

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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THE BLESSINGS OF HEAD-WINDS.

BY REV. THEODORE L. OUYLER, D.D.

The worst calamity that could befall us short-sighted creatures would be for God to let us have our own way. In the voyage of life we should choose nothing but smooth seas, and fair winds, and full cargoes, and "quick trips," and safe harbors. God is wiser than we are, and He no more consults us than I consult my grape vines when I send a gardener to prune off the surplus branches.

When Christ directed His disciples to cross the lake of Galilee on a certain night, He did not give them the control of the weather. He knew that a storm was coming, but He did not tell them. They found it out for themselves before they had gone very far; and Peter, who was an "old hand" on that lake, had never known a rougher night or a surrier sea. The wind is right in their teeth, and the waves hammer the bow of their fishing smack like iron sledges. With all their sturdy pulls at the oars, they make but little headway. They are learning some lessons that night; and so are some of my readers who are just now passing through storms of trouble and enveloped by the darkness of a mysterious Providence. They are learning the blessings of head-winds.

(1) Prosperity breeds self-conceit, both in a Christian and a church and in a nation. We take to ourselves the credit. When we are "hard up," we are apt to call upon God for what we want; when we have got it, we are equally apt to set it down to our own skill or our own industry, or seamanship. Prosperous churches congratulate themselves on the eloquence and popularity of their pastor, the skill of their officers and the liberality of their contributions. When the children of Israel had things to their liking, they forgot God and turned idolaters; when calamities overtook them, they were driven back to God, and cried lustily for His delivering arm. One of the subtlest forms of sin is *self-direction*. We ignore God and set up a will and choose a way of our own. He is too wise and too loving to allow this, and sends a stiff gale into our faces for our chastisement and correction. Whom He loveth, He chasteneth; the stiff-necked and rebellious He allows to go on the rocks.

(2) Head-winds strengthen the sinews and develop character. Nearly every American who has attained to the highest mark of honor and usefulness was "seasoned" in his boyhood by sharp adversity. As Joseph was prepared by a pit and a prison for the Premiership of Egypt, so Abraham Lincoln was educated for his high calling by splitting rails and eating the tonic bread of poverty. If he had been born in a brown-stone mansion instead of a log cabin, history might never have heard of him. Probably the best part of George Washington's training for his destiny was his rough experiences in the frontier wilderness. Silver spoons and soft raiment are turning too many of our young men into wretched pulp. Smooth seas and gentle breezes never make a sailor.

This same truth applies to all the spiritual experiences of God's people. The great purpose of our heavenly Father in this school life on earth is to develop godly character. "Count it all joy, my brethren," said the apostle James, "when ye fall into manifold trials; knowing that the trying of your faith worketh patience." Afflictions, often come upon bad people as the just retributions of their sins; but God often sends them upon good people in

order to make them still better. That hard rowing in the night storm on Galilee proved the disciples' pluck, and gave them some fibre to their sinews. They were learning to "endure hardness," and were rehearsing their subsequent experiences in the teeth of persecuting Sanhedrins and bloody Herods.

Adversity brings out the graces and the beauties of the noblest Christian character. As a fine mansion is concealed amid rich summer foliage, but stands out in all its beauty when wintry winds have stripped the trees bare, so I find that many of my flock show their graces to better advantage when God has let loose the tempests on them. The furnace of affliction is heated up for gold, not for gravel stones. Then, too, the seasons of trial make us more watchful. In smooth weather the sailor may swing in his hammock; but a piping gale brings all hands on deck; and sharpens the eye of the "look-out" at the bow. David never fell during his seasons of severe trouble; it was the warm, sunny days of prosperity that brought out the adders. Noah weathered through the deluge of water nobly; it was the deluge of wine that drowned him. Ah, brethren, I suspect that when, in another world, we examine the chart of our voyagings, we shall discover that the head-winds—trying and disagreeable as they were at the time—gave us the most headway towards heaven.

(3) The crowning blessing of all such adverse experiences is that they teach us our utter dependence on God. The poor prodigal forgot his father while he was among the harlots; but he began to think of him when he got down to the husks. Danger sends us to our knees. The hour of our extremity is the hour of God's opportunity. When the disciples were at the very crisis of the storm, lo! the welcome form of Jesus appears on the waves, and the welcome voice of Jesus is heard through the tempest, "It is I; be of good cheer; be not afraid!" As soon as He sets foot in the boat, the tornado dies into a calm. Dear friends, you may find that it is a blessed wind that brings Christ to you. Welcome Him into your vessel. No craft ever foundered with Christ on board. No struggling soul, no afflicted Christian, no sorely tried church, has ever gone down when once the Son of God has come to their relief. Jesus can pilot you through. The fiercest head-winds and the angriest waves obey His voice; and so He will bring you at last into your desired haven.

"As a mother stills her child,
Thou canst hush the ocean wild;
Boisterous waves obey Thy will
When Thou sayest to them, 'Be still!'
Wondrous Sovereign of the sea,
Jesus, 'Saviour, pilot me!'
Brooklyn, N. Y.

DO NOT THINK OUT LOUD.

One of the most common faults in public speakers is thinking out loud. A man rises to address a congregation. He says, "I was thinking"—of course he was thinking, if not, he would not be speaking. "I was about to remark." Why does he not remark and be done with it? "I wish to present a few observations for your consideration." Why does he not present them and stop? "I have been reminded of an incident which will illustrate this subject." But who cares whether he has been reminded of it or not? If he has an illustration, why not give it? "I am reminded of a little anecdote which may seem somewhat ludicrous to you." Never fear—the most ludicrous thing in the world with such an introduction would be discounted in advance, and would be as

flat as a bottle of beer that had been carried across the Atlantic with the cork out.

A person who has five minutes for speaking will sometimes take one-third of the time telling what he should like to say, and another third what he proposes to say, and finally stop without saying anything. A very considerable portion of the talk which reaches the ears of public congregations is prefatory, apologetic, explanatory verbiage, which is not of the slightest consequence or importance.

If you have anything to say, say it; and do not tell what you propose to say, or what you wish you could say, or what you have thought of saying; but blurt out what you have to say, and let the people hear it; and you may say as much in five minutes as some long-winded, prosy mortal will in an hour, and the people who sleep when he talks will wake up when you begin. It is very likely that he will be accounted wise in his dullness, while you will have no such reputation; nevertheless the people will hear what you say and remember it, and hear what he says and forget it!

Many a person sits down to write, and wastes a considerable time talking about beginning, and more time writing introductory platitude, and finally says, "I must hasten to a conclusion"—but if the man wishes to hasten, why does he not hasten, and say what he has to say and stop? It is simply because the man has accustomed himself to do his thinking in public, and to put down on paper whatever comes into his mind without the slightest thought as to whether it is a matter of interest to any one but himself or not. The man who will omit apologies, prefaces and needless explanations, and state his facts briefly, tersely, pointedly and solid as a rock, will be the speaker whom the people will keep awake to hear, and who will get in more talk into half an hour than some would in an hour; and his terse sentences and vigorous and quaint illustrations will linger long in the memories of those that hear them, and will bear fruit in many lives; for "the words of the wise are as goads; and as nails fastened by the masters of assemblies, which are given from one shepherd." (Ecc. 12:11.)—H. L. H., in *The Christian*.

WHEN THE STARS FELL.

Almost historic is the remark of the awe-stricken lad who, while observing the great meteoric display of 1833, turned his eyes to a familiar corner of the heavens after an especially brilliant flight of meteors, drew a long breath, and gasped:

"Well, the old Dipper's still there, anyhow!"

Much more recently a similar spectacle, although in this instance a display no greater than is ordinarily looked for in August skies, disturbed the tranquility of a little girl whose father, an enthusiastic amateur astronomer, had taken her up on the roof with him to see the sight. He expected her to be delighted with the shooting stars, but he soon observed that her expression was scarcely a joyous one.

"What is it, Ada?" he asked her. "Don't you like to watch them? Aren't you enjoying yourself?"

"Ye-es, papa," she answered, dubiously, conscientiously trying to harmonize the dictates of politeness and truth. "At least I suppose we can spare the stars, and I think I might enjoy it if only you can give me your word we are sure of the moon."

There are no crown-wearers in heaven who were not cross-bearers here below.—*Spurgeon*.

QUESTIONS ANSWERED.

By Senex.

"What was the origin and the doctrine of the Free Will Baptists with whom the Northern Baptists are trying to unite?" The first Free Will Baptist church was organized in New Durham, N. H., in the latter part of the eighteenth century. The founder of the denomination was Benjamin Randall, who was really an immersed Methodist. No, that does not designate him for he rejected infant baptism.

Randall was a godless young man who was converted by hearing Whitfield preach once. He joined the Congregationalists, but studying the subject of infant baptism when one of his children was born, he decided it was wrong and joined a Baptist church in Maine, I believe. He was very much in earnest in seeking to save souls and went round through New England holding meetings. Whether he was ever an ordained minister while a member of the Baptist church I do not know positively. My impression is that he was not ordained till after he had been excluded by the Baptist church of which he was a member. Some half a dozen preachers agreed with him in his heresy, and left the Baptists at that time. Two of these ordained him without the authority of any church a year after his exclusion. There are at least three or more stories of his ordination, and this is the one which I think is true. Of course those two preachers had no right to ordain him without the authority of any church.

Randall was an ardent Arminian, denying all the distinctive doctrines of grace as believed by Baptists through all the ages. He also adopted open communion and advocated it strongly. He and the handful of Arminian preachers who agreed with him were very zealous in going around and preaching their views. They organized quite a number of Randallite churches. At first they called themselves Baptist, but the Baptists remonstrated so vigorously the Randallites acknowledged the justice of their remonstrance, and adopted the name Free Will Baptists. A few years ago their General Conference dropped the second word and adopted the name Free Baptists.

