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Faith, Hope and Love, these three.

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A THRILLING QUESTION.

BY J. M. WEAVER, D.D.

The question of Job: "If a man die shall he live again?" is one of thrilling interest to every intelligent man and woman. It was asked in sadness over three thousand years ago in the far-off land of Uz.

Oft has it surged up in the minds of millions since that time, clamorously demanding an answer. You and I, reader, have asked it in anxious, earnest tones. When we have stood in deepest sorrow at the tomb of our loved one and saw the form lowered from our view into the embrace of the earth we have almost unconsciously asked: "Will he live again?" The question has been asked by every class and condition of men. The rich and the poor, the learned and the ignorant, the high and the low, all alike have been anxious to solve it. They have interrogated science, and whether searching with the geologist into the bowels of the earth, or seeking with the astronomer amid the stars, she has answered: "I cannot tell." Philosophy when questioned is dumb. The combined wisdom of the world is vain and baffled and speechless before the question. The great curtain concealing the future from mortal gaze hangs immovable before us and in our intense anxiety we cry out in vain for knowledge. Throw aside the Bible as a revelation from God and the question remains forever unanswered. Receiving this there comes a plain, full answer. By its light the spirit is seen speeding its way at death into another state of existence, and glimpses are caught of the beautiful residences of the redeemed above and of the rolling horrors of the lost beneath. Let us in this paper ask this question and answer first in the negative and then in the affirmative and note the results. "If a man die shall he live again?" No! What then? If he never revives what follows? Then man is an abortion in creation! Unless there be a future life for man he is a failure and the only failure in nature. All other creatures reach their maturity. All inanimate creation reaches perfection ere it perishes. Suns and planets roll in perfect harmony in space and accomplish the end of their creation. Earth clothes herself in beauty in the spring, waves her banners of praise to her Maker in the summer and fall, ere winter comes, brings her fruits to perfection. The whole animal creation arrives at maturity ere death seizes upon it. The meanest worm that crawls upon the earth's surface is born, progresses, increases and comes to perfection, thus filling the end of its creation. But man, with the most complete physical organization, the most wonderful intellectual endowments and the most remarkable moral constitution, never arrives at perfection! The mind in the midst of its mighty achievements and conquests is quenched in death, seventy years of progress, man's allotted time, only begins the wonderful development of which it seems capable. How wonderful his powers of thought and imagination. He can scan the heavens and weigh the vast orbs that float in space. Time with his mind is nothing.

"This winged power of soul
Can travel round the globe, call at each pole,
Visit the moon, the portals of the sun,
Thence step from world to world, through systems run,
O'er fields of stars where blazing comets stray,
To Nature's verge; trace back times traveled way,

Six thousand years to where creation rose:
Thence back and onward to creation's close,
To Heaven's metropolis where seraphs burn,

And, but one minute gone, to earth return,
Without the least fatigue; but ready quite
To stretch her wings, and take another flight."

But with all these powers developed to such an extent and capable of yet higher attainments, the soul is cut off and sinks into non-existence! Just as he is prepared for noble achievements and sublime conquests death steps in and he is no more! Surely if we answer the question in the negative man is an abortion, a foul blot on creation's fair page. Who for a moment can thus believe?

Again, then, the Bible, religion, virtue, all are nothing. This book then is false and worthless. This book which like a radiant spirit from heaven has gone among the nations of earth in every age, showering upon them sweetest benedictions of love and comfort is a base lie! Let it be hissed from among men! Religion, which, as an angel of mercy, has stood by the afflicted and sorrowing and fanned the fevered brow and soothed the breaking heart in hours of direst calamity is a deception! It must be discarded along with the superstitions of the heathen. Let it be cursed as an impostor! Virtue which has appeared upon earth refulgent as the sun in its beauty, as it sought the moral elevation of man, is a painted phantom, a cheat. Let the mask be torn away and let it stand only in a level with vice! Social distinctions must be destroyed. Morality is only a name and sin has no existence! Alas! how terrible is man's condition if he lives not after death. Again: Then death is a final separation of friends. God has created us with natures of affection. We are bound together with cords of love. There are ties more tenacious than hoops of steel. The social family ties of father, mother, brother and sister are closely knit. Death, if this is true, breaks them never to be reunited. When he comes with his icy touch and our loved ones are folded in his chilling embrace we must with breaking hearts say, "Farewell forever, I shall never meet with them more." Oh, to stand thus at the side of our dead loved ones is horrible. Surely if we answer Job's question in the negative earth is immediately clothed in gloom and desolation reigns supreme! Well may we ask with Young:

"Can it be
Matter immortal? and shall spirit die?
Above the nobler, shall less nobler rise?
Shall man alone, for whom all else revives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground,
Less privileg'd than grain, on which it feeds!"

No, no; it surely cannot be.
"Immortality o'er sweeps
All pains, all tears, all time, all fears—and peals
Like the eternal thunders of the deep
Into my ears this truth—Thou liv'st forever."

But now, "If a man die shall he live again?" let us answer in the affirmative—what follows? Then this life is invested with great dignity. This then is a state of probation, preparatory to another. It is but the commencement of man's real life which shall know no end. Character becomes of the utmost importance. Sinful acts tell upon his after life and really fix his eternal destiny, hence he should seek to shun them. The struggle against evil becomes heroic in view of an after life which is endless. His battles become sub-

lime. Nothing of this world seems of much value in comparison with such a being. The mountain, sublime, apparently, in its vast proportions, its tall summit piercing the clouds, sinks into insignificance in comparison. Man is immortal. He stands forth before the universe as a superior being. As the little child of a king is honored and is of great dignity because of what it is to be in the future; so man in view of his after life is to be honored.

Then, death is a moment of wonderful revelations and triumph to the Christian. He enters upon another state of existence. His mode of living is different. He enters into heaven. But what is heaven? Who will tell us what splendors shall burst upon the view of the departing spirit of the Christian. The beautiful City with magnificent appointments will rise in splendor before him. God, Father, Son and Holy Spirit, will be before him. Who are the inhabitants of that City whom he shall see? Patriarchs; Prophets, Apostles, Martyrs, all the holy intelligences of the past ages, the loved and lost ones of the world shall then greet him in gladness and joy! Fathers and mothers long since departed will greet with rapture the entering spirit. Then the battle is over, the warfare is ended. Sin is washed away fully. The revelations of that hour will forever impress the soul with their glory.

In view of this answer how important to each of us the question, "Where shall I dwell forever?" Only two places of eternal residences are revealed to us in the Bible. Heaven with glorious "many mansions" and hell with its regions of perpetual darkness and wailing inhabitants are plainly revealed. Which shall be your residence, reader? Time will determine this matter with each of us. As we are in or out of Christ in time will be our place in eternity. How supremely important then that we all be in Christ now, as we will then live forever in heaven, a home of everlasting bliss. Are all my readers ready for this after life? If not, prepare now. Jesus says: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

"Procrastination is the thief of time;
Year after year it steals, 'til all are fled,
And the mercies of a moment leaves
The vast concerns of an eternal scene."

KEEPING RANK.

They formed a mighty army those men of valor who gathered together at Hebron to signify their loyalty to King David. They were men who understood their business and were expert in war. They knew how to handle all kinds of weapons and some of them at least were ambidextrous. But the best of all was they were of "one heart" and knew how to "keep rank." It is not necessary to be a soldier in order to realize the importance of this. In every walk of life, in commerce, in politics, in philanthropy and in religion where men are working together for a common object, if success is to be obtained, the workers must be of one heart, and must know how to keep rank. Keeping rank need not destroy individuality or minimize liberty. Baptists will never consent to be dominated by any papal or priestly or even secretarial despot; but all individuals and churches ought heartily to unite in every effort that may mean strength and power to the units as well as to the whole.—E. G. Sargent.

Hope is the ruddy morning of joy; recollection is its golden tinge.—Richter.

The London Baptist used these plain words to the Council of the Baptist Union which is the same as our Boards or the managers of the Northern Baptists: "The Council have long been wont to settle once for all the business of the denomination in their own way, and the idea of being balked of their sweet will on the present occasion was hardly to be entertained. Thus it some times happens that even a company of selected democrats armed with authority, are liable to be submerged by an inherent human weakness, and to become turned into something very like tyrants."

No wonder the Catholics in France opposed so strongly the taking of the inventory in their churches which the law required. For many amusing things in connection with the relics have been discovered. We have all heard the story of the two skulls of St. Peter. This has been surpassed in several cases in the churches of whose relics the Government has made an inventory. Eighteen arms of St. James were found, and he also has arms in Italy and Spain.

G. K. Chesterton says in regard to considering the Bible as merely literature: "It is a mental act which is certainly impossible to me, and is, I should think, impossible to any one brought up in a Protestant home. A man who can regard the Bible merely as literature must have two brains in one skull."

The Herald and Presbyterian laments the fact that in 1905 of the 7,980 churches of its denomination, the Northern Presbyterian, 2,980, or more than one-fourth, had no additions on profession during the year. But that body is not alone in this sad state of affairs, as the Herald and Presbyterian shows 2,390 Congregational churches, a larger proportion reported none. And 2,267 Northern Methodist ones—a smaller proportion.

The law in Ohio raising the tax on saloons from \$350 to \$1,000 has gone into effect, and the official report shows 2,980 have given up the business. This is good news. But 9,956 are left in business and we wish some way could be found by Ohio to close them.

Dr. E. J. Banks is director of an expedition which is at work in Babylonia. He says in regard to the discoveries he has made: "While delving among the ruins of the oldest cities in the world, we are finding out that at the time when we supposed man was primitive and savage, he provided his home and city with improvements which we are inclined to call modern, but which we are only reinventing."

APOSTOLIC SUCCESSION.

BY GEO. VARDEN.

In the RECORDER's "Editorial Varieties," always brief, crisp and informing, it is stated that Canon Henson of the Church of England has lifted his voice loudly against apostolic succession, designating it as a "relic of barbarism." He called upon Parliament to strike the doctrine from the creed of the Church of England.

We think it hardly fair to the barbarians for the good Canon to call the apostolic succession a relic of barbarism; it is rather a relic of churchism. As in the case of so many other fungus growths on the body of the faith once for all delivered to the saints, periodical efforts are made to have these defacing accretions removed. There arises every now and then one and another in the line of that so-called succession to declare against it. For whenever believed the doctrine has invested the clergy of all orders with unwarrantable power.

It seems a plain case that the Apostles could have had no successors. Paul's statement of fact with his reasoning thereon in the ninth chapter of I Corinthians is conclusive: "Am I not an apostle? Have I not seen Jesus. Christ our Lord?" Clearly, in order to be an apostle it was necessary to have seen the Lord. The apostles were appointed to be witnesses of the life, doctrines, death and resurrection of Jesus. In this consisted the peculiarity of the apostolic office. "The fable of the uninterrupted succession, as John Wesley calls it, is alike disproved by the obscurity, the mendacity and the veracity of history."

PROF. MATTHEWS AT DAYTON.

Dr. Throgmorton, editor of the *Illinois Baptist*, does well in calling attention to a statement of the Chicago professor. In repudiating this progressive error Bro. T. shows that he himself is walking in the old paths, wherein is found rest for the soul. We cordially extend the right hand of fellowship. Withal we glory in making the admission that neither by the sixteenth century theology, the twentieth century theology nor by that of the first century, can we convert men, but through the foolishness of preaching God can. Hear the Illinois editor:

"During the Baptist anniversaries last week at Dayton, Ohio, Prof. Shailer Matthews of the Chicago University, gave a lecture on the value of religious literature, in which, among other things, he said that, 'You cannot convert men to-day by sixteenth century theology.' It is quite possible that there was in the sixteenth century some bad theology, as there has been in almost every century since the beginning of the Christian era, but the theology preached by Baptists in the sixteenth century was very much like that preached by genuine Baptists now, and in the South, where most of our strict Baptists live and work, there were more than a hundred thousand converts reported last year. We dare say it was sixteenth century Baptist theology that was preached on the field where these converts were made. Baptists who have outgrown the old time Baptist theology would better leave the denomination, and go where the theology is more congenial to their tastes. He thinks the literature we need is not theology, nor creed, nor doctrine, but that which makes the reader more like Christ. Umph, humph! Did Christ have no creed, no doctrine, no theology?"

ELDER ALGUNO AT CHATTANOOGA.

It is a painful coincidence that a similar sentiment was expressed in a sermon preached during the session of the S. B. Convention at Chattanooga: "The dogma of yesterday will not do for to-day; every day must have its own dogma." So proclaimed Elder Alguno, according to the WESTERN RECORDER, whose editor is wont to hear accurately and to report correctly. Against such stuff Dr. Eaton, of course, cries aloud and spares not.

Such teaching as this must necessarily become the ground and reason for introducing and exploiting the most "lamentable heresies." These soft, yielding chameleon-like dogmas are in conspicuous con-

trast to the stable fixity of God's eternal truth, changeless as Himself, who is "the same yesterday and to-day and forever."

Besides, what assurance have we that we are giving heed to the apostolic injunction to "be steadfast in the faith," if the faith itself is in a state of daily and hourly flux? Its restless mobility, quicksilver-like renders it utterly useless as a support to our faith. The *terra firma* of to-day may become the treacherous, engulfing quagmire of to-morrow.

How is it possible for the basal doctrines of Christianity to become other than they are, in phase or substance, without wholly ceasing to be? Just consider for a moment some of the essential elements of the Christian faith. "All have sinned and come short of the glory of God." "The carnal mind is enmity against God." "Justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood." "Neither is there salvation in any other, for there is no other name under heaven given among men, whereby we must be saved." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Now in what sense (other than nonsense) can these glorious truths become to-morrow and the following day and so on till the restitution of all things other than what they were when they first proceeded from the lips of the Lord Jesus and his apostles, and were afterwards recorded in the New Testament under the inspiration of God! If each day is to have its own dogma, we are to be regaled with a never-ending series of neological "dissolving views." This is the extreme agony of evolution.

The poet riddled in verse the pulpiteers of his day who tickled the ears of their auditors with

"Doctrines fashioned to the varying hour."

His well-worded sarcasm, alas, becomes a prophecy of the progressive adaptation of some of the theological dreamers of the twentieth century.

Good Lord, deliver us.
Paris, Ky.

Man reaches the better, brighter and nobler life that the Gospel requires, not through what he has, nor through what his parents have, but through what he does for God and man. Every man can shake his life a blessing if he sets before him as his aim, righteousness towards God and helpfulness towards his fellow-man.

HIGH-PRESSURE EVANGELISM.

BY REV. J. A. STRADLEY.

Evangelism, Christianizing people, is a good work if done right. There is a high-pressure evangelism that is unwise and hurtful. It seeks to carry everything by a storm of excitement; or else by begging and worrying people to make a profession of faith before they have any to profess. Thousands are lost because of high pressure, animal excitement and false teaching, make a false profession, are deceived, and perish in their sins. The person who makes no profession is as well off as the one who makes a false profession. Both are in the road to ruin. And the deceived one is harder to reach than the one that never made a profession.

High-pressure work is fraught with fearful evils. Children, and plain good people of not much intelligence, may easily be excited and be induced to act, not from a sense of duty, but from mere animal excitement. It is all right for consistent Christians to go to those in whom they are interested, and quietly, lovingly express their interest in them and earnestly speak a word of warning and kind invitation to them. I have often been distressed by seeing people go out into the congregation or to seekers at the anxious seat and in a blaze of excitement beat others on the back and catch them by the arms and pull and haul at them and beg and worry them to go forward for prayer, or to make a pub-

lic profession of faith. This kind of unwise work is often done by people who never get very anxious about the salvation of sinners but once a year, when the protracted meeting comes. Many preachers and especially young preachers, are very emotional. Their zeal overbalances their personal experience, and their better judgment. They mean well. But they need to learn that mere excitement is not genuine Christianity. After preaching they often go through the congregation and clap their hands and stamp with their feet, and in boisterous tones of voice try to excite people and get them to go forward for prayer or make a profession of faith. Such exciting work by preachers, or any others, often results in harm. Children and excitable people may be moved to action without any pungent conviction of sin. Intelligent people are often injured by such boisterous, personal public work. They would willingly talk with any one in whose piety they had confidence privately, quietly, earnestly; but they do not like to be personally lectured before the congregation unless they give you reason to believe they are willing to be instructed. I have known good people to be driven away from meetings by excited, imprudent workers.

Our churches are filling up with unconverted members, the result of wrong protracted meeting work. It is sad to see sinners who have never tried to be Christians, it is sadder to see people who have made a false profession and thinking they are on the way to heaven when they are going to hell.

Well, perhaps, some one will say this is a hard-shell article: it is opposed to protracted meetings. No, it is not. The writer is a strong believer in protracted meetings. He wants to get out of them the bad work that is often done, and to get them to do the good, safe, soul-saving work they can and ought to do. How can protracted meetings be made to do their best work? By each church having one, rightly conducted, at least once a year. By Christians living so that sinners will have confidence in their piety so that they can do good, not harm, in meetings. Let the Bible, the prayer-meeting, the Sabbath school, the regular preaching, be seed-sowers, and the protracted meeting the harvest time. Aim at and expect conversions as you do this work.

Let preachers preach the old Gospel plainly, earnestly, believably and lovingly invite sinners to accept it. Let penitents be invited to front seats for instruction and prayer. Let consistent Christians go quietly, prayerfully, if they will, and personally invite sinners to seek salvation. This helps persons who want to go but are kept back by timidity. Help inquirers all you can by prayer, suitable songs, Bible instruction and encouragement; but do not urge them to make a profession of faith. Let them do this of their own accord when they have an inward experience of sins forgiven and love to God. Be more anxious for a genuine work of grace that will bless the church and really save souls than for a great excitement that may enable you to count many doubtful professions. Soul-saving, as instruments, is the most important and responsible work of our lives. May the Lord help us to do it right.—*Biblical Recorder*.

THE MISSION OF THE MODERN CHURCH.

The modern church, or twentieth century church, is supposed to have a mission peculiarly its own. Much is said about what she is to be, according to the varying standards of the horoscopes. Work is marked out for her on an extensive scale, and in different ways, and with re-adjusting organic and doctrinal principles. But after all is said and done, what her Head requires of her to-day is essentially what he imposed upon the primitive church, and what he has commanded his church in all ages to do. There has been no cancellation of his original and perpetual mandate: "Go ye into all the world and preach my Gospel to every creature." Her duty is to "disciple all nations." Christianity is one and the same in all climes and under all circumstances. It has in it the

power to enlighten, to uplift, to reform, to evangelize, and to save. Its doctrines, principles and precepts lose nothing with the lapse of time, or the evolutions of individual and national life and experience. Eras come and go, but the Gospel demands expression and exemplification with the advancing periods. Not until millennial times will the earth witness its fullest and most glorious developments. Not until the recording angel declares, "Time is no more," will it cease as a moulding, dominating, reformatory and transforming factor in all that concerns human affairs, socially, morally, spiritually and eternally.

It is as necessary now to call men to repentance as it was when John the Baptist and our blessed Lord went forth with the summons, "Repent." Human nature has not changed, and needs a spiritual renovation. The life without a drawing and saving Christ and a sanctifying Spirit has made no more advance toward moral perfection than when Paul exposed its defects before God in Rome and in Greece. Man may boast of a better exterior, but he needs a radical transformation as much as ever. Talk as we may about the progress of the age in all directions, mankind on every side shows much of the corruption, carnality and enmity to God which grace alone can remove. Howsoever viewed, the world is as much in need of instruction in sacred things, of the subjugation of the man's will to God's, of the development of character according to Christian ideals, of the conformation of the entire being to the Bible standard, of the possession of the graces of the Spirit and of the hope of immortality and perfection beyond the grave as at any period since the introduction of the New Testament dispensation.

The church of the present day cannot afford to ignore the methods of operation, growth and propagation given us in Holy Writ. She may well go back to Christ and to his apostles for her doctrine and practice. She cannot improve upon them as teachers and propagandists. Their methods in general are of value and power wherever similar results are to be accomplished. The Bible, read, preached and exemplified, is as important and needful under our boastful civilization as it was during the periods when it wrought its greatest triumphs under the Reformers. Practical godliness must continue to hold an influential and masterful place as it did in the primitive church, if we are to conquer the world for Christ. The sermon is not to go out of fashion, nor to give place to the liturgy, or to choir. It must be simple, strong, direct, pointed, timely and practical to accomplish the end intended. The revival fire must burn and glow. The edifying power of the pulpit must not disappear.

With a devoted, zealous, hopeful, and aggressive ministry and a wide-awake, consecrated and working laity, under the guidance of an inspired and authoritative Bible and a guiding, converting and reviving Spirit, the modern church is equipped for her mission of enlightenment, purification and salvation.—*Exchange*.

