confidence upon God, but upon that which represents it in symbol, the act by which a man flees into some hiding place. The psalm is said in

the supscription to have been written when David hid in a cave from his persecutor. Though no weight be given to that statement, it suggests the impression made by the psalm. In imagination we can see the rough sides of the cavern that sheltered him arching over the fugitive, like the wings of some great bird; and just as he has fled thither with eager feet and is safely hidden from his pursuers there, so he has betaken himself to the everlasting Rock, in the cleft of which he is at rest and secure. To trust in God is neither more nor less than to flee to Him for refuge, and there to be at peace. The same presence of the original metaphor, colouring the same religious thought, is found in the beautiful words with which Boaz welcomes Ruth, when he prays for her that the God of Israel may reward her, "under the shadow of whose wings thou hast come to trust."

So, as a man in peril runs into a hiding-place or fortress, as the chickens beneath the outspread wing of the mother bird nestle close in the warm feathers and are safe and well, the soul that trusts takes its flight straight to God, and in Him reposes and is secure.

Now, it seems to me that such a figure as that is worth tons of theological lectures about the true nature of faith, and that it tells us, by means of a picture that says a great deal more than many a treatise, that faith is something very different from a cold-blooded act of believing in the truth of certain propositions; that it is the flight of the soul—knowing itself to be in peril and naked, and unarmed—into the strong fortress.

What is it that keeps a man safe when he thus has around him the walls of some citadel? Is it himself, is it the act by which he took refuge, or is it the battlements behind which he crouches? So in faith—which is more than a process of a man's understanding, and is not merely the saying, "Yes, I believe all that is in the Bible is true; at any rate, it is not for me to contradict it," but is the running of the man, when he knows himself to be in danger, into the very arms of God—it is not the running that makes him safe, but it is the arms to which he runs.

If we would only lay to heart that the very essence of religion lies in this "flight of the lonely soul to the only God," we should understand better than we do what He asks from us in order that He may defend us, and how blessed and certain his defence is. So let us clear our minds from the thought that anything is worth calling trust which is not thus taking refuge in God Himself.

Now, I need not remind you, I suppose, that all this is just as true about us as it was about David, and that the emotion or the act of his will and heart which he expresses in these words of my text is neither more nor less than the Christian act of faith. There is no difference except a difference of development. There is no difference between the road to God marked out in the Psalms, and the road to God laid down in the Gospels.

The Psalmist who said: "Trust ye in the Lord for ever," and the Apostle who said, "Believe on the Lord Jesus Christ, and thou shalt be saved," were preaching identi-

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cally the same doctrine. One of them could speak more fully than the other could of the Person on whom trust was to be rested, but the trust itself was the same, and the Person on whom it rested was the same, though His Name to-day is "Emmanuel, God with us."

Nor need I do more than point out how the context of the words that I have ventured to detach from their surroundings is instructive: "Let all those that put their trust in Thee rejoice because Thou defendest them." The word for defending there continues the metaphor that lies in the word for "trust," for it means literally to cover over and so to protect. Thus, when a man runs to God for his refuge, God

"Covers his defenceless head With the shadow of his wings."

And the joy of trust is, first, that it brings round me the whole omnipotence of God for my consolation, and next, that in the very exercise of trust in such defence so fortified and vindicated by experience, there is great reward. All who thus flee into the refuge shall find refuge whither they flee, and shall be glad.

Then the next thought of my text, which I do not force into them, but which results, as it seems to me, distinctly from the order in which they occur in the context, is that Love Follows Trust.

"All those that put their trust in Thee, they also that love Thee."

If I am to love God, I must be quite sure that God loves me. My love can never be anything else than an answer to His. It can only be secondary and derived, or I would rather say reflected and flashed back from His. And so, very significantly, the Psalmist says, "Those that love Thy Name," meaning by "name" as is always meant by it, the revealed character of God. If I am to love God, He must not hide in the darkness behind His infinity, but must come out and give me something about Him that I know. The three letters G O D mean nothing; and there is no power in them to stir a man's heart. It must be the knowledge of the acts of God that brings men to love Him. And there is no way of getting that knowledge but through the faith which, as I said, must precede love. For

faith realizes the fact that God loves. "We have known and believed the love that God hath to us." The first step is to grasp the great truth of the loving God, and through the truth to grasp the God that loves. And then, and not till then, does there spring up in a man's heart love towards Him. But it is only the faith that is set on Him who hath declared the Father unto us that gives us for our very own the grasp of the facts, which facts are the only possible fuel that can kindle love in a human heart. "We love Him because He first loved us," and we shall never know that He loves us unless we

come to the knowledge through the road of faith. So John himself tells us when he says, in the words that I have already quoted, "We have known and believed." He puts the foundation last, "We have known," because "we have believed" "the love that God hath to us."

And so faith is the only possible means by which any of us can ever experience, as well as realize, the love that kindles ours. It is the possession of the fact of redemption for my very own and of the blessings which accompany it, and that alone binds a man to God in the bonds of love that cannot be broken, and that subdues and unites all vagrant emotions, affections and desires in the mighty tide of a love that ever sets towards Him. As surely as the silver moon in the sky draws after it heaped the waters of the ocean all round the world, so God's love draws ours. They that believe contemplate, and they that believe experience the effects of that Divine love which must be experienced ere our answering love can be flashed back to heaven.

Students of acoustics tell us that if you have two stringed instruments in adjacent apartments, tuned to the same pitch, a note sounded on one of them will be more feebly vibrated upon the other as soon as the waves of sound have reached the sensitive string. In like manner a man's heart gives off a faint, but musical, little tinkle of answering love to God when the deep note of

God's love to him, struck on the chords of heaven up yonder, reaches his poor heart.

Love follows trust. So, brethren, if we desire to be warmed let us get into the sunshine and abide there. If we desire to have our hearts filled with love to God do not let us waste our time in trying to pump up artificial emotions or to persuade ourselves that we love Him better than we do, but let us fix our thoughts and fasten our refuge-seeking trust on Him, and then that shall kindle ours. Lastly righteousness follows trust and love.

The last name of the man who begins as a believer and then advances to being a lover is Righteous. That is the evangelical order. That is the great blessing and beauty of Christianity, that it goes an altogether different way to work to make good men from that which any other system has ever dreamed of. It says, first of all, trust, and that will create love and that will ensure obedience. Faith leads to righteousness because, in the very act of trusting God. I come out of myself, and going out of myself and ceasing from all self-admiration and self-dependence and self-centered life is the beginning of all righteousness, even as to live for self is the mother-tincture out of which we can make all sins.

And faith leads to righteousness in another way. Open the heart and Christ comes in. Trust Him and He fills our poor nature with "the law of the Spirit of life" that was in Christ Jesus, and that "makes me free from the law of sin and death." Righteousness, meaning thereby just what irreligious men mean by it—viz., good-living, plain obedience to the ordinary recognized dictates of morality, going straight—that is most surely attained when we cease from our own works and say to Jesus Christ, "Lord, I cannot walk in the narrow path. Do Thou Thyself come to me and fill my heart and keep my feet." "They that trust and love are found in Him, not having their own righteousness, but that which is of God by faith."

And love leads to righteousness because it brings the one motive into play in our hearts which turns duty into delight, toil into joy, and makes us love better to do what will please our beloved Lover than anything besides.

Why did Jesus Christ say, "My yoke is easy and My burden is light"? Was it because He diminished the weight of duties or laid down an easier slipshod mor-

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ality than had been enjoined before? No! He intensified it all, and His Commandment is far harder to flesh and blood than any commandments that were ever given. But for all that, the yoke that He lays upon our necks is, if I may so say, padded with velvet; and the burden that we have to draw behind us is laid upon wheels that will turn so easily that the load is diminished, inasmuch as for duty He substitutes Himself and says to us, "If ye love Me, keep My commandments."

So, brethren, here is a very easily applied, and a very far-reaching test for us who call ourselves Christians; does our love and does our trust culminate in practical righteousness? We are all tempted to make too much of the emotions of the religious life and too little of its persistent, dogged obedience. We are all too apt to think that a Christian is a man that believes in Jesus Christ. "Justification by faith alone without the works of the law," used to be the watchword of the Evangelical church. It might be so held as to be either a blessed truth or a great error, and many of us make it an error instead of a blessing.

On the other hand, there is only one way by which righteousness can be attained, and that is: first by faith and then by love. Here are three steps, "we have known and believed the love that God hath to us"; that is the broad, bottom step. And above it "we love Him because He first loved us," that is the central one. And on the top of all, "herein is our love made perfect that we keep His commandments." They that trust are they also who love Thy Name, and they who trust through love are, and only they are, the righteous.—The Freeman.

CHURCHES AND POLITICS.

The *Christian Advocate* of New York, thus states the relation of the church to practical politics, in the case of Jerome. While we do not approve of many of Jerome's methods, there is no doubt that he was far superior to any other candidate for the position, and that his election was very important to that city. Hence, this is a good example to use in enforcing the important truths which follow. The *Advocate* says: "Some of the political papers are trying to induce the clergy to transform their pulpits into rostrums on Sunday next, and themselves into political haranguers. The boldest proposition is, that 'every minister of the Gospel and every Sunday School Superintendent in New York ought next Sunday to make an appeal for Jerome for District Attorney."