"The RECORDER said the Free Will Baptists had not changed in the least and the Northern Baptists who proposed to unite with them were the ones who had drifted. Do you not think the Northern Baptists, on all the points on which they differed were right and the Free Will Baptists wrong? Why, then, has progress led the former nearer the position of the latter? Why have they changed and the Free Will churches have not?" The RECORDER did not call the change which has come over some Northern Baptists—not all of them, nothing like all of them—progress, but drifting. There are two reasons why they and not the Free Wills should have been the ones to drift. One is that a small body holding views contrary to the vast majority of those around them are led by their very position to fight for their faith more vigorously than members of larger bodies. They try harder to bring men to their way of thinking than do others. Of course every man ought to contend with all his heart and soul to make those who are wrong right on all points of the faith once for all delivered to the saints. This is the way that the Lord's prayer "they may be one" can be answered and the only way. But the fact is that small bodies are always more zealous.

And the vast majority of those around the Free Will Baptists were opposed to them. The Unitarians and Methodists were Arminian, to be sure, but the two leading denominations, the Congregationalists and the Baptists, were Calvinists. The Unitarians were open communion, occupying the same ground as the Free Will Baptists, that is allowing men whose baptism they rejected to commune. The Meth-

odists on this point separated from the Free Will Baptists. They did not commune with those whom they thought unbaptized. Hence the Free Will Baptists stood so much alone they fought vigorously with a zeal it would have been well for the others to have sought as earnestly to bring all men to believe in the doctrines of grace.

But the chief reason is that human nature is fallen; all its faculties are fallen, the intellect as well as the heart and will. "The faith," that is the body of doctrine is not acceptable to this fallen nature. Men have to grip the faith strongly. Drifting is always down stream, never up. The soundest men are the ones who are most in danger of drifting unless they watch and pray, because their doctrines are the ones which are most hateful to the old Adam within us. Spurgeon said he found it most helpful to keep him from danger of drifting to read and reread the divines of the seventeenth century. If any one wishes to see how far too many of us have drifted, especially in practices, let him read Wayland's Principles and Practices of Baptists or Dargan's Ecclesiology. Let me stop to record the wish that every Baptist who can afford a score of books in his library get these two books. Our busy laymen cannot study the divines of the seventeenth century with Spurgeon. But he can read, enjoy and greatly profit by these two books.

The Apostle tells us in Hebrews: "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip." "Let them slip" in the Greek is "lest we drift away from them," the figure being of water. Paul puts himself in the number of those who were in danger of drifting unless they gave earnest heed to the truths they had heard. There are other passages in the Bible which emphasize the great danger of drifting. The winds of corrupt doctrine and practice blow steadily against us, set in motion by the Prince of Power of the Air, and the undercurrent of our fallen nature runs steadily down stream away from the great doctrines of grace. Therefore the need of "earnest heed." It is by no means easy to hold fast to the faith once delivered unto the saints.

A SERIOUS APPEAL IN BEHALF OF STUDENTS.

Some years ago we made a reference to the remarkable union of the most desirable characteristics in Dr. Edward Hitchcock, so many years the honored, the beloved, and the greatly trusted president of Amherst College. On some of his observations we desire to comment at this time, with special reference to the conversion of students.

The Chief Elements in Promoting Revivals in Churches and Colleges.

The most important element in promoting a revival of religion "is the state of heart in him who presents the truth." Next to that comes "a silent preparation in the hearts of Christians." "If only a very few in the church are thoroughly permeated by such feelings, and feel so straightened in their souls that they cannot but make manifest their emotions, and must strive to rouse their brethren to duty, and impenitent men to repentance, we may hope for a revival, even though a large majority take no interest in the work."

Obstacles in Colleges.

In college Christ is often crucified, not only between the two thieves, classics and mathematics, but a third one is always ready to drive the nails—namely, rhetorical criticism.

A great change has taken place in college life, and in courses of instruction and atmosphere. Strictly natural science in its most entrancing forms and agnostic views, anti-Christian views and rationalistic views may and often do take a more powerful part than "rhetorical criticism" in "driving the nails."

Private Conversation Between College Officers and Students.

Private conversation is one of the most

powerful of all the means of grace in the college, and yet I fear that many officers so hedge themselves about with false notions of dignity that they sadly neglect this duty.

One of the chief dangers of conversing with inquirers is, that we shall say too much. The great object of conversing with them is to lead them at once to submit to God, and until this takes place it is dangerous to lighten the burden that is upon their spirits. That we shall be apt to do, if we converse long with them, and especially if our remarks produce weeping.

It is not so much false notions of dignity that lead officers in colleges to neglect this duty as a new theory which did not exist in his time, that college professors and presidents are not responsible in any degree for the religious condition of the students, so long as they conduct themselves with ordinary morality and make no scandal. This has been avowed without reserve. While a false notion of dignity might produce neglect, under the influence of a genuine revival that dignity might give way, and often does; but this theory would prevent the operation of conscience and exclude from the mind unusual anxiety.

Dr. Hitchcock's views of conversations with inquirers are equally important. The expressions "especially if our remarks produce weeping" is worthy of reflection. Many imagine that if they can so affect the persons with whom they converse that they will weep, conversion is sure to follow. Both psychologically and scripturally this is not a normal presumption. Weeping really puts an end to thinking for a time and often leads people to believe they have repented when they have not. It was a rule with the late Benjamin M. Adams to stop conversing with Christians or the unconverted if he saw signs of a paroxysm of weeping. He would recall them to themselves and interest them in the truth that he was presenting to them.

A Danger Greater Now Than Then.

The general source of the danger lies in prosperity and success. The furnace of adversity merely burns off the dross of Christian character; but the sun of prosperity nourishes a host of weeds and excrescences. The first leads men to trust in God; the last in themselves. It is the same with associated bodies of men, such as churches and literary institutions.

Such a deteriorating process will not come on suddenly, or even visibly, but insidiously and by infinitesimal changes. It has always been so in like cases. The simple omission to preach certain doctrines, or to do certain things, will often more effectually starve out and deaden vital piety than could be done by the most vigorous open assaults.

From his time to ours what he said has been illustrated. Simple omissions "to preach" or "to do" have thus worked until today it is very hard to concentrate men's minds on a genuine revival of religion, or on the immediate conversion of men.

Our Situation.

We appeal to the presidents of our colleges, most of whom were called of God to the ministry, and the professors, a large proportion of whom are members of the church, to ask themselves in quiet hours of self-examination, meditation, and prayer whether they can be content to have successive classes come and go without doing something, and all that they can do, for their conversion; and without, if conscious of inability, praying for divine direction and spiritual assimilation and power of inventing efficient means to impress individual students and uphold every religious influence which will promote such results, and to antagonize and counterwork from their very inception all methods in use and every spirit in college which has a direct tendency to divest college life of a spiritual atmosphere.—*New York Advocate.*

A SOLEMN WARNING.

It is a very solemn thing for any one to be in a place of responsibility. If he discharges his whole duty, he must be vigilant and careful, but if he fails and harm comes

to any one, he can not be free from blame. Men realize this in all the walks of life, and those who are in positions of responsibility acquire habits of thoughtfulness and gravity.

This being true, each one must realize that it is a solemn thing to live. Each one of us is charged not only with our own personal life and welfare and duty toward God, but we are told that the lives and well-being of others around us are, in a very special manner, in our keeping, so that they will be charged to our account.

It is our duty in this world not simply to make money, winning wealth and fame and power, for we may fulfill the great ends of life with only a small portion of these. But it is our duty to serve God, to obey his laws, to enter his kingdom, to live for the highest and holiest ends, and to win those around us to the life of salvation.

If we know our duty and do it not, we shall make a terrible failure of life. The one who is invited to an interest in Christ but fails to accept him, makes himself an eternal castaway. The one who, being saved, does not do his whole duty in trying to save others, is guilty of a great wrong, and he will have a terrible charge to meet when he stands before the bar of God.

A man was proven guilty of manslaughter not long ago in a court and was sentenced to serve punishment. What had he done? He had stood and had seen a fellow-man drown when he might have saved his life. He allowed him to perish, within personal sight and reach. The man knew he could have saved him had he tried. His conscience, unless it was seared, must have reproved him all the rest of his life.

We are saved in order to save others. The engineer is on the engine of the express train not simply that he may have a ride from one city to another, but that he may conduct the whole company of passengers safely to their destination. A physician does not simply try to preserve his own health, but he is depended on by the whole community to save them from the power of disease, and he will not run even when the disease is a contagious fever. If we are Christians, we must bring others to a knowledge and acceptance of Christ.

Many have seen a picture of a woman in a stormy sea clinging to a cross by means of which she is saved from the waves. But there is another picture, which we all like better, of a woman saved from drowning because she holds to a cross with one hand while, with the other hand, she holds another woman and saved her. This is the way we should all strive to live. We are saved in order to save others. While the world is full of those who are perishing we shall be held responsible if we do not what we can to rescue them.—*Herald and Presbyterian.*

HAVE FAITH IN GOD.

Dean Farrar tells how an English clergyman visited two fine ships about to sail on their voyage of Arctic discovery into the land of snow and darkness. He found the brave captains full of confidence, and, raising his eyes in the cabin, he saw there, as almost its only ornament, an illuminated text, which read, "Have faith in God." "Ah, there," he said, pointing to the text, "there is the true pole!"