The editors of the *Baptist Press* of South Carolina have been having a rather peculiar experience. They sent out bills to subscribers who were due from one to five years. The editors say that numbers paid their subscriptions, with apologies for their failure to do so earlier. Some, however, put their papers back into the postoffice, marked "refused." This recalled to the editors of the *Press* the remark of Bill Nye: "A man may use a wart on the back of his neck for a collar button, ride on the back coach of a train to save interest on his money until the conductor comes around; stop his watch at night to save the wear and tear; leave his i and t without a dot to save ink; pasture his mother's grave to save corn; but a man of this kind is a gentleman compared with a fellow who will take a newspaper and, when asked to pay for it, put it into the postoffice and have it marked 'refused.'" We are very sorry to know that there are such Baptists in South Carolina. We hope there are not many of them. Of course there are none such in Tennessee.—*Baptist and Reflector*.

THE ACCOUNT TO BE RENDERED BY EVERY MINISTER OF THE DOCTRINES HE HAS PREACHED.

By Pastor Frank S. Weston, Immanuel Baptist Church, Toronto, Canada.

The general impression seems to be that the preacher's responsibility is only for the fundamentals of the gospel. If he is on the one foundation he need not be particular as to the superstructure.

But the apostle (in I. Cor. iii) cautions us, not in regard to those fundamental and vital truths, but in regard to the subordinate doctrines of the faith.

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." (I. Cor. iii.)

Paul did the most important and laborious work—laying the foundation. But he was called of the Lord to go on to other places. The churches begun were left to their teachers. . . . A superstructure of teaching, these other teachers were to raise. "Let each (not "every" teacher) take heed."

The "take heed" refers to the superstructure. Let each take heed how he buildeth upon the foundation.

"For other foundation can no man lay than that is laid, which is Jesus Christ."

The apostle's work could not be superseded by any who came after him. The foundation of the faith must be the same everywhere. All Christian teachers must take for granted the great fundamentals which Paul had preached. But the superstructure might be different under different teachers. There is a great variety of subordinate truths built on the same foundation.

The circumstances of different churches as well as the range of knowledge in different teachers would naturally give prominence to certain truths. Note that this verse decides a question which may be raised as to the nature of the materials used. It is not persons (though some have so understood it), but doctrines that Paul has in view.

The foundation which Paul laid at Corinth was the doctrine concerning Christ. He did not introduce Him personally to the church. He only declared truths concerning Him. But the superstructure must be of the same kind as the foundation, and therefore doctrines compose the superstructure. If it be the aim of ministers to receive only those who give evidence of being born again, this is all that can be required. We read of no rebuke administered to Philip for receiving Simon Magus. Paul does not esteem himself or any other at fault for admitting to church fellowship those who afterwards fell away. And indeed as regards fellowship the pastor does not have authority for it, it is by general vote that one comes to church fellowship. It is not therefore as regards persons introduced into the church, but as regards doctrines introduced that the apostle writes. The teacher has entire control over the teaching and therefore he is fully responsible.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

The materials which may be built upon this precious foundation are of two kinds: arranged in reference to the test of fire which is to be hereafter applied to them.

The first three are materials not liable to be consumed; the last three are easily inflammable. Now as fire is to try the work of each of us as teachers it ought to be of deep importance to employ only those materials which are incombustible.

By means of this figure we are made to understand that Christian ministers may lay before the church either the truths of God or the doctrines of men. The truths of God will stand the test of the coming day of judgment. The doctrines of men will not.

The doctrines of men may be of two kinds: (1) The preacher may add to the Word of God the traditions of the visible church; he may inculcate rites, ceremonies and ordinances. Feasts, fasts, tithes, etc., may come in by the authority of men.

(2) Or the preacher, being of a metaphysical turn of mind may introduce philosophy and reason. He may teach the doctrines of the philosophy of the day intermingled with Scripture phrases. Both these classes of preachers are known to us.

There is no check but that administered by conscience, the Scriptures or the hearers. But each preacher lies under the responsibility of giving an account to God. From this he cannot free himself. Every minister ought therefore to be careful what he teaches and be sure that he teaches only what is of God. His work of instruction is unchallenged now, but it will be strictly scrutinized hereafter by the Great Head of the church. The trial will be public.

"The day shall declare it." What day? There is one day ever present to the apostles, that in this epistle. He had already spoken of it.

1:8: "Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

5:5: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

Popularity has often attended false doctrine. It still attends it. The truth has in times past been little valued. . . .

We are warned that as days go on the people "will not endure sound doctrine," but will choose what pleases.

2 T. 4:3: "For the time will come when they

will not endure sound doctrine; but after their own lusts they shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Not all doctrines preached even by converted and conscientious men are true. Some do not "rightly divide" the word of truth. . . . One hears preachers say, "O I'm not interested in that," when, perhaps, the matter is of great importance.

The teaching of all will be tested by the coming day. Paul's and Appollos'; yours and mine.

"If any man's work abide which he hath built thereupon, he shall receive a reward."

The "work," not the teacher, is to be tried. But each teacher must be greatly interested in the issue, as it is favorable or otherwise. None can be indifferent to the teaching. Its approval or otherwise must be of importance. Hence the two verdicts and their consequences are spread before us. Some will have preached only the pure truths of God. On these the fire of God will descend painlessly. Their work will stand the test. Christ will esteem such an one a faithful minister. He will receive a positive recompense in recognition for his service.

Matt. 5:19: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

As his responsibility has been greater than that of general Christians, so will his reward be.

"If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."

If his work shall be "burned up" (katakhoetai), being his own or other men's teaching and not the Lord's, it will not stand the test.

In such a case the builder "shall suffer loss."

He escapes with only his soul's salvation. His loss will be apparent to all the saved. He will feel that the fault is his own. And will it not be? If one is called to preach and teach it is in his power to know what God's truth is. Has not God given us His Word and promised the teaching of the H. S. to make it clear. The real causes of most false teaching are sinful. The teacher does not do what he ought. He is too much in love with ease to study, or he leans on others and takes their opinions. These and similar reasons cause much false doctrine to be uttered, but are not these causes worthy of severe rebuke?

Then look at the results of erroneous teaching. Many wait upon the teacher's lips. Most receive without examination what he utters. Hence they suffer loss. They are guided through life by falsities. The truth would have nourished, but errors blight the soul.

Thus the popular view which represents the subordinate doctrines of Christianity as of little importance is condemned by the Scripture. Men say, "If a minister teaches the great fundamentals of the faith he is all right. It does not matter what are his particular beliefs. It will never be asked in heaven whether he taught this or that." It will never be asked whether he be Methodist, Baptist, Anglican or Catholic.

Nay, but it will. The particular views of every minister will come into examination. And his honor or loss in the coming kingdom will greatly depend upon his subordinate doctrines.

This being so, how important it is for those who preach to prove all that they teach by God's Word. This is not done. Do not many preachers mix law and gospel in their teaching? Are there not those who preach infant baptism as God's truth? Is the kingdom of God extended by civic righteousness? Is doctrine of verbal inspiration of Scripture or the modern naturalistic theory true?

The doctrine of eternal punishment of the wicked and its non-eternity cannot both be God's word. Both doctrines cannot be Scriptural. One of these will be burnt up as stubble. Which is it? How carefully we should weigh all we teach—God's scales.

Brethren, it is not what can be said upon a passage of the Bible, not what will take best with our hearers, but what saith God. It is not what is popular, but what will stand the eye of Christ.

We had better be ashamed now than then. Better confess our previous errors now before men than be condemned before Christ.

We should know where we are leading. Our mistakes involve others. The human government rightly holds the chemist responsible for what he dispenses. The surgeon is made responsible for his mode of procedure. The baker may not mix what he will. May the Christian minister put into men's minds what he will and bear no responsibility? His teaching has its consequences. If it is God's word it does good. If it is of man it tends to draw men from righteousness.

What are we teaching? It is well that we scrutinize our doctrine thoroughly. The system of truth which one holds and teaches is a house which he has built for himself. Of what kind, then, is that building? Now is the time to inquire; mistakes can now be rectified; hereafter it will be too late. Have we tested by Scripture our doctrines?

Our place in the glory to come will depend upon the character of our teaching (Matt. 5:19). Do we make sure that all our teaching is God's word? I am fully persuaded that many Christian ministers hold untruths because they do not regard themselves as responsible for doctrine beyond the fundamentals. I believe that not a few feel they may be wrong on points but refuse to examine, because they are reckoned of slight importance.

No part of our teaching is of such little consequence that we can afford to let it go. Be sure of what you teach.

DOING AS THE ROMANS DO.

BY REV. E. O. P. EACHES.

Mr. Paul Morton, formerly a vice-president of the Santa Fe system, now a member of President Roosevelt's Cabinet, gave this testimony recently before a Government commission:

"We tried the costly experiment of being honest in this thing—living up to the law as we understood it and declining to pay rebates; and we lost so much business that we found we had got to do as the Romans did."

Mr. Morton knew what was right, would have preferred to be a law-abiding man rather than a law-breaking man. He found his competitors breaking the law, he said I will do as the Romans do, I also will become a law breaker. He did not stem the current of dishonesty; he fell in with it and drifted. Joining the dishonest forces he made it impossible for others to remain honest. He sold himself to do evil.

It is a peril everywhere that men will adopt this motto for their guidance of their life. If the Romans are living in an upward way—it may be a help to a weak nature to live among them. But the ideals and plans of life must never be formed from surroundings. If the Romans do what is wrong the man who goes among them to live must be there as a protest, an appeal, an inspiration, a counsel, a help. To go down to their level is but to add to the power of wrong.

In business, in positions of public trust, in social life, it is always easy and fashionable to drift with the current. Conscience and conviction are troublesome things to have if we wish to live responsive to customs whose tendency is downward. What a fine specimen of manhood is found in Nehemiah. In contrast with former rulers and policies he said: "But so did not I because of the fear of God." He knew how to stand—to stand up alone, to be content. The three Hebrews were men who had in them a Puritan conscience. "Be it known unto thee, O King, that we will not serve thy gods nor worship the golden image which thou hast set up." These men were regarded as cranks, peculiar people, narrow minded. But they were giving moral lessons to the Romans.

The tendency everywhere and always is to be moulded by circumstances, surroundings, fashions, current views of things. In such a life conscience must be silenced, scruples must be laid aside, the faces and fashions of men are looked at. Mr. Morton could have been a valued ally of the honest life had he said, "I will obey the law and I will force others to obey the law." If a man love the law—he should honor it by obeying it. If a man have the truth he should know it by living it. Many a Baptist moving into a community where the Baptist are weak turns his back upon the Baptist church and joins the popular current. Dr. M. B. Anderson said that in traveling he was especially careful to throw the weight of his presence and influence with the Baptist church especially if it were weak. He did not follow a current, he helped to make a current.

Duty to the Romans makes it imperative to give them the highest and best life. Non-conformity with their wrong methods of life will be a blessing to them. Conformity in things harmless may even be a duty. Paul would have looked out on life in this way that he might gain men. But when it comes to lawlessness, then there arises a strong protest. The good man will not join hands with the wicked for gain, nor even for getting a hoped-for ultimate good. Short cuts in education may be weakening. Short cuts to success in business that involve criminal acts, are always disastrous in the end. The man who quotes with approval the maxim, "When we are in Rome we must do as the Romans do" is either a weak man or a wicked man. A man may desire the favor of men, he must have the power of right doing. The maxim makes, not a man of conviction, but a man of policy, of paltry. A man who fixes his moral longitude and latitude by the stars is a great blessing in any society, community or church. His power will be felt. He may not say much, may not be a Mr. Talkative—but power will go out from him. What he is in his character will stimulate the half-hearted, will give courage to the faint-hearted. Goodness, conviction, courage are contagious. A self-conscious Pharisee cannot do much. But the man who has fixed his face like a flint that he will do good and be good, that he will be a man that God and good causes can lean on—this man will be a vast help everywhere. The only way to lift up a man or men is to put a better man among them.

Mr. Morton's maxim is distinctly bad and unchristian, it is wicked and weakening. Mr. Sheldon's motto, "What would Jesus have me to do?"—this is Christian and golden. It will save the man himself and make him strong. Mr. Sheldon will lift the Romans up—Mr. Morton will push them down and keep them down. In 1 Cor. 9:19-23 is found Paul's method of life, the servant of all for the good of all. But no one can imagine him juggling with the principles of righteousness. He would not barter off the truth. Religion must cover the entire life, the business as well as the emotions. Mr. Morton's creed was—success in money-getting at all hazards even if this involved the breaking of the law and conformity to the lawless Roman customs. The only real success will incorporate God, conscious self-respect, conformity to the principles of righteousness, law abidingness. May God give to the private life and the corporate life of the nation more of Mr. Sheldon and less of Mr. Morton.—*Baptist Commonwealth.*

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.

The *Treasury of Religious Thought* for September: Sermons—After the Vacation—What? by Rev. William J. Houck; The Terror of God's Love, by Rev. Lewis G. Rogers; The Master's Cup, by Rev. Lloyd C. Douglas. Outlines and Leading Thoughts of Sermons—Labor for the Lord, by Rev. Charles H. Buck, D.D.; An Offering to God, by Rev. L. M. Zimmerman, D.D.; A Living Faith, by Rev. E. Trumbull Lee, D.D.; The Rich Young Ruler, by Rev. Herbert G. Crocker; Happy in Another's Happiness, by Rev. William Roseman, D.D. Pupil Embarrassments, by Rev. Christopher G. Hazard; Current Thought and Events; Movements Among the Churches, by Rev. Charles H. Small; Christian Education; Home and Family Life; Temperance; Thoughts for the Hour of Prayer; Humor. New York: E. B. Treat & Co., publishers, 211 213 West 23d St.

The September *Review of Reviews* is unusually rich in character sketches. Johnson Brigham tells the life story of Governor of Iowa; Ralph H. Graves writes of "Sir Robert Hart, the Briton Who Became a Dictator in China"; William T. Stead contributes from his own personal knowledge a sketch of the late South African diamond king, Alfred Beit; while editorial reference is made to the careers of the late Viscount Kodama, chief of the Japanese general staff, and his successor, General Oku.

Four articles on educational topics appear. The editor, Dr. Albert Shaw, treats at length, in an illustrated article, "What Hampton Means by 'Education'"; Mr. H. V. Ross tells of certain successful experiments in New York City in the line of instructing business and professional men in their own vocations in an illustrated paper under the title: "Schools for the Out-of-School"; Mr. Alexander Petrunkevich, son of the well-known Constitutional Democratic leader of the now defunct Russian Duma, discusses "Education and Revolution in Russia"; and there is a sympathetic editorial description of the apprentice school maintained by the Hoe Printing Company in New York.

There is an admirable variety in the make-up of the September *Atlantic*. The leading place has been given to the presentation of "A Manufacturer's Point of View," by J. T. Lincoln. Hon. Chester Holcombe, well-known for his diplomatic services in China, discusses the actual status of the missionary movement in that country; Hollis Godfrey presents the modern solution of the sanitation problem in "City Water and City Waste"; and an anonymous college professor indulges in some engaging "Confessions" which depict the teacher's life in an unusually optimistic light. "The Autobiography of a Southerner,"—the most significant document in the magazine literature of the day,—reaches its third installment in this number. In "Three American Poets of To-day," Miss May Sinclair is seen in a new role; Miss Mary Moss has done a notable piece of analysis in "The Novels of Thomas Hardy," and in "The Power of Bible Poetry," Prof. Gardiner probes into the secret of that eternal appeal which the Hebrew masterpieces make to the human heart. "The Soul of Paris," by V. Z. Reed, "Brag," by Wilbur Larrenore, and an intensely realistic glimpse of the philosophy of the New York Ghetto "Dere Ees No God," by Ernest Poole will lay hold on the attention of even the most casual of readers.

DERELICTS.

Here is one of Rev. J. Wilbur Chapman's stories:

On a recent journey to Porto Rico, while facing a terrific storm, I entered into conversation with a man who knew the seas and who was master of the ship. I said to him, "Do you fear the storm?" "Not in the least," he said, "for by good seamanship we are able to weather almost every storm that has ever swept across the mighty deep." Then I said, "Do you fear the fog?" and he said, "Not to any extent, because different vessels have a definite track along which ordinarily they sail, and we know just about when and where to expect other vessels on the highway of the seas." "What then," I said to him, "do you fear the most?" and he said, "We are the most afraid of derelicts, for a derelict is a dismantled, unmanned ship. It is a ship sailing to no harbor, a ship without a compass, without a crew, and without a captain."

As he spoke, it occurred to me that there were a vast number of derelicts to-day all about us in life—men who have no captain on their vessel, who have set out for no harbor, but drift idly with the tide, a menace to all others who would lead the best of lives, of no use to themselves and incapable of serving others. Some of these derelicts were once in the Church, but, unfaithful to their duties, they have slipped away; some of them, never having known Christ, have become genuinely indifferent to the claims of God. It is a thought of great cheer, however, that there is one who waits to board every drifting vessel to make useful that which has been useless, to strengthen that which has been weak, and that one is Jesus Christ, the Captain of our salvation.

SUNDAY-SCHOOL LESSON

SUNDAY, SEPT. 30.

TEMPERANCE LESSON.

Gal. 5:15-26; 6:7-8.

Motto Text—"Wine is a mocker, strong drink is raging."—Prov. 20:1.

"But if ye bite and devour one another."—The Judaizing teachers had made serious trouble among the Galatians. They had made partisans for their views that the Gentile Christians were under obligation to keep the Mosaic ritual. And this had occasioned such wrangling Paul calls it biting and devouring one another. Brotherly love seemed to be lost. Paul stood squarely up against the Judaizers who wished to introduce things hitherto unknown among the Galatian churches. He would not yield an inch to them, but he opposed them without rancor.

"Take heed that ye be not consumed, one of another."—A strong illustration taken from the carnivorous animals when they fight among themselves. There was danger the church would be disrupted and the work of saving souls cease. These Galatians were not merely fighting the heresy by excluding the heretics as they ought, but allowing them to stay in the church and quarreling.

"This I say then."—An introduction which shows he has some important admonition for them. "Walk in the Spirit and ye shall not fulfil the lust of the flesh."—There has been much disputing as to the meaning of spirit in this place. It is evident King James' translators thought it meant the Holy Spirit as they spelled it with a capital letter. But as it is evident the Holy Spirit is meant in the 18th verse, I think the translators were right in deciding He is spoken of in the preceding verses. Walking in the Spirit is obeying His will, and this is learned from the Scriptures which he inspired.

"Flesh" means not the physical body, but the sinful nature of man—his nature before conversion. "Lust" includes the usual meaning of the word, but means much more. It refers to desire for anything which is forbidden by the law of God. The literal meaning is "desire." "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other."—Every Christian knows of this contest between the old Adam in his nature and the regenerated life, which is the work of the Spirit. Paul describes it graphically in his letter to the Romans. No man is ever free from all sin till death. And life is a long battle against it in which God gives his saints the victory.

"So that ye cannot do the things that ye would."—The opposition

of flesh prevented their obeying the Spirit as they ought to do. Hence the necessity of constant watchfulness and prayer. "But if ye be led of the Spirit, ye are not under the law."—This is one of those sayings of Paul to which Peter's words apply when he declares that in the epistles of his beloved brother Paul there were some things which "they that are unlearned and unstable wrest, as they do also the other Scriptures to their own destruction." Antinomianism is founded on a wrested version of this and similar verses. One who is led by the Spirit keeps the commandments from love to God and not because of the penalties attached to the violation of the law.

"Now the works of the flesh are manifest, which are these."—And it is a black catalogue which the apostle enumerates. That this does not include them all is shown by the words "and such like." The first five are sins of sensuality, beginning with the worst. "Witchcraft" includes all use of potions and magical charms. These were greatly used by the pagan priests. "Hatred" enmities, both those concealed in the heart and those manifested in words and deeds. "Variance"—a fondness for quarreling. "Emulations"—a bitter spirit of rivalry and contention. "Wrath"—a too high degree of anger. Man ought to be angry at injustice, etc. "Strife"—making factions in families or in churches.

"Seditious" has much the same meaning as "strife," only stronger. "Heresies," denying the truth, holding and teaching false doctrines. Men sneer at "doctrine" in these days, but God puts a high estimate upon soundness in the faith. "Envyings." Envy is one of the most deadly of feelings on account of the sins to which it leads. "Revellings." Luxurious feasts. Scholars say dances are included in this word. The meaning of murder and of drunkenness is well known. But it is a thing worthy of grave consideration by worldly Christians that revellings, etc., are classed here with out-breaking crimes. And those who indulge in such things are not regenerated and shall not inherit the kingdom of God, although they are church members as these Galatians were.

"But the fruit of the Spirit."—There is the greatest contrast between the two lists. Let each one examine himself prayerfully to see how many of this list he can find in his own heart and life. "Love." First always towards God. The carnal heart is enmity against God. Only the one who has been regenerated by the Spirit can love God. He who loves God will love his fellowman. "Joy, peace." Peace with God from a sense of the forgiveness of sin. He whose sins have been forgiven will have the purest and deepest joy. For he knows from what he has been rescued. These fruits which relate to God come first. God must always be first.