"We deem this an unreasonable proposal. It is the business of the church to set forth right principles, and a man of brains and conscience can so set those principles forth, and also the moral necessity of acting in harmony with them, that the people will be without excuse if they make an improper choice. Jerome is abundantly able to speak for himself, and his friends are numerous and able to speak for him in the proper place. He favors 'open saloons on Sunday,' and has several other views from which most Christians, without respect to party dissent; but he has made a very efficient District Attorney, is attracting great attention by

his bold and picturesque oratory, and by his independent attitude is kindling great enthusiasm. For such positions Christian people and all lovers of their country should choose the best man; but there is always a difference of opinion as to the best man, and to assert and argue about particular men in the assemblies for worship, and agitate the Sunday Schools, consisting in large majority of immature minds, and containing very few voters, is sufficient to destroy the day for the essential purpose of the 'holy convocations.'

"The great problem now especially to be studied by ministers is how to gain and maintain the respect, confidence, and love of all classes, so as to secure their interested attendance and readiness to hear the whole circle of religious truths."

CIGARETTES.

It is startling to learn that nine out of ten boys smoke cigarettes. This has been learned by careful examination of schools in cities. In the country it is probable that the proportion is smaller, although we were surprised not long ago to see a little boy, a child of Christian parents, hide behind a telegraph pole to smoke a cigarette. There are two difficulties in restraining this hurtful practice among boys. In the first place it is classed with the smoking of cigars and tobacco in pipes. Now the latter is not to be commended; but if it is harmful to boys to smoke tobacco it is beyond measure more injurious for them to smoke cigarettes. These are not made of clear tobacco, but their greatest fascination is in the drugs they carry. The smokers of cigarettes do not belong in the class with the smokers of pure tobacco. They belong with the inmates of the opium den. It is into this stupefaction and deadening of the mental and moral and physical nature parents are suffering their boys to drift when they do not see to it carefully that they do not smoke cigarettes. And it is due to the failure to properly class cigarette smokers as victims of the drug habit that it is so difficult to enforce the laws against cigarette selling and smoking. Not until public opinion regards cigarettes as poison, especially to the young, will there be a possibility of prohibiting effectively their use.—Watchman.

The variability of Christian moods is often a matter of great and unnecessary suffering; but Christian life does not follow the changes of feeling. Our feelings are but the torch; and our life is the man that carries it. The wind that flares the flame does not make the man waver. The flame may sway hither and thither, but he holds his course straight on.—Henry Ward Beecher.

We shall one day forget all about duty, and do everything from the love of the loveliness of it, the satisfaction of the rightness of it.—George Macdonald.

A false theology is a sign-board with the finger pointing the wrong way.

No man can grind down another, without first placing his own soul under the mill-stone.

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It is unwise to mistake inflammation on a subject for information, The nearer men get to God the more they are willing to do for each other.

Editorial

Just what may be involved in social equality between the races, is a question that has not yet been definitely settled. Some points are clear, but others are not. It is important to be on the safe side. Certainly eating together or sleeping together is social equality. Certainly being fellow guests at the same banquet (as was done at the London Congress) is social equality. But is membership in the same religious body? Where does Christian fellowship end and social equality begin? This is just now a practical question.

Dr. George Sale, in the *Christian Index* of last week, insists that social equality is not involved in having whites and Negroes as members of the same general religious body, like the new Baptist Convention of North America. The *Index*, however, urges that this does involve social equality. Among other things, our contemporary says: "The right of membership would carry with it the right to the best seats, indeed all the seats, in the places of assembly. And here would come in that objection to personal contact of the two races which has found expression in separate cars for each in all the South. This will come in the North after awhile. And we may go further and say that such membership carries, or ought to carry, with it the right to the best entertainment that is provided for the body at large."

... If Negroes are to be members of our conventions they should have equal social entertainment with the whites. Otherwise the bodies make distinctions that are not meet.

"For example, when our Convention meets it is an unwritten law, but one as unchangeable as those of the Medes and Persians, that the city entertaining the body shall provide free entertainment for the officers of the body and of the boards, at headquarters hotel. If in a mixed body there be Negro officials, how would distinctions be made? Such would be insulting in the extreme, and the body should not overlook them.

"One says: Impossible. Yes. Then avoid the impossible by doing what the wisest and best of both races have seen to be the wise course and, recognizing each other and each other's rights keep apart. Otherwise, social equality will be attempted to be forced on the white people of the South under the guise of Christian fellowship. Christian fellowship does not require social equality, nor does it require one organization for all Christians."

There is much force in what the *Index* says. Something might be done by arranging separate seats in the meetings. It had never occurred to us, however, that occupying the same cars, both on railroad trains and street car lines, involved social equality. The main argument in favor of separate cars has seemed to us to be to avoid friction. Indeed, the immediate occasion for the passing of the separate coach law in Kentucky, was a shooting scrape between some whites and Negroes over seats in a railroad car. Were the right relations maintained between the races, that matter would take care of itself.

With Negroes members of the

same general body with whites, when a social function is tendered the body as a whole, as in the case of the World Congress in London, a practical difficulty arises. If both races attend the function as guests, there is social equality pure and simple, as was illustrated in London. Either there should be no social function, or else there should be two, one for each race. Here is a practical difficulty.

Then with both races setting in the same body, both are equally eligible to office. Hence a general convention of whites and blacks might have a black president, and just what that would involve might be a question. These are matters which should have the calm and careful consideration of the wisest members of both races, for both races are interested. Social equality is as much the enemy of the Negro as it is of the white man, and we are glad the Negroes are more and more seeing this. We expect soon to publish some utterances from some of them to this effect.

"The fact is that the scholarship of the whole Christian world is well nigh unanimous that 'immersion' is not the 'baptism' of the New Testament. The Greek words for 'baptize,' 'baptism,' 'baptist,' occur in the New Testament ninety-three times. They are always translated 'baptize'—never 'immerse.' There were some Christians who baptized by immersion when the authorized version of the Bible was prepared. But the scholarship of the Christian world, as represented in that body of translators failed to find a single place among the ninety-three in which it could properly be translated 'immerse.'"—*Christian Observer*.

We frankly express our surprise at this statement of our neighbor. It gives us pleasure to inform the *Observer* that the reason King James' translators did not render the Greek words for "baptize" and "baptism" immerse and immersion, was simply because they were forbidden to translate those words. Attention has so often been called to this fact that it is surprising that men of the intelligence of the editors of the *Christian Observer* should never have heard of it.

The fact is that the overwhelming majority of the recognized scholars of all denominations unhesitatingly declare that the proper meaning of baptizo is immerse and not sprinkle, and that immersion was the practice of the Apostles. This is a matter very easily put to the test. So we propose to our neighbor, the *Observer*, to fill as much of its space as it will offer from recognized scholars among Pedobaptists, with statements and admissions, that baptizo means immerse, and that immersion was the apostolic practice. Come now, Bro. *Observer*, tell us how much space we may have for this purpose.

Meantime we furnish a few of such testimonies to begin with. We are ready to extend the list to whatever length may be desired.

John Calvin says: "The very word baptizo signifies to immerse; and it is certain that immersion was the practice of the ancient church."—*Institutes*, Bk. IV., Chap. XV.

Thomas Chalmers, on Rom. 6:4, says: "The original meaning of the word baptism is immersion," and adds, "we doubt not that the prevalent style in the apostles'

days was by an actual submerging of the whole body under water."

Philip Schaff, on Col. 2:12, says: "The passage shows that immersion was the mode in the apostle's mind."

John Wesley, on Rom. 6:4, says: "We are buried with him, alluding to the ancient manner of baptizing by immersion."

These are but samples. We are ready to furnish as many like them as the *Observer* will take.

The *Observer* is also off in its figures. It says: "Of the twenty-four million Protestant Christians in the United States there are only about four million immersionists." Badly off, neighbor. The number of regular Baptists in the United States is 4,600,799, while the number of smaller Baptist bodies and of the Disciples, taken together, is 1,740,759. This makes 6,341,558 who are "immersionists," and there are many others. We hope our neighbor will take the trouble to gather information both as to the baptismal question and also as to the statistics of immersionists.

The *Texas Baptist Herald* editorially says that the editor of the *WESTERN RECORDER* years ago entered upon correspondence with Dr. Hayden to see if the suits then pending could not be settled out of court. We are asked to tell how it was. When the writer delivered his course of lectures before the Bible School at Baylor University, he talked freely with the brethren at Waco about Texas Baptist affairs. Going from Waco to the Alabama Baptist Convention, he there met a leader in the Texas Convention and the Texas situation was again the subject of discussion. This leader was quite willing to have the matter tested as to whether or not a settlement out of court could be reached and the breach be healed; and indicating what he would be willing to do, though without offering, or authorizing any one else to offer, any basis of settlement, he suggested that the writer should on his own responsibility open correspondence with Dr. Hayden on the subject. Hence the correspondence was opened, though it soon became apparent that nothing could be done, and so the matter was dropped.

A few weeks ago, after the suits were settled, the writer received letters from prominent members of the Texas Baptist Missionary Association, telling what they had heard the leaders of the Texas Baptist Convention were willing to do, expressing the opinion that the favorable time to heal the breach had come, and suggesting that the writer open correspondence again on the subject with leaders in the Convention. This was done, but without result.

Thus the writer has opened two correspondences on the Texas troubles, the first being at the suggestion of a leader in the Texas Baptist Convention and the second at the suggestion of some leaders in the Texas Baptist Missionary Association.