The *Christian Commonwealth* of London referring to this incident, utters some highly suggestive notes on the power of faith as a guide to the Christian life. It says:

"We like to think of those gallant men carrying with them into the cold and midnight that faith, that hope. It is a faith which will lighten their darkness more than the stars that glitter over the flocks of ice. It is a hope which will make the heavens glow with a more vivid splendor than the aurora which flushes the fields of snow.

"Take with you that faith, that hope. You, too, may sail, hereafter, in your little boat of life, into the cold, into the hunger, into the darkness, into the exploration of unknown hopes. Be sober, be vigilant. Have faith in God and in his Son, our Lord Jesus Christ, and he will give you the victory.

"We cannot see what is beyond time and earth, but faith gives us confidence in the unseen."

REPLY TO BRO. EATON OF MAY 3, 1906.

Dear Brother Eaton:—In conference with the brother that requested that you establish your opinion of the two resurrections of Rev. 20, of righteous and unrighteous of a 1,000 years intervening between said resurrections, and that the first resurrection referred to is simply the regeneration of the spirit, and that there will be but one resurrection, including both saints and sinners. Said brother thinks you failed in the effort, because of following reasons: He wrote you that the new birth and resurrection are the greatest works of the Spirit—the former a daily, hourly, perhaps momentary—as long as the hour or time of grace endures. The latter opening with Christ's next appearing. (See 1 Cor. 15:23). But each in his own rank; Christ the first fruit; then those who are Christ's at His coming. Also 1 Thea. 4:14: "... so also those who fell asleep in Jesus, will God bring with Him." Notice no reference to, the unregenerate.

2. John is speaking to show things shortly to come to pass (Rev. 1:1), and has progressed so far that satan has been bound with the chain brought by the Angel and cast into the abyss, and sealed it until the 1,000 years are finished. (See Rev. 20:1-11.) The fourth verse describes the fulfillment of the promise made by Christ that they should judge the twelve tribes and even angels by Bro. Paul.

More than eighteen hundred years have passed since this revelation. John saw it as future, and in 1906 it is yet future; we know not how far, but hope and pray for His speedy coming in fulfillment of His promise. Has Satan been bound? Has not the work of the Holy Spirit in hours of grace from righteous Abel to this present blessed hour been regenerating all that truly repent and cast themselves upon God's mercy in Christ?

3. In regeneration the physical man is not a participant; in resurrection soul and body are reunited; both are blessed as in Rev. 20:4: "John saw those that had been beheaded... and such as worshipped the beast... and they lived and reigned with Christ 1,000 years." These are the raised, as John says, as I see it. John says this is the first resurrection. The rest of dead lived not until the 1,000 years should be finished. Brother Eaton says no, this is regeneration. When did any regenerated man live and reign 1,000 years in natural physical life? In my humble opinion Brother E. is forced to this opinion by his post-millennial view. Pre-millennialism can interpret this without difficulty. Brother E. says it is a mistake to interpret Rev. 20:5 to mean that the righteous dead will come out of their graves a 1,000 years in the first resurrection, while the wicked dead will wait 1,000 years, and then come forth, and that the language in Revelations does not say that, nor does it say anything that necessarily involves that, while Christ does say as plainly as he can say it, that all the dead righteous and wicked shall come out of graves in same hour. Please, Brother, give chapter and verse. I can't find it. I will be under obligation, and others equally thankful. My opinion is that this word hour, like (see 1 John 2:18, A. S. Worrell's translation) the word kingdom, is used with great latitude. We know it is co-equal with time of grace.

I have lengthened this by quoting so much of yours, for fear that readers would not look up yours, or look out references, that I must close by supposition that you are right in your interpretation, that first resurrection is regeneration, what follows a logical necessity. If the dead are the spiritually dead, a portion being made alive through regeneration, the rest were in spiritual death and consequently there was not one of our race regenerated for a 1,000 years. Fifth verse says the rest lived not till the 1,000 years were finished. If either yours or mine (interpretation) is wrong, is there not danger of incurring the penalty of adding to or taking from the words of the Book? The Lord deliver us from our higher criticism.

We are commanded to contend for the faith; therefore I write. Yours in love of truth,
E. L. SHOUSE.

P. S.—In my judgment you make a misapplication of 6th verse: "Blessed and holy is he that hath part in first resurrection in application to the regenerated soul; when as we think John, through the Spirit, applies it to resurrected body and soul reunited. Don't know anything of natural resurrection."
E. L. S.

[We did not attempt any exposition of any part of the Book of Revelation; nor is it necessary. Regeneration is spoken of as resurrection over and over again in the New Testament. It takes place before the physical resurrection, and therefore is the "first resurrection." And Christ said as plainly as it is possible for language to say it, that the righteous dead and the wicked dead will be raised from the dead in the same hour. In John 5:28, 29 we read: "Marvel not at this; for the hour is coming, in the which, all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Language could not be plainer, and there is no way of getting around it.—Ed.]

JOY IN CHRISTIAN SERVICE.

An encumbering weight, if not besetting sin, of those who professedly follow the Lamb whithersoever he leadeth, is, we think, surely to be found in that undertone of depression, and want of a cheerful glad alacrity, in the work set before them. There is a goodly number of patient, earnest, self-sacrificing ones enlisted under the banner of the cross. But though pursuing, they are quite too

generally faint, and enthusiasm is quite deficient in their equipment.

Nor is this characteristic spirit of despondency altogether to be wondered at. There is occasion for its presence in the rank and file of the sacramental host, even if there be not cause. A powerful league of opposition is marshalled against them. "World, flesh and devil," make a strong combination. A look along that line very naturally blunts the desire and paralyzes the energy of those commissioned to impart the spiritual gift. It seems weakness in face of mightiness, and it is not cowardice, but hopelessness of success, which cuts the nerve of Christian endeavor. There is so much blank firing, so many drawn battles, and altogether results seem so inadequate to expenditure and expectation, that expectation dwindles away. We preach and we pray. We go to church, and teach in Sabbath schools, and once in awhile do a little personal work for the rescue of some rebel to God. But conscience is the main impulse and pricks us with its bayonet if we do not do these things. The sense of ought is a strong pressure in the rear which serves to keep the line in motion. But there is little sign of triumph in the tread of the host, or hope of victory in the charge. Hands hang down, and heads, too, and knees are feeble. How different would the work be if we only had more joy in it! And why not? The trouble is not with the number or strength of the foe. This is what might be expected. This is the normal condition of things. We need not be surprised at enmity in enemies. No, the difficulty lies in the misconception of service and success. We are impatient of results. The march around the Jerichos must be renewed and renewed until they have attained their completeness before those walls shall fall. We must march on. "Ours not to reason why."

But our joy is in the work, not as yet in the result. The time of figs is not yet. Results have not been declared. The architect is glad when he sees the foundation well laid, though as yet there is no token of the stately edifice which is to rest upon it. The farmer is glad when his field is ploughed and sown, though when his task is done there is nothing to be seen but the bare brown earth, under cloudy, chilly skies of spring, and the joy of harvest is months away. We meet our daily duties in the never ending routine of life.

"Each morning sees some task begun;
Each evening sees its close."
Yet when night's curtains are drawn around the busy day, and we rest from our toil, we feel the quiet satisfaction of a day's work done, though we tread the same paths on the morrow.

And even so it is in our Christian service. The joy is in the privilege and honor of doing. That to us it is given to be witness bearers for Christ. To be lined and reckoned on the Lord's side. To share in common with all the saints, the honor of being collaborators with God. This is the joy, and it is joy enough. We are not prepared yet for more. Christ was a sower, not a reaper. His ministry, tested by worldly standards, was not successful. Yet was he sustained by a joy which endured the cross and despised the shame, and it is his will that we may share his joy. However incomplete it may seem, it has the germ of the eternal triumph in it, and in the faithful doing of the obscure and apparently most unremunerative work, we hear the final commendation, Well done.—Isaac L. Kip, in *New York Observer*.

OUR LORD AS A SON.

The divine Fatherhood could only be revealed to men through the experience of a Son of man. If in imagination we visit that Nazareth home we shall find Jesus learning obedience and becoming full of wisdom as he grew in strength. It must have been a source of joy continually renewed to have the training and companionship of such a child and we may think of Mary in these busy years among her simple household cares as the happiest of mothers.

Much more frankly than in many of our modern Christian homes, the house of Joseph and Mary was a religious home. Household observances had a large part in its life and its deliberate and systematic instruction, according to the commandment of that book of Deuteronomy, which Jesus knew so well and quoted so often, was religious as well as patriotic. For in the life of the devout Jew history was all religious history and the national life was the revelation of God's growing purpose in the world. Jesus would never have thought of finding relief and relaxation from religion because in that simple and serene atmosphere of a devout home, it was naturally and joyfully woven into the very warp and woof of life.

In his home life, we may be sure, there was no listless idleness. There were lessons to be learned, and though his mind was quick, alert and curious, as the one glimpse of his visit to Jerusalem shows, yet the work of study must still have been a test and task, as lessons always are for growing boys, since the mind of youth grows by effort and overcoming. Behind the wisdom of which we read there was a fund of knowledge acquired by labor and observation, for Jesus did not give the world that which had cost him nothing.

Later on there was an elder son's part in the support of the growing household—care and companionship of little children, household tasks, help and apprenticeship in the father's shop, and study both at the synagogue school and by himself in satisfaction of his desire for knowledge. But through it all we seem to find in him that serene air of power and leisure which is so marked a feature of his public life.

He was tempted like as we are, yet without sin that means that words of impatience, hardly

spoken before they are repented of, were never on his lips; that he never scolded, though he may have reproved; that he never was carried by the anger of others into a quarrel. If point by point we apply the sayings of Paul's chapter on the characters of love to these early years, we may think of him as meeting their test in the simple fashion of a child.

