

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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METHODS OF SOUL WINNING.

BY A. C. DIXON, D.D.

We preachers should expect God to save some one every time we preach. Spurgeon never preached a sermon that did not have in it the way of life, and this was the secret of his great success. In every audience there are apt to be some who are seeking salvation, and to ignore the inquirer while we edify the Christian is not the wisest investment of the hour. It is like giving food to the well-fed, while we overlook the starving.

And we pastors need to remember that God is as willing to save on Sunday morning as on Sunday evening. Though the message of the morning should be for Christians, the sermon should have something in it for the indifferent business man who never goes to church on Sunday evening, and sometimes for the stranger—a stranger also to Christ—who expects to attend another church, if not a place of amusement, in the evening. A few conversions on Sunday morning will do more to edify and inspire Christians than ever so many sermons on growing in grace. If we expect conversions, we shall not be disappointed. Some time ago earnest souls in the Ruggles Street Church of Boston began to pray for conversions in the morning, and it made me careful to make clear in every sermon the way of life. After the benediction one Sunday morning I heard the unusual sound of sobbing and, on looking in the direction of it, I saw a young woman sitting on the front seat with her face in her hands, weeping as if with a broken heart. A lady near me said, "That young woman is hysterical." I found, however, that it was not hysterics, but genuine conviction of sin. When I asked what troubled her, she replied in a tone I shall not soon forget, "Oh, pastor, my heart aches so I feel that I cannot go home without relief." My associate pastor, whose passion is personal work, went with her into the study and in about twenty minutes she came out with a radiant face, which left no doubt as to the genuineness of her joy. As she walked down the aisle she met a young lady friend, who not finding her at home, had returned to the church in search of her. She told her friend that she had just accepted Christ and was very happy. My associate pastor spoke a few words to her friend and she, too, kneeling beside them in the aisle, quietly accepted Jesus. That evening I saw one of those young women in the after-meeting trying to lead others into the light and joy she had received through Christ.

Another Sunday morning as I closed my sermon I felt impressed that the Spirit was moving upon the people with unusual power, and I did what I had never done in Boston before, asked all who had not confessed Christ as Savior and Lord to come forward during the singing. The first who came was a man over fifty years of age; the next a lady over seventy; then young men and women, until fourteen were seated on the front pews. It was a melting time. Those who had been praying for conversions on Sunday morning wept tears of joy. I believe there was more power in those fourteen quiet testimonies for Christ than in my sermon. Indeed I have forgotten the subject of the sermon, and the feature of that morning's service which stands out most prominently in the minds of the people is the fact that fourteen new converts gave testimony for Christ.

O for fire from God that will melt the cold conventionalism of our morning ser-

vice, and bring to Christ in salvation, as well as in edification. There is a demand on the part of mature Christians that pastors should feed the sheep, and the sheep need to be fed. But why should sheep depend altogether on the cut feed the pastor brings them on Sunday morning? They have in their Bibles the green pastures into which they can go and graze for themselves. A dear old deacon in a former pastorate came to me after the evening sermon, which was intended not to be bread but a sword, and said significantly, "Pastor, feed the sheep, feed the sheep." I thought I knew him well enough to say, "I have fed you old sheep now until you are so fat you can hardly walk, and I wish you would move around and work off some of your superfluous flesh in seeking to bring others into the fold." If I mistake not, he smiled rather sadly, but I fear he continued to believe that if the pastor fed well the ninety and nine, the one that was lost would somehow get back into the sheep-fold. But, does that not reverse the meaning of the parable, which certainly teaches that the best way to take care of the ninety and nine is to leave them and go out after the one that is lost? One lost sheep brought into the fold will do more to quicken the circulation and improve the health of the old sheep than ever so many baskets of hay.

The command to feed the sheep does not abrogate the command to fish for men, and the word "feed" should be kept out of the command to fish. It is not our mission to feed fish, that is, to cultivate the natural man until he has been so greatly improved that he may be labeled a Christian. The fish that live in the lower realm of darkness, grub and gravel must be transformed by the new birth into sheep fitted for the higher realm of landscape, sun and sky. The Babel process of reaching heaven by building up from beneath is not the New Testament method. "Ye must be born from above." George Whitefield preached over three hundred times from that text, and when asked why he preached so often from the same text replied, "Because ye must be born again." The natural man does not evolve into the spiritual man. "That which is born of the flesh is flesh and that which is born of the Spirit is Spirit." The pagan theory of evolution from beneath has in many places displaced the Christian teaching of revolution by the introduction of life from above. Christ can enter the heart of the vilest and make them sons of God. The need of the day is re-emphasis of instantaneous, sudden conversion, a crisis with a view to the process of growth. There is no growing into it, but there is immense growth in it. The Spirit wrote to a pastor "Do the work of an evangelist," as if he would warn against the temptation of the pastor to be content with simply feeding the sheep. Let us seek for our audiences the sheep nature, and then they will have a taste for the sheep food we may bring them. The new birth is certainly the imparting of a new taste: "If so be ye have tasted that the Lord is gracious" (I Peter ii:3), and until this new taste is given the people are not ready for spiritual food.

THRILLING WORDS.

Perhaps there is not in all the range of literature a more intense and thrilling passage than the words which Jesus represents God as speaking to the rich man in the parable: "Thou fool, this night thy soul shall be required of thee."

Who is the speaker? The Almighty God,

who made heaven and earth.

To whom does he speak? To a rich man. Archbishop Ryle somewhere says that rich men are seldom faithfully dealt with. Their neighbors stand in awe of them, and cannot muster courage to tell them the truth concerning themselves. Even ministers sometimes soften down the truth to please rich men who sit at their feet. Ministers have been known to flatter rich men in order to gain their good will. We are told that sometimes judges of the court doctor the scales of justice when a rich man is laid in the balances. But when God speaks to a rich man He speaks without fear and without partiality.

What does God call this man. A fool. He does not mince matters. This man flattered himself that he was somewhat. We may imagine that his neighbors flattered him that he was an extraordinary person. But God flatters no one. He is tender as a mother with the broken-hearted, a comforter of those that mourn, but the righteous judge of the ungodly. There is no respect of persons with Him.

What message did God bring to this man who was at ease in his possessions, fondly dreaming of long years to come? "This night thy soul shall be required of thee." Swift and sure is the messenger of God. "This night." Sudden death is not uncommon. One man goes out in the morning, and before noon he meets with an accident and is hurled into eternity. Another lies down to sleep at night, and before mid-night his heart fails, the silver cord is loosened, the golden bowl is broken, and the pitcher broken at the fountain. Another sits down to read his morning paper, and before he finishes the pleasant task the messenger of God knocks at the door and bears him hence.

This parable is a short drama. The actors are God and a rich man. The rich man speaks what is in his mind, and God is daily dealing with such men. Not a day closes that he does not say to some careless man, "This night thy soul shall be required." Many rich men have read this short drama with trembling, and doubtless in some cases have been led by it to consecrate themselves and their substance to the service of God.

We may not be rich, but God is speaking to us. Is the message a message of peace? If this day the voice of God should say, "This night thy soul shall be required," can I truly say, "I am ready."—*New York Advocate.*

Men need to realize, and it should be the chief aim of preaching to make them realize, that they are sinners in the sight of God. Until they have been convinced of that, they will not greatly care that a way of escape from the power and the consequence of sin has been graciously provided. A child that is unconscious of hunger does not cry for bread. To plead with men to accept the offer of salvation who do not feel that they need salvation is like urging food upon one already satiated. They will be indifferent to it so long as they are unconvinced of the peril of their position. Only when "pierced to the heart" by the plain preaching of the whole gospel will they be ready to cry out, with those of old, "What must we do to be saved?"

There are two worlds, the higher and lower, separated by the thinnest of partitions. The lower world is that of question, the upper world is that of answer. Endless doubt and unrest here below; wondering, admiring, adoring certainty above. —*Oliver Wendell Holmes.*

In speaking of Dr. A. C. Dixon the *Christian Index* says: "We have observed that the so-called 'Higher Life' profession and practice seem to have a tendency to destroy the clearness of some men's denominational principles and to open the way to strange fellowships. It establishes a new fellowship which ignores the principle of direct obedience to Jesus Christ in the matter of doctrine and ordinance, and leads to a substitution of feeling for principle."

"Prayer is to be offered in the name of Christ. That is to say, our prayers must be inspired by the spirit of Christ; we must have the same motive and the same desire of Him who sought only to do his Father's will."—*Dearmee.*

A writer in the *Interior* calls attention to the fact that in proportion to their number and their means the Northern Presbyterians are giving less for missions than they did in 1870. He comments on this fact: "Pronounced evangelical preaching of the Calvinistic type—the preaching of John Hall, Spurgeon and Moody—invariably supplies the church with the motive, the men and the means—means honestly acquired and gladly given for the work of the Master."

A class of young men were asked to write down one reason why they went to Sunday school. Here are some of the reasons: Their teacher had faith in young men; was always there; understood young men; exemplified the teaching in daily life and was interested in them and what they did.

President Tucker deserves high place in the ranks of brave men. For he told New Englanders to their faces that theirs is a decadent race and "the rising scale of foreign population is on a better level than the falling scale of the native population." If this is true there ought to be no law to limit immigration.

Sir Oliver Lodge, a leading English scientist, is far from being evangelical in religion. But he has scant patience with pantheism which is really better than monism. He says: "Pantheism is only a polite form of atheism. The maxim of the pantheist 'God and the world are one' is merely a polite way of giving the Lord God his conge."

Campbell Morgan, in a speech in Philadelphia speaking of the many demands upon a preacher's time by these modern wheels within wheels said: "Let me say this, especially to my younger brethren. If the multiplication of organizations in your church robs you of time for preparation for the power of the pulpit you had better cut off the organizations. The central work for all ministers is that of preaching."

QUESTIONS ANSWERED.

By Senex.

"A pastor would not hear a charge brought against a member of the church for drunkenness and disorderly conduct because the steps taken in Matthew 18 had not been followed. And the pastor claimed that no charge could be brought against any member of the church while he was pastor until such steps had been taken regardless of the charge. Did the pastor err?" Unquestionably he erred. He usurped authority over the church as if he were a Methodist bishop. He has not a shadow of right to say that a brother shall not prefer charges against another before the church. He has the right to come out of the chair and make a speech urging the church to vote not to take action on charge and to introduce a resolution to that effect. But he arrogates entirely to much power in trying to muzzle his brethren. This is true no matter what the nature of the charge.

But he is also wrong in his interpretation of Matthew 18. That refers to private offences, when one brother has wronged another. It does not apply to open vices or crimes. In such charges as that preferred in this case the accused has a right to come before the church and be heard. If he is not present when the charge is made the church can either simply put off the matter till another meeting or can also appoint a committee to see the brother and to pray with him.

Paul in telling the Corinthian church what to do in regard to the wicked man said nothing about the steps spoken of in Matthew. When he wrote his charge to the Thessalonians in regard to the disorderly brethren, he commanded no such steps. These were public offences. But even if the offences of which this man was guilty had been personal ones, it was for the church to say what steps the one who brought the charge was to take. The church, not the preacher is the sovereign.

"Is the word oinos used in Acts 2:13?" No. The word used there is glukos, a word derived from glukus, sweet. Glukos is only used in one other place. The Septuagint has it in Job 32:19. In Job it means the fresh juice of the grape. And this is its usual meaning in the Greek writers. The usual meaning, of course, is the one which must be taken in all cases where the sense and the context will allow.

But there was a sweet wine which was made by soaking grapes in old wine and pressing them a second time. This made a very intoxicating drink, a wine which was stronger than the ordinary wine, "oinos." And this wine is probably what is meant in this verse. Pentecost occurred about two months before the time for the first vintage. So it was impossible for the disciples to have had the fresh juice of the grape. However the men who were jeering them might have thought the joke was all the better from the fact that there was no fresh juice they could have had.

From Peter's reply and from the angry mood of the opponents it is probable what they meant was to say "these jabberers are very drunk; they must have been drinking that very intoxicating wine."

I am of the opinion that it is this very intoxicating, sweet wine to which reference is made in Isa. 49:26: "They shall be drunken with their own blood as with sweet wine." And that the thought is they shall be very drunk indeed. But many commentators think the reference is to the mildest of the wines known to the ancients. They took the juice which flowed from the piles of ripe grapes before they were pressed, put it in jars covered with pitch and corked it air tight. These jars were placed in wet sand. By this means this juice which was called must retained its fresh flavor, and was but mildly intoxicating. A large quantity was required to make men drunk; and commen-

tators think this verse in Isaiah means to indicate that as it took a large quantity of this wine to make one drunk, the prophet is saying that very much blood would be shed. See Rev. 14:10, 20.

Oinos is used in the following places in the New Testament: Matt. 9:17 and 27:34; Mark 15:23; Luke 1:15; John 2:3; Rom. 14:21; Eph. 5:18; 1 Tim. 3:8 and 5:23; Titus 2:3, and in many places in Revelation.

"Whether baptism administered by an unordained minister, but authorized by a special vote of the church to do so, is invalid or not?" It is valid. The church has a right to authorize any male member to administer the ordinances. Baptist churches have always held this position. I do not mean a church ever gives a general authorization to any member to baptize at any time. But by a special vote it appoints him to baptize certain specified persons. And a special vote is taken in every case. If an ordained minister can be had I never knew of a church which appointed a member to baptize. The thing happens but rarely, and when it does a deacon is, so far as my experience goes, invariably appointed.

So far as baptism is concerned, not one church in a thousand will ever need to fall back upon its right to authorize any male member to administer the ordinance. It happens much more frequently that this is necessary in the case of the Lord's Supper. No church does right which does not have the Supper celebrated once in three months at least. And when an ordained minister is not present the church should appoint a deacon for that one time and by a vote. I fear too many of our churches neglect this solemn ordinance on the excuse that they have no preacher.

MEDICINES FOR A DYING CHURCH.

BY THOMAS L. SEXTON, D.D.

When a man is really sick, he needs the beloved family physician and his timely prescription. But in case the illness is only a fanciful notion, vigorous physical exercise will prove an effective remedy. It is much like this with a sick and dying church.

Many are the discouragements which beset our feeble congregations throughout the ever-changing West. Some may be in a dying condition because they have failed to apply to the Great Physician whose presence and unfailing prescription are absolutely essential to spiritual growth and development. In such a case the only sure safe cure is to return at once to the good old way of recognizing daily personal dependence on the Higher Power for supplies of grace to help in time of need.

In other words, restore the family altar; let the morning and evening prayer be heard in the home, and it will not be long till spiritual vitality will become plainly manifest. There was a time when, with few exceptions, every Christian home was a Bethel where the reading of the inspired word and earnest prayer were the daily practice. In so far as this praiseworthy habit has been discontinued, to that extent do the negligent church members contribute to spiritual declension and the ultimate death of the individual church.

Sometimes the removal of families from whom financial support has been both constant and liberal, becomes the occasion of despondency on the part of those who remain, when a vigorous effort to interest and arouse to action the families that are living outside of the fold would prove both healthful and stimulating as well as fruitful in enlarging the church membership. There are some churches in the rapidly growing West from which have gone forth to bless other communities a sufficient number of active members to establish new and flourishing organizations elsewhere, and yet the remaining members with loyalty to the Master have carried forward the work with remarkable fidelity, and in spite of depletion have made substantial progress in enlarging the borders of Zion.

More than one church in the Synod of Nebraska has been kept from dying by the determined purpose and persistent efforts

of a few individuals who were resolved to keep that organization alive and positively declined to be disbanded. A committee of presbytery was once sent to a feeble church for the purpose of recommending a dissolution of the organization, but the few faithful members remaining politely informed the committee that it was not a funeral that was needed, but a living, active minister to preach the gospel and thus meet the pressing demands of that community. Such a minister was sought and found, and the result is now manifest in a strong, self-sustaining church, where a comfortable manse has been provided for the pastor. That church has taken a deep interest in pure mission work, and has furnished workers both in the home and foreign field.

Another church had become so much reduced by removals that the home mission committee of the presbytery had concluded that it would be useless to expend any more missionary money on that field, and as a result the church house was closed for several years. After the lapse of time, two faithful women appeared before that presbytery and presented an earnest appeal for a minister to be sent to that town, which was done as soon as possible. As the inevitable result, we now have there a living congregation of active Christian people, who have repaired the house of worship, and secured a manse where the minister has a comfortable home.

So long as there are left a few active workers there is no occasion for either thinking or talking about dying, but on the contrary, let every energy be directed toward the rescue of the unsaved, and it will not be long till spiritual health will return.

Let every church that is ready to die, repent and do its first works,—put more fire into the devotions at the family altar, more spiritual fervor into the midweek prayer-meeting, more zeal into Christian effort, more heartiness into its love to the Master, exercise more faith in its Divine Leader and put more money into the Lord's treasury, and it will soon be known that vitality has been renewed, and that the funeral garments have been permanently laid aside.—Interior.

THE DEIFICATION OF MACHINERY.

It is said that when the Union Pacific Railroad was first opened an Indian rode many miles to see the strange monster of which he had heard. When the engine appeared in the distance the savage thought it was a god and, falling on his knees between the rails, was run over while he worshiped. This may not be authentic, but it is a good enough illustration for our purpose. The ignorant Indian is not the only one who has worshiped a machine, or who has lost his life in his devotion. Our modern life is nothing if not organized. Men, women and children, the old, the young, the middle-aged, the fat and the lean, the employer and the employed, all seem convinced that they will miss something valuable if they fail of "joining" some organization.

One might suppose that women are the only sinners in the matter of "clubbing"; but men are not guiltless. We have all heard of the inveterate "joiner," and it was not women's clubs that he joined. Men have their lodges and societies and fraternities as well as their clubs. These organizations for the promotion of friendship and for mutual happiness have a place in community life. But some men are not content with such valuation of them as is really deserved. To them the lodge is not only a good thing, but the best thing, and practically everything. "The lodge is a good enough church for me," some of these friends declare, and they spend all of the time at their command in prancing around with their aprons and regalia, and in doing the "work" of their societies. Such an attitude indicates a low order of mentality. We do not say that it is wicked, but it is most pitifully weak.

Perhaps enough has been said concerning church organizations, for attention has been called to this subject frequently. The church is an organization. Some devoted Christian workers seem to assume that to multiply organizations within the church is to increase efficiency. It is a well known

law of mechanics that to increase the parts of a machine unnecessarily is to decrease power. Simplicity of construction is studied. It may be necessary to have complicated mechanism to accomplish that which is sought; but the simpler the jointure between power and accomplishment the better. Sometimes we see a list of church societies and organizations appalling for length and inexplicable on the ground of real needs. Organization becomes a craze, and common sense is thrown to the winds. Some pastor makes a marked success, and it is found that he has certain organizations. Another pastor assumes that if he can have the same organizations he will command the same measure of success, and considers not at all the difference in conditions.