We are glad the law suits are settled, and we are glad to learn from many directions that Baptist conditions in Texas have greatly improved. We hope the improvement will continue.

Dr. RABE, the "liberal" and "advanced" editor of the *Christliche Welt*, speaking of the retirement of Dr. Harnack from his professorship in the University of Ber-

lin, says: "Modern theology is becoming very weary of its researches." We do not wonder, since these new theology men are not finding anything worth having, and their theories are becoming more and more empty. One of the latest utterances is that of Dr. W. N. Clarke that only the "Christian element" in the Bible is to be regarded as valid, and Dr. C. boldly rejects much that Christ Himself said as not being Christian—*mirabile dictu!* Each man is to be his own judge as to what is Christian, and so there would be as many different Christianities as there are men. This objection is answered by saying that having the Bible as a standard does not give us unanimity now. To be sure, but if we have such diversity in spite of having a standard, if we had no standard, we would have chaos. Surely the new theology is on its last legs.

Prof. Koenig, of Bonn, declares that the leaders of these modern views are now only anxious "to see them decently buried."

The *Baptist and Reflector* says we are mistaken in saying the Presbyterians admit that immersion is baptism, and cites the action of the Southern Presbyterian General Assembly in Nashville, declaring against immersion. The mistake is with our esteemed contemporary. We were speaking of Presbyterians generally, and the Southern Presbyterians constitute but a small part of the Presbyterian family. A large family is not to be held responsible for what a little boy, belonging to the family, may say.

But even the Southern Presbyterians admit immersion is baptism in their practice. When a Baptist joins them, they do not sprinkle him. We doubt whether a single Presbyterian church could be found that would insist on sprinkling a man who went to them from the Baptists.

The Japanese have given Admiral Togo a grand reception, with processions, triumphal arches, military displays, banners, music, great crowds, &c., &c. It was the grandest occasion ever witnessed in Tokio. It surpassed everything else of the kind except the reception to Admiral Dewey in New York. We hope the Japanese will not dethrone their hero as quickly as the Americans dethroned theirs.

EDITOR BROWN says in the *Word and Way*: "The large majority of Baptists in Missouri who have fostered Baptist education in the state, are in favor of expanding the theological department at William Jewell College into a great theological institution." How about the seminary recently started at Kansas City, Ka.?

PRESIDENT ROOSEVELT has issued his Thanksgiving proclamation, calling on the people of the United States to observe Thursday, Nov. 30th, as a day of thanksgiving and prayer. The Baptists of Louisville will hold a union meeting that day in McFerran Memorial church. Dr. L. T. Wilson is the preacher and Dr. E. C. Dargan alternate.

We have received a letter from Pastor Thomas Spurgeon about the World Congress, on which we will have something to say next week. While he had no sympathy with the Congress, he sought to express his kindly regard for brethren from a distance.

Editorial Varieties

We frequently have questions sent to us with the request to answer them in the *WESTERN RECORDER*. But whether or not it is proper to comply with this request depends on whether or not the questions and answers lie within the limits of good Baptist journalism. Sometimes they do and sometimes they do not, and necessarily the decision must rest with the editor. Being fallible, he may make a mistake, but is he any more likely to be mistaken than is the correspondent who wants his questions answered? We are glad to receive questions, but whether or not we will take space to answer them will depend on whether or not we regard them as unto edification. Recently, for example, a Texan sent us 25 questions, one of which is: "Do men salt their pork before they kill it or after they kill it?"

Our readers will recall our expressions of sorrow at the death of Dr. Purce, President of the State University, the institution of the Negro Baptists of Kentucky. An effort is being made to secure Dr. C. H. Parrish, President of Eckstein-Norton University, to succeed him. This would bring the two schools into cordial relations and might result in an organic connection between them. We think very well of this idea. Dr. Parrish has shown the possession, in a high degree, of the qualities needed to head such an enterprise and to guide it safely. We have several times contributed to the State University and have asked others to contribute to it, and we expect to do so still.

Secretary Bow having finished his associational campaign is finding time to do some evangelistic service in connection with our State Mission work. He has helped Pastor Gates in a meeting at Mt. Olivet with blessed results. Every now and then holding a meeting is a good thing for a secretary and for others as well. Dr. Bow is a marvel of energy and efficiency.

Mrs. Nora Henderson writes: "I have been reading the old stand-by since the first issue as the *Baptist Banner*. I love the truth as held forth in the good paper—the *WESTERN RECORDER*. Do not see how, in my old age I could get along without it." There are many true and tried friends of the paper who feel in this way. We are proud of our Old Guard.

An honored brother in Baltimore, in renewing his subscription, writes: "This is my second year for your paper, which I consider the best and strongest Baptist paper I have ever read. Only a subscriber can realize the benefit of such a publication." We take off our hat.

The Rev. T. C. Anderson, Presbyterian pastor at Tarentum, Pa., was made Burgess of the town. He at once raided the pool rooms and the "speak eases" and stirred up such a racket that he was obliged to give up his pastorate. He remains as Burgess.

Our honored brother, Dr. Black, says the address on Baptist perpetuity, of John L. Waller we published, is more than worth the price of the paper. Dr. Black heard Dr. Waller deliver this noble address.

The Methodists are building a splendid new house of worship in Detroit, Mich., and are putting a baptistry in it for the purpose of immersion. The Episcopal churches in Louisville have baptisteries.

The *Baptist Advance* reproduces, with proper acknowledgment, and endorses our recent editorial on "That Per Cent." We think the general discussion of this subject would do good.

In the United States last year the sum of \$174,965,625 was paid for literature (books, magazines and papers), while the sum of \$1,240,191,563 was paid for intoxicating liquor.

We acknowledge an invitation to the marriage of Miss Mary Anderson Richardson to Mr. Howard Ezra Frost, both of Nashville, Nov. 14th, and we extend congratulations.

The number of cigars made in the United States last year averaged 100 for every man, woman and child in the land.

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AMONG THE Churches.

Walnut St. (Third and St. Catherine Sts.)—Pastor Eaton: If my people, &c.; The faithful saying. Two by letter.

Broadway.—Pastor Jones: Four square Christian; Life and its amusements. One for baptism, one by letter. Young people's rally Friday night.

Chestnut St.—Pastor Weaver: God working wonders; What God is to His people.

East—Pastor Wilson: Trials of faith; Gospel preaching. Four by letter.

McFerran Memorial.—Bro. W. J. McGlothlin and Bro. E. C. Dargan preached. Pastor Hamilton being in Lexington aiding Pastor Blake.

Twenty-second and Walnut—Pastor Hunt: Home Missions; Why will ye die? One restored.

Clifton—Bro. Geo. C. Cates: Faith; Blood. Bro. Cates at 10 a. m. and 7:30 p. m. daily.

Highland—Pastor Dawes: Loaf or stone? Vanished sea. Cornerstone of Sunday School building to be laid next Sunday at 3 p. m.

Immanuel—Pastor Watta: Forgiving one another; Christian in sorrow. Two by letter.

Parkland—Pastor Taylor: John's vision; The Judgment. One for baptism.

Portland Ave.—Pastor Neal: Faith and works; Lessons of life: Collections for missions greatly increased.

Southgate St.—Pastor Gillon: Spiritual growth; New birth. One by letter.

Third Ave.—Pastor Ransom: Hope in God; Is not this the Christ?

Twenty-sixth and Market—Bro. S. C. Humphreys: Christ crucified; Pastor Reed: Robber saved. One by letter.

East Mead—Pastor Greathouse: Christian joy; Self-depreciation vs. God's appreciation.

Hazelwood—Pastor Althoff: Regeneration; Election returns.

Oakdale—Bro. J. B. Sims: Faith. Bro. Sims preaches nightly.

Highland Park—Pastor McDaniel: Christian's reward; How to reach Heaven.

Hope Mission—Pastor Bruce reports a good week. Getting ready for Thanksgiving Day.

Culbertson Ave. (New Albany)—Pastor Clutton: Blessed assurance; Four comes.

Pastor Eaton presented a paper on "Books that have helped me." Discussed by Bren. Weaver, Wilson, Daves and Foster. Motion passed requesting him to publish it.

Bren. I. W. Bruner, J. E. Gilbert, G. C. Cates and H. L. McMurray were present. Bro. Bruner told of the work of the Children's Home Society. Bro. Gilbert, of the American Society for Religious Education; Bro. Cates told of the great meetings in Hendersonville and Jellico, and Bro. McMurray about a Baptist school being established at mouth of Big Creek, under direction of the Oneida Institute.

SEMINARY NOTES.

BY G. W. KNIGHT.

Bro. J. H. Moore, pastor of Whip-poorwill, was aided in a meeting by Bro. J. E. Martin. Five additions by baptism.

Bro. D. B. Clapp held a good meeting for Hite's Run church.

Bren. J. P. Harrington and W. F. Powell have been called to the following pastorates: Simpsonville and Franklin St., city.

Supplies for Sunday: Bren. J. A. Hailley, Quincy, Ind.; H. A. Vernon, Dover; M. G. Johnson, Pleasant Grove; W. Haste, Borden, Ind.; J. M. Walker, Pewee Valley; W. E. Hunter, Mayfield; A. T. Cinnamon, Belmont; J. H. Rowe, Ash Street Mission; C. D. Wood Larrange; Drs. Dargan and McGlothlin, McFerran, city.