We must expect from our own children less—much less than this. Yet there are two things which we may do for them to help them in the way toward Christlike character. The atmosphere of faith and love, wholly devout, yet simple, natural, joyful and unhurried, it is ours to supply. Why should our homes be in spirit less religious than that home in Nazareth? Why should we who believe in our heavenly Father's care, bring the strain of hurry back with us from the great world to our quiet nest?—*Congregationalist*.

FOLKS, PLACES AND THINGS.

Hearing of the death of good Samuel Hadley recalls vividly the one evening that I spent at Water Street Mission.

Groping down the stairs of the Franklin Square elevated station was like hunting your way into the second sub-cellar. There were a few anemic incandescents blinking from the platform above, and off down the street at a far corner was a decrepit gas light apologizing for its weary shine, but together they only made barely visible a combined vision of Cimmeria and Egypt. Lightless, blank-walled warehouse buildings flanked the street on either side, and overhead, hanging from a black sky like a blacker cloud, there was stretched the monstrous pall of the floor of the Brooklyn Bridge.

And lonesome—it would have been almost a relief to meet a hold-up man. It was a relief to meet the policeman who was apparently marooned on the little island of light that immediately surrounded the gas lamp on the corner. It was he who turned us into Water Street—though he had never heard of the mission—and shortly we came in sight of the tin-stencil sign, with two or three gas jets burning behind it, that signified where, in these dismal surroundings, the lamp of life was held forth.

But inside the mission room there was no remembrance of the darkness and lonesomeness without. Where the crowd came from I do not know, but it was there—for that long, narrow room a filling crowd—two hundred men, I should say, and a few women. The lighting was cheerfully bright and homelike, and for neatness and cleanliness my lady's parlor could not have excelled it. The long, plain settees would not have looked comfortable to church-goers for whose worshipful ease cushioned news are needful, but that grim, silent audience did not fidget. They sat up stiff and stern, and listened—all except a few poor fellows too drunk to stay awake.

I went into the mission expecting to find—and enjoy—a noisy meeting. I expected shoutings and spiritual pyrotechnics. But your staidest old-line orthodox respectability never made a meeting soberer. This was grave business which these men had on hand. There were just two phases to the topic of discussion—sin—which is too terrific a thing to shout about when you know it as it is known down on Water Street—and salvation that "saved a wretch like me,"—in which you rejoice with fear and trembling if it has had as hard a job with you as with these. The battle's the thing down there; not the trumpeting on parade.

So there were no shoutings—except from my dear Presbyterian doctor of divinity. As one man after another told of the horrible pit and his getting out, this great heart beside me filled up and up, and it began to brim over at the eyes, and he said "Bless the Lord!" right out in meeting. And no man forbade him, though it wasn't the Water Street way.

Mr. Hadley was there, but taking no vain role of leadership. During the meeting he sat quietly with other workers in a line of chairs at the back of the platform. The speaker of the evening was a grim, earnest young fellow whose language was learned from the Bowery, but his religion unquestionably from the Lord Jesus Christ. Mr. Hadley gave his testimony afterward with the rest.

He followed the Water Street fashion of testimony in telling the number of years, months and days that he had been serving the Lord. One man would give his spiritual age as "ten years, eleven months and twenty-five days;" another would have no years to state yet, but only months of divine keeping, while several were still under a week, and one man praised the Lord because he had not used an oath since the evening before.—*Interior*.

STRICT COMMUNION IN ENGLAND AND WALES.

Thanks for your editorial note in reference to the pernicious effect—not to say the unscripturalness—of open communion and open membership. As one who is thoroughly acquainted with the condition of things both in England and Wales, allow me to say that the Baptists of Wales number more than one-third of the Baptists of Great Britain and Ireland, though the population of Wales is only 2,000,000, while that of the latter is 40,000,000. The baptisms during the last associational year among the Welsh and English of Wales amounted to over 25,000—or what the veteran Charles Williams, an ex-president of the Baptist Union of Great Britain, calls the first instalment of the fruits of the great revival—while those throughout England are very small in comparison, if not, indeed, a diminishing quantity. All the churches in Wales, with the exception of a mere fraction among the English, practice strict communion. There is not one union church within

the whole Principality to my knowledge. The Baptists of Wales have always attributed their great success, and the large number of baptisms registered every year, and especially the fact that nearly one-half of the converts of the gracious revival experience were immersed, to their unflinching loyalty to the great Head of the Church, and their unswerving fidelity to the ordinances of baptism and Lord's Supper, according to their scripture order and mode; while, on the other hand, they look upon the smallness of the number of baptisms recorded in England to the compromising attitude of their English brethren, and the *laissez-faire* policy they adopt, as seen not only in open communion, but open membership, or so-called union churches.—*Rev. L. Ton Evans, in Examiner*.

It is a delicate task to bind up the broken hearted. God does not trust it to human hands, nor even to His angels, but sends divine skill, and if we would be able to comfort them which are in any trouble we must learn the Master's touch.
Katharine J. Laws.

LITERARY.

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

The September number of the *Missionary Review of the World* contains many bright, forcible and well illustrated articles. It is preeminently the magazine for the home and the study. Its richness of information and picturesqueness of detail adapt it to many classes of readers. The present number contains important articles on "The Influences That Are Molding Japanese Thought," by Rev. T. M. McNair, and one entitled "Should We Send More Missionaries to Japan," by Rev. E. H. Jones, both are illuminating. "The Day of Opportunity in China," by Rev. G. C. Hallock, calls attention to the many changes, reforms, and openings in recent years. In "Egypt—Dead and Alive," D. L. Pierson gives notes of a recent visit to the land of the Pharaohs, and backs up facts with the camera. Other articles deal with The Druzes of Syria, Medical Missions, Khartum, etc. The *Missionary Review* of the month is unusually full and significant.

Published monthly by Funk & Wagnalls Company, 44-60 East 33d Street, New York. \$2.50 a year.

We have received from Henry Altemus & Co., Philadelphia, two brightly written stories which are just the thing for reading when one wishes to be amused in a leisure hour. The *Tin Diskers* is especially bright and amusing. A young lady of New York whose nerves were in danger of permanently breaking down her health, owing to her mother's death, was sent by the physician on a trip to Europe with a maiden aunt who was a character. Their adventures are most amusing. The book ends happily to the sound of wedding bells. The author of this little story is Lloyd Osborne. The *Tin Diskers* is illustrated by F. L. Fithian.

The other story is "The Watermead Affair," by Robert Barr. A young English nobleman runs through his income of \$150,000 per year, and goes deeply in debt in spite of the warnings of his lawyers. He is brought up suddenly by being declared bankrupt and having the constables take possession of all the personal property which was not entailed. Dependent until his affairs were straightened out on his own exertions and knowing nothing else, he hires out as chauffeur for a doctor's automobile. The book is bright and interesting. The price of each book is 50 cents.

The Henry Altemus Co., of Philadelphia, have published two dainty booklets. The *Cynic's Dictionary*, by Harry Thompson, and "The Cynic's Rules of Conduct," by Chester Field, Jr. There are many striking epigrams in these little books. Many of them are as full of wisdom as of keen satire. The cynics are helpful and kindly and smite only things that deserve smiting. A lady pronounces the books "delicious." Price, 50c each in cloth, or \$1.00 in Ozone Calif.

Contents of the *New England Magazine* for September, 1906: Northern Alaska Today, by A. G. Kingsbury; A Plunger (story), by F. R. Weir; The Purple Island (poem), by M. E. Starbuck; Mistress Mary (story), by Frederick M. Smith; The Hills of God (poem), by Konan MacHugh; The Massachusetts Bench and Bar, by Steven O. Sherman and Weston F. Hutchins; Summer and Love (poem), by Clinton Scollard; Maggie Varsity's Reconversion (story), by David B. Fitzgerald; A Vegetarian Adventure (story), by Belle Maniates; A Birthright (poem), by Mary C. Robinson; Antwerp, the Hub of Europe, by Homer Gregmore; Fheobe's Experiment (story), by Crittenden Marriott; A Foot-note on Poe; Eugene C. Dolson; A Face in the Crowd (poem), by William S. Braithwaite; A Tramp of the Grand Banks, by Konan MacHugh; A Duet (story), Henry Baldwin; Editorials; Tickle Town Topics; White Mountain Legends, by J. S. English; Cap'n Hezekiah's Little Evy (story), by Frederick G. Fessett; The Call of the Subtle, by Laura Simmons; On the Beach near Plymouth (poem), by Francis I. Walker; Books as I see Them, by Kate Sanborn; National Society of New England Women, by Marguerite Lindloy; The Editor's Table.

RAMBLES IN WALES.

In my first letter I closed at Brymbo. Tuesday, May 8th, I left Brymbo for Penycæ, Denbighshire, where I preached in the evening in Welsh at the Welsh Baptist church to a large congregation. Rev. W. B. Jones is the able and popular pastor of this church. Stayed over night at the beautiful home of Mr. Philip Pickering. This place is full of interesting ancient Baptist history, and its graveyard contains the remains of some of the most noted Baptists of Wales, among them the scholarly Rev. John Williams, author of the "Living Oracles," and many other works, and teacher of some of the most noted ministers of Wales. He died November 15, 1856, at the early age of 50 years. In 1898 the churches of Penycæ and Rhos placed a beautiful monument over his grave. Near by is what is known as Wynne Hall, now occupied by Mr. Llewelyn Kendrick, Solicitor, a direct descendant of Rev. Philip Henry, and who has Mr. Henry's diary for 1676. It was my privilege to see it, and to read his own signature. Wednesday evening, May 9th, I preached at Rhosllanerchrugog, which is in the same neighborhood as Penycæ. This church was founded in 1789 at what is known nearby as the Lower Street, by the renowned Rev. Morgan John Rhees, great-grandfather of Dr. Rush Rhees. It has had as its pastors some of the ablest men of Wales, among them Rev. John Williams, referred to above—in 1831-1841, also 1853-1856, when he died; Rev. John Roberts (Roberts Fawr), 1842-1844. Its present honored pastor is the Rev. Evan Williams. This is the church in which the recent great revival started in North Wales, and thousands of people came here from all parts to see the revival, and I could see its effects the evening I preached here. I had very happy time here with the people and pastors, E. Mitchell and E. Williams.