"Longsuffering."—Is patience under ill treatment long continued. God has shown Himself longsuffering towards us—in return we must show ourselves so to our fellowmen. "Gentleness"—the Greek word means rather the kindness which forgives and relieves. The meaning of the next words are plain. "Temperance"—moderation in all our desires and pursuit of worldly good. Self-control in all things. This includes self-control in food and drink, but the word has no special reference to them. Drunkenness and gluttony

are both forbidden strongly in other passages of the Bible. "Against such there is no law."—For they are all good things and there is no law against the good. "And they that are Christ's have crucified the flesh," etc. They are determined to destroy the evil in their natures. But this crucifixion is renewed continually.

"If we live in the Spirit, let us also walk in the Spirit."—The inner and outer lives will correspond. The man who professes to be converted must show the fruit of the Spirit in his life. He must be humble and not vain-glorious, must love his brethren and not envy them.

From the sixth chapter two of the strongest verses in the Bible are taken. "Be not deceived. God is not mocked." Alas! how many think they can mock him with lip-service! "Whatsoever a man soweth that shall he also reap."—So many go on in sin, thinking that God is kind and good and some how they can escape at last from the consequences of their sins. Sowers to the flesh shall reap corruption. The contrasting words show this means eternal death. The flesh means our natural desires. He who lives his own life to suit himself without repenting of his sins and seeking God's pardon, trusting to the Lord's atoning death cannot mock God by saying he has never done anything very wrong. He shall reap eternal death, and richly deserve it. He could have found life by sowing to the Spirit.

RAMBLES IN WALES IN 1906.

Monday morning, April 23, 1906, the writer left Wilkes-Barre, Pa., via Lehigh Valley R. R. for New York, in order to sail for Europe to spend the summer there. Several of the members of his church accompanied him to the depot to bid him farewell and to wish him God speed on his travels. He arrived in New York at noon, where he was met by his cousin, Mrs. L. C. Hall, whose hospitality with that of her children, he enjoyed during his stay in the city. At 4:54 p. m. on Tuesday, the 24th, we sailed out of New York in the *Coronia*, which is considered one of the finest steamers of the Cunard Co. We had a very pleasant company of passengers on board, among whom were the Revs. G. E. Rees, D. D., of Philadelphia, and B. C. Hughes, B. A., of Scranton, Pa. Dr. Rees was on his way to spend the summer in different parts of Europe for the purpose of recreation, and Bro. Hughes was going to Wales for his bride, whom he married at Swansea June 9, and brought her back to America June 12. Sunday evening, April 20, the writer and the two ministers named above, conducted a very interesting religious service in the second cabin. After a pleasant voyage we landed at Liverpool Wednesday evening, May 2. On the landing stage the writer was met by the Revs. Peter Williams (Pedr Hir) and D. Powell, of Liverpool, and Davies, of Birkenhead, who had come, they said, to give me a hearty welcome to Wales after an absence of more than forty-one years in America. I am sure I can never forget such kindness. After a good night's rest and interesting views of the city under the leadership of the Rev. Mr. Williams. I left on Thursday at 3:20 for Brynbo Worth, Wales. At Wrexham I was met by the Rev. E. K. Jones, who kindly led me to his hospitable home at Brynbo. Bro. Jones has been the honored and successful pastor of this church for many

years; he is one of the most active and successful pastors of North Wales; he is an author of note, having recently published two excellent books in Welsh on "The Bible and Temperance" and "The Testimony of Baptism." When I arrived at his home I received the most hearty welcome from his excellent wife and niece, little Bessie, as they call her. The church was holding a series of prayer-meetings preparatory for the anniversary meetings which were to be held the coming Sunday and Monday. The spirit of the recent revival was felt very strongly in these meetings. Friday, May 4, Bro. Jones took me to Wrexham to see some of its historic scenes—there is one fact of special interest to American readers here, viz., the mortal remains of Elihu Yale, the founder of Yale, are buried in the graveyard of the church of England here. Special attention has been given recently by the students of Yale to his grave. Rev. O. M. Pritchard, pastor of the Welsh Baptist church of this place, is one of those who has had to suffer in connection with what is known as "the Passive Resistance." Sunday and Monday, May 6 and 7, the Welsh Baptist church of Brynbo held its annual meetings, when the Rev. D. Hughes, of Liverpool, and the writer preached four sermons each. The congregations in all the services were very large, and the influence of the Holy Spirit felt strongly. Monday evening closed a series of memorable meetings. Pastor Jones is blessed with a body of excellent members.

JOHN T. GRIFFITH,
Edwardsdale, Pa.

CENTRAL ASSOCIATION

Convened with Rockbridge church, near Willisburg, September 4. It is composed of ten churches, aggregating about 1,700 members, located in Washington and Marion counties. Judge W. E. Seleeman was unanimously re-elected Moderator. He has served for many years and been a great tower of strength to our cause. For sixteen years he has served as superintendent of our Springfield Sunday school, and it is claimed he has the largest Sunday school. Deacon J. H. Hancock, of Lebanon, was the unanimous choice for Clerk. Pastor Summers and his committee on entertainment distinguished themselves. There was great abundance to eat and every home for miles was open to messengers and visitors. Rev. G. F. Hambleton, formerly pastor at Springfield, but for four years missionary in Japan was present and thrilled the audience with an account of his experience in the land of the Japs. Dr. A. C. Graves, pastor for many years at Lebanon and formerly editor of the WESTERN RECORDER, and Pastor W. H. Williams, of Springfield, preached missionary sermon. It was a sermon of great power.

The following ministers, in addition to those above mentioned were present, and by their preaching at the stand and their speeches in the meeting, contributed to the success of the Association: Revs. W. P. Hatchell, Campbell, Whittinghill, of Hardin's Creek church, H. S. Summers, student of Georgetown College, and J. E. Gwatkin. The following among prominent laymen contributed to the interest of the occasion: W. W. Myers, Wm. Hanley, T. B. Armstrong, D. H. Matterly, John S. Riley, W. H. Willham, W. H. Yancey, S. Montgomery, W. N. Keeling, W. H. Scott, J. H. Gordon, C. M. Brenngle, S. D. Hale, S. B. Yocum, W.

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Sometimes your meals will reveal themselves in your breath to those who talk with you. "You've had onions," or "You've been eating cabbage," and all of a sudden you belch in the face of your friend. Charcoal is a wonderful absorber of odors, as every one knows. That is why Stuart's Charcoal Lozenges are so quick to stop all gases and odors of odorous foods, or gas from indigestion.

Don't use breath perfumes. They never conceal the odor, and never absorb the gas that causes the odor. Besides, the very fact of using them reveals the reason for their use. Stuart's Charcoal Lozenges in the first place stop for good all sour brash and belching of gas, and make your breath pure, fresh and sweet, just after you've eaten. Then no one will turn his face away from you when you breathe or talk; your breath will be pure and fresh, and besides your food will taste so much better to you at your next meal. Just try it.

Charcoal does other wonderful things, too. It carries away from your stomach and intestines, all the impurities there massed together and which causes the bad breath. Charcoal is a purifier as well as an absorber.

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Get a new, pure, sweet breath, freshen your stomach for your next meal, and keep the intestines in good working order. These two things are the secret of good health and long life. You can get all the charcoal necessary to do these wonderful but simple things by getting Stuart's Charcoal Lozenges. We want you to test these little wonder workers yourself before you buy them. So send us your full name and address for a free sample of Stuart's Charcoal Lozenges. Then after you have tried the sample, and been convinced, go to your druggist and get a 25c box of them. You'll feel better all over, more comfortable, and "cleaner" inside.

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., 60 Stuart Bldg., Marshall, Mich.

M. Gordon, M. W. Gordon, S. C. Thompson, J. A. Breeding, J. T. Burdett, R. T. Spalding, C. B. Pope, Joel S. Foster, W. P. Ryan, J. W. Hope, Brother Yates and others equally worthy of mention, but space forbids. Pastor Sale of blessed memory, served Rockbridge church for forty years. His memory is tenderly cherished. Secretary Bow, in the absence of Dr. R. L. Purdom, preached the introductory sermon to the delight of all present. Your writer met many dear old friends. Thirty years ago he took a collection after preaching for Brother Richard Sale of over \$60 for our Orphans' Home. The WESTERN RECORDER man greatly appreciates the loyalty of the people of Central Association for the large list of subscribers secured for the "Old Reliable, True and Tried, and Ever Faithful WESTERN RECORDER." The Association is rapidly coming to the front in all denominational enterprises. H.

Our greatest good, and what we least can spare, is hope.—Armstrong.

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THE WORLD WORK.

BY R. J. WILLINGHAM, COR. SEC.

In the 20th Psalm the sweet singer says, "we will rejoice in thy salvation and in the name of our God we will set up our banners." On every Christian's banner should be inscribed, "The World for Christ." He wants no less, He has sent us to nothing less. The devil would have us satisfied to live for self while others die in sin and woe. Christ would have us reach out for "every creature" "in all the world."

Southern Baptists have made some increase in their gifts for this work in the past few years. We have gone up from \$120,000 to over \$324,000. We have 500 workers in foreign lands to where we had 160. God has blessed us, giving 2,445 baptisms last year. But how small is all this compared to the vast destitution and to our resources.

We will have to raise new standards of giving for the perishing millions if we carry out the command of our Lord. When we spend hundreds of dollars on ourselves and give a few dimes or even cents for men dying, we are not in earnest. Who can say we ought not to give as much for foreign missions as we give for be-

nevolence in this country, yet we give only about one-thirtieth as much. Why should we make this selfish division when there are proportionally three hundred preachers in our country to one for the same number of people in heathen lands. We want many of our churches to consider giving this year at least as much for foreign missions as they give for their pastor's salary. As we look out over the 20,777 churches in our Convention, we do not know of but six which gave that much the past year. If there are others, we do not know of them. And we hereby

ask that the pastor of any church which is contributing that much will notify us. There are hundreds which could and should do this much. There are a number of churches and individuals that give \$100 annually, enough to pay the salary of a native preacher in China—some that give \$600, the salary of a missionary, and several churches which give \$1,000, enough to pay all the expenses of our foreign work for one day. Now let us have a number of churches which give for this work as much as they pay their pastor.

YOUR STATE.

Out of our 197 foreign missionaries Kentucky has sent 13. Of these three are preachers. She has at home 1,096 preachers and 206,

124 members. Does not God want a larger proportion where the destitution is so great?

From May 1st to August 15th our receipts for this year were \$2,616.05 from Kentucky. This was an increase on last year for the same time. During the summer our receipts are always less than the expenditures, so that the debt of May has been greatly increased, but we look now for better receipts during the fall and winter.

Many of our people are accumulating fortunes. What will they do with them? They cannot carry these with them to heaven; often it is unsafe and unwise to leave all to their children. Why not remember those for whom Christ died on the Cross? Some mission boards receive a large part of their income from legacies. We are not getting very much in this way, but some gifts received have helped very much.

Then again the Board has an arrangement to receive funds from persons while still living and we allow annuities on these as long as the donor lives. In this way a person is relieved of repairs, insurance, etc., and gets a fixed sum guaranteed every six months, or annually, as is preferred. In these cases there is no lawsuit and squabbling after death for the gift is already before death in the hands of the board.

We need right now some large cash gifts. Last year one came in for \$5,000, another for \$19,000. Let us look to God and ask Him to put it into the hearts of some to help forward liberally His work which needs aid right now.

NEW MISSIONARIES.

We are sending out a few new missionaries, but not all who are applying. We would be glad to send others. The missionaries on the field are pleading for them, but we have not the funds with which to send them.

OUR MISSIONARIES.

God is blessing our workers at the front. From the different fields come reports of progress and advancement. The very prosperity of the work calls for greater outlay. The calls come for more workers to enter the open doors, for more church houses, more schools, more printing of Bibles and tracts, more hospitals. The fields are white, the laborers few.

Our God is looking at us. He has given us the work; He has blessed us in it; He wants more done; He knows what we have, and what we need. Let us go to Him in earnest prayer and ask Him to bless our missionaries, our native converts, all the work. Let us ask Him to open our eyes, our hearts, our hands. Under God we ought greatly to increase the work. Let each pastor, each individual member of each church, say, "Lord, I will do better—yea, my best." Richmond, Va.

MISSOURI LETTER.

JOS. N. BARBEE.

There resides in Harrisonville Rev. A. H. Dean, who was born in Bracken County, Kentucky, January 27, 1828. His father, John T. Dean, who preached fifty years in Kentucky, preaching for many years at Shawnee Run and Clover Bottom, in Woodford County. During the ministry, says the Central Baptist, of Rev. A. H. Dean, he has baptized 3,282 people and has married about 2,000 couples. He is now 79 years of age, but active and alert in mind and buoyant in spirit. He is resting from a long life of labor.

Somebody has well said that no State has a more splendid people than Missouri. Her people is the finest blend of the Puritan and Cavalier. The result is a race of people who combine the virtues of both with the vices of neither parentage. Missouri has very little foreign immigration. Out of 100,000 new comers last year only 13,797 were from foreign shores.

T. L. West, Secretary of the Missouri State Baptist Association, recently said that there are 160,000 or 170,000 white Baptists and from 30,000 to 40,000 negro Baptists in the State, and about 1,800 white churches and 300 or 400 negro churches. He also said the State Board is doing a great work; and while this is true, there are some counties in the State in which Baptists had accomplished very little.

It is said that Congress will pass a divorce law making it possible for the Federal Court to handle all cases along the line of divorce proceedings. To this end the last Congress made an appropriation for the purpose of having an investigation regarding divorces, the causes of same, etc. The investigation is now in progress in St. Louis, in the court vault of which city are buried 100,000 divorce records. Nine clerks are now at work in St. Louis, and within a week, ending August 18, they had examined 500 recorded cases.

Somebody who had more time than money has done some figuring along the line of impressions one's brain receives during a life time.

"The number of impressions which come into a man's brain in a lifetime is startling. Psychologists have computed that since it takes one-third of a second for an impression to enter the brain, a man who lived to be a hundred years old must have collected in his brain during this time 9,460,800,000 copies of impressions. Deducting one-third of this for sleep, there are 6,307,200,000. This would give 3,153,600,000 separate waking impressions to a man who lived fifty years."

Recent rains have very materially benefited the corn and insured an abundance of fall grass.

Missouri has the largest peach and apple crop the State has produced for a number of years. The quality is very fine.

The RECORDER circulates. I have recently received letters from other States inquiring about work in Missouri. These brethren saw in the RECORDER my references to certain fields and wrote to me relative to same.

Bro. J. B. Crouch, recently of Carlisle, Ky., is now on his new field at Bowling Green. A good church and important field. Louisiana, Mo.

PROGRAMME.

Programme of the Indian Fork Baptist church and the reunion of ex-pastors and members, to be held the fifth Saturday and Sunday in September, 1906:

Reading of the history of the church, 10 o'clock, by S. E. Miles. Sermon by Bro. Jerome Sampson, 11 a. m.

Adjournment for dinner, 12 m. Roll call by clerk. The members are expected to answer. If not present, by letter or proxy, 2 o'clock.

Sermon by W. E. Powers, 8 p. m.

Sunday morning.—Prayer and talks by ex-pastors and pastor, 10.30 o'clock.

Sermon on Missions by B. B. Bailey, 11 a. m.

PILES.

A Trial Package of the Wonderful Pyramid Pile Cure is Sent by Mail to Everyone to Test Thoroughly Free of Charge.

"I have tried your pile cure and find them all you recommend them. I am very thankful to you for ever putting them within my reach, for I have had one box and I have not used all of them yet, and I feel like a new woman today, and I tell everybody about them. When I started them I could not walk across the floor, but now I can do my work all right. My work was a burden to me before I started them, but I can tell you that I can work much better now. You can rely on me. I will tell everybody about Pyramid Pile Cure. Yours sincerely, Mrs. J. Bond, Toronto, Canada, 33 Pears Ave."

Or if you want to prove this matter at our expense, before purchasing, send your name and address to the PYRAMID DRUG CO., 52 Pyramid Building, Marshall, Michigan, and receive a sample packet free by return mail.

The use of the wonderful Pyramid Pile Cure avoids the danger and expense of an operation. You cure yourself with perfect ease, in your own home, and for little expense.

Gives instant relief, heals sores, and ulcers, reduces congestion and inflammation, and takes away pain and itching.

After you have tried the sample treatment, and you are satisfied, you can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it, send us the money and we will send you the treatment at once, by mail, in plain sealed package.

BAYS FORK ASSOCIATION.

This body of Baptists met with the New Middle Fork church, Allen County, the 5th of September; was called to order by the former Moderator, N. B. Tow. On account of the heavy rain fall Bro. Howell, who was appointed to preach the introductory sermon, was not present. They called on Bro. W. H. Smith, the State evangelist, to preach, and it is not necessary for me to say he preached a great sermon. Every one that knows him know that he is one of the best Bible preachers in Kentucky. After the reading of the letters the Association was organized by re-electing N. B. Tow, Moderator, Bro. Tracy, Clerk, Bro. Motley, Treasurer. The reports from the churches show advance in missions from last year. This body has lost a number of their honored brethren by death and moving away, but as the Lord has always done he has called a number of promising young brethren who are coming to the front.

May the Lord bless this Association. The writer labored and worked with this body for twenty years. They were honored by the presence of John S. Pardue, of Nashville, Tenn., Bro. Boyce Taylor, Bro. Bob Spillman, from Barren River Association, Dr. Dill from First church, Bowling Green. All of these brethren preached, and while I have been hearing the glorious gospel of the blessed God, I never heard it more strong and more simplified in my life. The people were lifted up and rejoiced. I feel that great good was done. Bro. F. P. Dodson also preached an able sermon here at his old home, which was well received. The Association was well entertained by this church and people, where the writer was baptized, ordained and preached for the church sixteen years. S. H. POPE.

Mirth and cheerfulness are but the due reward of innocence of life.—More.

Forever singing as they shine, The hand that made us is divine. —Addison.

Subscribe for the Recorder.

A SONG OF HEAVEN.

Sing me a song of that bright land,
The land of joy and peace,
The land where saints and angels
dwell,
And pleasures never cease.

The land where Jesus waits for all,
Who love and serve him here,
To welcome to his blessed home,
Where love drives out all fear.

The land unseen by mortal eye,
Revealed by faith alone,
Where the eternal day is bright,
And gloom is never known.

O, yes, a song to calm the heart,
Each drooping spirit cheer;
To guide the thoughts to brighter
scenes,
That ne'er on earth appear.
REV. T. L. BAILY.

Our Pulpit

LIFE'S NOBLER PENALTIES.

REV. G. H. MORRISON.

"You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos iii. 2.

It might seem at first as if the writer had gone astray, in the words with which he brings this verse to a close. This is hardly the conclusion we were waiting for, after the great message of its opening. You only have I known, says God, of all the families of the earth, and therefore I will guard you?—therefore I will defend you?—therefore I will drive out all your enemies before you? You only have I known of all the families of the earth, and therefore I will punish you. Now that is a very remarkable conclusion; it is so different from what we had anticipated; but the more we let ourselves dwell upon the matter, the better we see that Amos was not astray. At the back of every privilege there lie strange penalties; for every advance we make, all favour we enjoy, there is a certain price to pay in this mysterious world; it seems to be a law in this dark universe that with everything we gain we should lose something. I wish, then, to present one or two facts to you, and ask you to view them in the light of noble penalties. And I trust it may help some to be more cheerfully courageous, which after all is one of life's greatest victories.

First, then, I think of that restless discontent which haunts, and has ever haunted, human life: that dull desire, which may rise to a wild passion, to escape from the bondage and limit of ourselves. It is no chance that in the story of Eden the great temptation should have been to become as God. It is no accident that in the poems of Homer, which speak to us in the voices of the radiant dawn, we should see man forgetting himself in hard fought battle, or voyaging heroically into untravelled seas. It is the valiant effort of the childhood of the race to appease the restlessness which is its birthmark. There is not a generation in all history but has its protest against human limitations. It is the secret of the fierce asceticism of the hermit: it is the source of the deep drinking of the sensualist. It inspires the visions and raptures of the mystic; it has led men to defend the crime of suicide. In a thousand heroisms, philosophies, crimes, sins, tragedies, we may trace the restlessness that haunts

humanity. Now my point is that that is a noble penalty. It is not the curse of Cain; it is the gift of God. It is the inevitable price we have to pay for having been made a little lower than the angels. The dumb beasts in the pasture never feel it. They are content to browse and drowse and fatten. And had we been formed, and fashioned just as they are, a life like theirs might have sufficed us too. But somehow, the finger of God has touched humanity, the breath of the Divine has entered man, he has been awakened to kinship with eternal things, he has seen the light that never was on land or sea; and the price he pays for that is a divine unrest which may be transmuted into a thousand energies, but will never be satisfied till man awakes, and sees the King in His beauty in the morning.