Drs. Carver and Samper go to the Baptist Congress this week in Cincinnati, Ohio. Dr. Samper will go from there to the Virginia Convention.

Dr. G. B. Eager goes to Alabama this week, and from thence to Arkansas Convention at Fort Smith.

Dr. A. T. Robertson attends the Texas Convention.

Dr. D. L. Leonard delivered an address to the students and faculty Monday afternoon.

THE STATE.

Bro. J. J. Shepard, of Wichita, Ka., after twenty years' absence from Kentucky, is to spend a vacation of two or three months at Rowletts, Hart Co. His old friends will be glad to see him, and as he is not coming because of his health, but to visit the old state, they will not scruple to keep him busy preaching.

Pastor Hill, of Stamping Ground has had a precious meeting, assisted by Pastor O. F. Powers of Woodlake. The church is not only greatly revived, but over 30 have been received into the fellowship of the church, composed mostly of adults.

Pastor J. F. Vines, of Chattanooga, recently aided Bro. O. F. Powers, of Woodlake, in a meeting that resulted in 20 additions to the church.

Pastor L. C. Kelly held a meeting at each of his churches, Sharpsburg and Mt. Pisgah. He was assisted by Pastor Ivy, of Oxford, Miss. The preaching was of high order and the churches were revived and several were received into church-fellowship. Bro. Kelly is very popular as preacher and pastor.

Pastor T. E. Richey writes: "The interest with East church, Paducah steadily brightens. Additions almost every Sunday: 2 last Sunday by letter and 1 by baptism, making a total of 43 since I took charge last January, and I am confident of others very soon. For want of training in the matter of the Scriptural idea in the matter of contributions, the church has never come up to the measure of its ability, limited though that be. This lack of training has made that feature of pastoral work the most burdensome of any, but persistent adherence to strictly gospel teachings is showing hope of success in this, as it always will in every line of service. It is only a demonstrative proof that loyal and strict adherence to the letter and spirit of God's Word is our safe talisman of hope. Let us always stand by God's Word regardless of the dictates of human reason."

Pastor B. F. Hagan writes: "Buffalo church has just closed one of the most precious meetings of the three years of my work with them. The Lord gave us 34 by experience and 12 by letter, also a number of conversions who have not taken membership with us. The business men closed their houses most of the time to attend. Professor Crumes marched his large, well trained school into the day service, which added much to the day meetings. Eld. E. W. Coakley, of Beaver Dam, preached the old gospel and sang as only Coakley can. Our people were delighted with his preaching and the earnestness of his work. God was good to us. I go this evening to aid Bro. Jagers at Vine Grove."

Bro. J. S. Miller writes: "I have held meetings during the summer and fall with my churches as follows: I held a very interesting meeting with my church at Highland, Union county. I was assisted by Eld. T. C. Carter, of Marion, who did most of the preaching and did it well. There were three added to the church. In August I was aided by Bro. T. A. Conway, of Marion, in a meeting held with my church, Buffalo, Trigg county. The church was strengthened by the able and earnest preaching of Bro. Conway. I have just closed a meeting with my church at Eddy Creek, Caldwell county, assisted by Bro. M. E. Miller, of Kelsey. The meeting was a pleasant and profitable one, resulting in five professions of faith, the church was revived and strengthened and both church and congregation delighted with the preaching of Bro. Miller."

Pastor H. C. Truman writes from Fordsville: "The protracted effort with the church here of nine days, conducted by Bro. A. F. Gordon, was a very successful meeting. He is a pure, earnest, faithful minister of the truth."

Pastor J. S. Gatton writes from Campbellsville: "We have just closed a good meeting of twelve days. The pastor did the preaching from start to finish. Visible results: The members came up nobly to the work, congregations good, 17 received for baptism and 1 by letter, 18 additions to the church and a good collection taken for the building fund, which will be sent to the State Board of Missions. We bow with gratitude before the Lord."

Pastor C. P. Roney writes: "Our church at Wickliffe has recently enjoyed a splendid revival meeting of two weeks' duration. The preaching was done by the pastor and the results were good. The church has been greatly revived and several new members were added. The outlook for our work is very promising and we are expecting great things from our Lord. Pray for us. We are at present assisting Bro. E. H. Cunningham in a meeting at the Second church of Paducah. We are having fine meetings and the interest is growing."

Pastor G. W. Hill writes: "On Thursday night, Nov. 2, 1905, we closed a glorious meeting with the Stamping Ground church Scott county, which resulted in the church being greatly revived and 23 were added to our membership 14 by baptism, 4 by letter, 4 under watch-care and 6 restored. Among the number was my baby boy, now 11 years old. My children are now all members of the

Baptist church and I am praising the Lord for his mercy and goodness to me. I was assisted in the meeting by Bro. O. L. Powers, the faithful pastor of Providence church, Franklin county. Bro. Powers is a great preacher, fully consecrated to the work the Master has laid upon him, rejoicing in the privilege of preaching the old gospel as the power of God unto salvation to every one that believeth. May the Lord bless him with length of years in telling the old story of man's redemption. Our church here is in excellent condition, growing in every department of Christian work. To God be all the glory and praise."

Pastor Baker, at Jellico, has been aided in a meeting by Bro. Geo. C. Cates. It was a great meeting—60 additions.

Pastor Benson at Croppers is being helped in a meeting by Bro. W. M. Bruce.

OTHER STATES.

Evangelist M. F. Ham is helping Pastor Warren in a meeting in Beaumont, Texas. Mrs. Ham is ill in an infirmary there. Bro. Ham's next engagement is to help Pastor Burnett in Springfield, Tenn.

Bro. S. O. Y. Ray writes: "I have accepted a position with our State Board of Missions to do evangelistic work. I will give special attention to church building in new towns and other places needing my services. I have had some experience along that line and hope to be helpful to our people. My post office address will be Northport, Ala. Success to you."

DEAR READER:

I feel pretty sure that the friends of Paris will be pleased to hear of the Lord's blessings upon His cause here. Our church is being filled with earnest seekers after the truth as it is in Jesus. Paris is a strategic point in Bourbon county, which is one of, if not the wealthiest, counties in Kentucky, and I sincerely believe, and have ever since my first visit here some two years ago, that there is a bright future for the Baptists in this Bluegrass section. We have just closed our meeting which resulted in the quickening of the spiritual life of our membership and 15 additions to our church. The Lord has given us 30 new members in the past few months, and we believe it will not be a great while until He will increase this number to several hundred. We rejoice that our fine women are giving up cards and such like and devoting their time and talents to the Master's cause.

Our Sunday School has grown beautifully and the Superintendent, Dr. E. L. Stevens, is happy not only in its increase numerically, but that it is giving about \$20 a month to missions. When my family arrived here from Louisville we found that the saints had filled our pantry with good things. In fact, they are constantly manifesting their appreciation. The Lord reward them. I am glad to say that Dr. George Varden is the pastor's friend, and in word and deed he is ready and willing to assist in the work.

I leave to-day to assist Dr. Geo. Chadwick, of Mayville, in a meeting. May the Lord greatly revive us.

Very truly,
Geo. W. CLARKE.

Paris, Ky., Nov. 13.

The writer on Tuesday of last week was summoned to Glasgow to conduct the funeral of Mr. J. H. Yancey, who died the Sunday previous at Horse Cave, of acute pneumonia. He was at his death, and had been for many years a highly esteemed member in Walnut St. church in this city. He was an active and successful business man, highly regarded by all who knew him. The funeral at Glasgow was largely attended, the Confederate veterans being present in a body to pay respect to their deceased comrade. His second marriage was to Mrs. Alice Redford Warder, who survives him, with her two sons, one of them an infant. The oldest died in infancy. She and her lamented husband have a large circle of friends who tenderly sympathize with her and her little orphans in their sore bereavement. We extend to them our condolence.

Our cause in Glasgow is prospering under the leadership of Pastor J. W. Loving, who is greatly admired and loved. Liberty College, under President George J. Burnett, is at high water mark and rising.

Pastor W. R. Briccoe, of the Forks of Dix River, Garrard county, was married to Miss Chresie A. Wells, of Spencer county. The writer officiated at the home of Mrs. N. B. Wells, No. 1112 Second St., Louisville. We extend congratulations. H.

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Mt. Olivet, the county seat of Robertson, is in the midst of an old-fashioned Baptist revival. Rev. F. P. Gates is the missionary pastor. Seven months ago he came here when the church had been without a pastor for years and our cause was in a deplorable condition. Bro. Gates had built a meeting house and paid for it at Livingston, and there he did a great work, laboring under many difficulties. When a man was needed at Mt. Olivet the State Board of Missions accepted the recommendation of our secretary, Dr. J. G. Bow, to place Bro. Gates at Mt. Olivet. The result proves the wisdom of Bro. Bow. In seven months the dilapidated church building has been repaired and the cause has prospered beyond the most sanguine expectation. The church is now enjoying a gracious revival. Dr. Bow joined the pastor and is doing the preaching to large congregations. During his absence his wife attends to the duties of the office. He began preaching the second night in November and has been preaching twice a day since, and the result already is 23 additions, 19 by experience and baptism, and the prospect of a greater ingathering is most encouraging. Dr. Bow is in his element and doing his best preaching, and the people, regardless of denominational lines, are flocking to hear him. It was the great pleasure of the writer to be with him from the 11th to the 13th inst. The Sunday School enrollment is 83, the number present on Sunday was 85. All the officers and teachers were present. With such a vigilant and industrious pastor as Bro. Gates and his consecrated wife and daughters, and with such co-laborers as Geo. C. Case, the model Sunday School superintendent, Senator Kenton and Judge Kenton, Charles Woodward, Wm. Henson, Deacons Joseph Rigg, Leo McCracken and Wm. Bentley, also M. F. Young, postmaster and merchant, and a band of noble women, the Mt. Olivet church, the only Baptist church in the county, is destined to become strong and influential. During my visit I enjoyed the hospitality of Senator Kenton, M. F. Young and Bro. Gates and family. Sunday afternoon is was my privilege to preach in the court house to a fine congregation of men and women. H.