Thursday evening, May 10th, I lectured at Zion Cefu Mawr on "Morgan John Rhees." This church has been made famous by the ministry of such men as Rev. Ellis Evans, D. D., A. J. Parry, D. D., and they have at present an excellent pastor named Roberts. The Baptists in this district are very strong and have a very interesting history. They trace their history to Nantwick in Cheshire, in the days of Rev. S. Acton, and doubtless Nantwick can trace its connection to Hill Cliffe, whose origin is unknown.

Friday evening, May 11th, I preached at Glynceiriog. This is one of the most romantic spots in Wales. This is the church with which Morgan John Rhees is said to have held his last public services in Wales before he left for America; these services were held July 2, 1794. At the close of 1793 he also baptized several here. In the cemetery of this place is buried the late Rev. Robert Ellis (Cynddelw), one of the most noted di-

vines, historians and poets of Wales. Jones is the name of the present excellent pastor.

Sunday, May 13th, I preached at Llangollen. This is a beautiful place in the Valley of the Dee, noted in history for its bridge, Crow city on the hill, Cruise Abbey, etc., and in Baptist history as the scene of the Baptist College of North Wales, from 1862 until it was removed to Bangor, a few years ago. The Baptist College and Welsh Baptist church of this place have been honored by the services of such noble characters as Drs. John Pritchard, H. Jones, Gethin Davies, etc. I spent a very happy day here. At the close of the day the deacons of the church very kindly presented me with a copy of the "History of the Baptists of Llangollen," by the late Dr. John Pritchard. This is a mere sketch of my first week in North Wales.

JOHN T. GRIFFITH.

DEAR RECORDER:

Our church at Midway has had a feast during the Sunday School Institute, conducted by Secretary J. T. Watts and Dr. B. H. Dement, on Sunday and Monday, September 9 and 10. Brother Watts spoke four times on Sunday to most attentive audiences. His addresses were spiritual, practical and forceful. At 10:20 a. m. Sunday he began with "Preparing the Lesson," noting the historical setting, intervening events; emphasizing that the facts must be gotten from the Bible and not from the quarterly, that the facts must be then investigated with the use of the quarterly. Then may an outline be made closing the preparation by drawing lessons from the study. In this lecture the old beaten ground of the reputed Sunday school lecturer seemed to be broken anew, bringing forth refreshing fruit, as the speaker presented practical things which were immediately appreciated as the remedy for so much dry, fruitless and aimless study of the lessons. At 11 o'clock he brought a burning message on "The Layman's Opportunity." The emphasis was upon the enlistment of the adults. At 3 o'clock "Laying the Foundation" was the subject. The evening service was very telling in its effect. There was a large attendance from other denominations. "Christian Service" was the theme. He beautifully coupled this on to the "Layman's Opportunity" and brought out the principles of love, self-realization, Christian constancy, enthusiasm, hospitality and of creating an atmosphere.

On Monday Brother Watts was called away, but was fortunate in securing the services of the Professor of Sunday School Pedagogy of the Seminary. We think we have stolen a march on the Seminary, for we got to hear the first lectures of its new professor. It is needless to say that he charmed us. It was good to have Dr. Dement again on the ground where he was once pastor. He spoke twice, afternoon and evening. The evening address was climatic in the presentation of the Bible to be accepted as it is, that it should be received as the inspired word of God, that all of it was from him and all should be received. The Sunday School had the duty of creating a greater taste for the study of the Bible.

What of the impressions the Sunday School Institute made in our midst? Though we were cut short in our programme a whole day, our people were profoundly impressed with the presentation of the work. Of a truth we have been covering

the same ground repeatedly, as it were, failing to digest the Sunday school work, failing to assimilate it to our church work, failing to give it the place of dignity that it deserves. In the hands of faithful laymen the Sunday school will rise above all discouraging features. The lack of interest in the Sunday school on the part of adults is because they are not informed as to the important place it should and must occupy in church work. The lack of enthusiasm and intelligent co-operation from pastors is because they are not informed as to the technical management and dignity due it. We do need to acquaint ourselves with the modern Sunday school, its problems and possibilities. Our people are not only talking about the good things said, but they are inspired to put them into practice.

J. PENDLETON SCRUGGS.
Midway, Ky.

DEAR RECORDER:

Bishop J. M. Phillips, of Shubuta, Miss., requested me to aid him in two protracted meetings, viz.: Clear Creek church, in Wayne county, Mississippi, and Harmony church, in Clark county, Mississippi. The meeting at Clear Creek commenced on Saturday before the third Sunday in August and closed on the following Friday morning at the water. The results of this meeting were the following: Eleven for baptism, five otherwise, one restored, the meeting closing at welding heat; fifteen subscribers for the WESTERN RECORDER, and a goodly number of silver wheels handed me. The meeting at Harmony commenced on Saturday before the fourth Sunday in August and closed on the following Friday morning at the water. The results of this meeting were the following: Eleven for baptism, six otherwise; the meeting closing at welding heat; fourteen subscribers for the WESTERN RECORDER, and a goodly number of silver wheels handed me. The preaching was all done by me during these two meetings, with the exception of two sermons by Bishop Phillips—one when I was called to Meridian to conduct the funeral services of Hon. W. F. Brown, one of the leading citizens of the city. Bishop Phillips, the under shepherd of these two churches, is a fine preacher, a splendid man and has a warm place in the hearts of his people; both saints and sinners. May the Lord spare his life many years yet, to lead his four churches to still higher heights in the divine life, and be instrumental in His hands of leading many poor sinners from the ways of darkness and of death to the ways of light and of life.

J. R. FARISH.
Meridian, Miss.

DEAR RECORDER:

Knowing how good it makes one feel when reading the progress that is being made, by the help of God, throughout this good land of ours, I thought it about time to say a word about our work here in Marksville, La.

On coming here we found the church all torn assunder by strife, jealousy and what not. But thanks be to God, now, after only three months' labor here, there is peace and quiet in the household of God once more, and not only that, for beside restoring all of the above, it has also pleased the Lord to grant us in said time seven additions to our church. Six of these by experience and baptism and the other one by letter. Last night at our services, September 9th, we had the largest attendance we have

Dull Backache

In women, young or old, is a sign of some womanly disease that requires immediate treatment. Nearly all diseases peculiar to women yield to the searchingly curative properties of that pure vegetable medicine

WINE OF CARDUI
Woman's Relief

"I never felt better in my life," writes Mrs. Clara Smith, of Bidwell, O., "than I did after taking Cardui. My case was long standing female trouble, and I suffered great pain in back, head, shoulders and legs, but Cardui brought me relief." Try it. It will help you.

Write Us Freely describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., S 2

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Individual Communion Service
Made of several materials and in many designs. Send for full particulars and catalogue No. 41 Give the number of communicants and name of church
"The Lord's Supper takes on a new dignity and beauty by the use of the individual cup."—J. K. WILSON, D. D.
GEO. H. SPRINGER, Manager, 256-258 Washington St., Boston, Mass.

had since coming to this work, and how our hearts did go out to God, when two young ladies came forward and united with us by experience and baptism. Surely the Lord is with us. Since coming here we have started a mission station some four or five miles from here, where I preach to good attendance four times a month; each Friday night.

Last month Mrs. Wallis organized an aid society at said mission, with some twelve or fifteen members, all of them full of zeal to work for the upbuilding of His cause at this place.

The first convert, whom it was my blessed privilege to baptize here, a young man of seventeen years, has decided, after much prayer, to give his life to God, and will, after this year, attend one of our schools of higher learning to better prepare himself for the work of the ministry.

Now just a closing request. Brethren, as you read this bit of news from one of the many hard fields of our dear old State of Louisiana, will you not remember us in your prayers? And you, my young brother, if you are going to change your pastorate, will you not consider work in a State that has sixteen parishes (counties) without a Baptist church or pastor in them? AUG. F. WALLIS.
Marksville, La.

DEAR RECORDER:
On behalf of the Home Mission Board, I ask the opportunity to announce to the brotherhood that

Rev. B. D. Gray, our Corresponding Secretary, has declined the call extended to him by the First church at Waco, Texas.

The call came as a surprise. The church is one of the most important in all our Southland. The Board, while appreciating the wisdom of the church in choosing Dr. Gray as pastor, by unanimous and hearty vote entered its objection to his acceptance.

After prayerful consideration our Secretary decided to abide in the work for which he has shown conspicuous ability and unremitting consecration.

The outlook for Home Missions is most encouraging. We beg the prayers of the brethren that the Board may be divinely led in pressing its ever enlarging work.
W. W. LANDRUM, Pres.

BRECKINRIDGE ASSOCIATION.