Closely allied with this there is another fact, and I have often been helped by viewing it in this light—I mean the great fact of temptation. I call it a great fact, it is a universal fact; it is the one experience no man ever escapes. We may escape bereavement, violent pain, bodily accident, but no man ever yet escaped temptation. How subtle it is, how patient, how obsequious! How it bides its time to suit our mood and temper! We thought we had said farewell to it at five-and-twenty, but at forty, with a changed face, it is still whispering. It reaches us in the dearest relationships of home; it follows us through the crowded streets into the office; it goes with us into the silence and glory of God's world, and where the peace of heaven seems to be brooding, it is there: until at last, deeper than all divisions, we come to apprehend our shadowed brotherhood, for we are all tempted men and women. What, then, is the meaning of that fact? Are we merely the sport of powers that seek to ruin us? If that were so, I should cease to believe in the omnipotence and care of God Almighty. But I think of temptation as a noble penalty; as the price I am bound to pay for my free will; as the inevitable struggle of a being who is great, just because he has been gifted with the power to choose; and though the struggle be not less keen when I think that, and though never a week may pass without some failure, still to be tempted now is not to be degraded; it is part of the cross which is my crown. Never say when you are tempted, "This is degradation." Say that when you fall, not when you are tempted. Never say when you are tempted, "This is bestial"; I do not think that the beasts are ever tempted. Say rather, "God help me, this is my opportunity; I suffer this strain just because I am free." So slowly, with every sin forgiven in the blood, and every effort seconded by heaven, may a man draw nearer to true strength of character.

Once more there are the cares and difficulties of advancing life. I ask you to view these in this aspect for a moment. Now I would not deny that the sorrows of childhood are real; they are not less real because we live to smile at them. It may be there are some of my readers who suffered more acutely and intensely in their school-days than they have ever suffered since. Still, spite of all its miseries, youth had a freedom, and a certain irresponsibility about the heart of it, to which the man of forty or fifty may look back wistfully, for they have passed out of his life for ever. Here is a young student, fresh, ardent and impetuous. God grant him a noble and prosperous career! Here

is a maiden "standing with reluctant feet, where the brook and river meet": God give her the fulfilment of her dreams in His good time! But with every fulfilment life becomes more complex, its duties more intricate, its trials more manifold, until at last there may arise a vain desire for the happy freedom of a day long gone. What I want to impress on you is that the burden of the days is after all a very noble penalty. It is what God exacts of us if we are ever to know what love is, if we are ever to play our part among our fellows. It is the price we pay for launching out on to the deeps, instead of trembling like a coward on the shore. For with everything we gain, something we lose: that is God's way of it, and we are His children. We cannot have and spend, says the old proverb, and for once a proverb is divinely true. So when the freshness and innocence of childhood go; when life becomes greyer, sterner, more severe, when love has had its tragic hours of suffering; when the great moments of sacrifice have come; the man who is wise will never give way to murmuring: he is paying his way into life's richest territory. He will bow the head, go to his task again, and say, "Shall not the Judge of all the earth do right?"

Again, and noticeable in these present times, there is a certain bewilderment in matters of the faith. There is a strange unsettlement in spiritual spheres that makes simple faith almost a heroism. There are ages which are called ages of faith: there have been times when it was comparatively easy to believe; there was little in all the science that a man could learn that contradicted even the letter of the scripture. So the wisest minds, and the most inquiring intellects, being fashioned to find their only rest in God (as we all are), bowed down, in a simplicity of child-like faith, before the oracles of Holy Writ. How different is the atmosphere to-day! What unsettlement there is, what pain, what difficulty! What discordant voices are sounding in our ears now, till a young heart can hardly tell what is the truth. And so a vast multitude become indifferent, for indifference is always the refuge of the coward. An age of doubt, then, and of strange bewilderment: of groping in the dark if haply we may find Him; until, when the pressure is severe, we wish for the older days of a quiet faith again.

An age of faith will certainly come again, and the faith will be wider, and richer, and far more impregnable than any that the world has ever known. Meanwhile the dust of the battle is around us; men are unsettled, bewildered for a little. Courage, brave heart, it is a noble penalty, and in the centre of all is an unvanquished Christ.

Then the last fact that I would touch upon is the noble sadness of the spiritual life. In all true lives that are moved by the Spirit of Christ there is a shadow which there is no mistaking. I do not mean that religion is a gloomy thing. I have no sympathy whatever with a long-faced melancholy. I do not think that a dull and austere piety is true to the lineaments of our Redeemer. But somehow, into the music of Christendom, there has come a minor note that the world was once a stranger to: life is more grave, more serious, more awful, than the laughter-loving ancient ever dreamed of; and the light-hearted gaiety of pagan faith—one of the first features in it

to arrest us—has vanished from the religious life for ever. Is that a blot, then, upon Christ's escutcheon? It is one of the noblest penalties of all. It is the price we pay for that divine enlargement which Christ has brought into the heart of life. We know what sin is now as the old world never knew it; we have thoughts of God which are infinitely lofty; we have heard the cry of the suffering and the poor; we have received the outlook of an eternal destiny; and if all this should have touched the life of Christendom, not with joylessness, but with a certain noble sadness, it is but a small penalty to pay for such a gain.

Will you remember, then, the losses of all gains. It will prevent so much regretting and repining. Accept your privileges: cling to the very highest: and when the penalty follows say "God wills it so." Thus, taking up the cross, and following Christ, quietly, courageously, not without loss and tears, shall we be fashioned, please God, into something worthy, and bear the "Well done" in the tearless morn.

The world is in need of the Gospel. Our churches are in need of spiritually-minded students of the Word. Study, prayer and consecrated effort must characterize our labors if we would be successful in representing the ever-blessed Gospel of our Savior.

JOHN TAULER.

The Times in Which He Lived.

JOS. N. BARBEE.

The time, as has been said by another, "was the first half of the 14th century," which will ever be memorable for happenings of a most remarkable character. Go back to history—we wouldn't take a great deal for that history—Russia was under the dominion of the

HOW MANY OF US?

Fail to Select Food Nature Demands to Ward Off Ailments.

A Ky. lady, speaking about food, says, "I was accustomed to eating all kinds of ordinary food until, for some reason, indigestion and nervous prostration set in.

"After I had run down seriously my attention was called to the necessity of some change in my diet, and I discontinued my ordinary breakfast and began using Grape-Nuts with a good quantity of rich cream.

"In a few days my condition changed in a remarkable way, and I began to have a strength that I had never been possessed of before, a vigor of body and a poise of mind that amazed me. It was entirely new in my experience.

"My former attacks of indigestion had been accompanied by heat flashes, and many times my condition was distressing with blind snells of dizziness, rush of blood to the head and neuralgic pains in the chest.

"Since using Grape-Nuts alone for breakfast I have been free from these troubles, except at times when I have indulged in rich, greasy foods in quantity, then I would be warned by a pain under the left shoulder blade, and unless I heeded the warning the old trouble would come back, but when I finally got to know where these troubles originated I returned to my Grape-Nuts and cream and the pain and disturbance left very quickly.

"I am now in prime health as a result of my use of Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.



DR. J. W. BLOSSER,
Who sends by mail a free trial package of his Catarrh Cure, to applicants.

It will cost you only a two-cent stamp or a postal card to get a liberal free trial package of this wonderful remedy. He will pay for everything, delivery charges and all. No offer could be more liberal than this; but he has such confidence in the remedy that he is willing to submit it to an actual test.

If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stopped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

Moguls and Tartars, hardly a European state; Germany much torn up within her own borders, was waging a successful controversy with the pope for supremacy in the empire. It was the century of Edward III. in England, and of the Black Prince, of Creacy and Poitiers; of the so-called Babylonish captivity and the great schism in the Roman Catholic church—the period of the church's greatest corruption and weakness in which its power was broken and the way prepared for the rise of Protestantism and the Reformation. Feudalism fell, and also Knight Errantry—the destruction of the Knights Templars—and the invention of gun-powder. Think of the men who came upon the stage of action at this time: John Wicklif, John Huss, Chaucer, Dante, Petrarch, Froissart, Boccaccio, the founders of modern literature, and the first English Bible. Also a century of lawlessness, rapacity, strife, corruption and superstition; also, of great movements towards popular freedom, religious liberty, the enlightenment and elevation of mankind. It was the darkest hour of the Middle Ages, heralding the glorious dawn of our modern world. Surely God, "who moves in a mysterious way, his wonders to perform," can bring good out of evil.

John Tauler was born in this century, and to him the times were dark and trying. The lives of the regular clergy had become so scandalously corrupt as to excite the ridicule of the reckless and awaken the gloomiest fears among the devout. In 1335 the bishop of Strasburg, in a synod convened for the reform of abuses, complained that the priests strutted about the streets equipped with rapiers and swords, attended tournaments, frequented the public taverns, and were the most jovial of bon companions at the drinking bouts of the laymen. In some of the more wealthy nunneries the ladies dressed magnificently, took part in

the amusements of the tournaments and even danced with laymen in the taverns.

John Tauler was severe in denouncing these excesses, and accused these people of being mere hirelings in the service of God. They seek, he says, "their own pleasure in dainty fare, dress, jewels, vanity and the admiration of others. Nay, verily, at last they must have spouse. Ah, dear Lord! say they, "it is no harm, it is a splendid love; we must enjoy ourselves a little, we must have some recreation, we cannot do without it." "But put on as many cowls and hoods as thou wilt, they will help thee nothing, if thou dost not of right what thou oughtest to do." Consequently so violent was the opposition of the clergy to his preaching that but for the interference of the magistrates of the city he would have been silenced.

There were a good many free cities in the German empire, and Strasburg was one of them. These places were centers of trade, rich and of great importance to the empire. They were republican in form of government—very independent, taking sides in the disputes between the popes and emperors as they thought would be for their own advantage. And it often happened the magistrates would take one side and the bishop and clergy the other; then the strife at Strasburg, in Tauler's time, was peculiarly bitter. Philip IV., of France, played no mean hand in this century. He succeeded in obtaining possession of the papal see and transferring it from Rome to Avignon. He drove Pope Boniface 8th to insanity, though if the current belief concerning this pope is well founded, his own profligacy and infidelity should have brought madness upon one in his office. Philip is supposed also to have procured the poisoning of the successor to Boniface, Benedict XI. Finally, by bribing the cardinals, he secured the election of a pope altogether subservient to his will, and from this time (1308) for about 70 years, the popes resided at Avignon, and were the facile tools of the French king.

It will be seen that these were trying times for Tauler, but good came out of them for the cause of righteousness and him. But as this article is of sufficient length, we will in a future correspondence have more to say along this line, and the trying situation in which he was placed, and his unflinching integrity and unyielding stand for the right.

Louisiana, Mo.

DEBTS.

"Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another."—Paul in his letter to the Romans.

Debt is a bad thing; but to withhold payment from him to whom it is due is a sin. Particularly is this true in the case of a man who buys on credit and then fails to pay his creditor for the goods he has received. That is equivalent to theft on part of the debtor. The man who will buy on credit, accept the property of another, and then decline to pay for that which he received is an ingrate and a fraud, and if he continues to accept another's goods day after day and week after week without any intention of paying, he imposes upon the confidence of his creditor and (if there be degrees in such cases) is not as good as a robber

who breaks in at midnight and steals.

The churches would not retain in their membership men who are known to be guilty of crime: And yet there are many members of churches who are guilty of just that crime we have referred to. If the religious newspapers (to say nothing of the others) should publish the names of all the people who defraud them, it would amaze the country. For a man who to receive a newspaper for weeks and months and years, and when sent a bill for it, coolly to mark it "Refused" and put it back into the postoffice, is defrauding the publishers, and he is guilty of crime according to the laws of the United States. There can be question of his moral status.

To say that there are thousands of such members of the Baptist churches of the South is truth. The books of the Baptist newspapers will show such a condition to exist.

The *Christian Index* recently said:

"September 1, 1904, we began a new record of names of subscribers, who ordered *The Christian Index* discontinued to their addresses without paying up their subscriptions. From that date until this writing, we have recorded nine hundred and seventy-nine names on this book. The amount due on their subscriptions, and which remains unpaid, is \$3,945.25. These figures tell a sad, but a remarkable story. The sad thing about it is

CAN DRINK TROUBLE

That's One Way to Get It.

Although they won't admit it many people who suffer from sick headaches and other ails get them straight from the coffee they drink and it is easily proved if they're not afraid to leave it to a test as in the case of a lady in Connellsville.

"I had been a sufferer from sick headaches for twenty-five years and anyone who has ever had a bad sick headache knows what I suffered. Sometimes three days in the week I would have to remain in bed, at other times I couldn't lie down the pain would be so great. My life was a torture and if I went away from home for a day I always came back more dead than alive.

"One day I was telling a woman my troubles and she told me she knew that it was probably coffee caused it. She said she had been cured by stopping coffee and using Postum Food Coffee and urged me to try this food drink.

"That's how I came to send out and get some Postum and from that time I've never been without it for it suits my taste and I have been entirely cured of all my old troubles. All I did was to leave off the coffee and tea and drink well made Postum in its place. This change has done me more good than everything else put together.

"Our house was like a drug store for my husband bought everything he heard of to help me without doing any good but when I began on the Postum my headaches ceased and the other troubles quickly disappeared. I have a friend who had an experience just like mine and quitting coffee and using Postum cured her as it did me.

The headaches left and my general health has been improved and I am much stronger than before. I now enjoy delicious Postum more than I ever did coffee." Name given by Postum Co., Battle Creek, Mich.

"There's a reason" and it's worth finding out.

not that the publishers have lost this sum of money, but that there are nine hundred and seventy-nine Baptists in the churches, who for one reason or another, have disregarded their obligation to pay an honest debt."

From our records of the year from August, 1905, to August, 1906, we find 289 such subscribers, whose unpaid indebtedness is \$648.25. Not one of these subscribers ordered his paper discontinued until after he received a bill for his back dues. In the case of ninety per cent of them, we received a notice from the postmaster, saying the paper was no longer taken out of the office.

It is remarkable, too, how many excuses are given for discontinuing. As we write there are before us several "blue cards." Here is one from the postmaster at Talatha, S. C., ordering discontinued the paper addressed to D. F. F. The reason given is: "He says he ordered the paper discontinued more than a year ago." Investigation shows that Brother F

owes for subscription from Oct. 1, 1901. Here is another card from Pelzer, S. C. The party is Mrs. L. S. B., who owes from Jan. 1, 1902. The reason the postmaster gives is, "Unclaimed." Another from Tuten, the addressee being V. M., who owes from April 15, 1903. The reason given is, "Wish it discontinued." From Bishop comes a card advising us that one E. L. W. no longer takes out his paper, and gives "no reason." Brother W. owes from Sept. 20, 1903.

And so it goes. Yet these people are members of Baptist churches and are in good standing. Some of them lead the prayer-meeting and make public talks. Pious brethren they are, but dishonest.

It is strange.
It is sad.—*The Baptist Press.*

Remember, then, amid the joys of life, the glad but steadfast face of our Master, and amid the sorrows of life, the sad but steadfast face of our Master. How strong, how peaceful, how deeply joyful our lives may be, if they are sacramental, lived in the memory of Jesus, the central stream of their deep determination, like his, doing the will of the Father.—*Matthias D. Babcock.*

In truth thou art a sinner: thou art subject to and entangled with many passions. Of thyself thou always tendest to nothing: speedily art thou cast down, speedily overcome, speedily confused, speedily dissolved. Thou art weaker than thou art able to comprehend.—*Thomas a-Kempis.*

Hunting after happiness is like hunting after a lost sheep in the wilderness—the chances are that when found it is a skeleton.—*H. W. Shaw.*

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"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.

Henry G. Weston, D.D., LL.D., President Crozer Theological Seminary.—"Have read it with delight. It is an admirable presentation of the place that faith holds in human life. The author has clearly grasped the prime place and function of faith in the human and divine economy, and has most clearly stated and illustrated his position. The book cannot fail of being very useful." Dr. Weston ordered copies for all his class.

B. H. Carroll, D.D., LL.D., Dean of Theological Faculty, Baylor University.—"It is one of the most valuable contributions to religious literature and life issued by the press in the last one hundred years. This conviction is deliberate, resulting from three readings, each at one sitting with a week's interval between readings. The third reading leaves the impression of the value, power and timeliness of the booklet enhanced and more vivid. All hesitation vanishes. It becomes me to speak and to act. I have this day ordered one hundred copies for my class. . . . The book hits like lightning and does not need to hit again. Cold must be the heart of the Christian that will not throb with intense heat as he reads the book."

Francis R. Beattie, D.D., LL.D., Presbyterian Theological Seminary, Louisville.—"The entire discussion is keen, terse, popular and satisfactory. It shows that the faith of the Christian is entirely rational, and that its object in the Scriptures is altogether worthy of belief. It is a capital book to put into the hands of young people."

J. W. McGarvey, LL.D., Pres. College of the Bible, Lexington, Ky.—"I have read with much interest 'Faith and the Faith,' and I regard it as a very excellent presentation of the subject. I think it will do good wherever it is read and I hope it will have a very extensive circulation."

W. C. Wilkinson, D.D., LL.D., University of Chicago.—"It is replete with solid good sense, readably and effectively

put. I am glad Dr. Carroll put it into the hands of his students. It cannot but produce a happy tonic effect. That text from Revelation at the close, how eloquently it comes in."

Theodore L. Cuyler, D.D., LL.D., New York.—"It is bright and breezy, just as much of a tonic as a good 'Nor'wester.' I especially enjoyed the second part in which is handled so vigorously the claims of the destructive school of Biblical criticism."

Prof. Albert H. Newman, D.D., LL.D., Baylor University.—"I have read with unflagging interest this well-thought-out and well-written booklet. It is fresh, vigorous and effective."

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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Editorial.

There is a strong disposition in some quarters to disparage the past in the exaltation of the present. Especially is this noticeable with the advocates of the new theology. It seems well nigh impossible to get from a new theology man a correct statement in regard to the old doctrines. It is, for example, one of their stock phrases that the fathers believed in an "absentee God." Now this is utterly, absolutely, unqualifiedly and inexcusably false; and yet the new theology men, with their usual contempt for facts, keep on saying it and saying it and saying it. Not a single utterance of a single one of the fathers has been cited or can be cited indicating any such belief. Every utterance on the subject from every one of them is point blank to the contrary. And yet, the falsehood that the fathers did believe in an "absentee God" is one of the leading "assured results" of modern criticism.

Not only do we see this disposition among the new theology men, but we see it cropping out here and there in all directions. An enthusiastic brother arises to tell the glories of the present, and somehow he goes on to belittle and disparage the past. He seems to think it necessary to be pessimistic in regard to the past in order to be optimistic in regard to the future. Really we can rightly appreciate the present, and rightly look into the future only as we properly appreciate the past.

Recently we heard a brother speak about the work of women, and he said that in the past women have counted for little or nothing, while now they were coming to count for something and to be thought worthy of consideration. Now we make no question of this brother's sincerity, but he was sadly off. In what age of the world, pray, did women count for little or nothing? No page of history tells us of any such age. From the first page of human history, when Eve prevailed over Adam, till to-day, when women are crowned queens of home and of society, woman has been a mighty factor in all events and movements. Woman overcame the first man, Adam; she overcame the strongest man, Samson; she overcame the wisest man, Solomon, and she will overcome any man she goes after. What can a man be thinking about, who, with every page of history bristling and sparkling with the achievements of women, will stand up and say that in ages past women counted for little or nothing?

This is an age of great conveniences, and of wide-spread information, but it has not yet been proved that it is wiser than its predecessors. And this disposition to disparage the past is an indication of the opposite of wisdom. One of the wisest men has said that people who do not value their past will not accomplish anything which their descendants will value. A just appreciation of the present and a right look into the future, do not at all require that the past be disparaged. Indeed they require that the past be honored.

The *Christian Weekly* (Disciple) discussing Christian union, calmly suggests that the Baptists drop their name, and their other peculiarities, and so unite with the Disciples. The *Weekly* claims it is unreasonable to expect that other

denominations will drop their names and take the Baptist name. We will inform the *Weekly* that we are not expecting anything of that kind for a long time to come.

When other denominations adopt Baptist principles, as they are doing more and more, then the names will take care of themselves. It is equally as unreasonable for the Disciples to expect that other denominations will drop their names and take the name Disciples.

Names are things by which people are known. Smith is the name borne by the Smith family to distinguish them from the Joneses and other families. The names of the denominations are needed to distinguish them. Episcopalian comes from *episcopos*, bishop, so an Episcopalian believes in bishops. Presbyterian comes from *presbyter*, and so a Presbyterian believes in presbyteries. Methodist comes from method, and so a Methodist believes in method, Baptist comes from baptism, and hence a Baptist believes in baptism, and is a baptized person.

While other denominations have bishops, every Baptist pastor being a bishop, yet the Episcopalians give them an authority and lay on them an emphasis which serve to distinguish their denomination. Others have presbyteries, every Baptist preacher receives ordination, by "the laying on of the hands of the presbytery," but the Presbyterians give the presbyteries authority over their churches, and hence their name. Others, too, have method, but the Methodists have a peculiar method compact and unique, and they took that name. While other denominations have what they call baptism, it is not the genuine article, and hence the name Baptist distinguishes those who are rightly baptized and who administer the ordinance properly.

The sole function of a name is to distinguish, and Baptist does this, and it fits the case. And, besides it is Scriptural, for the first New Testament preacher was John the Baptist. His mother named him John, after the instruction of the angel, but the Holy Spirit named him "the Baptist." That is the highest authority for any name.