We are persuaded that in many cases we have too much organization. The church, as such, is shoved into a back seat while societies take the stage and perform their varied evolutions. No society should be formed, no organization effected save when there is evident demand for it in order to increase the effectiveness of Christian forces. We often expend more force in keeping unnecessary machinery going than is given to the simple, necessary work of the kingdom of God. It is time that we gave the church a chance.—The Standard.

JOY IN THE LORD.

Religion is a joyous experience. It is the normal attitude and exercise of the spiritual nature. It is a spiritual health. As it is a joy to be able to see and to hear the beautiful things in the natural world, so it is immeasurably greater joy to be able to hear and see the glad and beautiful things of the kingdom of God.

It is a delightful thing to have a good and beautiful home where, surrounded by loved ones, shelter and peace and sweet companionship are found and where the warm and tranquil joys of domestic life and love lend their constant charms to earthly existence. Happy he who has such a home and such love and whose life flows on in such sweet and glad tranquility. The love of father, mother, sister, brother, husband, wife, parents and children is in itself soothing panacea for the ills and golden reward for the labors of the daily life.

True religion is a daily and present possession of great joy. We need to strike this note clearly and distinctly, in our own daily life and experience. We need to sound it sweetly and unmistakably in our interpretation of Christian truth to others. Religion is not merely something to be practiced and endured and persisted in. It is something to be delighted in. It should cause us to exult and to soar with gladness in the happy heights of God's realized presence with us, day by day. As flowers bloom and as birds sing so should the hearts of God's people delight themselves in God because they are his and he is theirs and they are one with him forever.

We believe that God is a person whom we may know, whom we may love and associate with and talk to, whose life flows through our own in vital tide if we are his own children, and whose unseen presence is for our joy and stimulus and cheer and comfort. We do not simply know about God, but we know him. We do not simply love his truth and rejoice in his goodness and his grace, but we love him and rejoice in him. The heart of the true husband longs for the presence of his wife, and he will go around the world to find her that he may be with her. The heart of the true Christian cries out for God, and loves to be with him and talk to him and rejoice in him. We go to him for companionship, as well as for sympathy and consolation, in confidence and love, and are never disappointed as we seek his face.

The man who said that he believed the Bible because he was acquainted with its author was on safe and solid ground. The young minister who said that he believed in Christ's divineness for all the historical and Scripture reasons and because of his own personal experience, in that "Christ saved my own soul," was in such joyous relations with the Lord that he was beyond the power of skepticism. Those who love God come to know him. Those who know him the best love him the most.—Herald and Presbyter.

TWO PLACES OF SCRIPTURE MISUNDERSTOOD.

BY WILLIAM CLEAVER WILKINSON.

The late Dr. Edward Eggleston once, in the course of a private letter to the present writer, incidentally spoke of the apostle Paul (I quote from memory, but I think with close approach to verbal exactness) as that "ugly little Jew who turned the world upside down." This, written by my correspondent, as the whole characterization accompanying showed, in no unfriendly spirit toward the great apostle, very well represents in brief what has long been the traditional and what is now the almost universally current idea about the personal appearance of Paul. I myself, in a narrative poem having Paul for its subject ventured upon an ideal description of the man in very strong contrast to the prevalent notion about him, as follows:

"A young man he, who, in the general thought,
Wherever moving, round about him wore
A golden halo of uncertain hope
And prophecy of bright futures. Aspect clear
And pure; straight stature; foothold firm and
free;

The bloom of youth just ripening to the hue
Of perfect manhood upon cheek and brow;
Lip mobile, but not lax—capacity
Expressed of exquisite emotion, will
Elastic and resilient, tempered true
To bend, not break, and ultimately strong;
Glances of lightning latent in the eye,
But lightning liable to be quenched in tears;
The pride of every Hebrew, such was Saul."

A certain passage of Scripture (II. Cor. 10:10), "His letters, they say, are weighty and strong, but his bodily presence is weak, and his speech of no account," is, I take it, both the source of the tradition, and the support supposed of the commonly accepted view on the subject. Now if I had myself believed that the exegesis was sound which interprets the foregoing Scripture passage in a manner to give color of probability to the view in question, I should not have felt myself at liberty, even speaking in the character of poets, to idealize freely, as I did, in the face of such apparent authoritative testimony to the contrary of my representation. But I do not believe the exegesis to be sound. In fact, it is to me perfectly evident that there was not, in the original use of the language above quoted about Paul, the least thought present to the apostle's mind, or present to the minds of his opponents, concerning either his personal appearance, or his style of oratory. Paul's opponents were simply pointing a contrast alleged by them to exist between Paul absent and Paul present. Paul absent, they said, wrote terrifying letters, threatening what he would do in the way of severe vindication of his authority received from Christ. Paul present, they said, softened his aspect and behavior to such a degree that he might naturally seem to be "weak" in the actual carrying out of the warnings of his letters. He used language in speaking, so his opponents asserted, very different from the language he used in writing. His "speech," according to them, need not be feared, might indeed be treated as "of no account."

To such characterizations of himself proceeding from his opponents, Paul replied in a manner to show, beyond the possibility of mistake on our part, if we will but pay due heed to understand him right, that neither he nor they had at all in mind the matter of his personal appearance or of his elocution. "Let such a one" [an opponent], Paul says, "reckon this, that what we are in word by letter when we are absent, such are we also indeed when we are present." The words "are we" are supplied by our translators. (Perhaps the words supplied should have been "will we be.")

It seems a pity that a passage of Scripture having a sense so perfectly unquestionable, should customarily be given a sense which it can, by no possibility of intelligent exegesis, be made justly to bear.

What suggested this correction on my part of a prevailing misconception of Scripture, was my meeting lately with an apparent confirmation of the error occurring in a published discourse—a very eloquent and noble discourse it was—from a distinguished theologian occupying a place of great influence—happily influence in the main, I believe, exerted most usefully in the interest of the kingdom of God.

What suggests a second attempted correction of a similar sort, is a brief article met with the very day of this writing in the current number of a weekly religious newspaper of deservedly high repute and, as I gladly believe, of correspondingly wide circulation and beneficent influence. This newspaper in one of its departments, sits as it were in Moses' seat, for it undertakes to give answers to questions from correspondents on points obscure or doubtful in Scripture interpretation and on questions pertaining to practical Christian life. Its instructions are generally such as seem to me sound and safe—not least so when they prudently avoid giving any positive and dogmatic reply in satisfaction of the demands made upon it. In the case now referred to, the editorial instructor made what I think a serious, though pardonable, slip—pardonable, because the mistake committed is like the mistake previously noted here, a mistake which seems to be committed by almost every reader of Scripture. The correspondent asks:

"I have always, since I can remember, been told that there are degrees in glory. If you believe this, can you tell me what the degrees are?"

"On this point," the editor, replying, says: "the teaching of the Bible seems to be positive and explicit. . . . In I. Corinthians 15:41, 42, Paul says: There is one glory of the sun,

and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory." So also is the resurrection of the dead." The editor proceeds, "So far as to the facts. But the editor is asked to explain just what are these degrees in glory."

The editor's answer, following the above-quoted statement of his, clearly implies a supposition on his part that "the facts" given in the citation made by him from Paul recognize differences among the redeemed in the glory to which they are severally promoted in the heavenly world. Now, careful attention to the whole passage in Paul from which the foregoing quotation was made, will show to any intelligent student of Scripture that the idea of differences in glory among the redeemed in heaven, is as remote as possible from the apostle's thought in this place. Paul's topic at this point is the manner and form of the future resurrection awaiting the dead. He uses several illustrations to set forth the truth concerning it. The question to which he replies is thus stated by him: "But some one will say, How are the dead raised? And with what manner of body do they come?" This question, thus doubly stated by Paul himself, he answers directly and squarely to the point. For his first illustration he says the resurrection body differs from the body laid in the grave something as what may be called the resurrection body of, for instance, a grain of wheat differs from that grain of wheat itself previously sown in the soil.

A second illustration from Paul: "All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes."

Yet again, still intent on illustrating his doctrine, but now expanding his doctrine to include and illustrate, not only the difference between the mortal body and the body immortal, but also the transcendent superiority of the immortal body: "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."

Having thus finished the list of illustrations with which his quickened imagination teemed as he wrote, he proceeds to apply them to the topic of his discussion, in answer, remember to the question, "How are the dead raised? and with what manner of body do they come?" He says: "So also is the resurrection of the dead." [Not at all, observe, "Such are the differences in glory among the redeemed in heaven." "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

It is too plain, too obvious, on the mere statement of the case in Paul's words, that he was dealing exclusively with the contrast between the mortal body deposited in the tomb, and the immortal body emerging in the resurrection. As I said before, the notion of degrees in glory enjoyed by one saint and another in the world to come, was utterly alien from the tenor of Paul's teaching at this point.

I have not, of course, the sanguine confidence to suppose that these corrections attempted by me will prevail to change the set, so long-established, of easy-going, traditional misinterpretation of two interesting passages of Scripture. But if the thousands of ministers who monthly read the "Homiletic Review" are convinced from fresh study of these passages, stimulated perhaps in part by what I have here set before them, that the traditional and current understanding of Paul's language in them is a misunderstanding, then something worth while tending in the right direction will have been accomplished by the joint efforts of the present writer and those of his brethren in the ministry whom he has here been addressing.

University of Chicago.

"The Epic of Saul, p. 39.

THE JUNGLE AND AMERICANISM.

BY NEHEMIAH BOYNTON, D.D.

Reformations are not usually love feasts and five-o'clock teas; reformers are not usually the embodiment of the glass of fashion and the mold of form. The work of reformers is always rough hewn and is on the gargoyle order. He himself is a voice crying in the wilderness, a harsh, piercing, strident voice! His tones jar, his emphasis irritates and his words sting. Obnoxious to men in general, he is especially so to him whose ox is being gored by his cold, merciless iron shard of personal scorn and of righteous indignation. To be sure, he is often given short shrift if he falls into the hands of his adversary, but the thing for which he stands, if it proves to be essential, marches on in seven-leagued boots, and his own personal drastic fortunes are transformed into new energies and lend fresh impetus to the cause.

The reformer, "warts and all," is a constant necessity in a democracy, for, as Lowell said long ago, it will be a sorry day for the republic when there are no longer protestants to protest. It is a man's right, especially in free America, to sling his gauntlet before any individual, influence or institution which he believes to be a menace to the higher interests of the country, challenge it to open combat and like a man meet his Marathon or his Waterloo! When the reformer, as speaker, loses his voice, beware! When the reformer, as writer, drops his pen, tremble! Light is now as in Emerson's day the best policeman, but no patrol can insure safety in darkness!

This is the reason why that class of editorials, articles and books dealing with our industrial situation as related to our free institutions is so immensely pertinent and is of such timely importance. The multiplication of them in the last

twelve months is one of the most hopeful signs of the presence among us still of that aggressive, vigorous and outspoken Americanism which does not propose to exchange the worship of the God of our fathers for that of the golden calf and which is entirely unwavering that democracy should by any possibility become a synonym of demagoguery.

"The Jungle" is the latest, as it is the most startling, of these books. It has well been called "a terrible story of Chicago's Packingtown." It narrates the decline and fall of a respectable competent immigrant family in their pathetic endeavor to gain a foothold in America by way of the opportunities provided for labor in Packingtown. The family goes to destruction just as inevitably and just as methodically as a steer goes from the stock yard to the killing bed, from the killing bed to the cooler, and from the cooler to be shipped to your home and mine! No item in the tragedy of ill success is wanting, and by turns one's pity weeps, one's indignation burns, one's amazement kindles and one's hot wrath froths at the mouth! It is not conditions in Packingtown which rouses the anarchist in your soul.

It is not that, as alleged, diseased meat is sometimes doctored and sold with wholesome caresses; that dead cattle are sometimes dressed and disposed of as if they were in all respects fit for food; that "every bit of the hog is used except the squeal"; these things are nauseating and revolting, but they do not turn one's stomach as does the thought of the putridity of the selfishness and greed of those who, in the name of honorable commerce, tolerate and profit by such abomination. We find a grain of comfort in the thought that the American people, with the facts in their possession, are abundantly able to take care of themselves, that they will not long tolerate an inspection which sends their best meat abroad and leaves for home consumption the rest, including the absolutely undesirable, or that the eyes of their understanding being opened they will kindly and considerably allow the sort of packing which uses spices and condiments to tickle the palate and conceal the true ingredients! "You cannot determine the quality of the tomatoes from the pictures on the can!" exclaimed a preacher. Very likely not, but once let the people reasonably suspect that there is a disparity between the picture on the outside of the can and the tomatoes on the inside, and the falling off of the sale of that brand may be easily predicted. In the long run, the manufacturer must keep faith with the customer. He may cheat for a time, but when the day of reckoning comes, he knows full well it comes with vengeance. It is more than possible that the understanding of this law is the inspiration of some attempts in Washington just now to restore confidence by adjusting evil conditions. Nor is it the fact that, as alleged, large profits accrue from these methods and manipulations, which excites our boiling wrath. We are coming victoriously through the era in our American life where the dazzle of the dollar has blinded our eyes and where the possessor of it was to be admired, envied and saluted as a jolly good fellow! We are beginning to discriminate, to honor the man who in man fashion, by push, ability, honesty, has succeeded, and in his success remembers and does not forget his Americanism; we are learning to scorn the mere moneybags, who by clever trickery, by shrewd and soulless adventure, has made an apparent success, which is really a colossal failure. The man to be pitied in America is the man who has no clear title to his fortune and who, consequently, must be the recipient of the withering scorn, the often expressed and more often silent contempt, of the growing company of American noblemen, who understand the distinction between fine feathers and fine birds.—Christian Worker.

MINISTER TO THE SORROWING.

Said a woman who had been long in the furnace of affliction, "I do not know anything to say to those who are in sorrow but I do know many things not to say." Would that all of us were so wise!

When Job's friends came to mourn with him and to comfort him they sat down with him upon the ground seven days and seven nights, and none spake a word unto him, for they saw that his grief was very great. If, at the expiration of this time, they had returned every one to his own place, they would have spared Job much misery and escaped the rebuke of the Almighty.

When the true son of consolation enters a stricken home he does not utter platitudes, but weeps with them that weep.

He does not explain why the trouble has come upon us, but remembers that Jesus said, "What I do thou knowest not now; but thou shalt know hereafter." Nor does the son of consolation attach importance to our expressions of grief. He does not "reprove words, and the speeches of one that is desperate, which are as wind." Much modern literature has for its purpose the suppression or denial of pain. Christ never complained of those who did not look glad. He was moved with compassion when He saw the multitude staggering under the burdens of life. If we could become like Him, instead of bidding the sad let us alone, we will pray, "Teach me to feel another's woe." We will not sing, in a spirit of selfishness, "Go, bury thy sorrow," but will help our neighbor to carry it.

It is in thus losing our life that we find it, for sympathy, like mercy, "blesseth him that gives and him that takes." Let it be offered without ostentation. It has a thousand pretty ways of revealing itself—by the flowers or fruit we sent; by the loving letter we wrote; by the appropriate hymn or poem we copied; by the dainty dish we prepared; by the tones of tenderness; by the eyes suffused with tears; by the warm pressure of the hand; by the broken prayer.

Our sympathy, to be of value, must be sincere. It requires an expert to select the counter-

feit coin or banknote, but the simplest soul can detect false sympathy. The glib words which spring from a heart that has never known anguish are as "sounding brass or a tinkling cymbal." When Pandolph tells Constance in "King John," "You hold too heinous a respect of grief," she replies, "He talks to me that never had a son."—Katharine J. Laws.

LITERARY.

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

Synthetic Bible Studies. James M. Gray, D.D. New Edition, Revised and Enlarged. \$1.50, net. Fleming H. Revell Company, New York and Chicago.

Dr. Gray is Dean of the Moody Bible Institute in Chicago, and he is thoroughly evangelical. In this volume he takes up the books of the Bible in succession and gives a brief statement of the purpose and content of each. There is little attempt at exposition and that is incidental. The purpose is to give the general scope and trend of each book and this is done with clear insight and with great skill. All students of the Bible will find this book stimulating and helpful. It is a valuable aid to Bible study, and is a fine manual for classes.

The Packers, The Private Car Lines and The People. J. Ogden Armour. Illustrated. \$1.25. Henry Altman Company, Philadelphia.

In reply to all the attacks made upon the beef packers in general and the Armour house especially, Mr. J. Ogden Armour brought out this book. It is the case stated from the standpoint of the leading packer in the country. He writes clearly and vigorously and certainly he makes an able defense against the many charges that have been brought. It is important for all who would reach a sane conclusion on the subject, at least to hear what the leading packer has to say. The reader will at least learn that there are two sides to the story.

Mr. Armour, we think, relies too much upon his simple statement of fact, assuming that his testimony will be universally believed, without needing support. While we do not raise any question as to his reliability as a witness, yet the book would be stronger if Mr. Armour's simple testimony were supported by other evidence. Many things, widely believed, he simply pronounces false, and leaves them there. On many points he makes arguments and they are well put and cannot fail to impress the reader.

It would be interesting if the heads of other great enterprises would write books. A book from Mr. John D. Rockefeller on the Standard Oil Company and its methods, would command wide attention. And so for others.

A Soldier's Trial. Gen. Charles King. \$1.50. The Hobart Company, New York.

This is a narrative of incidents in camp life, so arranged as to make an argument in favor of the army canteen. We do not deny the reality of the events stated, only we cannot forget that these events contradict the testimony of many of the best army officers and civilians who have carefully investigated the subject. If desertions increased soon after the abolition of the canteen, it is because of the deadly work the canteen has done in fastening the drink habit on the soldier. Let the camp be kept clear of saloons and ere long the soldiers will cease to be drinkers. The book really reflects more on the discipline of the part of the army described than on the abolition of the canteen.

The Mosaic Law in Modern Life. Cleland Boyd McAfee, D.D. \$1.00, net. Fleming H. Revell Company, New York and Chicago.