Breckinridge Association of Baptist churches met at Hardinsburg, August 29. The body was called to order by Bro. Compton. After singing prayer was led by A. N. Couch. Letters from the churches were read by Brethren Truman and Couch. Bro. White of Goshen Association was recognized and led in prayer. The annual sermon was postponed until evening, and Bro. Jas. T. Lewis preached the sermon. The afternoon was utilized in business of the body. The discussions were interesting. Bro. Lewis preached at 8 p. m. from

Get Rid of Scrofula

Bunches, eruptions, inflammations, soreness of the eyelids and ears, diseases of the bones, rickets, dyspepsia, catarrh, wasting, are only some of the troubles it causes.

It is a very active evil, making havoc of the whole system.

Hood's Sarsaparilla

Eradicates it, cures all its manifestations, and builds up the whole system. Accept no substitute.

John 3:16, which he declared was the greatest missionary text in the Bible.

John 3:16 is the basic stem of missions.

Mark 16:15 is a bud.

Matt. 28:19-20 is the unfolding.

Pentecost was the day of the powerful fragrance of this unfolding bud.

The sermon was very well received.

At 9:30, August 30, the body reconvened for business. Every report was an evidence of life and some progress, during the day. The District Mission Board met in open session during the day and finished her year's work and consummated her report. The Board recommended the purchase of a tent and district mission work. The committee on apportionment for missions recommended an advance. Bro. E. B. English and Bro. Lewis both were enthusiastic for an advance from \$400 to \$640 this year. A collection was taken for Ministers' Aid in cash and pledges to over \$50, and a good collection was made for the Orphanage.

This body is young, but she means to do something for the Lord. It was my pleasure to enjoy the hospitality of Sister Lucretia Hensley, which was most pleasant. Sister Hensley's accomplished and Christian daughters showed the value of a Christian mother in the home. The youngest daughter told us of her impression and

Pimples Stopped In 5 Days

Every Possible Skin Eruption Cured In Marvelously Quick Time by the New Calcium Treatment.

SEND FOR FREE SAMPLE PACKAGE TODAY.

Boils have been cured in 3 days, and some of the worst cases of skin diseases have been cured in a week, by the wonderful action of Stuart's Calcium Wafers. These wafers contain as their main ingredient, the most thorough, quick and effective blood-cleanser known, calcium sulphide.

Most treatments for the blood and for skin eruptions are miserably slow in their results, and besides, many of them are poisonous. Stuart's Calcium Wafers contain no poison or drug of any kind; they are absolutely harmless, and yet do work which cannot fail to surprise you. They are the most powerful blood purifier and skin clearer ever discovered, and they never derange the system.

No matter what you suffer from, pimples, blackheads, acne, red rash, spots, blotches, rash, tetter or any other skin eruption, you can get rid of them long before other treatments can even begin to show results.

Don't go around with a humiliating, disgusting mass of pimples and blackheads on your face. A face covered over with these disgusting things makes people turn away from you, and breeds failure in your life work. Stop it. Read what an Iowa man said when he woke up one morning and found he had a new face:

"By George, I never saw anything like it. There I've been for three years trying to get rid of pimples and blackheads, and guess I used everything under the sun. I used your Calcium Wafers for just seven days. This morning every blessed pimple is gone and I can't find a blackhead. I could write you a volume of thanks, I am so grateful to you."

You can depend upon this treatment being a never-failing cure.

Just send us your name and address in full, today, and we will send you a trial package of Stuart's Calcium Wafers, free to test. After you have tried the sample and been convinced that all we say is true, you will go to your nearest druggist and get a 25c box and be cured of your facial trouble. They are in tablet form, and no trouble whatever to take. You go about your work as usual, and there you are,—cured and happy.

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., 55 Stuart Bldg., Marshall, Mich.

call to China. May the Lord open the way for her preparation for His work. Some godly woman of means could not give (mission) money where it would bring greater returns. A. N. Couch.

Fordsville, Ky.

PROGRAMME.

Programme for Salem Association when convened with New Highland Baptist church, September 19, 1906, Meade county, Kentucky:

10 a. m.—Organization.

11 a. m.—Introductory sermon.

1:30 p. m.—Meet and call for new churches; committees appointed.

Religious Literature—John S. Willett and J. B. Parr.

Obituaries—C. M. Buchanan and M. N. Cralle.

Orphans' Home—D. J. Bolton and J. M. Robinson.

Schools and Colleges—W. D. Ashcraft and A. D. Ashcraft.

Ministerial Aid—W. H. Bruner and D. S. Neafus.

Thursday, 9 a. m.—Miscellaneous business.

District Missions—H. C. Hays and B. G. Saunders.

State Missions—W. F. Jaggars and Dr. J. H. Reesor.

Home Missions—D. F. Shacklett and Frank French.

Foreign Missions—J. J. Willett and Burnice Shacklett.

For discussion of all missions, two hours.

Recognizing visiting brethren.

1:30 p. m.—Meet and miscellaneous business.

Temperance—F. H. Farrington and J. H. Bryant.

Sunday Schools—J. R. Willett. Report of Committee on Digest of Church Letters.

The program is to be interspersed throughout by song and prayer.

F. H. FARRINGTON,
J. J. WILLETT,
J. R. WILLETT,
Committee.

THE CENTRAL CONFERENCE.

The Central Conference of German Baptist Churches held its annual session with the church at Baileyville, Ill., from the fifth to the tenth of September, 1906. Bro. G. J. Klipfel, of Dayton, O., preached the opening sermon on "The Afflictions of Christ," according to Coloss. 1:24. Rev. J. G. Draewel, pastor of the local church, extended a hearty welcome to all delegates and visitors, of which he said that it appeared or consisted not in great inscriptions on the walls, but would be felt in heart and home. And surely these straightforward farmer brethren with their industrious and neat wives did all there was possible to entertain their guests. Since the Conference of 1897, which was held with this church, there has been a notable progress in the prosperity of the brethren. Fine horses and buggies conveyed the guests to and from their quarters, and telephones in the homes added to the comfort. Yes, the farmer is fast becoming the most essential man in the land. A sister, member of a small country church, was asked, "Is your church able to pay a pastor alone for the exclusive service on your field?" "Pay him! We can pay him a year in advance," she said. The effect of this spirit was also observed in the reports of the churches. For local purposes \$72,027.36 were raised; for mission purposes, \$12,241.73, of which \$2,916.72 were for foreign missions. The increase for foreign missions was greater than on any

WOMAN'S GENTLE NATURE CALLS FOR GENTLE TREATMENT



Delicately formed and gently reared, women will find, in all the seasons of their lives, as maidens, wives, or mothers, that the one simple, wholesome remedy which acts gently and pleasantly and naturally, and which may be used with truly beneficial effects, under any conditions, when the system needs a laxative, is—Syrup of Figs. It is well known to be a simple combination of the laxative and carminative principles of plants with pleasant, aromatic liquids, which are agreeable and refreshing to the taste and acceptable to the system when its gentle cleansing is desired.

Many of the ills from which women suffer are of a transient nature and do not come from any organic trouble and it is pleasant to know that they yield so promptly to the beneficial effects of Syrup of Figs, but when anything more than a laxative is needed it is best to consult the family physician and to avoid the old-time cathartics and loudly advertised nostrums of the present day. When one needs only to remove the strain, the torpor, the congestion, or similar ills, which attend upon a constipated condition of the system, use the true and gentle remedy—Syrup of Figs—and enjoy freedom from the depression, the aches and pains, colds and headaches, which are due to inactivity of the bowels.

Only those who buy the genuine Syrup of Figs can hope to get its beneficial effects and as a guarantee of the excellence of the remedy the full name of the company—California Fig Syrup Co.—is printed on the front of every package and without it any preparation offered as Syrup of Figs is fraudulent and should be declined. To those who know the quality of this excellent laxative, the offer of any substitute, when Syrup of Figs is called for, is always resented by a transfer of patronage to some first-class drug establishment, where they do not recommend, nor sell false brands, nor imitation remedies. The genuine article may be bought of all reliable druggists everywhere at 50 cents per bottle.

CALIFORNIA FIG SYRUP CO.

other line. The total for all purposes was \$84,269.09, over \$14.60 per capita. The net increase in membership is 140. This is below last year, but it is to be considered that no special efforts were made by evangelistic work, while two of our pastors served in two other conferences during the winter with great success. By the Lord's grace our turn will also come. Baptisms were 259. A hopeful tone could be heard in the reports generally; not boasting in anything human, but faith in the Lord and a deep longing for an outpouring of his spirit, and the wonderful work of his grace.

Bro. H. Schwendener, who served as evangelist under auspices of the General Board of German Missions all the year, had a good report of the Lord's wonderful works in his meetings. Bro. J. H. Merkel had the Lord's help and blessings in his evangelistic service last winter to such an extent that he resigned his pastorate in the Erin Avenue church of Cleveland, O., to go into evangelistic work altogether. These brethren asked our prayers and sympathy, and they shall have our hearty co-operation. The Lord be with them.