Count Tolstol has given up reading the daily papers and the magazines. He gives two reasons: 1st—"the treasures of literature belong exclusively to the past," and 2nd—"the constant perusal of newspapers is a calamity worse than war." The first reason rules out Count Tolstol's own works.

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The Passenger Department of the Illinois Central Railroad Company is issuing monthly circulars concerning fruit growing, vegetable gardening, stock raising, dairying, etc., in the States of Kentucky, West Tennessee, Mississippi and Louisiana.

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Stories for Little Ones.

WHAT MRS. WRIGHT BORROWED.

BY HILDA RICHMOND.

Aunt Mollie was very ill and the twins had been cautioned to keep as still as little mice for fear of making her worse. They sat forlorn and sad in the big sitting room with some picture books, but it is very hard to whisper all the time if you are only six years old, even if you do love your auntie and want her to get well.

The big tears were just stealing down Dorothy's cheeks when mamma came in and said: "Hurry to the kitchen, dears." Out in the kitchen sat an old lady with a kind smile and she took Dorothy and Dean by the hands as she whispered, "I've come over to borrow the twins for the day. They can make as much noise as they please and it won't hurt anybody."

"Have you got some little boys and girls?" asked Dean.

"No, but I wish I had. I have a nice big dog and a gray cat and parrot, so if you will come, you can play with them, though Polly bites once in a while."

"I know it will be dreadful lonesome," whispered Dorothy in mamma's ear. "If I hang my handkerchief on a stick out by the gate, will you come after us?"

Mamma promised and presently the twins were trudging away through the snow to the big house a few rods away where Mrs. Wright lived. Two very sober little people took off their wraps in the warm kitchen, but in a few minutes they were as happy as could be with the cat and old Rover.

"Who wants to bake a little pie?" asked Mrs. Wright, and both children were soon supplied with patty pans and dough to make apple pies for dinner.

After dinner they played games and looked at pictures and had a little party on a table that had belonged to Mrs. Wright when she was a little girl. Dorothy forgot all about her signal on the gate post and was very much surprised when mamma came after them.

"We have only been here a little while, mamma," said Dean. "Mrs. Wright said we might gather the eggs and do ever so many things if you didn't come after us."

"A little while? You came over at eight o'clock this morning and now it is four. I am afraid Mrs. Wright is tired of your noise," said mamma.

"Indeed I'm not," said the kind old lady. "I want to borrow them every day till your sister gets well. Please let them stay for supper, for I have made animal cookies on purpose for my little guests."

And if you'll believe me, Dorothy's handkerchief never waved on the stick at all. Mrs. Wright cried and the twins cried when Aunt Mollie got well and the children could go home with their mamma.

"I'd like to borrow them, and never bring them back," said Mrs. Wright, but mamma could not spare them.

"We'll come again next summer and let you borrow us again," cried the twins, waving their

hands good-bye. "We like to be borrowed."—Herald and Presbyter.

A GOOD MANNERS CODE FOR BOYS.

Keep step with any one you walk with. Hat lifted in saying "Good-bye" or "How do you do?" Hat lifted when offering a seat in a car, or acknowledging a favor.

Always precede a lady upstairs, and ask her whether you may precede her in passing through a crowd or public place.

Let ladies pass through a door first, standing aside for them.

Let a lady pass first always, unless she asks you to precede her.

Look people straight in the face when speaking or being spoken to.

In the parlor, stand still till every lady in the room is seated, also older people.

Rise if a lady comes in after you are seated, and stand till she takes a seat.

Hat off the moment you enter a street door, and when you step into a private hall or office.

Never play with a knife, fork or spoon.

Use your handkerchief unobtrusively always.

In the dining-room take your seat after ladies and elders.

Rise when the ladies leave the room, and stand till they are out.

Do not look toward a bed-room door when passing. Always knock at any private room door.

Special rules for the mouth are that all noise in eating and smacking of the lips should be avoided.—Selected.

THE SHETLAND THE PERFECT PET.

The cry of the children is for a perfect pet. What the rattle and the doll are to the earliest years of us, that the Shetland pony is fated to become for older childhood. This is the one only pet that won't at some time or other make reprisal on the hand that nags. The dog—every dog—will bite when the child becomes too familiar. There are elements in a cat's nature that puzzle and repulse the child—a something that makes it walk "by its wild lone." The goat is inadequate. We could analyze a Noah's Ark of animals in this way, only to find that the one satisfying, safe living pet is the Shetland pony. If more than eight children ride on his back he will shake himself like a wet Newfoundland and then stand motionless while they pick themselves up and out from his four hoofs. A large and more highly nerved grade of horse would trample the children that were tripping him.—Country Life in America.

General Phillip Sheridan was once asked by a friend: "Phil, if you could choose for your little son from all the temptations which will beset him the one most feared, what would it be?"

General Sheridan leaned his head on his hand and said soberly: "It would be the curse of strong drink."

The trouble about sowing wild oats is, that they same hand that sows must do the reaping.

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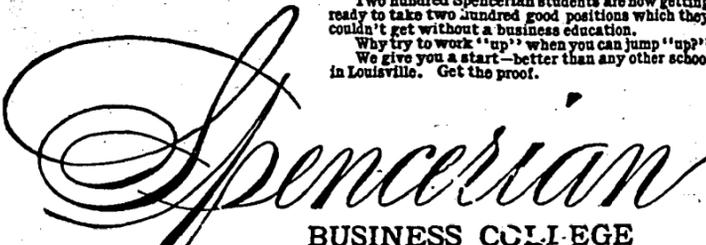
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Some Old Friends.

A glance over the books of Georgetown College shows some interesting subscriptions made under the presidency of Dr. Campbell:

\$5,000 each, Thomas Hutchinson and Edmund Byard.

\$1,500, Hester Blanchard.

\$1,000 each, Felix Fisher, Ann W. Lillard, Curtis Field, Charles S. Tucker, William Garnett, A. O. Brannin, D. J. Williams.

\$500 each, C. O. Smith, J. L. W. Hansboro, N. J. Smith, T. J. Baysee, R. B. Grigsby, A. O. Smith, R. W. Graham, Eliza Slaughter, Joseph MacAlister, Joseph Gentry, James W. Clay, Mrs. N. Elam, John S. Brannin, B. C. Hord, Silas J. Evans, Warren Mitchell, R. T. Dillard.

\$400, Anderson Rice.

\$300, J. W. Goodman and L. W. Smith.

\$250, Evan Hinton, Alfred Harrington, George Johnson, Jephtha Shouse and Lewis Malone.

\$200, F. H. Garnett, A. B. Knight, Thomas Hanboro, Shelby Vannatta, Jesse Robertson and H. C. Stephenson.

There is a goodly list of \$100 subscribers, which may be published later, and there may be others who contributed in the larger figures, but their names are not at hand. They deserve perpetual remembrance. Being dead they yet speak.

And then there are

Later Friends.

For in recent times others have made liberal subscriptions to the institution:

\$35,000, John M. Atherton.

\$25,000, J. A. Bostwick.

\$15,000, F. C. McCalla.

\$13,500, Mary J. Newton.

\$12,600, W. B. Galloway.

\$12,500, John D. Rockefeller.

\$3,500, J. W. Appleton.

\$2,000, Elizabeth T. Worthington and M. J. Farris.

\$1,500, Mrs. A. L. Wright.

\$1,250, J. T. Burgess.

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\$600, Arthur Yager and B. D. Gray.

\$500, N. H. Witherspoon, T. T. Eaton, W. H. Felix, O. H. Barrett and W. A. Sutton.

And there are many other names that will appear on this honor roll in the not distant future.

It would be a gracious thing if many who read this would determine to be in the First Regiment of the Kentucky Baptist Educational Army. It is a time for volunteers. If you are willing to help, send me your name.

J. J. TAYLOR.

Georgetown, Ky.

A GREAT MEETING.

The Third church, Owensboro, Ky., has just closed one of the greatest meetings of her history.

The meetings lasted 22 days, and we had 116 additions to the church. Dr. J. J. Porter, of Joplin, Mo., was with us nine days, during which time we had 34 additions, but was called away by the death of his daughter. The pastor continued the meetings preaching 13 days, during which time we had 82 additions, making a total of 116. Our church and the entire community were made sad by the sore affliction of Dr. Porter and family. The church was much pleased with the preaching of Bro. Porter. He did us splendid work, and we all regretted so much that he was called away just as the meeting was getting started well. Sunday, the 5th, was a great day. The Monday paper gives the following account of the services:

"The meeting of the Third Baptist church last night surpassed anything experienced during the revival meetings, both in attendance and in interest. The first floor of the large auditorium was filled and the gallery full, and 21 additions to the church. At the morning service there were 9 additions, making 30 additions yesterday. This church has received 78 since the revival began. Dr. Nowlin is doing his own preaching since Dr. Porter was called home by the death of his daughter. Last night Dr. Nowlin's subject was 'Jesus in the Home,' and the great congregation listened with intense interest, and many of the congregation went away saying it was the finest sermon they ever heard. It was evidently a sermon of great power from the visible results. Dr. Nowlin should feel very much complimented at his congregations, in view of the fact that the other churches had visiting evangelists. He stated in his introductory remarks that he considered it an honor to have the privilege of preaching to the largest audience that any man had spoken to during these meetings. At the close of the service the pastor announced that the services would continue."