"What is the proper and consistent thing for a Baptist church to do in the case of a member who holds that her change of heart came subsequent to her baptism, and becoming anxious for valid baptism, after years of good standing as a church member? Have we any provision for the baptism of church members, or must we exclude because of invalid baptism, and receive application for baptism and church membership?"

QUERIST.

The Bible teaches believers' baptism and no other kind. When there is a baptism that is not, or turns out not to be the baptism of a believer, it is not valid. In the case stated, if the church be satisfied that the lady in question was not a believer when she was baptized, and that she is a believer now, the proper thing is to vote that she be baptized. One vote of the church can cover the case. The vote rests upon the idea that she was unconverted when she was baptized and is converted now.

Such cases should be handled with care. If she be mistaken before, she may be mistaken again. It may be she was converted, and became a backslider and is now revived. But if it be a clear case that she was not converted before, and is converted now, then her baptism

was invalid and she ought to be baptized. There is but one sort of baptism taught in the Bible, and only that sort is right.

A most important and far reaching decision has been rendered by the British Court of Appeal. The West Riding County Council refused to pay out of the public funds for denominational education in the Church of England schools. They were sued to compel the payment under the Education Bill which has been so odious and which the "Passive Resisters" have so faithfully resisted. It was decided that even under this odious Education Act, the County Council could not be made to pay for sectarian teaching.

As the *London Daily News* says, "It justifies up to the hilt the campaign of the Passive Resisters." Thus it appears that if only the County Councils could be kept free from Roman Catholic and Episcopalian domination, the Dissenters in England would have all they want. But the new Education Bill giving relief, is now before the House of Lords, having passed the House of Commons by a large majority. The House of Lords, which contains all the Episcopalian bishops in England, are now tinkering at this bill, to see how they can cripple it and make it ineffective without too pointedly opposing the expressed will of the English people.

The House of Commons is elected by the people, while the House of Lords exists by inheritance or by royal appointment. For many years the House of Lords has been shy of vetoing measures passed by the House of Commons. Any obstruction on the part of the Lords would raise afresh the question of abolishing the House of Lords.

It is likely that this decision of the Court of Appeal will lead the House of Lords to modify their opposition to the new law, and to make the best terms they can with the House of Commons.

It is strange that so shrewd a man and so experienced a statesman as Mr. Balfour in drawing up the present law should have failed to make it say what he intended it to say. The County Council in Yorkshire had the language carefully studied and they decided this law did not require them to pay for denominational education, and now the Court of Appeal sustains them. The very purpose of the law was to make county councils pay for denominational teaching, viz., Episcopalian and Roman Catholic teaching. So here is a distinguished statesman and author, who draws up a law and failed to have the law provide for the very thing which was its main, if not its sole, purpose.

The Long Run Association held its annual meeting with the Immanuel church in this city on Wednesday and Thursday of last week. The attendance was fairly good considering that the meeting was in the city.

Moderator W. E. Powers was unanimously re-elected, and Col. T. D. Osborne was unanimously chosen Clerk. Treasurer I. T. Woodson resigned and his resignation was referred to the District Board. The sermon was preached by Dr. C. H. Jones, on "The Great Salvation"—a rarely beautiful and tenderly impressive discourse.

The letters showed 646 baptisms during the year, 890 additions by letter, \$102,199.01 contributed, 12,285 members and 8,359 in Sunday school. All the usual topics received due consideration. Special emphasis, however, was laid on the

new educational movement and on the coming of Dr. P. T. Hale.

The next meeting is to be with Cedar Creek church. Bro. J. A. Walker to preach the sermon, with Bro. T. J. Watts alternate. On Wednesday night Dr. W. O. Carver preached, and on Thursday night Dr. B. H. Dement.

Pastor Watts and his people provided many more homes than were needed. Immanuel church has come rapidly to the front under Pastor Watts' leadership.

We are informed that a number of Disciple preachers, especially in Texas and Arkansas, are devoting a good deal of attention to denying that there have been Baptists in all ages since the days of John the Baptist. These preachers are using utterances of some Baptists to bolster up their denial.

Let our preachers, in reply, give the following language of Alexander Campbell, whose little finger was thicker than the loins of these preachers who deny Baptist perpetuity. Here is what Alexander Campbell said (Macalla Debate, p. 378): "From the apostolic age to the present time the sentiment of Baptists and their practice of baptism have had a continuous chain of advocates, and public monuments of their existence in every century can be produced."

This is clear and strong and to the point. Let the brethren copy and preserve this deliverance of Alexander Campbell, and use it whenever there is occasion. When a Disciple preacher attacks Baptist continuity from the Apostles, he is not simply attacking the Baptists, he is attacking Alexander Campbell.

Dr. Ernst Troeltsch as published in the *Historische Zeitschrift*, of Leipzig, Germany, has discussed learnedly and lengthily the "Role of Protestantism in the Modern World." This is reviewed in the *Review of Reviews*. After speaking of the Roman Catholicism, and of Calvinism, the reviewer thus states Dr. T's treatment of Baptists: "The Baptist he respects as the unswerving follower of the most obvious teaching of the Bible, always disinclined to read into Holy Writ meanings that are not *prima facie* evident to the common intelligence."

This is a noble and a merited tribute to the Baptists, and may they ever deserve it. May they ever stand square for "the most obvious teaching of the Bible," and ever refuse to read into it what is not plainly there.

The above quotation is worth preserving. It is an important concession from high and scholarly Pedobaptist authority of the truth of the Baptist faith, that Baptist doctrine is "the faith once for all delivered unto the saints." While we have known this all the time, we are glad to see great Pedobaptist scholars more and more confess it.

A good brother in Florida wishes us to warn the denomination against a man who signs his name "E. L. Stanley," who has been getting money under false pretenses, claiming to be a Baptist preacher from Water Valley, Ky. His weight is 214 pounds, height about 5 feet 10 inches, fair complexion, blue eyes, red hair, clean shaved. Let the brethren be careful to know something about strangers before letting them have money. This is a lesson always in order.

The Japanese are proposing to hold a world's fair. Japan is determined to be up to date.

Editorial Varieties.

According to the Rev. A. E. Wyant, a Baptist pastor in Chicago, there are in that city 75 Baptist churches with 21,940 members, a net gain of 4,877 in ten years. Only one Baptist for every 90 of the population. The Baptists have a hard time in Chicago. The University of Chicago is there to drag down the Baptist cause.

For sheer and unadulterated bigotry, commend us to an "advanced" and "liberal thinker." Dr. J. W. Chadwick, himself a Unitarian, was right: "For myself I have found much more narrowness and bigotry among extremely radical people than among the orthodox."

The White Plains church in Georgia is celebrating its centennial. The pastor, Dr. J. H. Kilpatrick, has served this church for over fifty years. We congratulate both pastor and church. What a blessing to a church to have half a century of such preaching!

Judge McCann of this city released the actors charged with violating the general Sunday law, on the ground that there was "discrimination" in their cases, and others alike guilty had not been arrested. According to this when a thief is arraigned for stealing he need only plead that, though he is guilty, others also guilty have not been arrested, and hence there is "discrimination" in his case, and Judge McCann cannot consistently refuse to release him. The law requires that whoever violates it shall be punished. It does not require that all who are guilty shall be arrested before one who is proven guilty can be punished. These cases ought to be appealed. Such legal doctrine should not be allowed to stand. If that doctrine were consistently carried out, no crime could be punished, for it could never be certain that all the guilty were arraigned.

The grief of Mr. Thomas W. Lawson for the death of his wife has been so intense as to touch the hearts of the whole country. He has been inconsolable and has practically retired from business since her death. We hope he will turn to the one Source of all comfort and grace.

An appeal is made for offerings for a testimonial to Dr. John Clifford, of London, for his services in the cause of civil and religious liberty. The testimonial is to be presented at his next birthday, in October. Dr. L. A. Crandall, Minneapolis, Minn., is chairman of the American committee.

The Ponce De Leon Baptist church in Atlanta is to be dedicated September 16th, the exercises to be continued several days. This is a young and flourishing church, with Dr. Julius W. Millard as pastor.

The *Christian Index* made a list of those subscribers who ordered the paper to be discontinued to their address without paying up their subscriptions to date. That list, when reported had 979 names on it. The period covered nearly two years. It would be interesting, if not edifying, to have the figures from all our religious papers.

Dr. Hanks suggests that a competent stenographer be employed to take down all Dr. Carroll's lectures and write them out, to be corrected and edited by Dr. C. for publication. This is well worth doing.

On the subject of spelling, editors could a tale unfold. Over in England some people talk as if they thought President Roosevelt sought to commit this country to the Josh Billings system of spelling. But after all has not every free and sovereign American citizen the right to spell as he pleases?

The Sunday School Board has published (5 cents a copy, postpaid) the Hon. E. W. Stephens' address on "The Place of Baptists in History." It ought to have a wide circulation.

Our Orphans' Home management appointed Saturday, September 29th, as "Work-day." It is asked that all friends of the Home give what they earn that day to the orphans, and that they make it a point to work that day and earn something. This is the request.

The "Profesor of Theism and Apologetics" announces that "the new apologetic abandons the old arguments." And certainly the "new apologetic" has not found any new arguments, and thus, in abandoning the old arguments, it surrenders to the enemy. We will give a handsome chromo to any one who will produce any new argument the "new apologetic" has found. When we say "argument" we do not mean a guess.

AMONG THE Churches.

Walnut St. (Third and St. Catharine)—Pastor Eaton: All things working for good; What is man?

Broadway—Pastor Jones: Christian view of education; Real home coming. Two by letter.

Chestnut St.—Pastor Weaver: Why I am a Christian; David's hope. One by letter.

East—Pastor Wilson: Triumphant entry; Shadow of the almighty. Prosperous year.

McFerran Memorial—Bro. E. Y. Mullins: According to your faith. Bro. W. J. McGlothlin: God not ashamed of His people. One baptized.

Twenty-second and Walnut—No report.

Calvary—Pastor Gillon: Christ revealed to the believer; Bringing men to Jesus.

Clifton—Bro. G. F. Hambleton: Retrospect; Carelessness. Bro. H. is a missionary to Japan.

Franklin St.—Pastor Harrington: Crucified with Christ; Dives and Lazarus. German—No report.

Highland—Pastor Dawes: Edifying the church; Lost. Two by letter.

Immanuel—Pastor Watts: Blessed ignorance; In a condition to be saved. Over \$5,000 raised during associational year.

Parkland—Bro. J. G. Hughes: Circumpection; Gains of godliness. Bro. E. G. Vick, of Bowling Green accepts the pastorate and begins October 1. We cordially welcome him to Louisville.

Portland Ave.—No report.

Third Ave.—Pastor Ransom: Healing at Bethesda; Hidden snares.

Twenty-sixth and Market—Pastor Reed: Difficulties in soul-winning; Why Christians should be happy. One by letter.

Thirty-sixth and Grand—Bro. S. J. Sherfield: Love; Conversion of Saul.

Ormsby Ave.—Pastor Williams: Christ's love for His people; Danger of forgetting God.

New Haven—Bro. R. F. Kirby: Victorious kingdom; New birth.

Glenview—Bro. N. R. Stone: Have faith in God; Opportunity. He preaches nightly.

Oakdale—Pastor Mohler: Christian living; Is thy heart right?

Hazelwood—Pastor Althoff: Eternity; Unoccupied rooms.

Beechland—Pastor Hill: She hath done what she could; Man's spiritual cry. One for baptism.

Eighteenth St.—Pastor Bolton: Almost persuaded. Lot paid for.

THE STATE.

Bro. N. R. Stone aided Pastor McLendon in meeting at Manchester. Eleven for baptism.

Secretary Watts has been holding a Sunday School Institute at Midway, with Dr. Dement aiding. These institutes have been very helpful to the work.

Pastor L. H. Voyles writes: "We had two good days with our Greenbrier church last Saturday and Sunday; very large congregations; baptized four Sunday morning. Our cause here is in good condition. On last fourth Sunday we had fine congregations at Panther Creek church; baptized a young man of great promise in the afternoon. We had a fine congregation at Brushy Fork last third Sunday—fine meeting. We believe God will give us a great revival in this field. Our blessings are many."

Pastor E. H. Brookshire writes: "Closed a meeting of days with Preacher's church on Sunday, August 26th. We had rain almost every day and night from the beginning to the close. The church was blessed with the presence of the Holy Spirit. The attention in the house was almost perfect. There were seven added to the membership by experience and baptism. To God be all the glory."

Pastor C. B. Glaze, of Clermont church, after preaching one week invited Pastor J. E. Martin, of Adairville. After preaching one week the meeting closed, resulting in eleven additions to the church and more are expected. Brother Glaze is greatly beloved by the community. Brother Martin is doing fine work at Adairville. The church more than doubled contributions to missions, giving in all \$350. Last year these church contributed only about \$160 for same objects. The total money raised by the church during Brother Martin's pastorate amounted to \$1,700. This is progress.

Bro. Wm. T. Barker writes from Chilesburg: "Any one coming to the Boone Creek Association on the train will be met at Chilesburg Station, C. & O. Ry., and conveyed to Athens by the committee."

Pastor Chas. L. Graham writes from Athens: "We have just closed a two weeks' meeting at the Boone's Creek church of this place, with a total of 34 additions to the church, 26 for baptism. Bro. S. P. Martin, pastor Shepherdsville church, did the preaching, with great earnestness and power, and the Lord wonderfully blessed his labors. The church and community were revived, and a great many brought under deep conviction, whom we hope to see brought into the kingdom shortly. Brethren, pray for us."

Bro. O. T. Karsner writes: "Bro. James H. Martin has taken up the Sunday school work in the bounds of the Franklin Association, the work which he has been assigned to do is to give Sunday school talks in the bounds of this Association, in different places. He delivered his first address to the Baptist Sunday school at Swallowfield Sunday, September 2, 1906. His remarks were very interesting and to the point. Thanks. Come again, Bro. Martin."

Bro. G. H. Cole writes: "State Evangelist W. H. Smith closed an eight days' meeting at Lawrence Chapel, September 2. It being a very busy time with the people in their tobacco the congregations were small at day services, yet we had a remarkably good meeting. Six additions to the church, one by letter, one by relation, four by experience and baptism. Two were from the Presbyterian church. Bro. Smith's sermons at this place are seed sown, from which we look for a great harvest soon. We hope he will be with us again in the near future. We pray God's blessing may rest upon him wherever he may go, and that many souls may be brought to Christ by his preaching."

Pastor W. J. Puckett writes: "Have just closed a meeting at Greenwood, Warren county, in which I had the valuable assistance of Bro. T. J. Ham, father of Evangelist Ham. Results, 15 conversions and church revived. Bro. Ham is a father in Israel, and while these people have been hearing him preach for years, they hang on his words as if he was a perfectly new man. The church is in splendid working order."

Brother Hugh F. Searcy has entered upon his work at Lawrenceburg. Money enough has been raised to finish the home for the pastor and his family on the elegant lot that cost \$900. We congratulate pastor and church.

Pastor W. P. Stuart writes from Elizabethtown: "I have returned from Missouri, where I spent ten days in meetings with the Mt. Airy church, Monroe county. This was the fourth consecutive meeting I had held with this church and the Lord gave us a glorious meeting, resulting in nineteen conversions, six of the number being heads of families, one in his 73rd year, another passed 60 years old and the father of ten children. The Lord is blessing my work here, there having been some 35 additions since I came in March. Hope you will meet with us during the Severns Valley Association, which convenes with Bethel church September 26th. Success to the RECORDER."

Pastor Don Q. Smith writes: "We had good services at Upton Saturday and Sunday. We decided to begin a forward move for missions at this meeting, which was the first service after the Association, and succeeded in raising \$35. I feel sure that Upton church will give more for missions this Association year than she has ever given in any one year of her history. The pastor is very much encouraged. We closed a meeting with Lonoke church, in Liberty Association, last Thursday. Bro. J. T. Oakley did the preaching. Three conversions and three additions. Bro. Oakley is a fine gospel preacher."

OTHER STATES.

Albert Maddox, pastor, writes from Postle, Okla.: "On Thursday night, August 30, at Prairie Rose church, I closed one of the greatest meetings ever held in Beaver county, Oklahoma. Rev. J. A. Scott, Territorial Evangelist, did the preaching, and he did it with great power and earnestness. He is a Kentuckian, as many readers of the RECORDER will remember. As result I baptized 15 happy souls and four were added by letter, one by relation, making twenty additions, more than three times as many as the original membership. There were only six members at the beginning of the meeting. There is strong talk that they will call the pastor for

half time at the next regular meeting. Beaver county people know how to do things. To God be all the glory."

Bro. W. Alex. Jordan writes from Amory, Miss.: "Evangelist T. T. Martin has been with this church in a 12 days' meeting, resulting in about 30 for baptism. There were probably 50 public professions—19 of these in one afternoon service in the country. The writer never heard such preaching."

D. C. Hardin, pastor, writes: "The Baptist church of Hot Springs, Ark., has built a large tabernacle on the corner of Rector Avenue and Third Street, and the pastor is holding a series of meetings in it. Nine stand approved for baptism and the meeting is increasing in interest. Since coming here last November I have witnessed more than forty conversions. About fifty have been added to the church, and the church has grown in the grace of liberality. The pastor believes strongly in evangelistic meetings and the Lord is blessing his efforts in that line as well as developing his brethren in giving to the spread of the gospel."

Pastor Jno. S. Kinsey writes: "I have received a call to the church at Faribault, Minn., and will be on the field by September 15. It is a growing town of 10,000 population and is a field of splendid opportunities. It is in 60 miles of the twin cities."

Pastor Martin Smith writes from Robeline, La.: "I have just closed a nine days' meeting and baptized yesterday. Among the converts were some men, heads of families, that had withstood the truth for many years. I baptized in the creek. Looked like a Jordan scene."

Pastor Sam H. Campbell writes from Pine Bluff, Ark.: "Since coming here ten months ago the Lord has marvelously blessed our work. We have had 53 additions to the church; we have built and furnished a handsome new church, and accomplished many other things that we came to accomplish, and the end is not yet. Evangelist T. T. Martin will begin a meeting with us on the 16th and we are praying and hoping for a great meeting. Please pray for us."

Bro. B. F. Stamps writes: "This writer assisted Pastor S. A. Russell, of Leflore, in the organization of a Baptist church at Albion on the Frisco railroad. Like Bro. Russell, the membership are mostly all Mississippians. J. W. Boren is clerk. This is a high, healthy place among the mountains, in the Choctaw Nation. The church has some good material and its future seems bright."

Bro. J. D. Anderson writes: "Philadelphia and Spring Hill churches, both in Chickasaw Association, Mississippi, have enjoyed a great revival. The former received 21 by baptism, one by letter and three by restoration. The latter received 29 by baptism and two by letter. One brother baptized was 77 years old. Bro. W. E. Neill, of Mineral Wells, Texas, did all the preaching in these meetings to the delight of those who heard him. I have been with these churches three years and find it hard to leave them, but have resigned and will at once locate in Mobile, Ala. Kindly change my paper from Blue Mountain, Miss., to Mobile, Ala."

Bro. W. J. Ray writes: "I am in a good meeting at Glen Addie church, Ala. I go next week to Jacksonville, Ala., and the next week to Phenix City, Ala. Have just closed a good meeting at Childersburg—twenty additions and the church greatly revived."

Pastor T. G. Coffee writes from Bessemer, Ala.: "We have just closed a

series of meetings at Concord and Oak Grove churches. Brethren White, Wickler, Huey and Knight did the preaching. The result was 35 by baptism and ten by letter were added to both churches. Concord church is situated about seven miles from Bessemer, in Jefferson county, Alabama, in what some people would call the backwoods, but the brethren are kind and affectionate and zealous in the Lord's work. Most of the brethren are delighted with the WESTERN RECORDER, and I am sure you will receive some new subscribers soon."

The Simpsonville church, S. C., has been greatly blessed in a meeting in which 35 were converted and added to the fellowship of the church.

A ten days' meeting in the Chickamauga church, Tenn., closed with 20 professions of religion and 16 additions to the fellowship of the church.

A three weeks' meeting in the Springfield church, Tenn., held by Bro. M. F. Ham, resulted in 175 professions of religion, but only 21 additions to the church. The other denominations received even as many as did the church.

In a meeting in the Oakland church, Tenn., in which Pastor Ward did his own preaching there were 47 professions of religion, many of them old men, and 47 additions to the fellowship of the churches. We like those figures.

Pastor J. T. Early, assisted by Bro. J. T. Upton, held a six days' meeting in the Macedonia church, near Edith, Tenn. There were 30 professions of faith and 36 additions. Of these five were by letter and 31 by experience and baptism.

The Gum Spring church, Tenn., has set apart their new house for the worship of God.

A meeting in the Forest Hill church, Louisa county, Va., closed with 14 additions to the fellowship of the church.

The Fork church, at Fork Union, Va., held a meeting of four days which resulted in fifteen additions to the fellowship of the church.

A meeting in the Goldonna church, La., closed with 11 additions by experience and baptism and six by restoration.

A church has been constituted at Little Prairie, La.

Twenty-two have been added to the fellowship of the Bethany church, La., all by experience and baptism.