This Conference might well be called a working Conference. Everyone had something to do. Not less than thirteen essays were read, of which Professor Gubelmann, the representative of our Rochester Seminary, was the greatest, requiring nearly two hours reading. His theme was: "Christ's own teaching of His death," Rev. J. H. Moehl-

mann, "Drawbacks of our Baptist constitution;" Rev. Wm. Ritzmann, "Our obligation to Foreign Missions;" Rev. J. Kaetz, "The preacher of the twentieth century;" Bro. K. P. Bickels, "The helping hand;" Rev. W. J. Zirbes, "Men's societies in churches;" Rev. H. V. Barge, "The advantage of financial systems;" Rev. W. F. Argow, "Baptist missions among other denominations;" Rev. C. L. Marguardt, "Exclusive of further revelations;" Rev. A. Linder, "Church constitution in apostolical times;" Rev. J. Meier, "Missionary tactics in opening new fields;" Rev. F. P. Kruse, "Old Testament sacrifices and their meaning;" Rev. D. Haemel, "The higher life;" Rev. G. C. T. Schaible, "The Christianity of Christ and the Apostles." The other brethren were engaged in preaching or conducting services, except the local pastor, Bro. J. G. Draewel, who was indeed the busiest man of all to entertain his guests, and Bro. J. H. Merkel, who had enough to do in being the Moderator and singing good solos between. Professor Gubelmann had to put in an extra sermon, because it is not often the pleasure of the Central Conference to hear him. His sermon on "Christian Experience," Romans 5:5, will not soon be forgotten. The doctrinal sermon on "The sign of the latter times," was delivered by Bro. J. Fellmann. Bro. G. E. Lohr preached the missionary sermon on "The general priesthood of believers," (1 Pet. 2:5.) Other sermons were delivered by Brethren A. Pistor, A. Janzen, H. Schade, H.

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Wernick, H. Sellhorn. The closing services were conducted by Bro. W. J. Zirbes, and Bro. C. Dippel preached on "The conversion of Zachaeus." After giving our hearty thanks to the beloved Bro. Draemel and his congregation we bid each other "God be with you till we meet again" in Cleveland next year, according to God's will.

A. JANZEN.

Subscribe for the Recorder.

COURAGE!

BY ARTHUR HUGH CLOUGH.

Say not the struggle naught avail-
eth,

The labour and the wounds are
vain,

The enemy faints not, nor faileth,
And as things have been they
remain.

If hopes were dupes, fears may be
liars:

It may be, in yon smoke con-
cealed,

Your comrades chase e'en now the
fliers,

And, but for you, possess the
field.

For while the tired waves, vainly
breaking,

Seem here no painful inch to
gain,

Far back, through creeks and in-
lets making,

Comes silent, flooding in, the
main.

And not by eastern windows only,
When daylight comes, comes in
the light:

In front, the sun climbs slow, how
slowly!

But westward, look, the land is
bright!

Our Pulpit

"THE MINISTRY OF RECON- CILIATION."

BY C. H. SPURGEON.

"And hath given to us the min-
istry of reconciliation."—2 Cor.
v. 18.

I. First, let us enquire—What
is the object of true Gospel min-
istry. It is that men should be re-
conciled to God.

My unconverted hearer, you are
at enmity against God. I know
that you do not always believe
that. You say, "I have not yield-
ed my heart to him; but, still, I
am not at enmity against him." Listen.
You do that which displeases
him, and you do it without any
grief over it; or, whatever com-
punction you may feel for a time,
you do the same thing again and
again, and you continue to do it.
What does this prove? When a
subject constantly rebels against
his sovereign, does it not prove
that he is disloyal at heart? "By
their fruits ye shall know them,"
is our Lord's own test. Look, ye
unconverted ones, see what your
fruits are; do not your wicked
works prove that you are at enmity
against God? Is it not certain
that you do not like to hear much
about him? Am I speaking un-
truly when I say that you count
the Bible very dull reading that
some of you say that Sabbaths
spent as Christians ought to spend
them are very dreary days? You
want something more cheerful;
God's house is too weary a place
for you, and to think about him
is too much of a task. I put it to
your conscience whether it is not
so with you. Do you regard re-
ligion as being a very gloomy af-
fair? If you wanted what you
call pleasure, would you think of
seeking it in drawing near to God? No,
you would be happier if there
were no God at all, would you not?
And if all the arrangements of di-
vine justice, by which God governs
the world, should be abolished,
would you not be pleased. If you
could sin without being checked in
it, or threatened with punishment
for it, would you not be glad?

Our object, in all our preaching,
is that you should really be recon-
ciled to God;—not that you should
feign to be so. "Oh, yes!" say
you, "we will attend the regular
services. If you wish it, we will
join the church; we will be bap-
tized, or we will be confirmed; and
we will take the sacrament." That
is not sufficient; God wants the love
of your heart; he wants you to be
at peace with him. Suppose you
were to attend to all these external
things, and still did not love and
trust him, you would rather be in-
sulting him than honouring him.
I tell you, all your church-goings,
and your chapel-goings, your say-
ing of your prayers, and your
reading of the Bible, are of no
value in his sight unless your
heart is right with him. That is
the point we are aiming at. In
vain is all your attendance upon
outward worship, in vain is your
profession of being reconciled to
God unless you really are so. You
must love the Lord your God with
all your heart, or else the work of
the minister is not even begun,
much less completed. We can nev-
er be satisfied with your merely
listening to us. It is a great thing
to have a large and attentive con-
gregation, but it only makes us
mourn if we even imagine that you
give your ear to us, and not to our
Master:—if you say, "He speaks
pleasantly," or "He speaks well,"
and yet obey not the message we
have tried to convey to you. Oh!
forget us; think nothing of us;
reproach us, if you will; there is
good reason for it sometimes; but
do turn unto the Lord our God.
"Be ye reconciled unto him;" that
is the burden of all our preaching;
and, therefore, we cannot be put off
with your saying that you will be
reconciled to God one of these days.
We do not preach with a view to
getting you to promise to be recon-
ciled some day; but we beseech you
to be reconciled now. "Behold,
now is the accepted time, behold,
now is the day of salvation." Those
are not my words; they are
the words of inspired Scripture it-
self. Now, then;—we have nothing
to do with to-morrow. It is now,
even now, that we beseech you, in
Christ's stead, to be reconciled to
God, and we want that reconcilia-
tion to be wrought at once by the
power of the Holy Spirit.

Thus I have stated the object of
true gospel ministry.

And, next, I again remind you
that the reconciling work, on God's
part, is already done. He "hath
given to us the ministry of recon-
ciliation;" but he "reconciled us
to himself by Jesus Christ." When
Jesus hung upon the cross—when
Jesus died—when Jesus rose again,
everything was done that was nec-
essary in order that God might be
able to forgive the guilty, and re-
ceive them to his bosom. Nothing
can be added to Christ's completed
work, of which he said, "It is fin-
ished." It is as efficacious to-day
as ever it was. The work of salva-
tion was done for ever; and, on
God's part, there is nothing now
to be removed in order that all who
trust his Son may be at perfect
peace with him.

The Lord, through the apostle's
words, graciously deigns to explain
how this came about. He says
that he "was in Christ, reconcil-
ing the world unto himself, not im-
puting their trespasses unto them." Do
you see what that means? You
are full of sin, but God will not
set that sin down to your account
if you trust in his Son's sacrifice.
You have lived a life of sin, but
he will not impute it to you. Per-
haps you ask, "How can that ever
be?" I will tell you directly; but,
first, I ask you to believe that it is

so. "Not imputing their tres-
passes unto them." You are in
debt, you owe a great sum that
you can never pay; but the person
to whom you owe it turns to his
account book, and he says, "I have
nothing down against you; are you
not delighted that it is so?" "But
I am in your debt." "I have
nothing down against you," says
he again. He knows all about the
debt, yet he tells you that. "But
it must go down somewhere," say
you; "that man has set my debt
down to the account of somebody
else." That is exactly the case
with your sin. Read the last verse
of the chapter, and you will get
the explanation: "For he hath
made him to be sin for us, who
knew no sin; that we might be
made the righteousness of God in
him." Jesus willingly undertook
to stand in the sinner's place; and
if you accept the reconciliation he
has made, your debts are put down
beneath his name, and through
them all is drawn the red mark of
his atoning sacrifice, cancelling
them every one, so that God can
say, "I have blotted out, as a thick
cloud, thy transgressions, and, as
a cloud, thy sins."

You see, then, that God meets
you on these terms—that, whatever
your guilt may be, he lays it at the
door of Christ, and makes him to
be sin for you; and, then, he puts
you into Christ's place, and makes
you to be "the righteousness of
God in him;" and so he saves you.
"That is an extraordinary plan,"
say you. It is; it is extraordinary.
It wakes the echoes of heaven ev-
ery time the angels think of it;
but it is God's plan. Will you
have it? What say you to it? Will
you cavil at it, or will you
accept it? Do not let its wonder-
ful character keep you back from
it. On the contrary, say, "If God
is satisfied with it, I may well be
satisfied, too. If God is content
with the work of Christ, I am sure
I will be. It is to him that the
debt was due; and if he says
it is discharged, I believe him." If
he declares, as he does, "There
is therefore now no condemnation
to them that are in Christ Jesus,"
—if he teaches his people to say,
as he does, "Therefore being just-
ified by faith, we have peace with
God;"—we are glad enough to ac-
cept the truth he reveals; and I,
for one, am glad enough to tell it
out to you. I have known the time
when I could almost have leaped
out of the pew when I first learned
this simple way of salvation; it
did something more than electrify
me when I came to understand that
this was the way in which God
was just, and yet the Justifier of
him that believeth in Jesus; and
that all that I had to do was sim-
ply to accept it,—to look to Christ,
and take him to be my Substitute
—to trust my soul in his dear
pierced hands, and so to be at
peace with God through him. That
was what I did, and so I obtained
peace in believing. Many years
have passed since then, but I have
never sought for any other con-
fidence, nor do I want any other.
Jesus is all in all to my heart at
this moment; and, therefore, I
urge all here present to accept him.
Let every guilty, burdened, heavy-
laden sinner come, and take Christ,
who is the power of God, and the
wisdom of God, saying, "If God
meets me thus, and is willing to
blot out all the past, and let me
begin over again—if he is willing
to cast my sins into the depths of
the sea, and never call me to ac-
count for them, and never lay
them to my charge—blessed be his
holy name, it does not take me
two minutes to consider whether I
shall accept this reconciliation or
not; I will have it, and rejoice to

have it. May he grant it to me
now!"