Last night, the 12th, was another great service. There must have been more than 2,000 people present. I have never seen so many people in the church since I have been pastor, and some of the members say they never saw so many in it before. We had 10 additions at this service with which we closed our meeting.

It has been a remarkable meeting in many respects. We have had a simultaneous revival, 12 churches having meetings at the same time. I shall give the readers of the Recorder an account of the meeting as a whole later.

Fraternally,

WM. D. NOWLIN.

DEAR RECORDER:

I went to Mt. Zion, in Allen county, on the 6th of September, and was there sixteen days. Bro. James Overton, from Tennessee, came in and did good service in exhortation and singing. There were sixty-five professions of faith, sixty approved for baptism, fifty-four baptized, two joined by letter. It was a great meeting. To God be the glory.

I went from there to Dover church, Barren county, and preached twelve sermons and then went to Salem church to hold a meeting. My brother, J. W. Spill-

man, pastor at Dover, continued the meeting at that place. Elders J. P. Brooks and W. L. Hogue went in and did good work.

Our meeting at Salem went on ten days. Bro. J. H. Burnett, of Springfield, Tenn., was with us five days and did some good preaching, to the edification of the church and salvation of souls. Eleven professions, nine approved for baptism and eight baptized.

Went back to Dover and stayed to the close of the meeting, and baptized twelve. There were others approved for baptism.

I went to Fountain Run and held a meeting of eleven days. There was one profession, one baptism. I am now at Gamaliel, Monroe county. Been here two days. Prospects good for a good meeting. To God be the praise for His wonderful works.

R. H. SPILLMAN.
November 7, 1905.

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November 7, 1905.

DEAR RECORDER:

I will send you a few lines from this mountain section. We had one of the best sessions of the General Associations that they have had for years. The spirituality and unity was excellent. There has been a slight increase along all lines of mission work. We enjoyed the meeting very much. Yet everything was new and strange. We kept looking for Bren, Willingham, Gray and Bow, and last but not least, Young and Frost. It is a little hard to adjust one's self to conditions so much different from what he has always been used to. The brethren have been exceedingly kind to us since we have been here.

The cause here in Hinton is moving along very nicely. Bro. Stoneham, formerly of Kentucky, is doing good work at the Central church. He recently held a meeting, for near two weeks, in which he was assisted by Bro. Kenard of Virginia. While there were no additions, we believe the meeting did great good. Bro. Kenard is a fine preacher. We began a meeting at the First church on the fourth Sunday in October. We tried to get Bro. G. W. Perryman to assist, but he could not come, so we did the preaching ourselves. We preached at night for two weeks, and last Sunday night we baptized ten happy converts in the presence of about 500 people. This was one of the most solemn baptizings I ever attended. The solemnity of a funeral pervaded the entire audience. One awaits baptism and one restored. It was a glorious meeting. One of the happy features of the meeting was, members who stood well, so far as known, would voluntarily come forward and ask for prayers that they might live close to their Lord. To God be all the praise.

The outlook for the old First is bright. We have a noble band of saints here and are expecting great things from the Lord this year. Pray for us that we may not be disappointed.

We have been here but a short time, yet we are hungry to see some old Kentucky friends. If any of them come this way we would be delighted to have them stop over with us. We couldn't get along now without the dear old RECORDER. She is ever a welcome guest in our home.

WM. McMILLAN.
Hinton, W. Va., Nov. 6.

Christian faith is anti-fret.

Note This Column Each Week!

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Next Week—Sunday School Work

DEAR RECORDER— The beloved T. T. Martin entered Oklahoma about Oct. 1st, and began a series of meetings with the church at Edmonds, Eld. L. W. Marks pastor. The meetings continued for ten days or more, resulting in about 25 additions to the membership of the church with a mighty uplift to the general cause of Christ in that city, and the good work goes on. Then to El Reno, G. W. Smith pastor, continuing for two weeks. The influence of T. T. Martin at

El Reno will be felt for years to come. Closing at El Reno, he went to Stillwater, Elder Cooper pastor. A goodly number were converted and brought into obedience to the gospel; the church greatly revived and strengthened, evidenced by the fact that the church assumed full support of her pastor, releasing the State Board from further help, and the saints at Stillwater are rejoicing in the prospect of better things in that city.

Bro. Martin came to Guthrie, Oct. 8th and remained till the 25th. The results of the meeting in Guthrie will not be fully known in this world. Many said it was the best meeting ever held in the city. Guthrie being the capital of the state or territory, it is the center of social functions, worldly amusements and pleasures, with little spiritual life even among church people; but from the first service it was clearly seen that the Lord was manifest in power and blessing. Congregations were good and the meeting for the most part was ideal. Baptist doctrines and principles were given a place in gospel preaching that will not be soon forgotten. At the close of the meeting the church here, as at Stillwater, declared self-supporting. Twenty-three were added to the membership; these with others who joined during September gives an increase of 30 since the present pastor assumed charge of the work in this city, and it is now believed the work in the capital city will move forward as never before.

Bro. Martin is at present in a meeting at Bliss, in the northern part of the territory. Will be at Whitesborough, Texas, next week, and thence to Montgomery, Ala. W. H. Donson, Pastor 1st church, Guthrie, O. T.

AN OLD MAN'S CONVERSION.

It is not often that the extremely aged are brought to Christ. This may be accounted for in at least two ways. One is, there are few who live to be very old. The other is that character tends more and more towards fixedness. The chances for change are ever decreasing. The vine can be twined on the trellis when it is young and tender, but grown old and brown it cannot be twisted. The sapling is easily bent, but the giant oak stands stout against all storms.

"A pebble in the streamlet scant Has turned the course of many a river, A dewdrop on the tiny plant Has warped the giant oak forever."

Here however is the brief story of the conversion of one who is in his eightieth year and to give it in his own words. He says in a note to our pastor, Rev. James D. Gwaltney.

"I want to tell my experience in God's house to the sinner, and also to the Christian, in public. 1st. A house of clay and the devil ruling. 2nd. By nature was born a religious being. 3rd. Affliction and conversion. 4th. Happiness and joy. 5th. Prayer, communion and fellowship with God. Written the 26th day of September, 1905, at 3 o'clock in the afternoon. (Signed) S. B. Bowen.

The above note was sent to our beloved pastor about one week ago, and on Sunday night, October 29th. Bro. Bowen publicly acknowledged Christ as his Savior. It was indeed an affecting scene. He asked the privilege of speaking a few words. Rising to his feet with his head resting on his faithful Christian wife's shoulder, he began by saying: "Once a man, twice a child, I have been a sinner for more than seventy-nine years, but I have been-born-again," and then told how he wanted to give his few remaining years to God's service and praying for others, &c.

There was hardly a dry eye in the house and many were sobbing aloud. Bro. Bowen asked the choir to sing "Will there be any Stars in my Crown." After which a brief prayer was offered up to God by this new born babe in Christ. He prayed especially for Bro. Gwaltney, whom he confessed to be the one whose work and preaching had led him to the Saviour. Then for all sinners and then for the good people of our church and everywhere.

The Lord is doing great things for Calvary Baptist church (formerly Madison Ave.) whereof we are glad and rejoice. Since Bro. Gwaltney came among us, only a year ago last June, an entire stranger, our congregations have steadily grown, the membership increased more than one hundred, and we are made to feel under the leadership of this man of great faith that it is now time to "Rise and build" a more modern and commodious house of worship, and it may not be surprising if within another year the house will be begun on the elegant lot recently purchased, on Scott street, in the very best location in Covington.

The Baptists of our Southland ought to praise God for the Colleges and Seminary that turn out such preachers as Gwaltney.

Fraternally, E. A. BURKS.

TEXAS NEWS AND NOTES.

Rev. J. S. Jesse, of Mexico, Mo., has accepted a call to the pastorate of the church at Quanah.

Rev. J. L. Gross, of Selma, Ala., has accepted the oversight of the First church at Houston.

A church has been organized at Algoa.

The General Convention of Negro Baptists met in Waco a short time ago. Their statistics showed 1,400 churches, 900 ministers and a membership of 109,000.

Texas receives with joy Rev. C. A. Stewart, of Rochester, Ind. He has accepted the pastorate of Broadway church, Ft. Worth.

Dr. G. B. Butler, of Bryan, assisted Pastor Lyon in a meeting at Ennis last month. Dr. Butler is an able minister and a zealous worker in the Master's service.

I see a tendency among Baptist preachers in Texas to be over-zealous to get members in the churches. This common error may result in many unsaved ones being deceived. Men and women are asked to "confess Christ" and join the church. There is that lack of old-time, Bible conviction and old-time shouting religion which our fathers and mothers enjoyed. O for a wave of old-time religion. When men shall come with tears streaming from their eyes and cry unto God, "O Lord, be merciful to me a sinner," when the shout of new-born souls shall

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be heard praising God for salvation. David found trouble and sorrow; he cried mightily unto God, "O Lord, I beseech thee, deliver my soul." David's experience does not tally with the methods some teach these days. W. C. MATLOCK.