The Prospect church, near Stay, La., was greatly revived in a recent meeting and 35 were added to its fellowship.

DEAR RECORDER: Inclosed find \$2 in payment for the RECORDER another year. I am 79 years of age and have been taking the RECORDER fifty-four years, and it is like one of the family, and I can't do without it. I look forward each week to its coming. Long may it live.
Mrs. S. B. ROBERTSON.
Cleopatra, Ky.

TRIBUTE TO SYRUP OF FIGS.

Readers of the WESTERN RECORDER are no doubt familiar with the attacks on proprietary remedies that have appeared from time to time in the columns of the Ladies' Home Journal and Collier's Weekly. The latter publication in a recent article concerning Syrup of Figs pays a tribute to the manufacturers of the remedy by speaking of the honesty and frankness of their publicity, and close the editorial with these words:

"It is simply recognition by a specific instance of a reform which we hopefully

BLINDNESS

PREVENTED
By "Actina," a Marvelous Discovery
That Cures All Afflictions of the Eye
Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eye for most forms of disease. There is no risk or experimenting, as hundreds of people have been cured of falling eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when specialists, they claim, termed the cases incurable.

Actina is sent on trial postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 88F, 929 Walnut Street, Kansas City, Mo., you will receive free, a valuable book, Prof. Wilson's Treatise on Disease.

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believe is still spreading among such proprietaries as have in themselves, when honestly advertised, a legitimate value and use for the public."

In this connection it may be stated that Syrup of Figs has been advertised on the same lines for the past fifteen years and is classed in standard medical works as one of the most pleasant and satisfactory laxatives known to the medical profession.

DEAR RECORDER:
Rev. I. M. Grimsley, Missionary and Colporter of the Russell's Creek Association, labored with us in connection with the Methodist brethren, seven days. Collected \$5.25 for missions, then he moved to the Rocky Branch school-house, labored sixteen days; collected for missions \$16.02; organized a church consisting of five males and eight females, total thirteen. He got up a plan to build a church if the Association will give us a little help. We will soon have a good house to worship in. Bro. Grimsley left our neighborhood well beloved by all, both young and old, and by all denominations. We pray God's blessings to rest on him. He is an earnest, faithful worker in the vineyard.
A. M. FURBERSON.
Amandaville, Ky.

DEAR RECORDER:
Yesterday was the close of my second year as pastor of the Baptist church here. God has greatly blessed our labors together. During the year the church has contributed to all objects over \$1,800. The missionary spirit is growing fast. We have had twenty-four additions, eleven by experience and baptism and the church has advanced from half-time to all time preaching. Our Sunday school is fine and our prayer-meeting is one of the best I have ever seen. We had a fine day yesterday; baptized one last night. Dr. Compton comes next Sunday to aid me in a meeting. We are expecting a great blessing.

The writer, assisted by brethren from neighboring churches, organized a Baptist church at Oakland yesterday, with 24 members. The outlook there is fine.
WM. M. STALLINGS.
Smith's Grove, Ky.

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 Judges 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. B. H. Carroll, Sr. of Baylor University: "I have examined with approval and pleasure 'Glorious Praise', this seems to be a splendid all round book for popular music and hymns."

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. King of Providence, R. I.: "I think it an excellent collection."

Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

Dr. E. C. Dargan of the Southern Baptist Theological Seminary, and himself a master of sacred song: "It strikes me as a very handy and useful book, admirably serving the purpose for which it was intended."

Dr. Kerr Boyce Tupper of New York: "In my judgment it is a remarkably fine collection."

The great evangelist, T. T. Martin: "As a combination book I consider 'Glorious Praise' far and away the best book I have examined."

Dr. B. D. Gray, Secretary of Home Missions: "It is in every way a splendid book of praise."

Dr. J. M. Frost, Sunday School Secretary calls it "a glorious book."

Dr. A. C. Davidson of Birmingham: "You can count on every church in the valley getting it when they get a new book."

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Family Circle

Stories for the Young and Old

SABBATH BREAKING.

Remember the Sabbath, 'tis God's own command,
And should be obeyed all over the land;
There are six days for labor and one day
For rest,
That God has made sacred and hallowed
and blest.

God's laws they were made for people's
own good,
And all can obey them, I think if they
would;
The laws of our land, they are all for
the best,
If they'd only protect the Sabbath of
rest.

Who made all the laws, the laws of our
state?
They are made by men who call them-
selves great.
I think they protect all the birds in the
trees,
The fish in the pond if not in the seas.

But one thing I think they forgot to
defend,
Is the breaking of Sabbath by women
and men.
As we go to God's house we can see, if
we please,
Gathering of berries and binding of
sheaves.

Mrs. H. Brown.

A MATTER OF ELIMINATION.

By Minna Stanwood.

(Continued from last week.)

Yes, those were Maud Hay's palms that came together in the first emphatic greeting. Eleanor knew that Maud's applause was intended to point a delicate inquiry, namely, "How will Jack's mother enjoy the 'Elimination of the Obvious?'"

"It's mean of Maud," thought Eleanor bitterly. "The irony of fate is hard enough to bear without having your friend sit and clap her hands at it. Think of Mother Manning, an Iowa pioneer from Tacoma, listening to the 'Elimination of the Obvious!'"

Tears forced themselves to the relief of her burning eyes, but they only increased her misery. What would people think to see her mopping, when there was absolutely nothing to mop for, so far as they knew. She would not mop, she would let the tears take care of themselves. Slowly they crept from under the tightly closed lids, ticklingly they ran down her nose, and dropped, one by one, upon her bodice. To prevent more, she resolutely turned her thoughts away from Mother Manning and fixed them upon Mrs. Coombes.

"I didn't know we were to have a prayer meeting," fumed one chronic complainer, afterward. "Quite a sermon," sniffed another.

"What did Mrs. Manning think of it?" asked somebody jocularly. "O, I can imagine!" groaned Eleanor inconsequently, forgetting for the moment that she, too, was Mrs. Manning.

She did not see the woman's stare of amazement, for she was cramming papers into her bag and wondering what that other Mrs. Manning did think of a hundred women leaving their house-cleaning, their mending and their children, to listen to such a farrago of foolishness. Her feet were lead as she dragged them down to where Mother Manning was sitting waiting. There were a few introductions—Eleanor wished Mother Manning might meet every woman in the room, that the day of judgment might be postponed. But the quick handclasp, and the crisp, "How'd' do?" seemed to say to her daughter-in-law that in Mother Manning's opinion enough time had been wasted for one afternoon.

THERE IS NOTHING SO SOOTHING AS A MOTHER'S KISS

EXCEPT

Mrs. Winslow's Soothing Syrup. Millions of Mothers will tell you it soothes the child. It softens the gums. It allays all pain. It cures Wind Colic. It is the best remedy for Diarrhoea. It is absolutely harmless and for Sixty years has proved the best remedy for Children Teething. Be sure you ask for Mrs. WINSLOW'S SOOTHING SYRUP AND TAKE NO OTHER.

didn't come," ventured Eleanor, as they stepped upon the sidewalk. "I wish women would keep their appointments. Men do."

"Well," remarked Mother Manning, thoughtfully, "you can't never level women up with men, quite. Perhaps the butterfly lady feels worse about it than anybody else. Maybe she just couldn't come. Maybe the baby had croup last night, and she didn't see her way clear to leave him to-day. I remember once when I couldn't keep an appointment if you was to give me the United States mint. My cousin Sallie Murch was to be married and they'd bid about everybody in the township. They were going to give a big breakfast, and they asked me to come over and roast the turkeys. They used to say that nobody roasted turkeys like Eunice Manning, though I never could see but that might be a left-handed compliment. Well, Uncle Sam rode over the day before to make sure I hadn't forgot, and I'd got my best things laid out in the spare chamber, and Mrs. Briggs had come to stop with the boys. Well that night, as luck would have it, Johnnie, that's your Jack, come down with croup. Pa helped all he could and then went to bed and slept, but I sat under Johnnie all night. Do you suppose I could leave him next morning? I said, 'No, not for all the weddings and turkeys in Iowa!' Pa, he went, though. Men can. They have cares, but they shipt them quick. We women are different."

Eleanor looked up. The gray eyes gazing straight ahead at the western sky were sad, and into the square, strong face the rosy clouds were throwing gleams of tenderness. Almost unconsciously, Eleanor took a step nearer the tall form. Inside the narrow front door Mother Manning stopped and threw off her wrap as if it oppressed her. Then she began to speak.

"Daughter Eleanor," she said hesitatingly, "I feel to say it right here. She said said for us to eliminate the obvious, that Coombes lady did, and I suppose that means to get away from it, or let on it isn't there. She says we think the obvious is real, but it isn't. I know some of the ladies round me thought her talk was all bosh, but it wasn't. I took her words home to me, like this. I says to m'self, 'Eunice, you might think it's obvious that daughter Eleanor is a stiff sort of a person who doesn't thank you for your visit, but that isn't real. The real is that she thinks you're a mother-in-law, and she's scared to death of you, but don't want you to find it out. She thinks you're a kind of a proper Cneb, come a-spying out the land, and it isn't obvious to her that Pa and you have been a-doting on her and a-bragging about her, because she's one of them college girls that's pushed her way through boy's learning, and then didn't put on airs about it, but married a poor boy and settled down in a plain little home. Because you're a mother-in-law it isn't obvious to her that you're just a dying to know all about the doings you never heard tell of on an Iowa farm sixty years ago, like sky-larking with other girls, and making sugar candy, and—and things girls do. But she thinks you want to see her doing housework, and sitting mending flannels, and making outlandish petticoats out of trash that ought to be in the rags. On the other hand, she seems to be trying to make it obvious, that your new daughter-in-law is a terrible proper—industrious—economical person, such as a jolly boy like Johnnie wouldn't have no living with. She—"

Eleanor suddenly flung up her hands in protest. She caught the twinkle in the clear eyes and saw the firm mouth tremble into a wistful smile. "Mother!" she exclaimed, throwing herself forward upon the gray buttons, "What an idiot I've been!"

A YEAR WITHOUT A SUMMER.

While every one is speaking of the present season as being remarkable in its characteristics, I have gathered for your readers some reliable facts of the year 1816, known as "the year without a summer." Few persons now living can recollect it, but it was the coldest ever known through Europe and America. The following is a brief abstract of the weather during each month of the year:

January was mild, so much so as to render fires almost needless in parlors. December previous was very cold.

February was not very cold; with the exception of a few days it was mild, like its predecessor.

March was cold and boisterous during the first part of it; the remainder was mild. A great freshet on the Ohio and Kentucky Rivers caused great loss of property.

April began warm, but grew colder as the month advanced, and ended with snow and ice and a temperature more like winter than spring.

CANCER CURED BY ANOINTING WITH OIL.

A combination of soothing and Balmly Oils has been discovered which readily cure all forms of cancer and tumor. It is safe and sure and may be used at home without pain or disfigurement. Readers should write for free book to the originators, whose Home Office address is Dr. L. T. Leach, Drawer 368, Indianapolis, Ind.

May was more remarkable for frowns than smiles. Buds and fruits were frozen; ice formed half an inch thick; corn killed, and fields again and again replanted until deemed too late.

June was the coldest ever known in this latitude. Frost, ice, and snow were common. Almost every green thing killed. Snow fell to the depth of ten inches in Vermont, several in Maine, three in the interior of New York, and also in Massachusetts. Considerable damage was done at New Orleans in consequence of the rapid rise of the river. The suburbs were covered with water, and the roads were passable only with boats.

July was accompanied by frost and ice. On the 5th ice was formed of the thickness of a common window glass throughout New England, New York, and in some parts of Pennsylvania. Indian corn was nearly all destroyed; some favorably situated fields escaped. This was true of some of the hill farms of Massachusetts.

August was more cheerless, if possible, than the summer months already passed. Ice was formed half an inch thick. Indian corn was so frozen that the greater part of it was cut down and dried for fodder. Almost every green thing was destroyed, both in this country and in Europe. Papers received from England state that "it would be remembered by the present generation that the year 1816 was a year in which there was no summer." Very little corn ripened in the New England and Middle States. Farmers supplied themselves from corn produced in 1815 for the need of the spring of 1817. It sold at from \$4 to \$5 a bushel.

September furnished about two weeks of the mildest weather of the season. Soon after the middle it became cold and frosty; ice formed a quarter of an inch thick.

October produced more than its share of cold weather; frost and ice were common.

November was cold and blustering. Snow fell so as to make good sleighing.

December was mild and comfortable. The above is a brief summary of "the cold summer of 1816," as it was called, in order to distinguish it from the cold season. The winter was mild. Frost and ice were common in every month of the year. Very little vegetation matured in the Eastern and Middle States. The sun's rays seemed to be destitute of heat throughout the summer; all nature was clad in a sable hue, and men exhibited no little anxiety concerning the future of this life.

The average wholesale price of flour during that year in the Philadelphia market was thirteen dollars a barrel. The average price of wheat in England was ninety-three shillings a quarter.—*Boston Globe.*

Can any plight be more pitiable than to try to preach the Gospel when in doubt what the Gospel is? Paul preached with power because he preached with conviction, and a great host of preachers since his time have had the same blessed experience. Our advice to young ministers is, Preach what convictions you have and keep your doubts for the closet. And do not look to German rationalists for the solution of your doubts, but to God and his Word. There is hope for the most puzzled soul that seeks for heavenly illumination; there is little, alas, for him who in the pride of intellect thinks to win his way out of the mists of uncertainty through wordy philosophy and erudition.—*Examiner.*

INFANT AND ADULT.

For the un-building of the infant and sustaining the adult, milk is essential and to be wholesome must be pure. Eagle Brand Condensed Milk and Peerless Brand Evaporated-Cream have no equals for Purity, Richness and Flavor.

Learn from the little child, who falls and rises again, and does not know the language of failure.

Sleep, riches and health to be truly enjoyed must be interrupted.—*Richter.*

The secrets of life are not shown except to sympathy and likeness.—*Ryder.*

WHEN SLEEP FAILS.

Take Horner's Acid Phosphate. Half a teaspoon in half a glass of water just before retiring brings refreshing sleep.

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We have adopted and will keep your book. Let me know price by return mail and we will forward at once.—A. T. Spalding, Galveston, Texas.

I have used your Record Book and find it to be a simple, concise and systematic method of keeping church contributions. I can recommend it as saving time and labor.—R. M. Ingalls, Treasurer of the Warren Memorial Church, Louisville, Ky.

Permit me to say in regard to your Record Book for weekly contributions that I find it admirably adapted to the use for which it is intended. The arrangement is all that could be desired, and I cheerfully recommend it.—L. H. Ferrell, Jr.

We have, with much interest, examined your method of recording weekly contributions by means of your newly-designed book. We greatly admire and approve of the plan and most heartily commend your book to all church treasurers who appreciate simplicity, comprehensiveness and the value of time.—Peyton N. Clarke and E. T. Calvert, Audit Committee of Walnut-street Baptist church, Louisville, Ky.

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.

The Individual Church Register now in use by the First Presbyterian church of this city, and of which you are patentee and owner, is superior to any I have had the pleasure of using. It materially shortens the work and gives by far better satisfaction than any book of the kind I have ever seen, and after three months' use can earnestly recommend it.—H. E. Heaton, Secretary, Jeffersonville, Ind.

I am using your Record Book for weekly church contributions. It fulfills all your claims for it. I can heartily recommend its use to any one who appreciates system and labor-saving. Having had many years' experience as a church treasurer and appreciating the many difficulties surrounding the ordinary plan of keeping a correct record of contributions, I know of no plan so simple, comprehensive and satisfactory as yours.—John F. Lewis, Treasurer College St. Presbyterian church, Louisville, Ky.

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Stories for

Little Ones.

HOMER IN BUSINESS.

For some time Homer had known that money is useful—one can buy such nice things with it. Next he learned that having pennies given one by grown-up folks is not the same as to earn them by doing some work. Homer thought he would like to be a wage-earner.

So at the breakfast-table he asked father for work.

"Hum-m!" said Mr. Barber, looking thoughtfully at the small figure of his son. "Nearly every day men come into my office looking for employment, and now you

want work! What could you do, if I may ask?"

"Oh, I could do most anything," said Homer, hopefully.

Father thought a little. The desire to work is such a fine one that it ought to be treated seriously, even in such a small person.

"Very well," he said finally. "Do you remember the kindlings that a man unloaded yesterday over the back fence? Well, you may carry them to the wood-shed and pile them up neatly. When I come home to-night, I will pay you."

Homer worked bravely, but how tired he did get! You see, he was very little, and even laborers much older get tired of their work sometimes. But he kept manfully at it.

At night Homer sat on the gate-post, waiting for his father, and proudly led him to the wood-shed to see the neat pile of kindlings.

"The work is certainly well done," said Mr. Barber. "I will pay you promptly as soon as you send in your bill."

"Bill? What's that?" asked Homer, puzzled.

"It is the custom in business," explained father, "to present a bill, a written statement of goods sold or work done together with your charge. We must be business-like, of course."

Homer was a trifle disappointed, for he had expected his wages at once. But still hopeful, he asked his father to explain a little, and then he was hard at work again, this time with pencil and paper.

At the end of fifteen minutes he presented this "bill":

Mr. A. B. BARBER.

Dear Sir,

You owe me 17 cents for carrying wood.

Yours with love, HOMER.

"This bill," said father, "is not exactly like others that I have seen, but there is something about it that I like, after all!"

The bill, passed around at the supper-table, seemed to please everybody. Indeed, grandma smiled and smiled until she had to wipe away a tear!

Homer's eyes were sparkling. Father counted out seventeen cents—one dime and seven shining new pennies—and laid them on the table.

"Will you kindly write me out a receipt for this money, Homer?" he said.

"What's a receipt?" demanded Homer, a little tired of "the law's delay."

"A receipt is a written statement that you have received your money. It will insure me against having to pay this bill a second time," said Mr. Barber, gravely.

Again Homer toiled over a pencil and sheet of paper, until he finished this receipt:

Dear Father,
I've bin paid.

HOMER.

"Don't you think," asked mother, in a low voice, "that we ought to correct the spelling?"

"No," said father quickly. "He will learn to spell soon enough, and I intend to keep these papers just as he wrote them. There is more in them than the spelling."

And he did keep them. Just a few days ago Homer, now a grown-up business man, with boys and girls of his own, came to visit his father and mother. And father, now a white-haired old gentleman, generally called "grandpa" nowadays, opened a drawer in his desk, and took out that very "bill" and "receipt," which he had kept, oh, ever so many years! The papers were yellow with age. He told

them all how Homer had earned his first money.—E. Merwin, in Youth's Companion.

THE SUNSHINE GIRL.

One day everything seemed to go wrong with Helen. To begin with, when she got up in the morning, she put the left shoe on the right foot, then she tangled the shoe laces and broke one in her hurry.

She was late for breakfast, so her oatmeal was cold. And, just as she was ready to go to Nannie Gray's to play for an hour, it began to rain, and she had to take off her hat and jacket and stay at home.

"There never was such a day!" she cried. "Everything is wrong."

"I'll tell you how to make everything right," said her grandfather.

"How, grandfather?" asked Helen, who felt quite sure that he could do almost anything.

"Just be a sunshine girl."

"O grandfather, how can I if it's raining?"

"The rain needn't make any difference with you," he replied.

"Well—I'll try—to be a sunshine girl." Helen spoke doubtfully. "How do I begin?"

"First you learn the rule for sunshine. Get your slate and write it down."

Helen took her slate and pencil, and he told her to write:

"When things go wrong, smile, and find a better way."

Helen was smiling already. That came easy enough, for no one was ever very gloomy where her grandfather was.

"I can't go to play with Nannie 'cause it's raining, but I can do something better right now," cried Helen, when she had finished writing. "I can begin a birthday present for grandmother and you can take it home to her next week when you go."

"O course I can: that's just the thing for you to do."

"And do you s'pose she'd like a motto painted with pretty letters on bristol board?" asked Helen.

"I s'pose she'd be delighted," replied her grandfather. "And, if you paint it I'll have it framed."

And the motto that Helen chose was, "When things go wrong, smile, and find a better way."

After that, when things did not go right, Helen would smile and look for a better way, and she almost always found it, too.

It was such a simple rule, not a bit hard to remember, and, because Helen thought about it and put it into practice, she earned the name that grandfather gave her, and in time her mother and father, and even big brother Harry, called her the Sunshine Girl.—Bessie R. Hoover, in Sunday School Advocate.

"What is the matter, darling?" asked the concerned mother when her small son came to her in tears.

"Well, you see, mummy, daddy was hanging a picture, and he dropped it, and it fell on his toe."

"But that is nothing to cry about," cried the mother cheerily. "you should have laughed at that, sonny."

"I did, mummy," responded her small son regretfully.—London Chronicle.

A NOTRE DAME LADY.

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

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The following letter from the Superintendent of West End Presbyterian S. 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,

C. R. NORMANDY, Supt. West End Pres. S. S.

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CANADIAN LETTER.