Dr. McAfee is a busy pastor of a large city church, and he here gives us a practical exposition of the Ten Commandments, suited to the needs of our modern city life. After a chapter devoted to the relation of labor to life, he takes up the Ten Commandments in order and expounds them under the following heads, respectively: Singleness in Worship; Spirituality in Worship; Present Day Reverence; Present Day Sabbath Observance; Present Day Family Life; Present Day Regard for Life; Present Day Purity; Present Day Honesty; Present Day Veracity. Present Day Contentment. The work is well done. Well does Lowell say:

"In vain we call old notions fudge,
And trim our conscience to our dealing,
The Ten Commandments will not budge,
And stealing will continue stealing."

The Masculine in Religion. Carl Delos Crane, Ph. D. 50 cents. American Baptist Publication Society, Philadelphia.

A timely book and along a line in accord with the present writers thinking for years. The reason, or at least one reason, why more women than men are in the churches is that the feminine rather than the masculine type of religion has been pressed. To urge a return to a more masculine type is the purpose of this book, which is vigorously and interestingly written. We cannot go so far as our author in his views on sex in religion, though with his main contention we are in hearty accord. The book shows wide reading and careful thought. Some of the unusual words (e.g. anabolic, katabolic, etc., etc.) we would prefer left out.

SUNDAY-SCHOOL LESSON

Sunday, Sept. 16.

OUR LORD SILENCES SCRIBES AND PHARISEES

Mark 12:13-27.

Motto Text.—"Render unto Caesar the things that are Caesar's and unto God the things that are God's."—Mark 12:17.

"And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words."—The Herodians were a political party who supported the Herods and after the Romans sent a governor they supported the Romans and advocated paying tribute. The Pharisees were the patriotic Jews who longed for the independence of their country and were not reconciled to their conquerors. These united in their hatred of the Lord, although they were hostile as a general thing.

"And when they were come, they say unto him, Master, we know that thou art true and carest for no man." That is he feared no man. He would say what was right though all the world opposed him. This was true, but they spoke it in hypocrisy and malice. "But teachest the way of God in truth." Why then did they not believe and follow him?

"Is it lawful to give tribute to Caesar or not?" This was a shrewd question. If he said to pay the tribute, he would anger the great body of the patriotic Jews. If he decided against paying it, the Herodians would tell Pilate. The Romans cared nothing for the religious disputes in the nations they conquered. But they would not tolerate any man's opposing their tribute. The Pharisees knew they could not kill him without Pilate's assent, and this they could secure if he answered this question in the negative.

"But he knowing their hypocrisy, said unto them, Why tempt ye me? Thus showing them that he was not deceived by their battery. They did not ask in order to know what to do, but in order to ruin him either with the people or with the Romans. "Bring me a penny, that I may see it." The penny was the Roman denarius, equal in value to 17 cents. It was what they paid as a poll tax, and it was this tax rather than tribute in general about which they were questioning. The poll tax was especially hated by the patriotic Jews as the badge of their subjection.

"Whose is this image and superscription?" The image was of Tiberius Caesar, the then ruling emperor. Caesar was the title given to all the Roman emperors, the first having been a Caesar. The word kaiser and czar are derived from it. The inscription was the name of the emperor and the value of the coin. The very face of the money witnessed to the authority of Rome.

"Render unto Caesar the things that are Caesar's."—The very coin showed they were subjects of Caesar, for they would not have used coin with a heathen image on it unless they were obliged to do it. All images were abhorrent to them. The Lord does not decide the question as to whether the Jews were rightly in subjection to the Romans. But the coin itself showed they were in subjection, and therefore it was their duty to pay him the tribute.

This is a principle, a command for all time. Affairs which belong to the secular government must be left to them. Since the days of Constantine the churches have been trying to control the governments. The Catholic and the Greek churches have succeeded in making themselves supreme over the civil governments. State and church have been united in all Protestant countries except the U. S. Against this Baptists, through all ages have stood firmly. They have gone to the stake in their resolute opposition.

But now alas! the disposition to day to control the State is showing itself among them. Some Baptist bodies have passed resolutions dictating to the civil government. Thus they advocate a union between church and State and violate this command of the Lord to render unto Caesar the things that are Caesar's. A Baptist Missionary Society has no more right to pass a resolution telling the U. S. Senate what to do about any of its members than the Congress has to tell the Society who to receive into its membership. The command to let Caesar's things alone must be observed. If our religious bodies will render to God the things that are God's they will find their time fully occupied.

"And they marvelled at him."—The Greek is they marvelled greatly at him. His wisdom surprised them. Their trap was most cunningly laid. He must offend one side or the other. Yet he had avoided all offense, not by evading the issue but by meeting it squarely. He had told the Jews it was their duty to pay the poll tax, and had proved it to them, yet without siding with the Romans.

"Then come unto him Sadducees, which say there is no resurrection."—A smaller body than the Pharisees, but a powerful one because so many of the rulers and scribes belonged to it. They were the higher critics of the day, accepting the Bible in spots. They denied also the existence of angels. The Lord had been preaching the resurrection, and they thought they had a case which would prove the absurdity of it.

The law of Moses forbids a man's marrying his brother's widow except in one case, and in that case the law not only allowed but commended the marriage. If a man left no children and had an unmarried brother, he was required to marry the widow and his first son was reckoned the son of the dead brother. There may have been such a case as they mentioned. At any rate such a case was possible. If there had only been two brothers the principle was the same.

Our Lord answered mildly and not as he answered his tempters. "Do ye not therefore err because ye know not the Scriptures, neither the power of God?"—The resurrection of the dead rests on the power of God, and our faith in the resurrection rests on the Scriptures."—Bengel.

The Sadducees denied the resurrection and denied the existence of angels. Our Lord quietly asserts both. The dead saints are not angels, but are like them in the respect that marriage is not known among them. In heaven all are children of God and brothers to each other. This does not mean of course that husbands and wives, fathers and children will not remember the ties which bound them on earth.

"And as touching the dead, that they rise."—The Sadducees denied the continued existence after

death. "Have ye not read in the book of Moses?"—Unlike modern higher critics, the Sadducees accepted the Pentateuch as Scriptures and as written by Moses.

"I am the God of Abraham, and the God of Isaac and the God of Jacob."—These patriarchs had been dead many years when God said this. If death had ended them, God would not have spoken of them as still living.

LOGAN COUNTY ASSOCIATION.

This body of Baptists met with Elk Lick church, near Lewisburg, Ky., August 14, 1906. After devotional exercises the Association was called to order by Rev. A. C. Dorris, the Moderator of last year. The roll of churches was called and showed a good representation of the churches both by letters and messengers. The reading of the letters from the churches revealed that our churches recognize the Divine plan of world-wide missions. Nearly every church contributed to missions, all save one have pastors. Some reported good revivals and ingatherings and all are in good condition for doing the Lord's work during the next Associational year. The Association showed her appreciation of a good man, and an efficient Moderator, by re-electing Rev. A. C. Dorris moderator. Brethren Emmet Johnson and D. P. Browning were elected to the offices of clerk and treasurer respectively.

The hospitality of the church and community in entertaining the Association was all that could have been desired. Nothing that would contribute to the success and pleasure of the meeting was forgotten or neglected. The usual "stands" could not be entirely avoided, but were so far restrained that the work of the Association was not hindered by them. The reports on the several missions

GOOD AND HARD

Results of Excessive Coffee Drinking.

It is remarkable what suffering some persons put up with just to satisfy an appetite for something. A Michigan woman says: "I had been using coffee since I was old enough to have a cup of my own at the table, and from it I have suffered agony hundreds of times in the years past.

"My trouble first began in the form of bilious colic, coming on every few weeks and almost ending my life. At every attack for 8 years I suffered in this way. I used to pray for death to relieve me from my suffering. I had also attacks of sick headache, and began to suffer from catarrh of the stomach, and of course awful dyspepsia.

"For about a year I lived on crackers and water. Believing that coffee was the cause of all this suffering, I finally quit it and began to use Postum Food Coffee. It agreed with my stomach, my troubles have left me and I am fast gaining my health under its use.

"No wonder I condemn coffee and tea. No one could be in a much more critical condition than I was from the use of coffee. Some doctors pronounced it cancer, others ulceration, but none gave me any relief. But since I stopped coffee and began Postum I am getting well so fast I can heartily recommend it for all who suffer as I did." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville." "There's a reason."

were read and discussed jointly. Some good speeches were made by members of the Association and the "visiting brethren." Bro. Bow made a strong speech on missions, emphasizing State Missions. The Association loves Bow because they love the cause he so ably and faithfully represents. The interest reached high-tide during the discussion of Missions. The report on Schools and Colleges was discussed by the writer, and Prof. Dunford representing Bethel College. The Professor made a neat and timely speech, and took a collection to help the good people of Russellville in their fight against the saloons. A nice contribution was made for that purpose. The Baptist Orphans' Home was represented by Bro. Winchel in a short speech and a collection taken. Bro. J. A. Bennett, of the Ministers' Aid Society was taken sick at Lewisburg and failed to reach the Association. Owing to this fact, and the rush of the business on the last day of the meeting this worthy object did not claim our attention. Suffer me to say just here that I hope and pray that our churches will see the real need of a three days' session for our associational meetings and that some of the larger ones of them will start the fashion.

In addition to "the visitors" mentioned above we mention Brethren J. Ed. Milam, from Gasper River Association, and Rev. T. T. Powell, from Bethel Association. These brethren were all helpful to the meeting, and the writer heard many nice things spoken of their speeches and sermons. The congregations were large, but orderly, and persistent in their petition for preaching "at the stand." This emergency was met by the committee and some good, strong gospel preaching was done by Brethren J. T. Jenkins, of Owensboro, Ky., Henry Tow, of Warren County Association, and Bro. Winchel, of the Orphans' Home. The spirit of the meeting was excellent and the usual business was done harmoniously and with dispatch. Thus closed one of the best meetings of the body to meet with New Hope church, Todd County, Kentucky, Tuesday after second Sunday in August, 1907.

J. R. KENNERLY.

Auburn, Ky.

OHIO RIVER ASSOCIATION.

This body held its twenty-fourth annual session August 22-24, with Piney Creek church. Thirty-five churches were represented by messengers and letters. The introductory sermon was preached by Eld. H. B. Taylor, of Murray, Ky., by request of the Association. His subject, "Salvation by Grace," was presented plainly and forcibly and was greatly enjoyed by the large congregation present.

The reports from the churches show the mission contributions more than double that of any previous year, and a marked advance along other lines of church work. Peace and prosperity abound throughout the churches.

We were honored and helped by a number of visitors, among whom we recall Elds. H. B. Taylor, D. M. Green and John Grady, of Blood River Association. Brother Green is one of the pioneer Baptist preachers of this country, being now about eighty-four years young, vigorous and active. For a number of years he has led the opening and closing prayers of the Association. Eld. H. C. McGill, of Bethel Association, represented the WESTERN RECORDER, and Miss Abercrombie, of the Baptist Or-

Do Your Meals Fit?

Do You Feel Snug and Comfortable Around Your Waist Line After a Hearty Meal?

Did your last meal taste deliciously good to you, and did you eat all you wanted? Could you have patted your rotundity in glee and felt proud of your appetite and of your good strong stomach? Do you feel rosy now because your last meal gave you no inconvenience whatever? If not, you have dyspepsia in some form, and probably never realized it.

If you have the least trouble in your stomach after eating, no matter how little or how much you eat, there is trouble brewing and you must correct it at once.

Most all stomach troubles come from poor, weak, scanty gastric juice, that precious liquid which ought to turn your food into rich, red blood.

If you have nausea, your gastric juice is weak. If you have sour risings or belchings, your food is fermenting; your gastric juice is weak. If you have loss of appetite, your gastric juice is weak. If you have a bloaty feeling of aversion to food, your gastric juice is weak.

You need something in your stomach to supply the gastric juice which is scanty, and to give power to the weak gastric juice. Stuart's Dyspepsia Tablets do this very thing.

Now think—one grain of one of the ingredients of these wonderful little tablets digests 3,000 grains of food. They are several times more powerful than the gastric juice in a good, strong, powerful stomach. They actually digest your food for you. Besides, they increase the flow of gastric juice, just what you need to get all the good possible out of everything you eat. You will never have that "lump of lead" in your stomach nor any other stomach trouble after taking Stuart's Dyspepsia Tablets. Then everything you eat will be digested, it will give you strength, vim, energy and a rosy disposition. You'll feel good all around your waist line after every meal and it will make you feel good all over.

Stuart's Dyspepsia Tablets will make you feel happy after eating a good, hearty meal. Take one or two after eating. You'll feel fine—then your meals will fit, no matter what or when you eat.

We want to send you a sample package of Stuart's Dyspepsia Tablets free of charge, so you can test them yourself and be convinced. After you have tried the sample you will be so satisfied that you will go to the nearest drug-store and get a 50c box.

Send us your name and address today and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 52 Stuart Bldg., Marshall, Mich.

phans' Home of Louisville, Ky., were also esteemed visitors.

Eld. E. B. Blackburn, one of the veteran ministers of the Association, was chosen Moderator, and gracefully filled the chair and presided over the deliberations. R. A. LaRue was re-elected Clerk. The Association was royally entertained by Piney Creek church and community.

Ring resolutions were passed pledging the body to the support of the Anti-Saloon League, and calling for such legislation as will suppress Sabbath excursions and baseball playing throughout the State. The discussions were brotherly and helpful.

Levias, Ky. R. A. LARUE.

SKINS ON FIRE WITH ECZEMA

Instantly Relieved by a Single Application of Cuticura Ointment,

The great Skin Cure, preceded by a warm bath with Cuticura Soap. This treatment, when followed in the severer forms with mild doses of Cuticura Resolvent Pills, affords instant relief, permits rest and sleep, and points to a speedy cure in the most torturing and disfiguring of itching, burning, and scaly humors eczemas, rashes, and inflammations, from infancy to age. A single set (costing \$1.00) is often sufficient to cure when the usual remedies fail.

FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Woman's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments.

treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation.

BUFFALO LITHIA WATER Has Been Before the Public for Thirty-three Years

In the Experience of the Following Physicians It Has a Pronounced Value in the Treatment of Bright's Disease and Albuminuria of Pregnancy

- Alfred L. Loomis, J. Marion Sims, Samuel O. L. Potter, John V. Shoemaker, Graeme M. Hammond, Wm. H. Drummond, I. N. Love, G. Halsted Boyland, Cyrus Edson, J. Allison Hodges, George W. Miltenberger, J. Page Massie and Geo. Ben Johnston.

- Roberts Bartholow, Jas. K. Cook, Hunter McGuire, John T. Metcalf, Frank Woodbury, Alex. B. Mott, Chas. B. Nancrede, Nathan S. Davis, Jr., Jas. L. Cavell, P. B. Barringer, A. F. A. King, T. Griswold Comstock, Jos. Holt and Giuseppe Lapponi.

Proprietor, Buffalo Lithia Springs, Virginia. For Sale by the General Drug and Mineral Water Trade.

THE HUNT-MODERATOR CONTROVERSY.

Will the old heart-rending divisions never be united? Will the old wound never be healed; while it is not gaping as it once did, is it not like a hidden cancer eating out our very vitals?

Some of us thought, that at Richmond, God had put us in battle array against such a formidable foe, and with such glorious victory just before us, that we could all laugh about our little scraps that come up between growing boys in the best of organized families.

Now I submit, brethren, this is a serious affair to some of us: this educational union we entered into at Richmond. Our schools all over the State have come to you, our denomination, our leaders, and have gladly held up their hands and let you bind us fast.

The failure of this educational movement—the very thought of it staggers some of us up here in the mountains—this failure will not affect some pastors, churches and communities much, if at all; but some men can see the very life blood dripping, dripping out of the institutions they love dearer than life, whenever they see signs of failure in this great hour of opportunity.

How long it does take us preachers to forget a fight! I know two business men who some time ago were at each other's throats in a business quarrel. That has been to them a long, long time ago—it has been most two years.

midst of the stress of large events. At first they, perhaps, said, like a lady friend of mine, "I wish I could hate him, but I can't."

Brethren, those events, that were large enough to undesignedly settle the quarrels of those business men, are as mole hills to mountains compared to the colossal events that are passing before Kentucky Baptists at this time.

Shall we anchor to them and shelter under them and find them as solid as the rock of ages? or shall we knock our vessel to pieces, as we thoughtlessly sail against them?

H. H. Hibbs.

Williamsburg, Ky. [Bro. Hibbs is right in regretting that this attack was made on the Moderator of the General Association, and in desiring speedy harmony in our denominational forces.

BOY BUILDING.

Right Food Makes Fine Boys.

Many people have questioned the truthfulness of the statement that the brain can be readily nourished and built up from some particular kind of food.

The wife of a prominent legislator in Kentucky says: "A woman of my acquaintance was in a badly run down condition at the time she became a mother, and at three months of age the child was a mite of humanity pitiful to look upon, with no more brain development than a monkey."

"About the time I speak of when the child was three months old the mother began feeding him Grape-Nuts.

"In ten days it was plain that a change was taking place and in a few weeks the boy became rosy, healthy and rounded out.

"He is now five years old and his food this entire time has been Grape-Nuts and cream. He seldom ever takes any other kind of food.

"It is a splendid illustration of the fact that selected food can produce results, for this boy is perfectly formed, has a beautiful body and arms and legs of a young athlete. While his head and brain development appears perfect, and he is as bright and intelligent as can be."

Catarrh Cured at Home.

Dr. Blosser Offers to Mail a Liberal Trial Treatment of His Catarrh Remedy Free to Sufferers.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped up feeling, head noises, deafness, asthma, bronchitis or weak lungs you can cure yourself at home by a remedy so simple that even a child can use it.

It will cost you only a postal card to get a liberal free trial package of Dr. Blosser's wonderful remedy. He sends it by mail to every interested sufferer. Certainly no offer could be more liberal, but he has such confidence in the remedy that he is willing to submit it to an actual test in your home.

A postal card with your name and address sent to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., will bring you by return mail the free trial treatment and an interesting booklet, so that you can at once begin to cure yourself privately at home.

confined might have done harm. Of course our educational work must not be allowed to suffer. The best way to be cordial is for all to push together.—Ed.]

PASTOR RISNER IN THE YELLOWSTONE.

Pastor H. C. Risner, of Tyler, Texas, has visited Yellowstone Park, and he writes:

"I saw and felt a sunrise on the Rigi. I saw it rise on Mt. Washington, but to-day came a message and its own inspiration, the like of which I never thought or felt before. It was high noon, and the sun paused for a moment's worship upon a meridian of glory; the dark dense forest bowed in reverence; the proud eagle, with his hoary head, abandoned his lofty flight and sat upon a pinnacle of sanctity, while the echoes of frightened waters seemed to have the voice of angels crying: 'Lift up your heads, Oh! ye gates.' Then the peaks and crags were as the shrines of all nations gathered in the temple of the Infinite, and from their belfreys chime out in unisonance anthems of glory appreciated only by 'the spirits of just men made perfect.' I wept and sang with Browning: 'God is in His Heaven, All's right with the world.'"