So great is my veneration for the Bible that the earlier my children begin to read it the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society.—John Quincy Adams.

There is a prayer of simple act That from the tongue the readiest slips, Which springs spontaneous from the heart. And breaks in blessing on the lips, Bless you! —B. P. Shillaber.

There is only one right way to be a Christian, and that is to be one all the time.

The gentleness of Christ is the comeliest ornament that a Christian can wear.—Arnot.

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The Farm

and Household

M. E. Jacoby, of Bourbon county, has bought nine thousand barrels of corn at \$2 per barrel delivered. The corn will be shipped South.

Joe Frakes, the Paris cattle buyer, bought of H. S. Caywood, of North Middletown, 67 export cattle weighing 1,400 pounds, at \$4.60 to go the middle of Nov.

The Georgetown Times reports the following prices at the sale of W. G. Finley: Live stock as follows: One pair mules, \$331; one big jack, \$750; one four-year-old jack, \$517.50; two-year-old jack, \$300; jennets, \$30 to \$200; stallion Ben Rucker, \$550; young stallion, \$225; one horse, \$165; one mare, \$100; yearling cattle, \$20.50 to \$27.50; hogs, \$5.50 per cwt.; sheep \$6 to \$7 per head.

At the sale of Newland Jones, of Madison last week an immense crowd was present and the following prices prevailed: Horses brought \$70 to \$170; two old mules brought \$190.30; hogs averaged \$9 a head, weight about 150 pounds; twelve hogs brought \$12.50 per head, weight 225 lbs.; fifteen calves brought \$10 per head; eight calves brought \$15; two Shorthorn cows, \$85 per head; one yearling Shorthorn bull \$45; grade cows from \$15 to \$60. —Danville Advocate.

A Christian county farmer raised this season 110 bushels of sweet potatoes on one-half acre.

N. J. Power last week sold to Robert T. Marshall 36 long yearling steers, about 900 pounds, at \$3.25. —Flemingsburg Times-Democrat.

In some counties of the state wheat came up very badly which is attributed to the sowing of seed which had been injured by the wet weather during harvest and the threshing season. We have heard of no complaint in this county, but on the contrary, wheat is looking much better than usual for the time of year. —Winchester Democrat.

Auctioneer Geo. D. Speakes reports the sale of E. P. Gamble, near Millersburg last week, as follows: Milch cows brought from \$20 to \$61.50; fat hogs and shoats, \$4 per hundred; sows to farrow in February, \$13; 1 work mare, \$45; corn in field \$1.65 per barrel to be averaged and taken out by January 1st, fodder thrown in. —Paris Kentuckian.

Samuel Marksbury sold 18 200-pound hogs at \$4.75. T. W. N. Horn sold a bunch of butchers' cattle at 2 cents. Langford Bros. bought a car load of stock ewes in Louisville last week at \$5.25. Spuire Royalty sold to the Cornishville Milling Co., 400 bushels of wheat at 80 cents. H. C. Terhune sold Coleman Walter 22 1,200-pound cattle at 3 1-2 cents. Also 32 hogs at 4 1-2 cents. Simon Wiet, of Lexington, purchased of Alex Gibbs in Garrard recently about 85 export cattle at \$4.65 per cwt. The lot averaged 1,475. T. P. Kirkland sold to T. B. Gentry a bunch of feeding cattle at \$3.55 a hundred. —Harrodsburg Herald.

PEACHES FOR WINTER.

The peach is one of our most delicious fruits for winter use, and whether canned, preserved, pickled, spiced or jellied, is an almost universal favorite. The average cook knows little about the different varieties, all being classed under two heads with her, as clingstones and freestones. Some old-fashioned housekeepers still hold to the belief that the clingstone is to be preferred for pickling if for no other purpose; but this is difficult to understand as even when cooked the flesh does not leave the stone readily, and the pleasure in eating is therefore not nearly so great as with the freestone variety. The peaches which ripen the latter part of September are the best for winter use. The large yellow variety, with crimson cheeks and red-hued flesh next to the stone, are the most delicious of all for preserving, canning or eating uncooked.

In pickling or spicing, it is quite unnecessary to pare the fruit. The down should be carefully rubbed off with a fine towel, and if daintily prepared, the uninitiated will rarely discover that the peaches have not been pared in the usual manner. A much handier preserve is also obtained if the skins are left on. Deep-hued, firm, luscious fruit should be used for canning and preserving. Broken and imperfect fruit may be made into jelly and marmalade or may be caned by itself for every-day eating, or used in making fancy desserts. Very ripe fruit may also be used in this way, but it is most unwise to use it in canning or preserving. If the making of marmalade is attended to the same day the canning and preserving are going on, a delicious sweet may be made from fruit which would otherwise be wasted. The following are excellent receipts for winter peaches:

PRESERVES.—If the skins are to remain on the fruit, wipe off the down very carefully, cut in halves, and remove the stones. If it is preferred to pare them, wipe the peaches with a wet cloth, and remove any bruised or imperfect portions of the skin. Pare them as thinly as possible, keeping the good parings by themselves in a clean dish. Weigh the fruit, and allow two cupfuls of sugar and one of water to each pound of peaches. Cover the fruit with a wet towel, and add the measure of water to the good parings. Let them boil ten minutes, stirring frequently. Then strain out the skins, and put the water on to boil again, add the sugar, and when it boils skim carefully. Put in the fruit, and cook slowly until tender, but not broken. Lift each piece out carefully with a wire spoon, and put into thoroughly sterilized jars that have been standing in a pan of water on the back of the range. Cooking the parings in the water first makes the syrups much richer in both color and flavor. The jars should be filled about two-thirds full. Boil the syrup down until rich and and thick, then pour it over the peaches, and when cold, seal.

CANNED.—Prepare the fruit as directed above. Allow one cupful of sugar and two cupfuls of water to each pound of pared and stoned peaches. Make a syrup as directed for preserving, and cook the peaches in it until tender, but not too soft. When done,

put them carefully into the jars, put on the rubbers (be quite sure that these are perfect and free from odor) fill to overflowing with the syrup, put on the cover, and fasten as tightly as possible. Wipe off the outside with a damp cloth, and keep in a cool, dark, dry place.

MARMALADE.—Pare the peaches and cut small. Weigh, and allow three-fourths of a pound of sugar to each pound of fruit. Moisten the sugar with a cupful of water, stir it until dissolved, let it boil, and skim. Then put in the peaches, and cook very slowly for an hour, or until rich and thick. Place an asbestos mat under the preserving kettle while the peaches are cooking, and stir frequently.

SPICED.—To every five pounds of fruit allow two of brown sugar, and one ounce each of cinnamon and cloves tied in a piece of muslin. Remove the down from the peaches with a soft cloth, and cook in a syrup made from the vinegar, sugar and spices, until tender but not broken. Put them into jars, boil down the syrup, pour it over the fruit, and seal.

PICKLED.—Prepare the fruit as for spicing. To four pounds of the peaches allow two and a half pounds of brown sugar, one pint of vinegar, one tablespoonful each of whole cloves and allspice, and half a tablespoonful of mace. Boil the vinegar, sugar and spices together, and pour boiling hot over the peaches. Let stand 24 hours, then drain off the syrup, heat it to boiling point again, and again pour it over the fruit. Repeat this process for three days. When the peaches are cold, put a plate over them to keep them under the syrup, and cover the jar closely. These are the most delicious of all pickles to serve with turkey.

BUTTER.—Pare and halve ripe peaches, and cook until soft in sufficient water to keep them from burning. Press through a colander, and to one pound of pulp allow one and a half pounds of granulated sugar and half a cupful of pounded almonds. Boil very slowly for an hour, stirring frequently to prevent scorching. —Mary Foster Snider, in Country Gentleman.

One of the best remedies in case of bowel troubles is a partly beaten raw egg taken at one swallow. It is healing to the inflamed stomach and intestines, and will relieve the feeling of distress. Four eggs taken in this manner in twenty-four hours will form the best kind of nourishment as well as medicine for the patient.

The white of a raw egg turned over a burn or scald is most soothing and cooling. It can be applied quickly, and will prevent inflammation, besides relieving the stinging pain.

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

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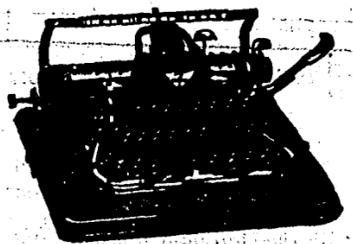
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ENSOR.

Bro. J. B. Ensor departed this life Oct. 28th, 1905, in the 79th year of his age. Bro. Ensor professed faith in Christ and joined Hardin Creek Baptist church in 1880. He remained a faithful and devoted member of this church until his death. He was married to Cynthia Sims, Aug. 10, 1852; to whom was given ten children, eight of whom are still living. The mother died in June, 1879. In August, 1882 Bro. Ensor was married to Miss Abigail Whayne. She survives him. Bro. Ensor was blessed in seeing all of his children converted. Funeral preached by the writer at Springfield Baptist church.

R. L. PURDOM.

Texas, Ky.