The question of a Convention of Baptists for the whole of Canada is now to the fore, and is being strongly urged by its advocates. At present there are four—one each for the Maritime provinces; Ontario and Quebec; Manitoba and Northwest, and British Columbia. It is proposed to unite all these under one organization, and it is claimed that considerable expense will be saved in the management of our different missionary organizations by this move. There certainly would be some advantages if the thing was workable; it is claimed that it would provide for a fuller expression of the essential unity of the Baptist life of Canada, and demonstrate the true strength of the Canadian Baptist constituency; that it would do much towards co-relating our denominational enterprises, and enable us to speak more promptly and forcefully upon great public issues. The matter is being considered by the different conventions and so far as the negotiations have gone, every thing has been favorable.

Our foreign missionary force in India is to have a re-inforcement in the person of Mr. Stewart Woodburne, B. A., a graduate of McMaster, who has been accepted by the Board and will leave for India this month. This has been made imperative by the enforced absence of Rev. H. Lafamme for another year on account of his health. Bro. Lafamme is a tower of strength in our missionary work in India, and is always a wonderful inspiration to our churches at home when on furlough. He will spend most of the year working in connection with the Student Volunteer Movement.

Our Home Mission work has been extending its borders, and strengthening its bands, doing splendid work on old and new fields, and I am sorry to say is likely to finish its financial year with a heavy deficit. It is to be

hoped, however, that in the last few weeks our people will rise to the occasion, and make good the threatened deficit. Our Convention for Ontario and Quebec meets at Peterborough in the eastern part of the province in October, and we all hope that by the time of the meeting all our missionary interests will be able to report all deficits fully met.

We have had a splendid force of students on summer fields this year extending over a large territory, most of the fields consisting of two or three churches or preaching stations. The work of the students is greatly appreciated by the churches, and were it not for this agency many of our small churches would have to close their doors.

The Baptists in the city of Toronto are fully alive to the needs of the hour and are pushing a forward movement for establishing a number of new missions in needy and growing parts of the city. There are already nineteen Baptist churches in Toronto and a number of these have flourishing mission schools and preaching stations in connection. They have a local church extension society which helps one needy church each year and has in this way done splendid work in building up the cause in that city of churches. If other cities would take pattern by Toronto and unite all their forces on one needy point and sustain that until it could stand alone, more solid work would be accomplished.

The holidays are now over, pastors back to their fields refreshed and ready for work, and many looking forward to, and arranging for, an active campaign of soul-winning for the winter. Surely the blessings so many churches in Canada had last winter, will encourage them to work earnestly for still greater blessing in the days to come.

In connection with some of our district associations there will be Pastors' and Deacons' Conferences in the fall, and these meet-

ings are most helpful and usually result in blessing.

T. W. CHARLESWORTH.

Bunyan, Ont.

DEAR RECORDER:

I have been thinking for some time that I would write this to the dear paper, but my good intentions have up to this time been crowded out, by my daily duties and cares. I am a granddaughter of Samuel Waldrop, Sr., who was one of the Old Guard, a subscriber to the WESTERN RECORDER, for about sixty years, and ever since I could read I have so often read the paper at his home on the farm, near Owenton, Ky. Grandfather died about seven years ago, at the age of eighty-nine years, and well do I remember how eager he was to get his paper each week, and he would read it with great interest and appreciation. The dear paper now comes each week into my home, and I think I read it with just as much interest and satisfaction as the dear old man used to do in the days gone by. I feel that the influence of the RECORDER and the Bible reading and family prayers conducted by my father, in my early childhood, have been instrumental (by the grace of God) in the saving of my soul, and causing me to try to walk in the straight and narrow path, and have caused me to know the full value of God's love as I lean on His everlasting arms. The dark hours of adversity have so often come upon me in life, for it seems that for some great purpose my loving Savior has for my good seen fit to let me travel over the rugged road of life, foot-sore and weary, and the way at times has been dark and dreary. I have climbed the mountain steep, and it seemed to me that great ledges were extending out to stop my progress, and I have clung to them almost with a death-grip with an awful feeling that I might fall into the great abyss of despair. "But thanks be to God, who giveth us the victory through our Lord Jesus Christ." I see where often my wayward feet have gone astray. There are a great many things that fill me with great remorse and deep regret. I feel that I have indeed been under the chastening hand of God, but I know "that whom the Lord loveth he chasteneth." "I can do all things, and suffer all things through Christ." I thank and praise my loving Lord that though my pathway has been hard to travel, my dear Savior has never left me nor forsaken me, even though sometimes I felt that He had withdrawn his presence, but I can see now that I was being tried that I might become "strong in the Lord and the power of His might." Thereby I have an unchangeable faith and reliance upon God.

When I am alone with God I can look into his countenance through faith, as humble as a little child, knowing and realizing my utter dependence upon Him, and my proneness to sin in words, thoughts and deeds. I can scarcely express my anxiety and longing to see the souls saved of those with whom I come in contact, and I try in my feeble way as an instrument in God's hands, to say something that will reach their hearts and impress them for good, which may "spring up into everlasting life." I am very especially concerned about the souls of my four children, who are yet young, but I know that God will bring them to the foot of the cross in repentance and faith in his own appointed time, therefore I trust their precious souls into His keeping, and that when life on

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earth is ended, we will meet together in heaven to live with Jesus for ever more.
Yours in Christ,
MRS. MAUDE M. FORDE.
Jeffersontown, Ky.

BAPTIST ASSOCIATION
Met with Pastor B. F. Adkins' church, Sand Spring, near Lawrenceburg, August 31. Deacon J. W. Abbott was unanimously re-elected Moderator. He is one of our most active laymen—teaches a Bible class in his own church, Salvisa, Sunday mornings, and a large class at Sand Spring in the afternoons. Bro. J. H. Hawkins was re-elected Clerk. He is one of our foremost laymen. The introductory sermon was able, preached by Pastor Dorgan, of Danville.

Rev. W. D. Moore, universally beloved, has accepted the care of his home church, Salvisa. Pastor Hugh Searcy, recently of Ghent, but now pastor of Lawrenceburg and Hillsboro churches, was present and made a fine impression. The more they know of him and his wife the more will they appreciate them. Pastor Green, formerly of Lawrenceburg and Salvisa, but now of Mt. Vernon, Woodford county, was present and preached a fine sermon at the stand. While business was conducted in the meeting house there was preaching at the stand to the crowd that could not get seats or standing room in the house. Former pastor,



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W. J. Holtzclaw, of McComb, Ill., was present and preached an able sermon. Dr. Bow delivered, as usual, one of his most effective missionary addresses, and J. J. Taylor, President of Georgetown College, made a speech that made a profound impression. Rev. E. W. Summers of Battle, was present

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Valdora Broadcloth; 50 inches wide; comes in all the shades that will be popular this fall; will be immensely popular for tailored suits \$1.00
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and contributed much to the interest of the session; also his son, a student in Georgetown College, aided in singing. Bro. John Mason, pastor of four churches in the Association, was present. A committee was appointed to prepare suitable resolutions concerning the late Brother Edmond Burrus, one of the leading laymen of Kentucky. Upon the reading of the report appropriate remarks were made bearing high testimony to his noble character as a Christian and as a citizen. The writer takes pleasure in expressing great appreciation for courtesies enjoyed at the home of Judge Thomas H. Hardin and daughter, Miss Haldon, and also for hospitality enjoyed at the home of Bro. McCall, of Mt. Hebron Presbyterian church.

My Dear Dr. Eaton:—We thank you most earnestly for your timely, straight-forward and clear-cut editorial in the RECORDER of Aug. 23 on the contest for the Senatorship now on in Kentucky. No good man can afford to permit the great Temperance issue now so prominent before the American people, and especially in our State, to be side-tracked by a contest between two men as to who shall go to the Senate of the United States.

To the masses it is a matter of but little concern who represents us in Congress, but it is a matter of deep concern what the man stands for. Every religious and temperance paper in the State should stand with the RECORDER and speak out boldly for civic righteousness.

J. J. RUCKER.
Georgetown, Ky.

RESOLUTIONS.

Resolutions adopted by the First Baptist church of Nicholasville, Ky., on the resignation of Bro. I. B. Timberlake as pastor, September 2, 1906:

Whereas, Brother I. B. Timberlake has been a faithful and efficient pastor of this church during the past seven years, therefore be it Resolved, First, that we take this manner of publicly informing him of the love and esteem which we bear towards him.

Second, that we realize that we have lost a faithful and loving pastor, one who was a source of strength to the weak and a comfort to the sorrowful and distressed, one who faithfully and fearlessly proclaimed the whole Gospel of the Son of God and who has done more for the upbuilding of this church than any other pastor during the last twenty years.

Third, that our love and good wishes follow him wherever he may be called to preach and that the blessing of God abide with him continually.

Fourth, that these resolutions be spread upon the records of this church and copy sent to Brother Timberlake, also copy forwarded to the WESTERN RECORDER.

Signed:

JOHN A. BAKER,
GEORGE W. LYNE,
ERNEST WATTS,
Committee.

PROGRAMME.

Programme for Mission Circle No. 1, to meet with Cash Creek church September 29-30, 9 o'clock a. m.:

What is a Scriptural Church?—J. T. Farley, Nathan Walden.

Should Ministers Preach Doctrinal Sermons; if so, why; if not, why not.—W. W. Schwerdtfeger, J. C. Craig.

Ministry and Work of the Holy Spirit.—W. W. Williams, W. H. Bell.

The Doctrine of Repentance.—W. W. Schwerdtfeger, C. V. Cook.

What is Evangelical Faith?—C. S. Gregston, R. T. Bruner, J. N. Rowlet, C. L. Roberts, Zack Conway.

The World's Need of Baptist Principles.—W. W. Williams, W. B. Swann, J. T. Farley.

Duty and Obligation of Individual Christians to Missions.—W. B. Swann, J. P. Williams, C. L. Roberts, W. W. Williams.

Who Will be in the Resurrection?—C. V. Cook, W. H. Bell, J. C. Craig, J. T. Farley, C. L. Roberts.

Scriptural Doctrine of Hell.—W. W. Williams, R. T. Bruner, J. C. Craig, C. S. Gregston.

Sermon on Modern Dancing.—R. T. Bruner.

R. T. BRUNER,
J. T. FARLEY,
W. B. SWANN,
Committee.

CAMPBELL COUNTY ASSOCIATION.

The Association convened with Second Twelve Mile church, Aug. 22, 10 a. m. The officers were re-elected, Bro. C. J. Bagby, Moderator, who presided with ease and correctness, and Bro. Jas. I. Ware, Clerk, who was efficient and faith-

ful in his work. The introductory sermon was preached by Bro. J. Clyde Turner, pastor of Newport, Ky. The sermon was clear, forceful and sound (Eph. 2:10). All the churches were represented. The various committees had their reports well prepared, and they were discussed by the brethren of the Association and visitors. This year's report shows a decided increase in gifts to missions over last year, 66 per cent. The collection for the Orphans' Home was larger. Harmony and fellowship prevailed through the entire session; there was not a dissenting vote in the meeting. The executive board of the Association have planned to have evangelist Argabrite to hold six meetings this fall with its churches. The WESTERN RECORDER has many friends in the Association. The venerable pastor, Bro. N. C. Pettit, and the noble people of Second Twelve Mile know how to entertain.

C. W. KNIGHT.

PROGRAMME.

The Ministers and Members of the Gasper River Association will convene with the church at Hazel Creek, Muhlenberg County, Ky., Friday, September 28, 1906, at 10 a. m.

Sermon for criticism.—J. V. McClearn.

Work of the Spirit.—E. J. Ragan.

Repentance.—R. W. Danks.

Justification.—Jas. T. Casebier.

Baptism.—J. W. Gill.

Communion.—S. A. Posey.

Church Discipline.—B. S. Stewart.

The Kingdom.—J. P. Taylor.

Preservation of Saints.—W. Y. Clardy.

Missions.—E. L. Howerton.

Duty of Parents to Children.—J. J. Pogue.

Temperance.—G. W. Milam.

Sunday Schools.—P. M. Knight.

Resurrection.—J. E. Gardner.

Heaven.—W. P. Henry.

S. A. POSEY,
G. W. MILAM,
J. P. TAYLOR,
Committee.

DEAR RECORDER: We have just added to the faculty of Oklahoma Baptist College Rev. Dr. T. R. Corr, of Virginia. He is an up-to-date scholar, and is a man of polish and power. I had 17 young ministers in my department last year; the prospects now are that I shall have 20 this year. I shall have two or three young ladies who have given themselves to the foreign mission work.

The State Schools in Oklahoma threaten the utter destruction of the denominational college. The State School system in Oklahoma is far in advance of what it is in the older States. They dominate everything educational in this country. The conflict may not be so great in Kentucky; I hope it is not. Here, the Denominational College has no chance; it is completely, entirely overshadowed. I delivered an address on Christian Education recently. I have been called upon to have it published. Money was secured to pay the expenses. I hope to have that out in tract form now soon. If the conflict is in Kentucky as it is out here, the Baptists will have to go all over the State and preach the gospel of real education to the people. The people do not know the importance of the difference between education in the State school and that in the denominational college.

B. R. WOMACK,
Principal of the Bible Dept. Okla. Baptist College.
Blackwell, Okla.

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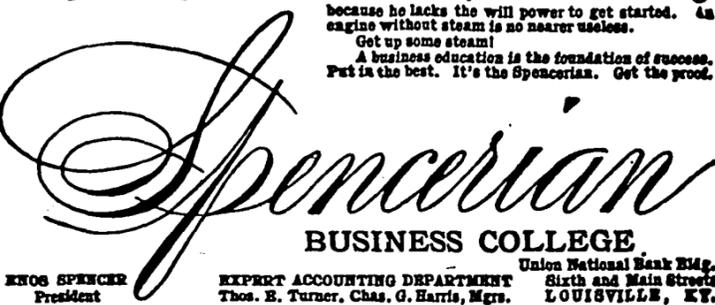
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The Farm and Household

I. C. Vanmeter sold to Simon Weil a lot of choice cattle for \$9.20 per hundred.—*Danville Advocate.*

Thomas Barnett, of Henry county, has eight grade stampshiredown ewes that raised 17 lambs, which were sold at six cents per pound, and at the same time aggregated in weight 1,140. He sold his wool at 50 cents per pound, which brought him \$13.40.

The largest individual wool clip ever grown on the American continent was shipped this week from Billings, Mont., to a Boston wool firm. The clip weighed 1,500,000 pounds, and 44 cars were required to carry it. The owner refused an offer of 24 cents a pound for the wool.

In Bourbon county Joe Frakes bought of Wm. Parker a lot of extra export cattle at 5 1-4 cents. He also bought a lot of cattle, 1,535 pounds weight at 5 cents. Thos. McClintock shipped nine car load to New York weighing 1,425 to 1,525 pounds and costing 5 to 5 1-4 cents.

For the first time in the history of the Blue Grass, a steam plow was put in operation in Fayette county recently. A. L. Hamilton, president of the Fayette Farmers' Club, expects to break up 200 acres of land this fall with the new machine. It carries eight plows, which cuts a swath of nine feet, and is followed by a harrow and a roller.

Stanley and Ed. Prewitt sold to McDonald 149 export cattle at 5 cents.... Jonas and Sim Weil bought 85 1,450 pound cattle for 5 cents.... Dudley Trimble sold 92 head for 5 cents.... J. H. Graves sold 123 head for 5 cents to Simon Weil.... Theodore Solomon bought 51 cattle that averaged 1,450 lbs. for 5 cents.... Charley Patrick sold 50 good export cattle for 5 cents—Ernest Dunlap sold a car load of fat cattle to Simon for 5 cents.... Moore & Son bought 73 fat hogs for a shade under \$6.50 per hundred.—*Lexington Gazette.*

Goats are the most sure footed of our native animals. They can walk upright where the average human being would not crawl. Horses are the daintiest treads, however, though they cannot climb. No horse will step on a man if he can possibly help it. It is a standing rule in calvary regiments, that if a trooper is dismounted he must remain perfectly still, when the whole column passes over him without injuring him. Camels are careless, on the other hand, and the man who came out unharmed from under the feet of a camel corps was not born to be run over by any beast or vehicle.

D. W. Peed, of Paris, who is a tobacco buyer of many years' experience, says that he has traveled over the country and the outlook for a big crop is not as promising as reports indicated. Mr. Peed says that the present crop shows a wider range as to evenness of crop and regularity of plants than he had observed in years. One farmer may have a field showing up well as regards condition, while his neighbor's crop is just the reverse.

THE RAIN LILY.

The writer describes it as having "waxy white, fragrant, night-blooming flowers about two inches across, with a tube about an inch and a half long. The flowers are tinged red outside, and are more or less greenish within. The blossoms remain wide open for three successive nights and days; on the fourth they are nearly closed."

He shows a picture of these lilies growing wild by the thousands on the Texas State University campus, and says that this will suggest "how easily these bulbs might be naturalized on southern lawns. Fancy a thousand of them nodding three days after a rain! Cows will clip them close to the ground, but they will bloom just as well. Every few years our temperature reaches zero, yet the bulbs are never injured. They do especially well in the black soil around Austin, where, after a heavy rain, we can see hills for a hundred miles lighted by myriads of these white little stars. The cooperias are free from all diseases and insect pests. The greatest number bloom after the first good April rain, but there are plenty to delight one after every good rain during the spring and first part of the summer. The same bulbs will flower two or three times in a season.

"The rain lily bulb is the size of a small amaryllis—about an inch thick. It holds on to life with great tenacity. Lay the bulb on the shelf for a whole year, and, if given a smell of dampness, it will throw up a flower shoot six inches high and greet you with a six-pointed star.

"These flowers are also suitable for general cultivation in the South, and when planted at the edge of the grass they present a pretty appearance. The best time to plant them is from March to July, but they can be planted any time when the ground is not frozen. Set the bulbs four-inches deep, and three or four inches apart. In Texas their main blooming season is from April 1 to June 1, with scattering blossoms as late as September.

"Thousands of rain lily bulbs are shipped to the Eastern States every year, and even some of them to Europe. In the North the bulbs should be taken up in autumn and stored during the winter in dry soil. Of course, they will not respond as quickly to the rain in the North as in the South. A drought and then a rain or good soaking brings a 'shower of stars.' Plant them in May in the North in a compost of peat, loam and leaf mold in equal parts. They flower in August."—*Sel.*

STORING RIPE FRUIT.

As plums come under the category of perishable fruit, it may not be generally known that certain of the late varieties may easily be preserved for weeks, and even months, if the simple precaution is taken of carefully wrapping the fruit up singly in tissue paper and storing in a dry and cool position. Good kinds, such as Coe's Golden Drop and Jefferson are most amenable to this mode of preservation. It will, of course, be understood that each fruit must be perfect and without a blemish, otherwise it will rapidly decay. Sufficient care is rarely exercised in the gathering of fruit, as the least bruise or wound, invisible perhaps at harvest, is enough to set up decay, which prematurely destroys the fruit—due, according to recent investigations, to bacteria organism which feed on the sugar liberated by the wounded tissue.

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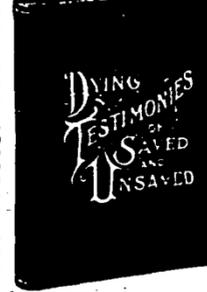
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ITEMS OF INTEREST

News the World Over

South America has a doctrine which is more definite than the "Monroe" doctrine to which some men feel they have a right to add according to their own notions. This is known as the "Drago Doctrine," and is that no nation has a right to employ armed force to cause other nations to force their citizens to pay their debts to foreigners. Big capitalists in this country and Europe will invest money in other countries because they may make enormous profits, and then call on the government to go to war for their pockets. The South Americans have agreed to leave the question to the Hague Tribunal.

The czars of Russia have held an enormous amount of land. The present czar has decided to sell all the crown lands with the exception of the forests, to the peasants. He offers 15,000,000 acres in small lots at low prices with long time payments. 5,000,000 acres belonging to the nobility are also offered on the same easy terms. This move is just and wise as well.

The religious papers in the North have fallen down and worshipped the President as none of the great Republican papers have done. The latter have rebuked him plainly more than once, the former have praised everything he did and said. But this attempt to alter the English language has led even the religious papers to protest. The Journal and Messenger says plainly, "The purpose to put some sort of an official approval on these few changes is much after the manner of a Russian bureaucracy. The people of any free nation do not wish their matters of this sort settled by the executive. An attempt of Congress to alter our spelling would be bad enough, that of the Executive Department is infinitely worse."

Valparaiso was a city of 200,000 inhabitants. It has often before suffered from earthquakes. Slight earthquakes are frequent, but there have been disastrous ones in 1730, 1822, when the whole coast line was raised, 1835, 1851. There was a destructive tidal wave in 1899. Mendoza, a city at the foot of the extinct volcano Aconcagua was entirely destroyed in 1861 only 1200 people escaping death. The people had the good sense after that to build no houses more than one story high.

One of the most beautiful and perhaps the costliest of all goods is the silk woven from the byssus. This is a silk thread spun by the puma, a shell-fish in the Mediterranean. It has a little tube at the end of its tongue, and out of this tube it spins a silk thread by which it attaches itself to the rocks. When the puma moves on it leaves its silken cable. The Sicilian fishermen gather it, and it is spun into an exquisitely beautiful and shiny silk.