When the present writer told of his visit to Inspiration Point, he did not tell it just that way, but that tells the story, and all who have viewed the awful sublimity and surpassing beauty of that scene can join in Pastor Risner's outburst.

We hear on good authority that "nobody ever captured Tyler as Pastor Risner has captured it," and when he tells the good people there about the Yellowstone, the capture will be still more complete. His church raised \$11,000 last year.

Pastor Vick, of Second Baptist church, Bowling Green, has done fine work. Four years ago when he became pastor there was only about 90 members; now there are 260 members. The church has relieved the Mission Board and is self-sustaining. When he became pastor the church paid for all purposes about \$150. In last twelve months they paid for all purposes \$1,500. Brother Vick feels not only grateful to God, but also to the First church for substantial aid in the success of his work. H.

Advertisement for Baptist Periodicals, listing various publications like 'Baptist Superintendent', 'Bible Lesson Pictures', and 'American Baptist Publication Society' with prices and contact information.

Dr. E. Duff Burnett, who has same lines. Dr. Burnett is assistant professor to the chair of Men-tal and Nervous Diseases of the Hospital College of Medicine. We wish Brother Burnett great success, knowing that he is not only capable but a man of the best moral character.

A HYMN.

BY WALTER M. LEE, A.M., Th.D.

II. Cor., 3:18.

We all with unveiled faces,
According to His word,
Reflect, as in a mirror,
The glory of the Lord.
Reflecting Jesus' glory,
We then are, hour by hour,
Transformed into His image,
As by the Spirit's power.

If in all our actions,
The risen Lord reflect,
We'll gain His approbation
And win the world's respect.
"These men have been with
Jesus,"

The scornful world will say,
If, in our lives, we truly
Reflect Him day by day.

If living we reflect Him,
When comes our parting breath,
Transformed we'll mount to glory,
And triumph over death.
Then, living, let us ever
Reflect His glory bright,
Till Jesus shall transform us
By His transcendent might.

CHORUS

Reflecting Him as in a mirror,
Day by day we like Him grow:
Change from glory unto glory,
Till as spotless pure as snow.

Our Pulpit

PRAYERFUL IMPORTUNITY.

C. H. SPURGEON.

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"—Luke xviii. 7.

You remember this is the conclusion of the parable of the importunate widow. Her husband was dead; he had left her perhaps a little property, and some adversary, very probably a lawyer, seized hold of it, and took from her all that she had. What was she to do? She went straightway to the judge, the appointed minister of justice, in the city. The first time she went, she met with a cold repulse. She went a second time; her poverty drove her, her necessity compelled her, to face the man again. Now the judge "neither feared God, nor regarded man," but at last seeing the vehemence of the woman, feeling that he should be exceedingly troubled by her constant importunity, he granted her request, and he did avenge her of her adversary. Jesus used this to show the power of importunity. "Hear what the unjust judge saith." "And if the unjust judge did this, shall not God avenge his own elect, who cry day and night unto him?"

Well, I think the whole sense of the parable, as far as we can make any special application of it, hinges upon the meaning of that word "avenge." What is it that Christ's Church is always praying for. The answer is, they are praying spiritually, for that which the poor widow prayed for actually—they are praying to be avenged of their adversary. Now what did this mean in the poor woman's case? For, in some degree, it means just the same in the Church's case. I do not believe that that poor widow, when she went to the judge, went for mere vengeance sake. I cannot conceive that our Saviour would have exhibited the perseverance of mal-

ice as an example to his people. I do not think that when she applied day after day to the court of the judge to be avenged, she applied to have her adversary punished, for the mere sake of his being punished. It strikes me that there was no revenge whatever in the poor woman's spirit, and that what she went for was simply this: her husband was dead, he had left her a little property, it was all she had to bring his babes up upon and support herself, some one had seized this property, and what she wanted was that the property might be restored unto her, that that which had been unlawfully taken from the weak by the mighty, might at once be taken from the clutches of the strong, and restored unto the rightful owner. I think any intelligent person reading the passage would at once conceive that that was what she was seeking for. Now the Church of Christ is seeking just the very same thing. Those that can cry day and night in heaven before the throne of God, do not cry out of a spirit of revenge. The saints, when they pray to God on earth, and girdle the globe with supplication, do not pray against the wicked out of a spirit of hatred. God forbid that any of us should ever fall on our knees and ask God to avenge us of our adversary in the common acceptance of that phrase! I am sure there is no Christian who is actuated by the Spirit of Christ who would ever ask for vengeance even on the head of the bloodiest persecutor, for if he should do so, methinks the lips of Jesus might rebuke him, for we know what Jesus said when he was dying, he did not wish to be avenged, for he said, "Father, forgive them, for they know not what they do."

Christ's Church is seeking after just what the poor widow was seeking after, and we are to understand our text, "Shall not God avenge his own elect?" in that modified sense which the parable would convey to us. The fact is, Christ's Church is a widow; it is true her husband is alive; but she is in a widowed state, because he has departed from her. Our Lord Jesus Christ, who is the bridegroom, was once with his people, and the Church could not mourn or fast when the Bridegroom was with her. But he said, "The day shall come when the Bridegroom shall be taken away, and then she shall fast." These are the days; "Our Jesus has gone up on high," he is not with us in person now, he has left his Church in the wilderness, it is true he has left the Comforter with her, but his own absolute, personal presence is not vouchsafed to her, he is not yet come a second time without a sin-offering unto salvation. Well, then, taking advantage of the absence of Christ, the Church's Husband, the kings the princes, the rulers, spiritual wickedness in high places, have sought to rob the Church of her rights and her privileges, and what the Church is always crying for is, that God would restore her rights, that he would give to her the portion which her Husband left her in his legacy, and which, in due time, when God shall have answered her prayers, he shall restore unto her. And what is that legacy?

My brethren, there are many things that Christ has left to his Church of which the world has robbed us.

Again, the Church was sent into this world to bring the world to a knowledge of the truth; and, one day, the kingdoms of this world shall become the kingdoms of our

Lord and of his Christ. We may say that all the world is Christ's, though heathenism has a part of it, Mohammed has another, and the Pope another. The world is divided into different sections, under different false systems of religion, but all the world belongs by right to Christ. We can cast our eye round the world from the river even to the ends of the earth, and we can say, "The kings of the isles shall bring tribute: the princes of Sheba and Seba shall offer gifts; kings shall yet be the nursing fathers of the Church, and queens the nursing mothers." But the world has robbed us of this: the different false religions have spoiled the Church's inheritance: the wild boar of the wood doth waste her, and doth devour her borders. Zions banner should wave everywhere in every kingdom, but instead thereof the priests, the kings, the idol gods have taken the kingdoms unto themselves. Now this is the great thing, I believe, that the Church is praying for. You know the Church is one day to wear a crown. Christ's Church is Christ's royal bride, and she is to have a crown; but she can never have it until her prayer has been heard, until her Lord comes to revenge her wrongs. For, lo! the Church of God is trampled on and despised: the precious sons of Zion, comparable unto fine gold, how are they esteemed as earthen pitchers, the workings of the potter! God's chosen people are counted as the off-scouring of all things, instead of being, as indeed they are, considered as the blood royal of the universe.—the princes among men. Now, because of these lost rights, Christ's Church crieth day and night unto God, crying out, "O Lord, avenge us of our adversary, and restore unto thy widowed Church her rights!"

Put the Jew wherever you may, and he will always declare that the promised land belongs to his nation. There is a pride about the Jew, wherever he may be; he believes himself still to belong to that chosen family, whose were the covenants and the oracles. That is true of the Christian; he may be never so poor, never so despised, but knowing himself to belong to the chosen body, he claims that all things are his own. You may clothe him in fustian, and you may feed him on bread and water, but he will still say, "All things are mine." You may thrust him into a dungeon, and let no light come to him except through two iron bars, but he will still declare, "Mine are the valleys and the hills; mine by sacred right; my Father made them all." There is a royalty in a Christian which persecution can not burn out, which shame cannot crush, which poverty can not root up; there it is, and there it must be for ever; and conscious of his high rights and distinctive privileges the Christian, the believer, will never cease to cry unto Christ, that he may yet have his rights, and possess what his God did give unto him. Now, dear friends, very often we are low-spirited and down-hearted: sometimes the Christian minister goes back from his pulpit and says, "Ah! the gospel seems making very little progress. I do not see how the kingdoms of this earth are to belong to Christ." The Sunday school teacher goes home from his class, and says, "This is weary work; if things go on as they do now, we shall always have to say, 'Who hath believed our report?' and how can the Church prosper if things be so?" And there are times with each of us when a kind of sickness seizes

our spirits, we look at everything with a sad eye, and we say, "Ah! the millennium is many years off." Indeed, unbelief says it is quite impossible. "How shall the heathen bow before him? How shall they that dwell in the wilderness lick the dust?" Now, you, who have thought thus, and you who are thinking so now, hear the Saviour's argument for your consolation, the argument couched in the text.—The Church of God is crying unto him day and night. There where the burning lamps of heaven perpetually light the skies; high in the seventh heavens, above the stars, where angels cast their crowns before the Most High, the saints for ever cry to God, "O Lord, avenge thine own elect!" for prayer is made in heaven. The saints under the altar cry aloud, "O Lord, how long?" There is never a moment when the saints cease to pray: they have—

"Vials full of odour sweet,
And harps of sweeter sound."

And we remember that the saints on earth are always in prayer. You meet together in the evening for prayer, you scatter to your houses, and then your family fires begin to burn, and when your family fires are put out, and your private devotions have ceased, the sun is just rising in the other land across the western sea, and there they are beginning to pray again; and when the sun hath set, then it rises somewhere round the world in the far east, there by the Ganges river, there by the Himalaya steeps, the saints of God begin again, and when the sun windeth on its course, and again shineth somewhere else, then the saints of the Lord offer incense and a pure offering: so that there is never an hour when this world ceases to offer its incense, not one moment, even in the darkest shades of midnight, when prayer does not ascend from this lower world. And it would be ill for the world if there were a moment when prayer should be suspended; for remember what a poet says, "Perhaps the day when this world shall be consumed will be a day unbrightened by a prayer." Perhaps it may be so, but certainly such a day as that has not yet rolled over the world, for day without night the world is girdled with prayer, and one sacred belt of supplication winds the whole globe round. Now, said Christ, if God's elect in heaven and on earth are day without night, without ceasing, crying to God to give the Church her empire, her reign, her splendours, her victories, rest assured the Church shall have what it asks for. Shall not God avenge his own elect that cry day and night unto him.

II. And now I am going to try to work out the principle of the text. It is this.—Importunity will prevail. Now you must not smile while I give you two pictures, the pictures that Christ gave his disciples, worked out a little, so as to be more plain to you. Jesus Christ says, if you want anything of God, if you do not get it the first time, try again; and if you do not get it then, continue in prayer; for long continuing in prayer, you will prevail with God; and he gives you two pictures that we have had this evening. The first is the good man who had no bread in his house when his friend came.

The Saviour gives another picture. Importunity can get what even justice ought to get, but can not. There is the poor widow. Now what are these two pictures to teach the sinner? They are to

teach the sinner that if the importunate woman could prevail with an unjust judge, you will prevail with a loving Saviour; to teach you, that if by constant knocking the friend who at first would not rise, at last did rise and give bread, by your repeated prayers you shall at last find the salvation that you need. I am certain that somewhere within the compass of my voice, there is one who has been for weeks and months seeking the Saviour; but he or she has never yet found the Saviour; Satan has whispered perhaps, "God will never have mercy upon you; you may as well give up prayer; prayer is a useless employment if it hath no answer; never attend the house of God again; there is no mercy for you; never again come to the throne of grace, for God's ears are deaf to you, he will not hear your supplication." Now, poor heart, listen not to the temptation of the devil, but listen to this that I have to say unto thee.—go again seven times, and if that sufficeth not, seventy times seven; God hath not promised to answer thee the first time; he will answer thee, however, at the end; so continue thy prayers. When, with deep anxiety of spirit I sought the Saviour, many months I prayed before I could get an answer; and I heard my mother say, one day that there never was a man in the world, she believed, so wicked as to say that he had sought God truly and earnestly in prayer, and God had not answered him. "Many black oaths," said she, "have been sworn, but I never heard any man who was allowed to utter a sentence so derogatory to the love and mercy of God as that,—'I have sought God, and he would not save me.'" At once the thought struck me, "I will say that, for I have sought God, and I feel he has not heard me." I resolved that I would say it, and that she should hear me, for I felt my spirit vexed within me. I had sought God, and, I thought, with all my heart, and he had never vouchsafed to hear me. But then it occurred to me, "Would it not be better to try again before saying it?" That time I sought as I had not sought before, and that time I found and rejoiced in hope of the glory of God, because my supplication had been answered in my own heart, to my own soul's comfort. Now, if you are in the same position, and are labouring under the same temptation, try again. If thy knees have been bent seventy times in vain, remember thou hast seventy times the fewer to pray in vain; so try again; thou art so much nearer the appointed number which thou must reach before God will hear thee, give not up thine efforts. In fact, I know thou neither wilt nor canst give up, if God the Holy Spirit hath taught thee praying for that is one of the things that Satan cannot do,—he cannot effectually stop a praying tongue,—he cannot for ever quench the desire of the soul; though he may for a time do it by despondency and despair, yet he cannot do it in the end. I want, before I have done, to take the hand of that young man, or that young woman, who is to-night seeking the Saviour, but, as yet, without having found him to his heart's joy, and I want to say a kind word to him. Dear brother, God will hear you; be of good courage, but in the meantime to keep your spirits up I will tell you a few things.

Consider what a great being God is, and what a little creature you are, and then you need not wonder that you have to wait.

Why people, when they go to see a rich man, will stop in his hall for hours, and if they are going to see a great lord, they will not mind waiting in the antichamber where there is no fire, till their feet are cramped with cold, so long as they have a hope that they shall get an audience at last. The pertinacity of the beggar in the streets is sometimes astonishing; you cannot get rid of him; you walk a little faster, and he walks a little faster too; he keeps talking to you about his wife, who is sick, and tells you that he is a poor man, that you will never miss what you give him, that God will bless you, and all that. Well, if a beggar will wait upon his fellow worm, if we would be content to wait upon the great of the earth for so long a season, oh! we need not murmur against God if he bids us wait in his halls, for we are poor miserable sinners who are good for nothing, and he is the eternal God. There is such a distance between him and us, that we need not murmur if he keeps us waiting.

Besides, let us recollect what a great blessing it is we are asking for. The beggar will stop at your door half an hour with the hope of getting perhaps a crust of bread; and men will go and wait in the halls of princes just to get a word. But ah! my friends, that which we are seeking is more than that; we are seeking for the salvation of our souls; we are seeking for the blood of Christ, for the pardon of our sin, for a seat in paradise, for deliverance from the flames of hell; and for such a gift as this it were worth while waiting a thousand years if we might be sure of getting it at last.

But again, poor soul, be willing to wait, because, let me tell thee this, thou art sure to get what thou seekest. "Oh!" cries one, "I would not mind what I did if I thought I could be saved at last." Well, you will. There was never a soul that perished praying, never one who sought the Saviour who was at last cast away. Oh, if the Lord should keep you waiting till your head is silvered o'er with grey, his mercy would not come too late; he would be sure at last to give an ear to your supplication, and bestow upon you the blessing. Therefore be patient; though the promise tarry, wait for it, for it will be sure to come. But whilst you are waiting, do not do as some people have done. I had a hearer once who used to tell me that he was waiting, and I never could get him out of that idea say what I would, until at last I had to use a good illustration in order to prove to him that he was not waiting. "Now," said I, "suppose I came to your house one day to tea, and you said to me, 'My dear sir, how late you are! we have been waiting for you.' And suppose there was no fire in the grate, no kettle singing on the hob, and no tea made. I should say, 'I do not believe you.'" Waiting implies being ready; if a man is waiting for another, he is ready for him. If you are waiting for the coach, why, you have your hat on and great coat and your gloves, and your bag is packed up, and you are ready to start: if you are waiting for the train, you are standing on the platform, and looking out for its arrival. And when a man is waiting for Christ, he is ready for Christ. But when they say they are waiting, and they fold their arms in unconcern, it is a gross falsehood: they are waiting for God to destroy them, and nothing else. When men do really wait for the Lord, this is the

way they wait,— they go where they hope to meet him. If they hear that Jesus is in the house of God, they go there; if they hear that he is to be found in the reading of the Word, they read it day and night: if they hear that some minister has been specially blest in the salvation of souls, they will go many miles to hear him, in order that they may see Jesus; they will go where Jesus goes, and when they get near Jesus, they will cry after him. They will do as the blind man did when he heard that Jesus of Nazareth passed by. Let us describe that scene for a moment. A poor man sat by the wayside one day: he could see nothing, but he heard a great noise and a lot of people coming his way, so he said to some of the crowd, "What is that?" and they replied, "It is Jesus of Nazareth that passes by." That he thinks is a fine opportunity, and he cries out as loud as ever he can, "Jesus, thou Son of David, have mercy on me." Jesus Christ is preaching to the crowd as he walks along, working miracles, and he takes no notice of the cry. Then there is another shout. "Thou Son of David, have mercy on me!" The disciples come and tell him to be still; that he is disturbing Christ in his preaching, and that he must not make that noise,—but so much the more, a great deal, he cries, "Thou Son of David, have mercy on me!" And that shout prevailed over the voice of Christ, and the tramping of the feet of the multitude, then Christ stood still, and looked at the blind man, opened his eyes, and gave him sight. Now you must do the same: you must cry to Christ, you must agonize in prayer, and wrestle on your knees before him when you think that you are near him. Above all, study his promises, and read his Word. And if this sufficeth not, hear then the last advice and the best, go to thy chamber to-night, thou that hast sought the Saviour long, as thou thinkest, sought him in vain,—go to thy upper chamber, shut to thy doors, fall on thy knees, open his holy Word, turn to that passage which describes the death of Jesus, and when thou hast meekly and reverently read through the story of the crucifixion, shut up the Book, sit down and picture to your mind's eye the hill of Calvary.— see the cross in the midst of those two other crosses of the thieves. Picture to yourself the Lord Jesus with the thorn crown on his head, with his hands all dropping blood, with his side distilling a purple torrent. Don't think on anything else. The first thing that will happen, God the Holy Spirit help you, will be that you will begin to weep: tears will run down your cheeks at the sight of the dear bleeding Man; and after a while, faith will begin to kindle, and the thought will arise, "Many souls have been saved by trusting in him that died upon the cross, and why not I?" And it may be that you shall come down from that chamber of yours with a light heart and glad countenance, singing as you come down the stairs.—

"Oh, how sweet to view the flowing
Of his sin-atonement blood!
With divine assurance knowing
He hath made my peace with
God!"