The pastor of one of Chicago's greatest and wealthiest churches, the pastor of a church of similar standing in New York, and eminent professor in the University of Pennsylvania spent the summer together in an obscure village on the Maine coast. They attended every Sabbath day on the ministrations of the village pastor, an aged man without education or what the world calls "advantages." Yet it would have rejoiced the deepest soul of any Christian democrat to hear how these brilliant and learned men, having returned from their rural retreat, spoke repeatedly in the heartiest gratitude of the help and inspiration which they had received from that beloved old minister. He had, unabashed before his distinguished hearers, preached on simply and faithfully as always his plain gospel of man and Christ for one another, as he read it out of his Bible and out of his own life. And the sincerity, sweetness, and practical sympathy of the message struck past the outer covering of education and social polish, and found the hearts of his stranger auditors, winning from them a rarer appreciation than they would have given to eloquence or erudition. When character speaks to character, manhood to manhood, it cries neither up nor down a social scale, but speaks as equality to equality, honoring and receiving honor. There is no free-masonry so equable as the free-masonry of thoroughgoing Christianity. —Ex.

The great scientist Agassiz, was a devout believer in God. Here is one sentence that is suggestive to all of us and ought to be especially pondered by those who have an idea that scientific minds are rejecting Christianity: "Talk not of light, of gravitation, of evolution; these are the pens in an unknown hand. Talk of the hand—God's hand—that holds them."

It has been truly said of all varieties of sin, none is meaner than covetousness, and none takes hold of the human heart with a deadlier grip. It has inspired the most dastardly and villainous deeds in all the world. What but this has many a time plunged whole nations into the bloodiest and most devastating wars?

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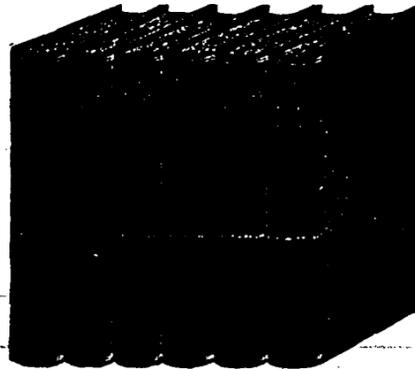
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Items of Interest

News the World Over

Sir George Williams has died in London, aged 84. When 16 years old he made a profession of religion and has lived a consistent, godly life all these years. July 6, 1844, he and eleven other young men organized the first Young Men's Christian Association. It was first an organization of dry goods clerks, but soon spread to other young men. The first associations in this country were in Boston and in Montreal in 1851. Since 1885 Sir George has been President of the Y. M. C. A.

An English company obtained from Turkey the right to build a railroad from Haifa to Damascus. They fooled along and at the end of twelve years had done little. In 1902 the Turkish government bought them out, and have now completed and opened the road to public traffic. The line runs from Haifa along the Esdraelon Plain via Jezreel and Gideon's Well to the river Jordan which is crossed by an iron bridge. Thence the line goes to El Deraah and Damascus.

The Watchman of Boston said that all Christian men ought to vote for Jerome in New York City. Yet Jerome strongly advocates the open saloons on Sunday. We think every Christian ought to scratch the names of such men who are on his party ticket. The other men running for the same office may be as bad, but if he refuses to vote for bad men his skirts are clear.

Here is richness. There was recently held in Chicago a railroad rate convention. There were 900 delegates. The railroads they attacked have greatly enjoyed proving that only 99 of these paid their fare! A Kansas paper comments scathingly, "the rates against which they are protesting are freight and not passenger."

Another Congressman, this time one of the House and not the Senate, has been sent to jail for stealing. We are

mortified but are glad he is not from the South. So far not a Southern member of either House has even been brought up for trial by the courts.

In the *Congregationalist* we read that nowadays in building houses the front is reserved for one large room which is often 20 by 30 feet, and sometimes larger. This is the fashion in Boston and other Eastern cities in building fine private residences. We hope the fashion will reach Louisville where just now there seems to be a fad for rooms the size of penitentiary cells.

A company in Switzerland was given the right to lower the level of Lac de Chalain thirty feet. When nine feet had been drained blackened piles appeared and soon the plan of a large village with houses, etc., all complete. Many articles were found, vegetables, barley, apples, pears and nuts, beside household utensils, tools and weapons. Three boats were found shaped like canoes. The boats terminate in a sort of spur, and have openings where "masts" were placed.

M. Gauckler, the famous French archaeologist, has been making excavations in the old Roman city Althiburus. He has published his report in which he describes one of the finest of all the ancient mosaic work. It is a large pavement, the whole of which has not been uncovered. The mosaic represents ships of all kinds except war ships. Every vessel bears its name in Greek and Latin and sometimes a poetic inscription is added. One ship, named in Greek "Hippago" has horses on board, and these horses are marked with their names, Ferox, Cupid and Icarus being among the names.

In the Venezuelan courts President Castro's course in revoking the concession to the Asphalt Trust was completely vindicated. That was sufficient—Venezuela is an independent nation. But the Trust has had evidence taken in New York City and there also Castro is proved to have done right. Mr. Greene, the former president of the Trust, admitted to having given \$100,000 to Gen. Matos who was heading an insurrection against the government.

DEAR READER:

I wish to thank you for printing that article of A. W. Bealer on the Negro in the London meeting. Bro. Bealer sees things when he goes anywhere, and he knows exactly how to tell what he sees and hears. I confess I was disgusted when I read the reports from the Congress telling how the Negroes were lionized by our British brethren. I was not at all surprised, however, for I was already somewhat familiar with their attitude towards the brother in black. On general principles I thought the Congress a good thing, but that Negro social equality was the dead fly in the ointment. C. E. W. Dossas.

Marietta, Ga.

THE MARKETS.

LIVE STOCK.

Report for week ending Nov. 11.
Extra good export steers... \$4 50a 4 85
Medium shipping steers... 4 00a 4 50
Choice butcher steers... 3 75a 4 25
Medium to good butchers... 3 25a 3 75
Com. to medium butchers... 2 75a 3 25
Canners... 1 00a 1 50
Good to choice feeders... 3 25a 3 75
Com. to med. feeders... 2 75a 3 25
Good to ex. stock steers... 3 00a 3 50
Com. to med. stock steers... 2 50a 3 00
Good to choice stock heifers... 2 50a 3 00
Com. to med. stock heifers... 1 75a 2 25
Plain light stockers... 2 00a 2 50
Good bologna bologna bulls... 2 50a 3 00
Med. to good bulls... 2 00a 2 40
Choice veal calves... 5 50 6 00
Com. to med. calves... 4 00a 4 50
Choice milk cows... 30 00a35 00
Medium milk cows... 20 00a25 00
Plain milk cows... 12 00a18 00

HOGS.

Choice pack and butch... 5 75
Medium packers... 5 75
Choice light shipping... 5 00
Choice pigs... 5 00
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
Bestbutcher lambs... 5 25

Fair to good butch. lambs. 4 00a 4 50
Common tall end lambs... 3 50a 4 00

LEAF TOBACCO.

Following is the report for week and year ending Nov. 11, 1905:

Week. Year.
Jan. 1 to date... 1,769 122,014
Year 1904... 612 98,050
Year 1903... 1,350 97,814
Year 1902... 1,049 146,836

COMPARISONS WITH PREVIOUS YEAR'S SALES.

Total sales of new crop to date, 1905, 107,627; 1904, 98,539; 1903, 101,548.
Sales of new crop to date, original inspection, 1905, 91,090; 1904, 76,026; 1903, 84,166.

REJECTIONS.

Rejections this week, 1905, 227; 1904, 65; 1903, 261.

Percentage of rejections to auction sales, 1905, 14; 1904, 42; 1903, 21.

Rejection Jan. 1 to date, 1905, 17,531; 1904, 12,240; 1903, 17,106.

RECEIPTS.

Receipts this week, 1905, 1,304; 1904, 316; 1903, 1,101.

Receipts Jan. 1 to date, 1905, 90,886; 1904, 78,962; 1903, 77,038.

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.

You will want to hear the new lecture "A Sail on the Sea of Matrimony—Its Preparations, Pleasures and Perils." Now is the time to arrange for "Church Benefits." Address W. T. Gordon, Room 322, New York Hall, Louisville, Ky.

WANTED—Position as Illustrator. Address Box 188, Ellenville, Miss.

"The Wandering Gentle's" new lecture, "A Sail on the Matrimonial Sea," is well commended wherever delivered. "Excellent, entertaining, instructive, abounds in humor and pathos;" "Worthy the attention of any audience;" "Interesting to young and old."

WANTED—Four men to travel in each state, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REEVE CO., 429 Dearborn St., CHICAGO.

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

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

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

TEX-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 Peristemon Soap will cure the worst case of piles or money refunded. Price 25 cents. Address Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

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

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

SAVE MONEY. Buy by mail goods guaranteed as represented. Enclose 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 dress-making by mail. Write for particulars of our free trial lessons. Thousands are taking them. FRENCH DRESS-MAKING COLLEGE, 244 Wells Bldg., Quincy, Ill.

Handwritten notes in the left margin: 40, VII, XII, 1-34, 10. TV, 21, 7-11, III-10, TV, 11, 12, 10, 3-8, XII, 9-7, 2nd III, 417, TV-11, 11-11, III-10, T-20, 9th TV, 1.2, 9th TV, 9.10, 20 XIII, 34, XV, 2nd II, 10. Eph, 24.54, ERK, XVIII, 1st XII, 9, 19th TV-8