Who says the Russians are not in the van? Here is an advertisement of a Russian shopkeeper: "The reason why I have hitherto been able to sell my goods so much cheaper than anybody else is that I am a bachelor, and do not need to make a profit for the support of a wife and children. It is now my duty to inform the public that this advantage will soon be withdrawn from them, as I am about to be married. They will therefore do well to make their purchases at once at the old rate." The papers say that there was a run on his store.

Samuel Gompers, President of the Federation of Labor, talks to the Socialists with great plainness. He told them he had read their works upon economics, had not only read but studied all their standard works both in English and German. He has heard their orators and kept close watch on socialism for thirty years. He concluded: "I know, too, what you have up your sleeve, and I declare to you, I am not only at variance with your doctrines but with your philosophy. Economically you are unsound; socially you are wrong; industrially you are an impossibility."

London has been complaining with great earnestness of the "heat wave" which lasted five days and which was called unendurable. These are the maximum figures for those days—81, 76, 78, 80, 83. These observe are the maximum. What would they say to 92 and 96, and even higher figures which are frequent here?

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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.

WEBB. The death of Sister Phoebe Webb occurred in her home near Simpsonville, the 30th of June, 1906.

She was an active member of the Baptist church at Simpsonville for 73 years, having professed faith in Jesus Christ at 13 years of age. She had been taking the Recorder since its existence under its present name and had kept them from the beginning. She has several children who survive her and have gone in the way of her Saviour. They mourn her death because of their personal loss, but they magnify her good life in trying to reproduce her life in theirs. She was faithful.

Her pastor, W. R. COOPER. Simpsonville, Ky.

ADAMS. Resolutions of respect adopted by the Ladies' Aid Society of Harrod's Creek Baptist church on the death of Mrs. Martin Adams.

WHEREAS the all-wise Father has seen fit to remove from our midst one of our most earnest and faithful members into those eternal mansions not made by hands. Be it

Resolved, By this body that we extend our sympathy to the family and that God may give them strength and comfort.

She has ever been a bright and shining light in our society. Our church and society have lost a devoted and faithful member and the family a loving wife and mother. But we grieve not as those who have no hope. She was the one who first suggested the organization of our ladies' society and was always faithful in attendance when her health permitted. Even in her last sufferings, which were great, her church was her first thought and question.

In her death we have sustained a great loss. May her virtues and attainments stimulate us to renewed and greater zeal.

These resolutions we inscribe in our minutes and a copy will be sent to the family.

Done by the order of the Society of Harrod's Creek Baptist church. MARY AGNES MOUNT, Sec.

THE GRACE OF GOD.

Paul knew no phrase more expressive of his mission than to say that he was sent forth "to testify the gospel of the grace of God." He was to proclaim to all the world the presence in new manifestations of a divine power able to do for the children of God more than they could ask or think.

The great apostle realized that the grace of God had appeared "bringing salvation unto all men." Religion was no longer to be a thing apart for the initiated, but something giving vision, courage, energy to the multitude. This power which the prophets and holy men of old knew in part, was to revolutionize the spiritual life of the world, because through the mission of Jesus it had become apparent to all men, bringing redemption.

No one can understand this fundamental teaching of the word of the New Testament who does not realize that the specific purpose of grace is nothing less than redemption. Grace carries with it a thousand "by-products," but its reason for being is redemption. It betters the home; it blesses the state; it spreads the table with more palatable food and clothes the body in more comfortable and seemly costume; but its one purpose is redemption. When any professedly religious teacher puts anything else in the center of the believer's vision, you may be sure



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that in his teaching the gospel is out of focus. What has not the gospel done for the relief of the sick, for the preservation of health, for the bodily well-being of mankind? But anybody who exalts the physical effects of the gospel to the place of a chief end, does not understand the New Testament at all. The gospel of the grace of God came bringing redemption. Its one aim is to save souls.

And it should be remembered that if it brings salvation "to all men" it must be because it is needed by all men. A universal remedy certainly implies a universal disease. Call it by what name one will, only let the fact of need be not disguised. As our statesmen sometimes tell us, "We are confronted not by a theory but by a condition." The whole race needs enlightenment by some wisdom from above; needs strength to do the will of God imparted by "some power outside of itself that makes for righteousness." And that power, says St. Paul, is the grace of God.

Moreover, all men must be capable of salvation as well as in need of it. No science has made more wonderful progress during the last hundred years than the science of astronomy, but no other science must forever be pursued by so limited a number of students. Not one man in a thousand is capable of solving its minor problems, and not one in ten thousand can pursue its profounder investigations. The majority of men to the end of time must take the results of such professional study upon trust. Nothing could ever make astronomers of them. But every man is capable, through the grace of God, of being a saint. Not only the rabbi but the fisherman; not only the scholar but the child. Some of the most divine lives are hid away in the humblest of homes.

Yet we cannot utilize any power except as we observe the God-given conditions of its transmission. There are non-conductors of electricity in the world, and in the very midst of an electrical field a man standing upon a glass stool is unaffected by the current. So men living in the very center of the grace of God derive no benefits from its power except as they avail themselves of those means of grace which experience has proven to be transmissive of its power. A man who never reads the Bible, never engages in prayer, never confesses his Saviour, never takes part in the sacraments, may be surrounded by the play of all divine forces, yet remain untouched by them. He must get into relation with the grace of God before it becomes to him a source of blessing.—Interior.

Earth with her thousand voices praises God.—Coleridge.

One life: a little gleam of Time between two Eternities.—Carlyle.

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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.

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ITEMS OF INTEREST

News the World Over

Prof. Sousa takes a pessimistic view of the future of music. He thinks the mechanical devices, phonographs, pianolas &c., for making music are working harm. Why do not musicians invent some new musical instrument on which to perform? Is there no musical inventive genius in the world? Instead of inventing a pianola to grind music out of a piano, let them invent a new instrument with which a musician can make music.

Prof. Kopff, of Heidelberg, Germany, recently discovered a comet. It is in the constellation Pegasus, about five degrees southwest of the star Markab. It is only visible through telescopes of considerable power and is moving slowly northwest. Since it has also been seen by Prof. Campbell at the Lick Observatory in California.

In a speech at Buenos Ayres, Secretary Root greatly pleased the South Americans by his stand in regard to their Drago Doctrine. He said: "The United States had never employed and never would employ the army and navy for the collection of debts contracted by governments or private individuals." We hope he is right in his prophecy that the United States will never do such a thing.

Mr. James McNally, who claimed to be the oldest man in England has died. He was born on February 15, 1797. He lived in this country for twenty years, returning to England in 1878. Edward Rosewater died in Omaha, Neb., aged 65. He was found dead sitting in a chair in the court-room. That day he had made a speech to the old soldiers in Waterloo. He was the editor and proprietor of the *Omaha Bee*, and had made it one of the leading papers in the West.

Col. N. T. Everard, of Navon, County Meath, Ireland, began the cultivation of tobacco in 1904, hoping tobacco raising would add to Ireland's resources. The first year 20 acres produced 7,000 pounds of good tobacco, which sold at 1/4 a pound higher than the American. In 1905 on 13 1/2 acres he raised 15,500 pounds, so good it brought 1d above the American. The same year 9 acres were planted in County Wexford and 2 1/2 in County Louth. This year tobacco has been planted in these and three other counties. Everywhere it does well and bids fair to add much to Ireland's income.

Hawaii is having greater success in getting rid of mosquitoes than is found in this country. Coal oil spread over the ponds, etc., is a great thing, but it requires to be spread again after a rain, and city officials too often were born tired. In Hawaii they are introducing into the ponds a mosquito-eating goldfish. This fish increases in numbers with rapidity, and it has a huge appetite for mosquito larva and young mosquitoes. The fish once well established does not need renewing as does coal oil.

Dr. L. O. Howard, entomologist of the Agricultural Department of U. S. Government, has been giving his time and energy to efforts to exterminate the brown tail moth and gypsy moth. These pests are doing great harm in parts of New England. He has made two long trips all over Europe consulting foreign scientists. He has introduced several species of parasites which destroy the moths. But he is pessimistic. He hopes to be able to check the gypsy moth, but says there is at present no hope of keeping the brown-tail from spreading all over the United States.

Dr. A. S. Ashmore, of New York City, was chief medical adviser to the Japanese government for a long time. He is an authority on leprosy. He says when the seeds of leprosy get into a new country it takes 50 years for them to take root and 200 for it to become epidemic. It has reached that stage in Columbia, where there are now 40,000 lepers. The bacilli is transferred by fleas and mosquitoes. Dr. Ashmore says the leprosy in this country is increasing rapidly and Europe is sending its lepers over. He urges close scrutiny for lepers and segregating them into camps.

It has long been a puzzle to plain people in the North why the Washington Administration were so down on Gen. Miles, the most distinguished officer of the war now among the living. The

Watchman says it was for two reasons: "The trouble seems to have begun when Gen. Miles refused to allow the soldiers to eat the canned meat supplied by the meat trust and threw five hundred thousand pounds of it into the sea. This was paraded as an unwarranted reflection on a very important and influential body of men. The split widened when Gen. Miles made a report of the condition of things in the Philippines, part of which was suppressed by Secretary Root, but which everybody knows now to be true."

DEAR RECORDER: Please state that the next annual session of the Little River Association of Baptists will convene with the Baptist church in Cadiz, Ky., October 3, 1906. Parties wishing to come to it from Louisville may come by Princeton or Hopkinsville, Ky. We are expecting to have the editor with us. Come if you can. R. W. MOREHEAD. Princeton, Ky.

PROGRAMME.

Programme of the Fifth Sunday Meeting to be held at Lafayette Baptist church, Christian county, Kentucky, beginning on Saturday at 10 o'clock before the fifth Sunday in September, 1906:

- Regeneration, its necessity, its source and its effects.—J. A. Kirtley and J. S. I. te.
- The value of personal work.—J. F. Garnett.
- The Christian's everyday life.—J. D. Clardy.
- The chief duty of deacons.—W. H. Vaughn, G. H. Stowe.
- The present outlook of our mission work.—H. C. McGill.
- SUNDAY MORNING.
- What is the purpose of the Sunday school and for whom does it exist?—Discussion led by H. C. McGill, W. W. Radford and K. C. Allen.
- Sermon.—J. A. Kirtley.
- J. W. HAZEL,
- L. C. MCGILL,
- J. S. PATE,
- Committee.

The Word and Way makes the *amere* honorable. It reproduces a good part of our first editorial on Dr. Dixon's recent move, which editorial it understood to mean justification of his course. The fact is there is nothing in the language involving a justification of Dr. D's move. This is now admitted and all is lovely.

DEAR RECORDER: The following clipping from your paper calls for some comment:

"The Examiner well says: 'With professedly orthodox theological seminaries who reject the Bible as an authoritative revelation from God, and ministers of the Gospel in our orthodox pulpits who do not believe in the divinity of Christ, nor in his vicarious atonement, there seems to be ample occasion for our intelligent and pious laymen who do believe in these things to rise up and say so. The loose-theology professors and preachers should be made to understand that if they want to play the role of destroyers of vital Christianity they must do it as free lances, not as accredited officers in the orthodox army.'

"We are delighted to read this in the Examiner. And we hope the Baptist laymen in the North will take this matter up in dead earnest. Nothing short of this will bring some of the Northern seminaries and pastors to their senses. It is hard to understand how these intelligent laymen have allowed themselves to be hood-winked thus long. They have gone on and paid the bills, when they could have called a halt at any moment."

The sentiments and opinions of both the Examiner and the perennially orthodox WESTERN RECORDER are timely and appropriate, but, it is sad to relate an instance in which such a protest from a layman brought disaster on his own head. It happened here in Chicago, and in one of the leading Baptist churches.

For the last eight months the pulpit of the Belden Avenue Baptist church has been supplied by

a graduate of the Chicago University Divinity School, pending the call of a regular pastor. Frequent and repeated were the heretical utterances in his sermons. "Christ was the Man of Galilee and no more; the miracles were valueless except as illustrating the imaginary expectations of the Jews of what the Messiah ought to perform; Jesus was not divine except in the sense of attaining divine perfection in his ethical teachings, even as Seneca in his day. Christ had many predecessors and contemporaries who had been apotheosized and mankind have been fain to attribute divinity to men of like ideals as Jesus." This preacher recommended the teachings of Schleiermacher to his congregation as expressing the form of religious thought and ideas they should cultivate. Your readers know what this means, viz., Anti-Calvinism.

The layman in question made direct objection to this temporary pastor that such expressions were subversive of Baptist beliefs and advised him that if he had discarded Baptist principles it was but honest to announce his determination. He later pointed out to the deacons, each one of them, how the preacher denied the Divinity of Christ, the genuineness of authorship of several books in the Bible, his adherence to the dual authorship of Isaiah, etc., etc. The deacons admitted noting these departures from our historic faith, but did nothing. The layman then sought out fellow members and when it was discovered that the church would take action of themselves through the agitation of this faithful layman, what do you think the deacons did? Notified the layman that he was excommunicated and that without filing any charges of any improper conduct against the layman or asking the sanction of the church upon their action!!

These are facts known personally to me. A regular pastor has now taken charge (not much better than the other in theology), and the Chicago University man is now in Canton, Ohio, doing supply work with a view to taking charge of a church there.

Does this indicate any prospect of a return to genuine Baptist faith as long as our young ministers attend the unorthodox theological seminaries?

E. BRADDOCK.

Chicago, Ill.

DEAR RECORDER:

We are near the close of two years' work as pastor and people at this place. We have a faithful band of workers, surrounded by exceeding difficulties. More than half the population of our place are Mexicans, all Catholics. The remaining part of the people are mixed up greatly—some negroes, Bohemians, Poles and Germans.

We have about 150 members in our church and they are almost entirely native born Americans. It seems impossible to attract the foreigners into our services. My heart breaks at the sight of their spiritual need.

We have had a very good year in many ways, having built an excellent meeting-house and otherwise improved our property. The parsonage is a very comfortable building. Our financial showing for the year will be more than \$25 per capita.

We are praying for a great meeting. I want to beg of the readers of the RECORDER that they pray for our work.

J. B. COLE.

Floresville, Tex.

McKNIGHT'S Offer the Week's Best Values.

Every department is receiving new goods and many tempt you with special sales of choicest merchandise. We are showing a complete stock of early English Dining-room, Den and Hall Furniture. The up-to-date finish. A splendid variety of Mahogany Bedroom Furniture at popular prices. The best line of Brass and Enamel Beds in the South. The new "Champagne Tints" in Lace Curtains. A very beautiful assortment of patterns to select from. We have Lace Curtains from 50c pair to \$85.00 pair.

W. H. McKnight Sons & Co.

INCORPORATED.

Fourth and Walnut—All Around the Corner—Fourth and Walnut.

DEAR RECORDER:

The Cumberland River Association met in its 96 and last session with my church at Pleasant Point, Lincoln county, Kentucky, 28, 29 and 30, J. A. Singleton, Moderator. Out of twenty-one churches at its last session, 1904 (for sickness prevented a meeting in 1905), only six churches were represented by letter and messengers, and yet the contributions for foreign, home, State and district missions and Orphans' Home and Ministers' Aid were four times that of the twenty-one churches two years ago. Our indefatigable, ever energetic, much beloved Secretary of State Board, Dr. J. G. Bow, was with us first day and rendered valuable assistance. Rev. W. R. Davidson, of South Kentucky Association, M. A. Middleton and your humble scribe of South District Association, and Rev. T. A. Mercer, K. D. Noakes were all the ministers present during the session, which was one of the best of years. Large crowds every day and much enthusiasm prevailed. The ladies did their part and did it well, and as the last prayer of the Cumberland River Association was still ascending to Almighty God, led by that faithful old servant of many years service, Bro. E. B. Caldwell, a remarkable incident took place—a funeral procession stopped at the door and asked for the privilege of the house. So the Cumberland River Association remains only in history as the remaining churches called for letters to go into other Associations, and may it be "To let their lights shine" and work till the Master comes. R. R. NOEL. Stanford, Ky.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- 1906.
- SEPTEMBER.
- 13—Upper Cumberland, Metcalf church.
- 14—Irvin, Davis church, Jackson county.
- 14—Lynn Camp, Mt. Olivet church.
- 19—East Lynn, Holly Grove church.
- 19—Landmark, Kerby Knob.
- 19—Salem, New Highland church.
- 21—Freedom, Green Grove church, Clinton county.
- 21—Goose Creek, Manchester.
- 21—South Union, Crouche's Creek.
- 25—Pulaski County, Eden.
- 26—Concord, Pleasant Ridge church.
- 26—Edmonson, Bee Spring church.
- 26—Severn's Valley, Bethel church.
- OCTOBER.
- 2—East Union, Old Poplar Creek church.
- 3—White's Run, Ghent.
- 3—Goshen, Liberty church.
- 3—Little River, Cadiz.
- 5—Lanrel River, Friendship church, Jackson county.
- 5—South Concord, Freedom church, near Monticello.
- 10—West Kentucky, Hopewell church, near Arlington.
- 10—North Bend, Erlanger.
- 10—Little Bethel, Slaughtersville.
- 11—Enterprise, North Fork, Magoffin county.
- 11—Wayne County, Beaver Creek church.
- 12—Mt. Zion, Tidal Wave church, near Rockhold.
- 17—West Union, Spring Bayou church.
- 23—Ohio Valley, Sebree church.
- 24—Blood River, Poplar Springs church.

25—Graves County, Mayfield church. Clover bottom Green River. If change or corrections are necessary write to the papers. J. K. NUNNELLY, Secretary, Georgetown, Ky.

Live Stock Markets.

CATTLE.

Extra good export steers	4 75a 5 00
Light shipping steers	4 50a 4 75
Choice butcher steers	4 25a 4 75
Fair to good butcher steers	3 50a 4 25
Com. to med. butcher steers	3 00a 3 50
Choice butcher heifers	3 75a 4 25
Fair to good butcher heifers	3 50a 3 75
Com. to med. butcher heifers	2 50a 3 00
Choice butcher cows	3 25a 3 75
Fair to good butcher cows	2 50a 3 25
Canners	1 00a 2 00
Choice feeders	3 75a 4 00
Medium to good feeders	3 25a 3 75
Com. and rough feeders	2 75a 3 25
Good to extra stock steers	3 50a 4 00
Fair to good stock steers	2 75a 3 25
Good to extra stock heifers	2 50a 3 00
Good to extra bulls	3 00a 3 25
Fair to good bulls	2 25a 3 00
Choice veal calves	5 00a 5 75
Com. to med. veal calves	4 00a 5 00
Choice milch cows	35 00a40 00
Med. to good milch cows	20 00a30 00
Plain, common milch cows	10 00a20 00

HOGS.

Choice pack. and butchers, 200 to 300 lbs.	6 15
Med. packers, 160 to 200 lbs.	6 30
Light ship, 120 to 160 lbs.	6 30
Choice pigs, 100 to 120 lbs.	6 30
Light pigs, 50 to 100 lbs.	5 00a 5 85
Boughs, 150 to 400 lbs.	4 00a 5 55

SHEEP AND LAMBS.

Good to choice fat sheep	4 00a 4 25
Fair to good sheep	3 00a 3 50
Common sheep	2 50a 3 00
Bucks	2 00a 3 00
Choice shipping lambs	7 25a 7 50
Good butcher lambs	4 00a 4 50
Culls and tail-ends	3 00a 4 00

TOBACCO. The following are the revised quotations on leaf tobacco as compiled by the Committee on Quotations of the Louisville Leaf Tobacco Exchange: 1905 Crop.

Burley—Dark Red.

Trash (gr'n or mixed)	6 25a 6 50
Trash (sound)	6 50a 7 00
Common lugs	7 00a 7 50
Medium lugs	7 50a 8 50
Good lugs	8 50a 9 50
Common leaf (short)	7 25a 8 00
Common leaf	8 25a 9 50
Medium leaf	10 00a10 75
Good leaf	11 50a13 00
Fine and selections	14 00a15 00

Burley—Bright Red.

Trash (gr'n or mixed)	6 50a 7 00
Trash (sound)	7 00a 7 50
Common lugs	7 25a 8 00
Medium lugs	8 25a 9 00
Good lugs	9 00a10 00
Common leaf (short)	8 00a 9 50
Common leaf	10 00a11 00
Medium leaf	11 00a12 00
Good leaf	13 00a14 00
Fine and selections	15 00a20 50

Dark.

Trash (sound)	5 50
Common lugs	5 50a 5 75
Medium lugs	6 00a 6 50
Good lugs	6 50a 7 00
Common leaf (short)	7 00a 7 50
Common leaf	7 50a 8 00
Medium leaf	8 50a 9 00
Good leaf	9 00a10 00
Fine and selections	10 00a11 00

POULTRY. Hens 10c per lb.; roosters 5c; spring chickens 12c per lb.; ducks 8c per lb.; turkeys 10c per lb.; geese \$4 to \$5 per dozen.

EGGS. 16 1-2 c, case count; candled 18 1-2c.