There is no way of getting peace like that. O thou that hast sought often, adopt this last resource! Thou canst but perish coming to Jesus; thou wilt perish if thou dost not come; but at his feet ne'er

sinner died, and never sinner shall. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Ye sin-bitten, conscience-stricken sons of men, hear the gospel: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." This is the glorious gospel of the blessed God, that Christ died for sinners. Believe the gospel, and your souls shall live, you shall be saved, and rejoice in glory everlasting. Christ died for real sinners. You ask a man, "Do you take God's name in vain?" "No." "Do you honor other gods before the Lord Jehovah?" "No." "Do you ever break the Sabbath?" "No." "Do you always honor your father and mother?" "Yes, all these things have I kept from my youth up." Well then, Jesus Christ did not die for you at all; you are too good by half to go to heaven; you are not the sort of person the gospel is preached to. Jesus Christ says, "I came not to call the righteous, but sinners to repentance." He came to save him whose aching heart and bleeding spirit and tearful eye betray the man who feels himself a sinner. Now, may I write the word SINNER in great capital letters, and say, "Who is the man that this word depicts." Suppose I were to do it, are there not some of you who would get up, and say from your hearts, "O sir, that is just my name; you may put that on me, I the chief of sinners am?" Well then, Jesus died for you. "But," says one, "if I had a few good works, I should think he did die for me." Then you would have no reason to think so. Your reason for believing that Christ died for you, must be grounded on your sins. "Christ Jesus came into the world to save sinners,"—that must be your only groundwork. "It is hard," says one, "to draw white from black." Ay, but though it is hard, that is what faith must do. You must infer the good from the seeming evil. You know Martin Luther's logic. He says, in his book on Galatians, that Satan once came to him and said, "Martin, you are a great sinner; you will be damned." "No," said he, "Satan: the first is true,— I am a great sinner; the second is not true,—for, because I am a great sinner, (and I thank thee for telling me of it,) and because I feel it, I shall be saved; for Christ came to save sinners, and so I cut thine head off with thine own sword." The greatest saints on earth often have come to this. "Oh!" saith the heir of heaven, "I am afraid I am no child of God;" and the short cut to comfort is this, "Well, if I am not a child of God, I am a sinner, and—

"A sinner is a sacred thing.
The Holy Ghost hath made him so."

And straightway he comes to Christ, and cries—

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

Poor sinners, that is believing on Christ, believing that he died for you when there is no evidence that he did except your own sense of sin. Then, casting your black soul into the fountain, then bringing your naked soul to the heavenly wardrobe, then do you prove the power of faith, and then are you thus manifested to be the children of God in verity and truth. May the Lord add his blessing! If there are any careless souls here, may he awaken them, for Jesus Christ's sake. Amen.

"Faith and the Faith,"

BY T. T. EATON, D.D., LL.D.

Noah K. Davis, Ph.D., LL.D., of the University of Virginia.—"The treatise is admirable. Admirable because of its truthfulness, its clear logic and its sound psychology. What more can be said? Why this: the style is rhetorical, which makes the book very attractive and readable. I have greatly enjoyed the reading and profited by it, and commend the book to readers of intelligence and culture." Dr. Davis ordered copies for pupils and friends.

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J. M. Frost, D.D., Sunday School Board, S. B. C.—"I have read it through twice with increasing interest. You have rendered the cause of truth a real service. You have carried the war into Africa. Your book is timely and I wish for it a large circulation and earnest reading. Surely there is great need for it."

H. Allen Tupper, D.D., New York.—"Faith and the Faith' is as clear as crystal, as strong as steel and as true as two and two make four."

Journal and Messenger, Cincinnati.—"A delightful book. We cannot too highly commend it. It is full of acute argumentation and happy use of Scripture and literature."

Herald and Presbyter (Presbyterian), Cincinnati.—"This volume is well written, instructive, helpful and clear in its statements of truth and in its call to a life of religious faith."

The Presbyterian, Philadelphia.—"The second part is positively refreshing. The author clearly and conclusively answers the attacks of infidelity and criticism. . . . Such books as Dr. Eaton's will do good."

Courier-Journal, Louisville.—"The book is an eloquent and urgent plea for redemption through the faith that saves."

T. T. Martin, Evangelist.—"I read it through at one sitting, and at the close found myself weeping. As I read the work I felt my heart's gratitude to God increasing for having led the author to write the book and for having guided him in writing it. As I finished reading the book I bowed my head and thanked God for it. . . . It is a great book."

Many others talk this same way. A New York Baptist ordered 100 copies sent to the ministerial students at Colgate University.

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CANNASSERS WANTED EVERYWHERE.

Editorial.

Bringing Dr. P. T. Hale to Kentucky as Corresponding Secretary of our new Education Society fully equips that Society for entering upon its great work. We have so often spoken about this work that we take it, our readers understand it. This movement marks a new era in Kentucky Baptist history. Dr. Hale, under God, has done a great work for the South-Western Baptist University at Jackson, Tenn., and it is at quite a sacrifice that he lays down that work and comes to us. He is singularly gifted in taking hold of the hearts of people, and in enlisting them in good work. He raised over \$140,000 for the University, beside securing a number of legacies. He is well known in Kentucky, having been pastor in New Liberty, Danville and Owensboro. While at Jackson he came in contact with the Baptists of the Western part of the State and won their hearts. We bespeak for him the heartiest welcome everywhere. His election was unanimous and hearty.

Of the \$500,000 to be raised for our educational institutions, Dr. A. Gatliff already has given coal lands moderately estimated as worth \$100,000, and believed to be worth two or three times that much. This gift is conditioned on our raising \$400,000 more. And of this a friend in New York, as we reported last week, gives one-tenth, or \$40,000. This leaves \$360,000 to be provided.

Contributions may be designated to any particular institution desired, or they may be given direct to the Society to be used at their discretion. Amounts may be given in trust to the Society, the interest of which only is to be given to any of the institutions; and if occasion arises, the Society can change the direction of this interest as the good of the cause may require. Here is an opportunity for brethren to contribute to Baptist education with the assurance that their money will never be used to support what the givers do not believe and that it will be used for ever to support what they do believe.

There is a lunatic notion which has gotten into the heads of some men of prominence, viz: that denominational education is some how inferior to that which is not denominational. This is the same as saying that believing the truth hinders the development of the human mind. And a crazier notion never came from a lunatic asylum than that. If Baptist principles be true, and of that there can be no question with Baptists, then believing those principles is helpful along all lines. Indeed Baptist mathematics is better than any other kind: The more truth a man believes the better he is prepared to receive and understand more truth, and vice versa, the more error he believes the less he is prepared to receive and understand truth.

And in view of this, it becomes Baptists to make their institutions the best in the land. The best cause should have the best equipment, and the strongest advocacy. Let us then push this educational movement with heartiness and vigor.

Our editorial on the moral issue in the coming Democratic Primary is having the desired effect. It is not a question with us whether

this man or that man is nominated, but whether a high official shall be punished for doing right. The effect would be pernicious if it were understood that an official's regarding his oath of office was his political death. Hence when the saloons lined up against Governor Beckham in his race for U. S. Senator because he favored the County Unit Bill, and closed the saloons on Sundays (though it is complained that Covington and Newport were omitted), it became needful that Senator McCreary should repudiate that issue. Since our editorial was written Senator McCreary said in a speech, "I am in favor of strict enforcement of the laws against Sabbath violation and gambling, and I am in favor of allowing the people to express themselves, and have their expression accepted by law on the question of liquor selling. Any statements that I have been active with the whiskey interests and lawless element, or that I have been organizing them, or receiving aid from them is absolutely untrue, and I denounce such statements as unwarranted."

Besides this we have assurances from some who are warm supporters of Senator McCreary and who are very near to him that he will still more definitely and emphatically repudiate the issue that Gov. Beckham is to be beaten for Senator on account of his stand on the liquor question, but that the race is to be made on entirely different grounds. This cannot be made too clear or too emphatic. Let the two men stand on their merits.

While it is important that our U. S. Senators should not be allied with the saloons it is far more important that our Governor should not be so. The enforcement of the liquor and other laws in Kentucky does not rest with Senators, but does rest with the Governor. It is important, therefore, for the good people of the State to know in advance what is the attitude of candidates for Governor on this question. There must be no backward step taken when a new Governor is inaugurated. We have so far heard nothing from Mr. Hager or Mr. Hays on this subject. We hope they will both speak out with no uncertain sound. The good people of Kentucky cannot afford, and, unless we mistake their temper, they do not intend to have, any backward step taken on this great moral issue.

The writer had a pleasant visit last week to the Elkhorn Association, at Cane Run church. This is the church where Dr. J. M. Frost, Sr. was so long pastor and where Dr. J. M. Frost, Jr. was converted and baptized, and it has a most interesting history.

Moderator J. R. Howard, who is a fine master of assemblies, was unanimously re-elected, while the model clerk, Malcom Thompson, was treated in like manner. H. A. Coleman was unanimously chosen Assistant Moderator. Dr. J. J. Taylor preached the sermon, "All things work together for good, etc." a most brilliant and impressive discourse.

The letters reported 389 baptisms for the year, the First church, Lexington, leading, with 70 and Mt. Pleasant following with 41. There were 6,759 members reported, the First church, Lexington, leading with 1,060, and Georgetown following with 525.

All the usual topics were considered, and the speaking was of a high order. The new Education Society was warmly commended

and the election of Dr. P. T. Hale, as Corresponding Secretary, heartily endorsed.

By special request Dr. J. M. Frost preached on the moral dignity of baptism, taking as his specific theme—"The Three Threes of Baptism." It was an uplifting sermon. We are glad his book on "The Moral Dignity of Baptism" is having such a wide sale.

The hospitality of the community was elegant and abundant. The pastor, Bro. C. H. Braden, has recently resigned and gone to the State of Washington. The WESTERN RECORDER was very kindly treated, though the writer found four men not getting it who declined to subscribe. On the other hand he found several times that many who did subscribe, and with no reduction of price, though nearly all present were already on the list. One brother paid for five years. Another said: "If I was not sure my children would take the RECORDER, I'd put it in my will that they should do so."

There are several things to be said about religious papers cutting prices. 1st, It is not the proper way to do business. If the paper can be afforded for less, the price should come down to all. 2nd, It is unfair to those who pay full price that others should have a cheaper rate. 3rd, Those who get it at a lower rate, do not persevere. When their times are out they are unwilling to renew at the full rate. This is by the way.

We have been examining the historical table of the Elkhorn Association, kindly furnished us by the model clerk, Malcom Thompson, and we find several points of interest. Lewis Craig, the famous Baptist pioneer, was the first moderator, 1785. John Taylor served in 1786, John Gano in 1789, 1791, 2, and 3, A. Dudley in 1794, 6, 7, 8, 9, 1800, and 1803, 4, 5 and 8. Thomas Bullock served 1812-1829. Then came W. Suggett 1830 to 1841. In the list we find the names of Wm. Rodes, F. C. McCalla, R. T. Dillard, John L. Waller, Y. R. Pitts, Cad Lewis, George Hunt, John Stout, E. H. Black, who served 15 years. J. J. Rucker, and J. R. Howard, who has served ten years. May he long be the last.

Among the clerks we note Charles Bush, S. M. Noel, B. S. Chambers, George W. Eaton, 1832 and 3, W. M. Pratt, serving 17 years, J. J. Rucker, B. W. D. Seeley, serving 20 years. Malcom Thompson has now served six years.

Among those who preached the sermon, the following are found: Wm. Hickman, the pioneer, A. Dudley, John Gano, Elijah Craig, Jacob Creath, Jeremiah Vardeman, S. M. Noel, W. C. Buck, W. F. Broadus, J. L. Waller, D. R. Campbell, S. W. Lynd, W. M. Pratt, Cad Lewis, N. M. Crawford, B. Manly, L. B. Woolfolk, W. S. Ryland, R. M. Dudley, A. W. Larue, George Hunt, J. L. Reynold. Looking over this table one realizes what a factor Elkhorn Association has been in Kentucky Baptist history.

The table gives the number of baptisms each year and the aggregate of church members, and these present interesting features. We find that when the Association met at South Elkhorn in 1801 there were 3,011 baptisms reported for the year. Then in 1808 when the meeting was at Silas only 9 baptisms were reported. In 1828 the body met at Mt. Pleasant and reported 1,676 baptisms. When they met at Mt. Pleasant in 1863 only 12 baptisms were reported.

The largest number of members

was reported in 1861—7,760. In 1870 only 2,521 were reported. The present number is 6,759, one more than 1000 less than the number in 1861. The war caused some elimination and then, we take it, the withdrawal of the negro members to form separate churches did the rest. So the diminution of numbers does not mean fewer Baptists in the territory.

It is proposed to run Mr. C. E. Hughes for Governor of New York. He has done such good service in uncovering the great insurance and other rascality that good people think he is the man for governor. We wish they could make him governor of New York and make Mayor Weaver Governor of Pennsylvania, and then to complete the case of good government, make Joseph W. Folk President of the United States. These men all stand for a clear cut and a popular issue,—reform that is thoroughgoing. They have shown that they mean business and that they can be trusted.

It is gratifying to note the moral wave that has been sweeping over the country. And this has affected our whole people. Not only are frauds checked in great financial transactions, but even petty thieving is diminishing. The guarantee companies have had to pay less and less each year for defalcations, for the past five years. And the leading hotels report that they are losing fewer silver spoons and other things than formerly. This is alike interesting and encouraging.

There is a silly outcry going on against "heresy trials." It is said they are "cruel" and a lot of other things as well as anachronism. People who talk this way manifestly have no convictions of their own and cannot understand how other people should have any. The man who thinks one doctrine is as good as another, because no doctrine is of any value of course does not approve of people's making any stand for truth. A church that really stands for something has no attractions for such a man. A church that is willing its faith should be undermined has no moral fibre. Any church with any force must necessarily cast out from its fold any who seek to undermine its faith. That people should cry out against "heresy trials" simply shows how flabby their thinking is and how wishy washy their convictions, if what they have could be called convictions at all. A thousand such churches would not do the kingdom of Satan any harm or the kingdom of God any good. When people cease to care for the truth in religion, the bottom is out with them.

In this issue we publish the findings of the council called by the church at Duncan, I T, in the case of Dr. D. D. Lamkin. Our readers will remember that at our suggestion this church, where Dr. L. was a member, took up the case and called a council. After fully considering the case the council recommended that Dr. Lamkin cease all ministerial functions and surrender his credentials but be allowed to retain his church membership. One member of the council offered a minority report, recommending that Dr. L. be reprimanded and suspended from the ministry for six months. When the church came to take action, however, under the appeal of Dr. L., the action of the council, they themselves had called, was set aside, and he was granted a letter of dismission, over the protest of Pastor

Harrell and a large minority of the church. Where Dr. Lamkin will seek to deposit his "letter" remains to be seen. He may simply use it as an endorsement. The facts should be given publicity.

Editorial Varieties.

When a preacher makes a serious lapse in morality, it should not be "bushed up" unless he shows sincere repentance and at once retires from the ministry. And sincere repentance is a very different thing from dread of exposure. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."—Proverbs xvii 15.

Our editor's little book, "Faith and The Faith," has reached its 5th thousand, and the demand for it is increasing.

Dr. Wm. C. Minifie, of Monmouthshire, England, is to be in Chicago the last of September and is to come to Louisville October 6th. He was private secretary to Charles H. Spurgeon, and he is famous as a lecturer and preacher. This is his first visit to this country.

On Tuesday of next week at 2 p. m. the corner stone of the new Tennessee College is to be laid at Murfreesboro. The editor of this paper is to make an address on "The heritage of the past." Drs. Folk, Acree and H. L. Jones are to deliver addresses, respectively, on "The Baptists of Tennessee," "Tennessee College and its future" and "The higher education of women." All old students of Union University are cordially invited.

We tender our sincerest condolence to Editor B. J. W. Graham, of the *Christian Index*, in his bereavement in the death of his son, Mr. Edward Graham, in El Paso, Texas, whither he had gone in search of health. He was a young man of rare merit and promise.

Editor A. J. S. Thomas has been touring the Pacific Coast and has been writing interesting letters to his paper, the *Baptist Courier*. His daughter, Miss Ida, has been appointed Principal of the Art Department of Baylor Female College.

President Roosevelt ordered that all documents from the Executive Department of the U. S. Government shall use the new spelling. According to this the word Pedobaptist must be spelt Pedobaptist. Since we generally spelt it that way, anyhow, there is no occasion for our changing. The word Baptist remains the same. We are glad there is no order to spelt it "Babtia."

People are often annoyed at a brother's getting up in meeting and saying, "I will take a very few minutes of your time," and then going and talking many, many minutes. And yet the men who act this way pass for good men. If you are going to talk a long time, brother, just go ahead with it, and do not practice a fraud on the people by saying you are going to be very brief. Saying you will be brief, does no sort of good, for the people are certain to detect the falsity of your claim.

It is said that 300 divorces were granted in Chicago in one day. It seems that the teaching of "probationary" marriage in the University of Chicago is having its effect.

Geo. H. Tichenor, M.D., of New Orleans, a leading physician, says in an article in *The Medical Brief*: "Lastly it is an invariable law that the lower the civilization the greater the birth-rate, due to the fact that the savage is strong and healthy, &c." Then civilization has its drawbacks. But it ought not to be so.

Dr. B. Lagure, in a paper on "Social Hygiene in the United States," recently said that Americans are shorter lived than the Germans. But they live so much faster.

And so Persia is to have a constitution and a congress, giving the people a share in the government. If Russia does not look out, Persia will get ahead of her.

The cry has been to put business men in power that they may stop the corruption of the politicians. Instead of that the politicians have been stopping the corruption of the business men. Mr. Dooley is right.

AMONG THE Churches.

for two Sundays and to Borden, Ind., two Sundays. He will enter the Seminary.

A good meeting at Harrod's Creek closed August 31 with four additions, two by baptism, two by letter. Bro. W. R. Hill assisted Pastor Hunter in the meeting.

Bro. W. E. Hunter has resigned at Harrod's Creek and has accepted a call to Princeton, entering upon his work there September 3.

Bro. E. W. Coakley writes: "We have just closed a good meeting at Mill Creek. Seventeen additions to church. I am now at New Hope church. Booker P. O. Pray for us."

Pastor C. W. Bowles writes: "On the second Sunday we closed quite a glorious meeting with Oakhill church, Larue county. Eld. W. T. Parrish did the preaching in his usual earnest, instructive way. It was a feast for us all. The church was much revived. Seven baptized. Notwithstanding my resignation at Lucas Grove, the dear church called me again. I have decided they are too dear to leave."

Bro. W. M. Stallings is engaged in a protracted meeting at Dry Ridge, with good prospects.

Pastor Farington has been aided by Bro. Gillon in a meeting at Brandenburg. A prominent Roman Catholic among the additions.

Evangelist Powell has just conducted a meeting at Corbin. There were 33 additions at last accounts. Bro. E. A. Barnett is pastor.

Pastor J. B. Hutcherson writes: "I closed my meeting at Mill Creek Monday 27; was there fourteen days. The Lord wonderfully blessed us. Baptized 24 and the church much revived. Bro. Bowles, of Upton, did the preaching in his earnest, faithful way, and won the hearts of all. To God be all the praise."

Bro. J. M. Newburn writes: "Eld. J. H. Roberts, for several years pastor of First church, Lindale, Texas, has moved to Wheelersburg, Ohio. He will conduct revival meetings in Ohio and West Virginia. He leaves many friends in Texas."

The Third church, Owensboro, is no prouder of her pastor, Dr. Nowlin, than he is of the church. The church made a fine report to the Association—1,305 members, 190 additions and \$9,546.81 raised during the year.

Pastor J. W. Campbell writes from Texas: "On the 26th of August we closed a fine meeting with my Mill Creek church, which resulted in ten additions to the church. Bro. E. W. Coakley did all the preaching to the great delight of all. Bro. Coakley is State Missionary and a great man for the place."

In the Baptist Press of August 29 is an account of a meeting held in the Bethel church, Barnwell Association, in July, which closed with 13 additions to the fellowship of the church. We mention the dates to relieve the feelings of an esteemed brother editor who is torn up in his mind when we report a meeting some time after it closes. We get most of our reports of meetings in other States from the State papers.

Pastor D. L. Koton, assisted by Eld. S. P. Hair, held a meeting in the Rocky Creek church, Ridge Association, S. C. There were 29 additions to the fellowship of the church, making 59 additions during the year.

A meeting in the Plum Branch church, Edgefield county, S. C., closed with 31 additions to the fellowship of the church.

J. W. Hickerson, pastor, writes from Camden Point, Mo.: "We have just closed a sixteen days' meeting here. Thirty-five were baptized, two are awaiting baptism and one was restored. Bro. L. J. Harris did the preaching. The good brother captured his audience with his first sermon, and held it with increasing interest from day to day. Bro. Harris is a consecrated, godly man, and he preaches the gospel with great power. This was a meeting in which the power of the Holy Spirit was specially manifest."

Bro. R. F. Stamps writes from Leflore, I. T.: "Had a good meeting at Leflore, I. T. There were not many additions, but there were two noted conversions. One was a man who, like John Newton, had led a very wicked life. He and his wife and his wife's sister were all baptized. They were all converted during the meeting. Another case was a man who had left his wife and children in St. Louis, and was leading a wild life. He was at work on the railroad section. He said to me: 'I would join the church, but Wednesday is pay-day. I aim to

take the next train for St. Louis to my wife and children. I will join the church when I get there.' True to word he took the first train for home. I go from here to Central Texas to help Eld. C. C. Winters (formerly of Kentucky) in some meetings, and hence I aim to move my tent to Southwest Texas and work till late in the fall with Eld. G. W. Cox in meetings."

Bro. J. F. Heacock writes from Lewisville, Ark.: "Last May—after I came from the S. B. C. the officers of our church asked me to go out to a school-house seven miles north of here and start a mission Sunday school, which I did, and have been preaching once a month in the afternoon ever since. They voted the 1st of August to give me a vacation. The brethren out there learned I was to have a vacation so they built a large arbor and invited me to come and hold a meeting. A large crowd greeted me and deep interest prevailed from the first service. Years ago there was a church two miles away but it had been dead five or six years, and the doors closed; only about a dozen of the old members could be found. All of them that could be got together were brought out and we decided to reorganize and start anew, which was done. Then it was decided to move the church and building to the site of the arbor. Two acres of ground was secured for the new church and about twenty men, with tools and teams met on the ground and proceeded to pull down the church and move it, which was speedily done, and the building is now in the course of erection. But that was the least of the whole matter. Men who had been at outs for years made acknowledgments to each other and asked and were forgiven. Women shouted and cried and souls were saved. Thirty-five were added to the church and a number converted who did not join. Three deacons and four trustees were elected and a pastor called for a year."

Bro. J. M. Newburn writes: "Eld. J. H. Roberts, for several years pastor of First church, Lindale, Texas, has moved to Wheelersburg, Ohio. He will conduct revival meetings in Ohio and West Virginia. He leaves many friends in Texas."

Pastor Josiah Cradup, of Blackwell Memorial church, Elizabeth City, N. C., has accepted a call to Rockingham, N. C.

Pastor L. R. Chappell has resigned the care of the church at Hamlet, N. C.

Pastor J. Q. Adams has resigned the Pritchard Memorial church, Charlotte, N. C.

In the Recorder of August 23d Dr. Harvey spoke in the highest terms of Mr. N. M. Holeman and the Hotel Arcadia, of which he was proprietor. All those who knew Mr. Holeman and the Hotel will agree that Dr. Harvey said not one word of praise which was not well deserved. We regret very much that since Dr. Harvey's visit to Dawson Springs Mr. Holeman has died suddenly.

The Hotel was managed splendidly; the water is unsurpassed in medicinal qualities. But chief among the attractions to Dawson was the noble proprietor of the Arcadia and his beautiful wife.

DEAR RECORDER: We closed just ten days ago a ten days' meeting in Murray, in which we had the assistance of Bro. T. T. Martin. This was Bro. Martin's second visit to us. Never has Murray been more stirred by the plain pungent preaching of the truth than during these ten days. Bro. Martin's clear-cut presentation of the difference between love and grace gets hold of the conscience of the legalist both inside and outside of the church. No safer, surer evangelist can be found

among us than T. T. Martin. His work abides. He has no superior, and not many equals, as a preacher of the gospel of God's grace through the redemption that is in Christ Jesus. The Lord gave us 23 additions during the ten days—22 of whom were by baptism. The Recorder maintains its high standard of excellence. The Lord be praised for its fearless and faithful editor. H. B. TAYLOR. Murray, Ky.

DEAR RECORDER: Your paragraph about G. Campbell Morgan and his fidelity to the New Testament, and your surprise that it has not made him a Baptist. The fact is, it has made him as good a Baptist as the average of his Baptist neighbors. The fault lies with our English brethren who do not exhibit the clear-cut lines of the N. T. church system. G. C. M. is as good a Baptist as any of them. I do not believe that Broughton will change his young people's work as Von O. Vogt says. J. L. D. HILLYER.

PLEASE brethren and sisters do not send us any communication on any subject without sending your name. We will not publish the name if you prefer not, but we must know who wrote it. Nothing is published nor are any questions sent to Senex unless we know the writer. In fact nothing is read which comes without a name unless we begin reading taking for granted there is a name signed. Please remember this.

DEAR RECORDER: You probably know that I am out here as a civil surgeon in the English service, and have been in the Sudan for several months. Please enter my name as a subscriber to the RECORDER, and I will send the required amount for a year's subscription as soon as I get the first number and find out what the amount is. The RECORDER will be a most welcomed weekly visitor in this benighted Mohammedan land. May God richly bless you. Yours in His service. DAVID J. ATYEH. Berber, Sudan.

MARRIED. By the editor of this paper, at 2012 Brook Street, in this city, at 7:30 p. m., Monday, September 3d, Mr. Proctor K. Hubbard and Miss Carrie Crutcher, of Mumfordsville, Ky. We extend hearty congratulations.

MR. MATT F. HALL, Who has been with Smith & Nixon Co. for several years, has severed his connection with that firm, and has associated himself with Crippen-Allen Piano Co., in which he has become a stockholder. He will be pleased to welcome his old friends (and new ones) and customers at his new place of business, at 616-618 Fourth avenue.

The above item is clipped from the Courier-Journal. We know Mr. Hall well. He is conscientious and honorable in his dealings, and we wish him great success. H.

CANCER. Recent Discoveries Made for Its Cure. DR. BENJAMIN F. BYE, the Cancer specialist, of Indianapolis, Ind., emphatically denies that the recent discoveries made by some New York specialists of the cause of cancer, had anything to do with his recent discovery of an oil that cures cancer. The doctor's ground for denial is well founded, for the fact that his discovery was reported before the New York doctors began their investigations. The Indianapolis doctor has recently published a new book on the subject, and says he is going to send out the entire first edition to all those afflicted where their names and addresses are furnished.

AHEAD OF EVERYTHING: GLORIOUS PRAISE. Is the GREATEST work of the GREATEST masters of Sacred Song. DR. W. HOWARD DOANE AND W. J. KIRKPATRICK. Read what the good Joyous say! Dr. P. S. Henson, Pastor of Tremont Temple, Boston: "It seems to me to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old." Dr. H. H. Carroll, Sr., of Baylor University: "I have examined your new hymn book, 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service." Dr. Samuel H. Green, of Washington, D. C.: "I have examined your new hymn book, 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service." Dr. Henry M. Clegg, of Providence, R. I.: "I think it an excellent collection." Dr. Carter Helm Jones, of Louisville: "The best old and new hymns have been skilfully blended, and a fine musical sense and taste pervade the arrangement."

The Moral Dignity of Baptism

BY J. M. FROST. Cloth, 12-mo. 282 pages. Price 90c, postpaid. (Pastors ordering as many as 12 copies at one time will be allowed 25 per cent discount on the order. Transportation extra.) Dr. B. H. Carroll, Wood, Va.—Never have I seen anything on the subject of baptism equal to it. Beyond all question, it is a great book. The Baptist Courier, Greenville, S. C.—Altogether it is the best book we have seen on the subject of baptism. Rev. A. O. Davidson, D.D., Murfreesboro, Tenn.—I am lifted up by it in an inexpressible way, somehow. W. B. Hatcher, D.D., Richmond, Va., in the Baptist Argue.—With every page we grow in our respect for baptism. Dr. John T. M. Johnston, St. Louis, Mo.—The Christian world is indebted to you for its best exposition on this subject. "The Moral Dignity of Baptism" is a religious classic. The Baptist Argue, Louisville, Ky.—Surely the circle is squared when we may count a discussion of baptism a devotional book. Journal and Messenger, Cincinnati.—It is its contents, however, which distinguishes it from every other book on baptism. The Baptist Workman, New Mexico.—The book reads like a romance and gives a larger meaning to the Christian life and profession. Western Recorder, Louisville, Ky.—It is the product of earnest thought and profound conviction. Religious Herald, Richmond, Va.—It is a clear, strong, fresh presentation of an aspect of baptism which has received scant attention. Rev. P. E. Burroughs, in Baptist Tribune.—Its work and mission will lie distinctly apart from "Grace Truman" and similar books which have so mightily served the truth, and yet I am strongly persuaded that it will prove a stronger campaign book than any of them. The Christian Index, Atlanta, Ga.—It is not controversial in one sense, i. e., in the ordinary sense of a controversial work on baptism; yet it is most powerfully controversial. The Baptist Teacher, Philadelphia.—He writes with great clearness, forcefulness, and vigor of thought. It is a mainly book through and through. R. M. Florence, D.D., in Alabama Baptist.—An epoch-making book. It forever settles the doctrinal and apologetic importance of baptism. TWO OTHER BOOKS BY SAME AUTHOR. Pedobaptism—Is It From Heaven or of Men? Cloth 12-mo. 109 pages. Price 75 cents postpaid. The Consistency of Restricted Communion. Paper bound, 18-mo. 64 pp. Price 10c postpaid. Per 100 copies, \$5.00.

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It is with deep grief that we record the death of Dr. Francis R. Beattie, Professor in the Presbyterian Theological Seminary and editor of the Christian Observer. He was a great and a good man, a tower of strength to the cause of evangelical Christianity. He died suddenly Monday night of angina pectoris. He preached twice Sunday and seemed as well as ever, having only a few days before returned from his summer vacation. He was conservative in his theology, and stood "four square" against all the winds that blew. He will live in his books, which are of great and permanent value. It is to be deeply regretted that he did not live to finish the literary work he had undertaken. We tender our condolence to the bereaved.

W. R. Hill, Franklin, Tenn., has accepted call to Harrod's Creek church

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Family Circle

Stories for the Young and Old

THE WATCHER.

The night was dark and fearful,
The wind swept wailing by—
A mother pale and tearful
Looked forth with anxious eye;
How wistfully she gazes—
No gleam of morn is there!
And then her heart upraises
Its agony of prayer.

Within that dwelling lonely,
Where want and darkness reign,
Her precious child, her only,
Lay moaning in his pain;
And death alone can free him—
She feels that this must be:
"But oh! for morn to see him
Smile once again on me!"

A hundred lights are glancing
In yonder mansion fair,
And merry feet are dancing—
They heed not morning there;
O young and joyous creatures,
One light from out your store,
Would give that young boy's features
To his mother's gaze once more.

The morning sun is shining—
She heedeth not its ray,
Beside her dead, reclining,
That pale dead mother lay!
A smile her lips was wreathing,
A smile of hope and love,
As though she still were breathing—
"There's light for us above."
MRS. SARAH J. HALE.

A MATTER OF ELIMINATION.

BY MINNA STANWOOD.

"Whatever possessed Maud to come at this hour of the morning—today, of all days!"

Eleanor left the window and flew down stairs. Opening the front door noiselessly, she beckoned frantically to the young woman who was about to dash along the little side path.

"The front door!" ejaculated the caller. "Aren't you afraid my feet are dirty?"

"Hush," implored Eleanor. "Come upstairs—tippy-toe."
"I thought Jack must be dead, or something," Maud breathed heavily with the effort to step softly. "But if you can quote 'Gene Field—'"

With a swoop Eleanor stopped the soaring tones. "Do be careful," she begged. "I don't want her to hear you."

"Her!" cried Maud, struggling away from the extinguishing hand.

"Her?"
"Sh! Jack's mother came yesterday. She's down stairs. She makes a tour of all her children every second fall. You know she didn't come to our wedding because Jack's father was sick, so I never saw her before. She's sort of—O, Maud, I'm afraid she's—kind of—"
"Typical!"

"I didn't say it," Eleanor declared hysterically. "But what shall I do about this afternoon?"

"Trot her along," advised Maud's penetrating whisper.

"Sh! Keep your voice down. I can't—How can I?" Eleanor's eyes rolled in misery. "Something was said about clubs, last night, and Jack started in on that old joke about there being two nights in the month when every man in Gorham goes crying supperless to bed. A—she—looked surprised, but I upset the pepper and asked her if she was interested in making petticoats out of old stocking legs. I don't know what she said, but the subject of clubs was safely passed, for the time. I scolded Jack well, afterward, but he only laughed and said he wished I'd show his mother the petticoats I made out of old stockings. Isn't it horrible?"

"Some men haven't any more sense than bumblebees," sputtered Maud sympathetically. "I wish you had that stocking collection I threw away a year ago last May. I can see it now. Wasn't it a magnificent bagful?"

"Sh!" came another caution. "That wouldn't do me any good. It would prove me a slattern, instead of a pattered. But what shall I do?"

"Tell her—" began Maud reflectively.
"What?" demanded Eleanor eagerly.
"O, tell her—tell her—anything."
Eleanor giggled nervously.

"But remember," Maud looked impressive, "it's a crucial moment. As you begin with a—well, I won't say it—I don't like it, myself. Nevertheless, you must assert yourself. Remember, you live in America, not in Japan."

"Yes, yes," Eleanor assented hastily. "Well, I'll see. I guess there are some things you've just got to do yourself. Nobody can help you much. Not but that you've tried, dear. Now, I guess you'd better go. Don't pound the stairs going down, and let yourself out without making a noise—if you can."
"Thank you," rejoined Maud courteously. "It is a privilege to come in and have my manners corrected so delicately. When may I come again?"

Eleanor's finger went warningly to her lips. She tiptoed along the hall, and stood grasping the newel post, while Maud accomplished her exit, with the faintest possible click of the catch. Then Eleanor let her breath out slowly. It was new, and exceedingly disagreeable, this trying to hide something. Yet she had a feeling that Jack's mother, down there by the dining-room window, would not approve of a caller before nine o'clock in the morning. She tiptoed back into the bedroom, and shoved the bed noisily. A housekeeper of forty years' experience would doubtless approve of morning bed-making.

"It's horrible," moaned Eleanor, beating up a pillow. "If she had only waited until I was seasoned to house-work. Of course she meant it kindly, taking us in on her tour, and I would have felt it if she hadn't. And I always said I despised the mother-in-law's mother talk! O, dear, how my head aches! I wish—if only I knew what to do with her! I must go, being secretary, but what will she think? I can't tell her anything," as Maud said. I must tell her the truth. I couldn't begin with a prevarication, or even a quarter of one. I never could look her in the face again. It's just as Maud says, it's a crucial time. O, but she'll despise me! I've been married forty years, and brought up six boys, and I never had time to go to clubs and such foolishness. And that I should live to see the day when a son's wife of mine went tramping off to a club, instead of boiling the winter's soap, or darning stockings. She won't say it, but she'll think it. That bonnet shows it, and those shiny black kid gloves, and that buttoned-up-in-front gray gown—they all show it. Dear, dear! Look at me!"

Eleanor faced herself in the mirror. "I'm as red as a tomato. My eyes are positively fishy. Anybody'd think I hadn't slept for a week, instead of a night. And at college they used to babble about my 'poise.' They ought to see me now! Well, here goes."

"Mother Manning!" Eleanor did not know that her tone was precisely the one in which for a short year, she had been wont to exclaim, "Thomas O'Brien!" If she had known, she would have been mortified beyond everything.

Mother Manning turned her serious gray eyes upon the flushed face in the doorway.

"Our Gorham Woman's Club meets at two, this afternoon. A Mrs. Ravini is to lecture on butterflies, at three. I suppose it would not interest you in the least, but as I am secretary, I feel that I must go, if possible. I am extremely sorry it should have happened during your visit, because I would like to have you do just what you want to while you are with us."

Mother Manning continued to look with such gravity, that Eleanor was positive she saw disapproval snapping from every gray button.
"Of course," she hurried on, with a miserable smile, "of course, I know it's house-cleaning time, and Jack's last winter's flannels weren't looked over in the spring. I suppose—"
"You were married the twenty-ninth of June, weren't you?" interrupted Mother Manning. "I—"
"Yes," stammered Eleanor. "I know what you are thinking. I've had time enough all summer. I know it seems so. But after we came from our little trip, there was the house to settle, and—Of course, I really give very little time to the Club, but somehow, the days do go. I suppose if my mother had lived, I should be a thorough-going house-keeper."

Mother Manning sighed. It was a faint enough sigh, but it fell like a whip on Eleanor's quivering flesh. "If you wouldn't be ashamed of a plain old woman, I should like to go to your Club," said Mother Manning. "I'm afraid I don't quite catch your meaning about—"

"Perhaps I haven't any meaning," broke in Eleanor incoherently. "The woman is to bring a collection of butterflies, and the Rochester women said she had some beautiful specimens, and that her talk made you feel as if you had spent a long day in the woods. I guess I meant that the usefulness of it is not so very apparent."

"Well, the usefulness of well-mended flannels is apparent, and so is house-cleaning," returned Mother Manning slowly. "And, of course, when I was a girl back in the early forties, it would have seemed a sinful waste of time for

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an Iowa pioneer woman to leave her soap-boiling and apple-butter-making and spinning and weaving, to go to hear another woman talk about butterflies, even if there was a woman who knew enough to talk about them, scientific, which there wasn't—not in our parts."
"It must have been delightful to do all those things, spin and weave, I mean," exclaimed Eleanor, with vehement enthusiasm. "They had some lovely woven things at an Arts and Crafts exhibit, last spring, and everybody thought they were too fascinating for anything. You must have loved to spin and weave. And how useful it all was!"

Although Eleanor scarcely knew what she was saying, something in Mother Manning's eyes stopped her.

"I have some towels and a few pieces of table linen that mother and I made," observed Mother Manning. "They are not specially beautiful, though. I like the bought linen best. I keep them for the sake of old times. If we live to round out our fifty years, father is bound to have a golden wedding, and have all the boys and their families out to Tacoma for a nice visit. If you folks don't get west before then, I'll promise to keep my old relics for you to see. We have a table cloth with an Indian bullet hole in the corner."

"O," cried Eleanor, "I'm so glad to know about it!"

And she was, indeed, glad. She was devoutly thankful that pioneers were discerning enough to go to Iowa, and she pursued them with relentless vigor through the slow-creeping morning hours. Lunch time yielded its quota of information, and the short walk to the town hall furnished further details of pioneer endeavor.

Once inside the familiar hall, and Mother Manning comfortably seated, Eleanor hastened to her place at the table near the president. As she took books and papers from the old green bag of college days, she unburdened in a long sigh. For two hours, at least, she would have relief from the fearful task of entertaining Mother Manning.

If ever a business session flew, that one did. Before Eleanor dreamed it possible, three o'clock had come, and with it a short, stout, determined-appearing woman. The last person in the world to suggest butterflies, thought Eleanor.

"I'm afraid they'll be disappointed and provoked," whispered the president to Eleanor, returning from a hasty conference with the chairman of the program committee. "Ladies," she said, nervously fingering the gavel, but without a trace of anxiety in her smile, "the chairman of our program committee wishes me to announce a change. At the last moment, Mrs. Ravini telephoned that she would be unable to fill her engagement with us this afternoon, but hopes to come at a later date. So, today, we are to have an unexpected pleasure. As Mrs. Eureka Cobham Coombes the noted exponent of the Laws of the Higher Destiny, happened to be visiting friends in town, she very kindly consented to come and speak to us. Her subject will be, 'The Elimination of the Obvious.' Ladies—Mrs. Eureka Cobham Coombes."

(To be continued.)

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Enclosed find \$2.50, amount due you for the Church Treasurer's Record Book that I purchased from you while at the Convention. I am sure it will give entire satisfaction.—J. D. Chapman, Milledgeville, Ga.

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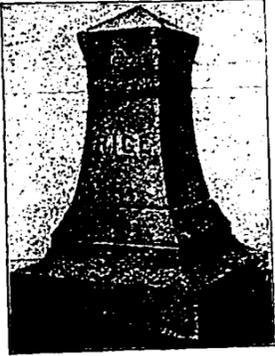
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Little Ones.

THE MEMOES OF DOROTHY DEAN.

BY ADA T. DRAKE.

April 17.

Our teacher told us to-day that nobody knew how great some of us would be some time. She said any one of the boys might be president of the United States or the girls—I forgot what she said, but something big: I guess it must have been president of the litry club cause mamma thinks that about the biggest thing there is for a woman, and she said we must be careful what we said and did, and how we treated each other, cause some day after we got big or died the rest would tell all they knew about us and we would want it to sound good. So yesterday when papa bought the memores of mister Grant it popped into my head that it would be fine for me to write my memores now, so I could say all the nice things and leave out anything I wanted to, and of course I know more about myself than anybody else and if they went to rite about me after I was dead they might leave out something real important. So this is the start of my memores and I am going to rite some of them every Sunday cause that is the day I never know what to do because they wont let me do anything I want to cause its sunday, and today is the first sunday since I thought of it and now I am writing my memores.

My sister Louise is playing hims on the organ: she likes me only when she is going some where and dont want me to. I guess she likes me now better than she used to. Mamma said when the doctor first brought me she said, who is going to be my mamma now, and she said I was awful homely, and when I went to sleep she picked my eyes open with a nail to see me yell, and one day she was drawing me in a cart, and was mad cause she couldnt go over to Mays to play, and she tipped me over in the ditch on purpose. I think that was awful dont you? Grandma says I musnt say awful there is only one awful thing and thats God but she wont see this cause sheel be dead before I am. Shes awful old now and one of her legs is broke so she goes with a crutch. When she dies Ill have a chance to ride in a close carriage. I never did and Susie Dunning thinks shes smart cause her grandma died first and she rode in a close carriage. I wish the'd bury grandma a long way off so I can have a long ride. She came near breaking the other leg last summer. We was having a dandy ride papa and mamma and Louise and grandma and me and the horse got scared and run and jerked papa right over the dashboard, and threw grandma out and I was on the back seat with her, and I stood up and yelled "whoa" just as loud as I could, and I caught mammas parasol and hat, and Louise' hat, and I had my own blue parasol besides, so I had a busy time but thats all the "thank you" I got, for mamma said she let the things go purpose so they wouldnt be in the way. Well, Grandmas other leg was pretty near broke but they fixed her up and we got home. Papa said that was a pretty dear ride: after he had paid for the doctor and the burgy he wished we had stayed to home and that

wasnt all of it, I got switched in school next day.

I was telling Grace Foster about it behind our readers and teacher said, "girls are you whispering," and Grace said "yes" and she said, "was it about your lesson" and Grace said "yes" and I said, "it wasn't either I was telling her about my grandmas leg," and teacher said, "had you rather sit with a boy or be switched," and I said "which boy," and she said "Seth Baker," and I said "you can switch me."

Grace chose Seth. Carl Smith is the nicest boy in school, he got a silver napkin ring for good spelling. Teacher said she would give it to the one that had the most 100s last term and it was teacher's sister Lizzie and she wouldnt give it to her for fear people would say she was parshal and so she gave it to Carl; he was next best. Lizzie told me that teacher got another for her afterward and told her not to tell any of the boys or girls.

May 1.

The awfulest thing happened to me today I will tell it now for I cant think of anything else about this week. I was so scared. I didn't get up when mamma called me this morning and some way I went to sleep again, and when I got down stairs the folks were all threw eating and just going in the other room to have prayers cause it was Sunday morning. They dont have time other days so they left me to eat my breakfast alone. Well when I got threw I didnt want to disturb them in their praying, and so real still I piled up all the dishes nice to sprise mamma, and I must have got them all on the leaf of the table, any way it went over and all the dishes went on the floor, smash, and I screamed, and papa stopped in the middle of his prayer, and they all same out to see what the matter was, I eried awful cause I didnt know what they would do to me for breaking all the dishes, and papa said if you had been with us as you should it wouldnt have happened. I went up stairs and eried, and eried, and after a while I thought of the fifty cents I had saved up towards a bisickle—I dont believe thats spelled right but I dont want to ask anybody—and I went and got it and took it to papa to pay for the dishes I broke, but he woldnt take it and he looked at mamma and luffed. His cup and saucer slid under a chair and didnt brake. I am awful glad cause they cost a lot. I aint never going to try to help any for a supprise again. After I got ready for church I went and picked some flowers out of my garden for my Sunday school teacher. May Kieths folks sit right in front of us, and her little sister was leaning over the back of the seat looking at things, while the minister was praying, and she saw my flowers and she "squealed" and reached for them, but I wouldnt let her have them, and she kept reaching till she came clear over the seat on her head with her feet sticking up in the air. My, but she yelled bloody murder. Missis Kieth took her out. When church was out papa said, "well Dorothy this is your busy day aint it?" I didnt know what he meant, I hadnt done nothing. My, but that preacher couldnt hear himself think and had to wait till they were gone, and his face was awful red, and the quire all luffed.—
Pilgrim.

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The following letter from the Superintendent of West End Presbyterian B. S., Atlanta, Ga., is a sample of many we are getting, and in harmony with the endorsement of leading Presbyterian papers:

Mr. H. C. ROBERT, Mgr.

Atlanta, Ga., Jan. 3, 1906.

Dear Sir: Answering your favor of 30th inst., referring to the matter of song books purchased by our Sunday School, we wish to state that the competent committee selected "GLORIOUS PRAISE," after a careful consideration of a large number of song books. We are more than pleased with our selection. It is, in our opinion, the best book we have used in our Sunday School work, covering a period of more than twenty years. Yours very truly,

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SOUTH DISTRICT ASSOCIATION.

After devotional services conducted by Bro. T. H. Coleman, the South District Association met in its 104th annual session with the church in the historic old town of Perryville. A large and attentive audience was present and listened closely to the reading of the letters, after which the annual sermon was preached by Bro. W. L. Dorgan, pastor at Danville, from Exodus 14:15.

The following visiting brethren were present: B. A. Dawes, Highland church, Louisville; W. P. Harvey, Western Recorder; J. N. Prestridge, Baptist Argus; W. E. Mitchell, Pembroke; J. B. Guthrie, Birmingham, Ala.; J. P. Winchell, Orphans' Home, Louisville; Bro. J. G. Bow, Secretary State Board, and Dr. J. J. Taylor, President Georgetown College, arrived on the morning of the second day.

Two hundred and eighty-eight additions were reported for the year, and while the financial report is not complete, some of the churches not having their reports quite up but which will be reported in the minutes later, we find the contributions as follows: District Missions, \$115.17; State Missions, \$456.51; Home Missions, \$104.89; Foreign Missions, \$773.98; Ministerial Aid, \$51.83; Ministerial Education, \$11.75; Orphans' Home, \$49.25; Pastors' salaries and church expenses, \$9,162.82; Sunday School expenses, \$341.94.

A subscription of \$100.00 was raised to help finish the church at Grove, a mission near McKinney, and also enough was raised to buy 100 "Glorious Praise" song books for the same church. Favorable reports were received from several missionaries employed by the Board, one deserving special notice from Bro. R. R. Noel, at Grove, where he is doing a splendid work.

Bro. J. L. Bruce was elected Moderator for the twentieth time, and the writer as Clerk for the twelfth time, for which honor we are very thankful.

This was one of the most enjoyable meetings ever attended by the writer. The hospitality of the members and the entire community was unbounded, an abundance of provision for every one, and after the members of the Association had been served all the strangers in the town was hunted up and invited, even sending the Chief of Police after them.

The meetings were very smoothly run owing to the excellent programme prepared by the District Board, whereby all speakers were limited and we had plenty of time to devote to each subject and all had a chance to be heard. Since the writer has been Clerk the personnel of the Association has been greatly changed, such old fathers in Israel as J. L. Smith, R. F. Taylor, David Bruner, J. A. Slaughter and many others have passed to their reward and younger members have taken their places. They are greatly missed and their blessed memory revered.

The Association adjourned to meet with the church at Beech Fork on Tuesday after the third Sunday in August, 1907.

EDWARD H. FOX.

REPORT OF COUNCIL IN THE LAMKIN CASE.

"We, the members of the council, called by the First Baptist church of Duncan, I. T., to investigate the charges against L. D. Lamkin, would respectfully report that we have carefully and prayerfully considered all evidence brought to our notice, and without reciting the details, it is our opinion that the proof establishes the fact that his past conduct has been grievously inconsistent with the scriptural requirements of a minister of the gospel of Jesus Christ. We therefore recommend to

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the church that, without disturbing his church membership the church proceed at once to take such action as will require him to cease all ministerial functions; call upon him to surrender his credentials to the church.

"In doing this, we indulge the hope that he will in the future conduct himself in such a way as to restore himself to the confidence of the brethren, that in time he may be restored to the ministry."

J. H. Bennett, a member of the committee, presented a minority report recommending a reprimand and six months' suspension from ministerial duties.

DEAR RECORDER:

The Sulphur Fork Association will meet with the Baptist church at Milton, Ky., Wednesday and Thursday, September 12 and 13. Milton is on the Ohio River, fifty miles above Louisville and directly across the river from Madison, Ind. Parties coming from Louisville or anywhere on L. & N. R. R., may come by L. & N. to Carrollton, arriving at 6 a. m., and catch steamer "Hattie Brown" to Milton at 8 a. m. Mail boat leaves Louisville at 5 p. m. and arrives at Madison at 9 p. m., and one can cross river on ferry to Milton. Steamer "Helen M. Gould" leaves Louisville at 4 p. m. arrives at Milton at 5 a. m. next morning. All persons intending to come to the Association will please notify the writer as early as possible.

D. H. HOWERTON, Pastor.

DEAR RECORDER:

Washington County with more than 800 majority for temperance and Godliness given last Saturday. "Praise the Lord; Tell it out."

August 5th we closed a good meeting with Pastor Hatchett at Pleasant Grove church, Washington county. My son, who is a licentiate of Cornishville church, did most of the preaching. The result was a genuine revival along all lines. Twenty-nine added by baptism, four restored, four by letter. The pastor's salary raised from \$50 to \$150. May God bless this faithful pastor and people. And to Him be all the glory.

Aug. 20th we closed one of the best meetings in the history of Deep Creek church, Mercer county. Bro. H. C. Hatchett, with my son, Hollis Spurgeon, did the preaching for us. It rained most every day and night, yet the people came in good numbers; repented, rejoiced, talked, prayed and sang. The Lord did it. Fifteen baptized, nine by letter. This was the third meeting Bro. Hatchett has held with this church, and the love of the brethren abounds toward him more and more. Pray for us.

E. W. SUMMERS.

TENT MEETINGS.

I am engaged in a tent meeting at Leflore. Was rained out at South McAlister. It has been raining here but we have not missed a meeting yet. The congregations and the interest have increased from the first. Last night sixteen came forward and took the front seats for prayer. I expect to go to Southwest Texas from here and spend September and October in meetings which have been arranged by Elder G. W. Cox, whom I met in that section two years ago. Pray for us.

I have a large tent 40x60 feet, which can be made to hold a large congregation. I expect to visit "my old Kentucky home" next spring and would like to put in the entire season holding tent meetings at such railroad towns and country churches as have no

houses of worship, or have houses too small to accommodate large congregations. Let pastors and others write me on the subject.

Franks, I. T. B. F. STAMPS.

THE COUNTY UNIT LAW IN THE COURTS.

The Kentucky Anti-Saloon League is face to face with the necessity of raising a large sum of money at once to pay the expenses demanded by the appeal from the decision of Judge Hazelrigg of the Montgomery County Court, declaring the County Unit Law unconstitutional. The liquor interests are combining on this case and will employ the ablest lawyers to attack the validity of the law. We must have able counsel to defend the law in the courts and must raise the money from those interested in the destruction of the saloon in Kentucky. The case is urgent and we appeal to the people to send at once to Dr. G. W. Young, 640 Fourth Avenue, Louisville, Ky., any sum from one to fifty dollars for the purpose we indicate. Whatever is done must be done quickly as the election will be held in Mt. Sterling early in September out of which grows the question of unconstitutionality. If we do not succeed in raising the money the work of eight years will be in grave danger.

We must succeed and we appeal to our friends who never fail us to respond at this critical time.

M. B. ADAMS,

Pres. Ky. Anti-Saloon League.

DEAR RECORDER:

Sunday morning, August 19th, en route to Gasper River Association, I stopped over at Greenville, arriving at the Baptist church in time to hear about half of an excellent sermon by Pastor J. F. Fraser. He has but recently taken charge here and has made a fine impression. The church seems to be in good working order and has some of earth's choicest people among its membership.

Tuesday morning Bro. C. E. Eades carried me in buggy twelve miles to Mt. Carmel church, where the Association held its two days' session. Every church was represented and their reports showed an increased interest in the cause. The aggregate of mission contributions exceeded that of last year, yet it must be confessed that, after all, not nearly so much was done as could and should have been done along this line. It is a sad thought that largely all over our country our people are far from being fully awake to a sense of their responsibilities and of their opportunities on the great question of mission work. It may not be more so with the brethren of this Association than with many others, but it is far too much so here.

The introductory sermon was preached by A. B. Gardner, from Matt. 9:36-38, after which the body was organized by electing W. R. Gardner, Moderator, and H. L. Mahon, Clerk. Among the resolutions adopted I call special attention to the following:

"Resolved, That we recommend the members of our churches that they refuse to vote for men for public office who are in sympathy with the sale of whisky and that they demand of those who ask their votes that they come out for temperance reform."

Such sentiments as this expressed so heartily and so generally as this was by our representative religious bodies added to the fact that the general public is getting so much interested in the adoption of local option laws all over the State augurs a bright future for

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our State surely. The ministering brethren of the Association were about all in attendance, but I recall as visitors only the names of J. R. Jenkins, L. P. Drake, J. A. Bennett, representing the Ministers' Aid Society, and myself, representing the WESTERN RECORDER. Bro. W. H. Smith, State Evangelist, made his maiden speech and received a contribution of \$23.65 for State missions. The hospitality of the people was royal, the cordiality sweet and the spiritual communion most precious, and I shall be delighted to repeat my visit next if practicable. T. E. RICHY.

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In breeding corn, a small field (usually an acre in size) is used. The land is prepared and the seed-bred treated as for the ordinary field. They are usually about one hundred and twenty hills long and thirty-rows wide. Each row is planted from a separate ear. The barren stalks, such as suckers, are removed before the tassel appears. The field is protected or isolated, so that no mixture can take place from other varieties or from any source. In the fall, these rows are husked separately, and the seed for the next year's crop is selected from rows giving the highest yields per acre, of best composition, with the least barren stalks, and of the best type. In this way the yield per acre of the variety is increased, the quality improved and the type preserved and developed. By this plan, we are able to give personal attention and direct selection to the individual stalk and ear, which would be impossible in a larger field.

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The Farm and Household

J. M. Daniel bought Monday at Mt. Sterling 13 heifers, 700 lbs., at \$3.25.

Mules sold in Paris from \$250 to \$350 and single mules brought from \$120 to \$160 last court day, at Danville

W. W. Gay and N. P. Vanmeter bought at Mt. Sterling court 52 steers, weight 850 pounds, at \$3.70.

Out of a total of 8,304,870 fruit trees reported in bearing in Indiana in 1905, 4,222,078, or 50.8 per cent., were apple trees.

Some of the planters say we have had too much rain for tobacco and that it will probably be thin in body and lacking in quality. "Frenching" is reported in some places.

W. B. Greene, of Montgomery county, purchased from Ben B. Wright, of Bath county, 130 head of fine export cattle at 5 cents straight. The cattle averaged 1,450 pounds and brought a total of \$9,425.

This year's corn crop breaks all previous records. The Department of Agriculture estimates the 1906 crop at about 100,000,000 bushels, having a value something like \$50,000,000. The acreage was larger than ever before with an average yield of 26 bushels against 24 last year.

The Mt. Sterling Advocate gives the following as the prices prevailing there court day: The best 850-lb. to 1,000-lb. steers sold at \$3.75 to \$4. with a good many selling at \$3.25 to \$3.50 of not as good quality, yearlings at \$3.25 to \$3.25 to \$3.75, heifers at \$3 to \$3.25, with some fat heifers at \$3.60, cows at 2 to 3 cents, old cows and rough exen at 1-2 to 2 cents. There was a few hundred ewes on the market that sold at high prices; any sort of a bunch sell at \$5.00 or more and good picked ewes sell at \$6.00 or \$7.00 per head.

Mr. Charles Yates sold two of the best mule colts in Adair county, Ky., last week to J. F. Pendleton for \$125. L. M. Wilmore sold one mule colt to Thos. Dowel for \$50.

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with poultry, make big profits and avoid disappointments and anxiety by using **QUINCY** Incubators and Brooders. The Quincy Incubator is a simple, practical, reliable hatcher, with a record for high percentage hatched by any other machine. Self-regulating, self-ventilating, and needs no moisture pans in any climate. Entirely Automatic. Try It For 90 Days. The Quincy Brooder deserves your close investigation. You can try the brooder too. Both machines guaranteed to satisfy or your money back. We mean it. Send for Free Catalogues Illustrating and describing everything you need to make more poultry profit, at the very lowest prices. Send for it now. Quincy Incubator Co. Box 5, Jersey, Ill.

OUR EDITIONS OF **Matthew Henry's Commentary** Are the best, because they contain all that any other editions do; and more, too, for ours have the Prefatory Notes by Dr. John A. Broadus, the illustrations and extensive foot notes—all of which are valuable and are not to be found in any other editions. They are printed on good paper and are well bound in durable cloth. 3 volume edition only \$6.00 (Original price \$10.00.) 6 volume edition only \$7.20 (Original price \$13.00.) Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitfield read it continuously through four times. **BAPTIST BOOK CONCERN** Louisville, Ky.

*** **CANCER** *** Its successful treatment without the knife, based on 25 years experience. PROMINENT REFERENCES: Hon. A. A. Odun, County Treasurer, Hartsville, Ala., cured of face cancer five years ago. Mrs. J. O. Eby, 74 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago. Mrs. B. Y. Moore, Brownsville, Tenn., cured of face cancer ten years ago. Address Dr. C. W. WEAVER, 17 W. 8th St., Cincinnati, O. for free book of information and advice.

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Machines run better for oiling, and so do men. We do not advocate flattery, but a genial friendliness. Study every day how to make friends.

nois farmer, more progressive than the fields of that entire section the rest, was induced to secure about thirty bushels per acre. enough improved seed to plant This increase in yield meant a total gain of about nine thousand his study of corn in the Illinois bushels, which represented a cash College of Agriculture. These value of about four thousand dol- three hundred acres outyielded all three hundred acres on his farm care for that season. As this in- crease did not represent an increas- more than thirty bushels per acre; ed cost of production the gain was and, so far as could be determined, pure profit.

ITEMS OF INTEREST

News the World Over

The Department of Agriculture in Washington City, has been investigating the amount of arsenic used in manufactures. Only four out of 537 samples of wall paper contained enough arsenic to be in the least dangerous. But furs were found dangerous. One fur rug contained 16.99 grains to the square yard. Black stockings contained an alarming amount. How dangerous such furs as that rug are can be seen from the fact that the Legislature of Massachusetts only allows 1-10 of a grain to any square yard.

If the Russian Duma had been composed of men wise enough to be content with getting one thing at a time and that in moderation as a beginning it could have done great things for the Russian people. But it was very radical and its demands most exorbitant. One of these was for the forcible confiscation of the land. This angered the moderate men, and as a consequence the elections now taking place are going strongly against the Constitutional Democrats who had the majority in the Duma.

Mr. Bonaparte, Secretary of the Navy, made a speech in Maryland in which he spoke of the anarchists. He said they are enemies of the race and ought to be hung whenever they make an attempt to kill, whether they succeed or not. For offences of less gravity, he advises that they should be flogged as well as imprisoned. There is no doubt, he thinks, that the whipping post would prove a strong deterrent. These men like imprisonment and have no fear of death, but whipping they would fear.

As all know hundreds of Non-conformists have had their furniture seized and sold to pay the rates ordered by the Education Act of 1902 for the religious instruction in the schools. Many Baptists preachers have served their terms in prison for refusing to pay. Now the Court of Appeals has decided the Act unconstitutional and the rates illegal. This is a triumph for the Non-conformists and leaves the Tory statesmen who passed the bill looking foolish.

Judge Plowden fines all cases of adulteration of food which comes before him to the limit of the law. He is in despair for he says there is nothing to eat or to drink that is not harmful by reason of its adulterants. What caused him to take such a gloomy view was he had just learned that spinach reached the market doctored with sulphate of copper!

The Inter-parliamentary Congress held its session in London. All the congresses and the parliaments of whatever name can send delegates. Among those from the United States was Mr. J. S. Williams, of Mississippi, the Democratic leader of the House. The Congress adopted his resolution to insert in the model arbitration treaty which it will submit to the Hague International Court a clause providing that all questions arising out of the non-fulfillment of contractual obligations shall be left to the Hague tribunal.

The Congress adopted one other suggestion made by an American. W. J. Bryan was not a member but was invited to attend the meeting and make a speech. His resolution was to the effect that when a disagreement between two nations who are in the Hague tribunal shall, in the opinion of one of them, involve the nation's honor—a question which under the present agreement need not be submitted to arbitration—the parties shall refrain from any act of hostility before inviting, jointly or separately, the formation of an international committee of inquiry.

Dealing with his credulous followers and dealing with the courts Dowie has found to be two very different things. Dowie had his dupes deed their property to him personally. But Judge Landis declares Zion City was a trust in Dowie's hands for the benefit of the "Christian Catholic Church." He has appointed an outsider, John H. Hatley, of the Chicago Board of Trade, as receiver till the Dowieites elect a man to take charge of the property.

Regardless of his age, a man reaches his "dead line" only when he permits his energies to stagnate.—C. C. Earle.

Humility is the earliest fruit of religion.—Hosea Ballou.

DEATHS

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

MARTIN.

William C. Martin died August 19, 1906 near Fredonia, Ky. He was born in Virginia, August 15, 1812.

August 14, 1837 he married Miss Rebecca Dorroh, who was to him a devoted and faithful companion for fifty-nine years. She was not only a good mother but one of the best of neighbors and a true friend to the needy and suffering.

Five children survive these goodly parents. He was an exemplary member of New Bethel Baptist church for forty years. The funeral services were conducted in the meeting house of this church, August 20th, by R. W. Morehead, who was his pastor for more than twenty-five years, assisted by his late pastor, Mr. E. Miller.

R. W. MOREHEAD.

WAYNE.

Mrs. Belle Wayne, wife of Deacon John A. Wayne, died after one week's sickness in Lebanon, Kentucky, August 14, 1906. She was a daughter of Deacon Morgan Wright, of Washington county, and was born July 19, 1847. She was baptized into the fellowship of Hardin's Creek church at thirteen years of age. She was married to Bro. Wayne November 4, 1879. She at once joined Lebanon church, where her influence was always on the side of Christ, and where she was loved by all. She was devoted to her Bible, her church, and her Savior. She trained her children in the fear of the Lord, and now they rise up and call her blessed. Her religion shone out in her life, while the sunshine of her disposition was a blessing to her home and a large circle of friends. Her counsel was valued by husband, children and friends. The world is happier and better because of this good woman's life. She lived to see her children grown and members of the church. Their names are, Miss Mayme, Otis, Alvin, and James. There was a happy home, and one of the homes of Christ on earth. From the time she and her husband went to housekeeping, the WESTERN RECORDER was ever a welcome visitor to their home. A great concourse of relatives and friends attended her funeral, and followed her remains to the final resting place in Ryden Cemetery.

A. C. G.

THE BIBLE EVANGELISTIC CONFERENCE AT BLUE MOUNTAIN, MISS.

The Bible-Evangelistic Conference was held at the appointed time and place, July 31 to August 9th, inclusive, at Blue Mountain, Miss. The time and place were the same as the Mississippi B. Y. P. U Encampment, of which others will probably write. The idea of holding a Bible Conference in connection with it originated in the minds of, and found expression in the efforts of Prof. B. G. Lowrey, President of Blue Mountain Female College and Evangelist T. T. Martin. When it was announced that the services of such men as T. T. Eaton, of Kentucky, A. C. Dixon, of Mass., B. H. Carroll, of Texas, J. H. Dew, of Missouri, Joshua Gravett, of California, Austin Crouch, of Alabama, and P. T. Hale, of Tennessee, had been secured our expectations ran high. With such expectations it could have been easy for us to have been disappointed, yet our expectations were fully realized, yea even exceeded. To give an account of the work of each one of the above-named brethren would require a booklet and therefore can not be given in a newspaper account of the Conference. Those who know the ability of the brethren mentioned can easily form an idea of

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The rich feast of good things we enjoyed, especially when it is said that each one was at his best. Three things can be said of the meetings. First; the speakers brought forth things "new and old" from the blessed old Book, putting however "new wine in new bottles and old wine in old bottles." Second; the meetings were deeply devotional and spiritual. The Lord seemed nigh unto us, giving his approval from the sun-rise prayer meeting until the late hour at night. Third; the evangelistic spirit which is characterizing the age, permeated every service and lecture.

It being the first meeting of the kind held in this section of our south land many of us hardly knew what to expect nor whether a second meeting would ever be attempted. But when we experienced the joy and helpfulness of the first meeting the great possibilities of an annual meeting loomed so high before us that it was agreed to make it permanent and that Blue Mountain be made the place. Those who are most interested in it hope to make it the Northfield for Southern Baptists. The idea is high but why should it not be realized? If the whole South can not be interested and enlisted surely Alabama, Tennessee, Arkansas, and Mississippi can. The location is central and ideal for the States mentioned. Who can calculate the good to be done along all lines of our work and spiritual development by an annual meeting of the kind properly directed and conducted? Those who were fortunate enough to attend the first meeting have great hopes and expectations of the future ones. The attendance passed the thousand mark according to the most accurate records kept. J. W. LEE. Glenda, Miss.

NEW HOTEL ALBERT. 11th St. and University Place, New York City, 1 Block W. of Broadway. The only absolutely fire-proof transient hotel below 23rd St. Location most central, yet quiet. Convenient to all department stores and the All modern improvements, including telephone in each room. 200 rooms at from \$1.00 to \$2.00 per day; 100 rooms with private bath at from \$2.00 to \$4.00 per day. Club breakfasts and meals at fixed prices. H. FRENKEL, Prop.

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Campbellism Exposed. There have been many calls for the republication of this book, by Dr. A. P. Williams, with an introduction by Dr. J. B. Jeter. Dr. W. H. Felix has written a special introduction, and we are now ready to take up the matter of the publication. The book will have 400 pages and will be neatly bound. We wish to hear from all who want the book, and so we offer it to those who order in advance at one dollar a copy, postpaid. The price will be advanced after publication. Should we fail to publish, we will refund every subscriber his or her money. Now, brethren, if you want this strong and valuable book published, let us hear from you. Address Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky.

CHEAPER FARM LAND. SOUTHEAST OFFERS BEST OPPORTUNITIES FOR SECURING HOMES

Many farmers in the Northern and Eastern states are selling their high priced lands and locating in the Southwest. Many who have been unable to own their homes in the older country are buying land in the new country. Unusual opportunities exist along the lines of the Missouri Pacific Iron Mountain Route. The rich alluvial, delta lands and river bottom lands of Southeast Missouri, Eastern Arkansas, Louisiana and Texas, capable of producing 60 bushels of corn, a bale of cotton, 4 to 6 tons of alfalfa, 150 bushels of potatoes and other grains, vegetables and hay crops, can be bought for \$7.50 to \$15.00 per acre. When cleared and slightly improved will rent for \$4.00 to \$6.00 per acre cash.

Uplands more rolling, lighter soil, adapted to fruit growing—peaches, pears, plums, grapes, berries—also melons, tomatoes and other vegetables, can be bought for \$5.00 to \$10.00 per acre in unimproved state. Many places with small clearings and some improvements can be bought very cheap. This is a fine stock country. No long winter feeding. Free range, pure water, mild climate. A healthy, growing country, with a great future. Write for map and descriptive literature on Missouri, Arkansas, Louisiana, Texas, Kansas or Indian Territory. Very cheap rates on first and third Tuesdays of each month. Address, R. T. G. MATTHEWS, T. P. A., Louisville, Ky. or H. C. TOWNSEND, G. P. & T. A., St. Louis, Mo.

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ITEMS OF INTEREST

News the World Over

Lady Campbell-Bannerman, wife of the Prime Minister of Great Britain, has died at Marienbad.

Will the revelations of awful thievery never cease? F. K. Hipple, president of the Real Estate Trust Company in Philadelphia, was a man who was thoroughly trusted.

The Socialists in Russia are indulging in a carnival of murder. They kill the good officials with even more zest than the bad ones because they are resolved there shall be no government but anarchy.

Whether the rebellion in Cuba is gaining against President Palma's government it is hard to say. Some papers insist it is, others that it is not.

Rear Admiral G. W. Melville, U. S. Navy, is a very able and distinguished man, but that will not prevent the Jingo papers from falling on him tooth and nail.

An American correspondent wrote to the London Lancet, the leading medical journal of England, a strange fact for which he wished a medical explanation.

At a recent meeting of the British Royal Institute several leading physicians spoke strongly against allowing children to eat too much soft food.

Kerguelen Island is on the 50 parallel of latitude directly south of India. It is 90 miles long and 50 wide.

We extend our sympathy to Bro. C. A. G. Thomas and his wife in the loss of their little child.

DEAR RECORDER: Please announce this week in the RECORDER the meeting of Warren Association, September 12 and 13, with Providence church, eight miles west of Bowling Green, and two miles from Rockfield, on the Memphis branch of the L. & N.

DEAR RECORDER: We have just closed a successful meeting at Burnside, Bro. O. M. Huey, of Somerset, assisting me. Results of meeting—14 by experience and baptism, 4 by letter, 2 by statement.

J. M. McFARLAND, Pastor. Monticello, Ky.

TATE'S CREEK ASSOCIATION

Met August 28th in the commodious hall of Berea College. The hall cost \$60,000 and has a seating capacity of 1,500.

Hon. S. D. Cochran was unanimously re-elected Moderator, and Deacon J. F. Holtzclaw was, without opposition, re-elected Clerk.

THE STRANGERS WITHIN OUR GATES AND OUR DUTY TO THEM.

I desire to call attention to the strangers within our gates and our duty to them. We shall be surprised at the appalling greatness of the problem which must be solved, and solved now.

But on the other hand, I think I can see another picture more pleasant. I hope I am not deluded in the vision. We have, as a nation, been favored of God.

dreds and tongues. Who knows but God is sending these strange peoples to us that they may have the gospel preached to them, that they in turn may prove great forces in the evangelization of their respective nations and people?

A telegram from Prof. B. E. Parker announces that North Concord Association meets at Greasy Creek church, Sept. 7, instead of 14th.

Reader, consider and think on these things. We have the problem on hand.

This is what the litigant in the adjoining county wrote to the Circuit clerk:

"Is it necessary for me to be at the trial in person? When does my case come up?"

Response by the Circuit clerk: "No; your attorney can repre-

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sent you. You will have your hearing week after next." Rejoinder by litigant: "If you are sure of that I'll come. I'm deaf."—Chicago Tribune.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING. 1906. AUGUST.

28—Tate's Creek, Berea. 28—Cumberland River, Pleasant Point church. 29—Elkhorn, Cane Run.

4—Central, Rockbridge church. 4—Rockcastle, Mt. Pleasant church. 4—Bay's Fork, New Middle Fork church.

7—North Concord, Greasy Creek church, Bell County. 7—Boonville, New Prospect church, Clay County.

14—Lynn Camp, Mt. Olivet church. 19—East Lynn, Holly Grove church. 19—Landmark, Kerby Knobb.

2—East Union, Old Poplar Creek church. 2—White's Run, Ghent. 3—Goshen, Liberty church.

17—West Union, Spring Bayou church.

23—Ohio Valley, Sebree church. 24—Blood River, Poplar Springs church. 25—Graves County, Mayfield church.

Live Stock Markets.

Table with columns for CATTLE, HOGS, and SHEEP AND LAMBS, listing various types of livestock and their market prices.

Table with columns for TOBACCO, listing various types of tobacco and their market prices.

Table with columns for Burley—Dark Red, Burley—Bright Red, and Dark, listing various types of tobacco and their market prices.