III. My third point is this. We
are not to be satisfied merely to
tell you the gospel; we are to be-
seech you to accept it, "as though
God did beseech you by us, we
pray you, in Christ's stead, be ye
reconciled to God."

Consider, I pray you, how un-
seemly it is for you to be at enmity
against your God. You are a crea-
ture whom he has made, and you
could not exist a single moment
longer if it were not for the con-
stant emanation of his power,
which sustains you in being. You
owe everything to him; you are
absolutely in his hand; he can cre-
ate, and he destroy. A moth be-
neath your finger would not be one-
half as easy to crush as you are
beneath the finger of God if he be-
comes angry with you. Is it wise,
is it right, for the creature to be
at war with the omnipotent Crea-
tor?

If you are at peace with God,
you ought to rejoice at any plan by
which you may be at peace. I say,
any plan. I would take the Bible,
if I had never opened it before,
and say, "Whatever I find between
the covers of this Book of God, I
will gratefully accept. I do not
mind what plan he proposes, so
long as this sad state of things
shall come to an end. Can God
forgive me. Can he receive me
into amity with himself? Can I
be his accepted child? Whatever
he proposes, I will agree to accept
it even before I know what it is."
But how much more ought you
to accept it when the plan is what
I have explained to you, namely,
one in which there is nothing but
mercy on God's part, though there
is nothing but sin on yours—one
in which God, in the person of his
Son, takes all the suffering, and
you have all the blessing—one in
which Jesus takes all the shame,
and you take all the joy.

And, mark you, this is to be had
for the asking. You have but truly
to seek it, and you shall have it.
Forsake your sin; forsake your
evil thoughts; confess your trans-
gressions to the Lord, and come
trust in him whom God hath set
forth to be the propitiation for hu-
man sin. That is all that is re-
quired; why do you not accept it?
Surely, it is because sin has mad-
dened you, and so fascinated you
as to make you slaves to its accus-
ed self, so that you do not turn
unto him even though the way of
salvation is so simple, so easy, so
sure, so everlasting. I would that
I could put a force into the very
tones of my voice that would send
home this reasoning to your heart.
As God's creature, you ought to be
at peace with him. Any way in
which reconciliation could reach
you, you ought to be glad to ac-
cept; but such a way as this, in
which God's justice is honoured,
and yet his mercy is revealed,
ought to strike you as being full
of divine wisdom, and you should
at once accept it. Oh, that you
would do so!

Let me further plead with you
to be reconciled to God, because the
consequences of not being recon-
ciled to him will be very terrible.
What king is there who, if he were
about to go to war, and found him-
self able to raise only a thousand
troops, would not stop a while if he
found that his adversary were com-
ing to meet him with a million of
men? "Oh!" says he, "this is too
preposterous; my little army could
not stand in the field for an hour
against my adversary's vast host.
The very first discharge of his
dread artillery would sweep both
myself and all my little company
away." But the contrast is still
greater in your case, because you

are not, with respect to God, even
as strong as a thousand would be
against a million. He could de-
vour you as easily and as swiftly
as the fire devoureth the stubble.
Let the wax fight with the flame,
or the tow contend with the fire,
before you shall be so foolish as to
attempt to contend with God.
Throughout your day of life, he
proposes to you terms of peace;
but there will come a day when he
will have no dealings with you
through ambassadors, but he will
deal with you by executioners. I
think that it was Alexander who,
when he besieged a town, would
hang out a white flag, and at night
a lamp of white colour, and as
long as either of them hung out,
it was a token that, if the besieged
surrendered, they should have the
best possible terms. But when he
hung out the red flag, or the red
lamp, the people knew that every
man in that city would be put to
the sword. Alexander would offer
no terms then. He had hung
out the white signal long enough,
and now he had changed his tone.
So, all through this life, the white
flag is held out to you; but the
time will come when, instead there-
of, there will be the red flag of
vengeance; and woe be unto the
ungodly in that day! Modern de-
ceivers may tell you what they
like; but God's Word declares,
"These shall go away into ever-
lasting punishment;" and side by
side with it, as if to confirm it, is
the other declaration that the
righteous shall go into life eternal
or everlasting—indicating, by the
selfsame word, which is used con-
cerning the righteous, that they
shall reign for ever and ever, that
the doom of the wicked shall be
just as lasting. "The smoke of
their torment goeth up for ever
and ever." If one is to be sturt-
ened, the other must be; and I
cannot, even with all the pity in my
heart, shorten the torments of hell
at the expense of the bliss of heav-
en; nor will God do so either. Oh,
provoke not the wrath of the Most
High; but be at peace with him
this very hour!

Think, too, of the consequences
which will follow when you have
peace with God; for the man, who
is at peace with God, and knows
it, is the happiest of men. He is
at peace with all things; he is at
peace with life, and death, and
time, and eternity. The very
beasts of the field are in league
with him, and the stars in their
courses fight for him. All things
work for his good now that he has
become a child of God by faith in
Jesus Christ. Oh, the joy that
some of us have experienced
through entering into peace with
God! We could not describe it to
you. Sometimes, it has been so
exhilarating that we have felt that
we could not communicate any
adequate sense of it to our fellow-
men, for we have heard words
which it would not be lawful for
a man to utter, save in the ears of
those who have felt the same su-
preme delights. That blessed
Book of Solomon's Song is misun-
derstood by many believers be-
cause they never knew the joy of
conjugal love with Christ, and the
sweetness of his heart when he lays
it bare to his beloved people. "The
secret of the Lord is with them
that fear him," and I can assure
you, beloved, that, if you do but
become reconciled to God, it will
be the best day that you ever
spent.

Let me continue pleading with
you for a little longer. Do you
not know, dear friends, that the
first person to seek peace in any
quarrel should be the offending
party? It is not often that it is

so, but it ought to be so. The person, who has offended another, ought to be the first to seek terms of peace. Now you are that person. Come, then, accept the embassy of love which God sends to you. That I may come very close to you, let me ask, "Have you anything to say against God?" In all earthly quarrels, there are two sides, but it is not so in this case. Is there anything which the Lord has done that you think to be hard? For instance, is there anything in the terms of peace that he puts before you that you think to be too stern. "Oh!" say you, "his requirements are too strict." What are those requirements? That you should leave your sin? That is not too much to ask of you. Does not every doctor, who wants to heal a sick man who has taken poison, first of all prevent him from taking any more? Sin is poison to you. Would you let your child, who has made himself ill by eating some unsuitable thing, keep on eating it? No, you would take it away from him. That is all that God wishes to do to you—to deny to you that which, if you were wise, you would deny to yourself. This is not a hard thing surely. "Oh! but what he asks of me is so mysterious; I do not comprehend it." What is it that you do not comprehend? That you should believe on Jesus Christ? That is as simple as the act of breathing. That you should trust yourself to Christ? "Where is he?" say you. He is in heaven, but he is just as able to save you as if he stood here in bodily presence. Do you not often trust people whom you never see. Some of you have business transactions with people in India; or you trust your money to a banker in Australia, or in America. You never saw the banker, and you do not want to see him. You believe that there is such a person, and you trust your money to him. Trust your soul to Christ in the same fashion. Though you never saw him, rely upon him, for you have read about him, and you believe the story of his birth, and life, and death, and resurrection.

"Ah!" says one, "but if I were to become religious, I should lose so many pleasures." I see; but, in order to be reconciled to God, I would be willing, if necessary, to lose a thousand pleasures. Do you not feel that, if there were some amusement, that you loved, that grieved your mother, you would give it up? Husband, if there were something that you did that made the tears stand in your wife's eye, even though you did like to do it, would you not give it up for her sake? For those we love, we can readily deny ourselves, and count it no denial. But, after all, you know that it is not so. God asks us to give up no pleasure that is real pleasure; and if there be any pleasure at all in sin, he takes care to give us ten times as much pleasure in his own holy ways. If it were right, I could speak of some here who have known all about the pleasures of the world. They know the pleasures of horse-racing; they know the pleasures of the gayest company that can be; but I know what their testimony would be if I asked them. They say that an hour of peace with God not only recompenses them for the loss of those pleasures, but that they are glad to get rid of all such rubbish, the things whereof they are now ashamed. I do not know how merry a young fellow you may be; but if you are happier than I am, young man, you must be an uncommonly happy person. I can pick out some, who are much older

than I am, and who have more rheumatism in their bones than I have, and who also have a good deal of poverty to endure; I could bring you many an old woman, who is sitting here, and I would ask her, "Would you change places with that young man who is given up to the guilty pleasures of sin? Come, old Mary, what do you say? This young man says that he would lose pleasure if he were to become a Christian: what do you say? Would you change places with him? I think I hear her say—

"I would not change my blest estate
For all the world calls good or great,
And while my faith can keep her hold
I envy not the sinner's gold."

So, young man, you see that we are as happy as you are. We may not make so much noise over it sometimes, but "still waters run deep," and the quiet joy of the Christian is joy that is worth having.

"Oh, but!" says another, "this is my difficulty. I am afraid God would not receive me, even if I were to come to him." Just give me your hand, brother; let me have a grip of it. Now, if I were to assure you that I would receive you into my house, would you believe me? I believe you would. Well, you may doubt me if you like, but you must not doubt my God, or doubt the bleeding Lamb; and he has said, "Him that cometh to me I will in no wise cast out." He could not put it stronger than that. For no reason, and in no way will he cast out any soul that comes to him, so he will not cast you out. But I hear another say, "I have tried and failed." What have you tried? Have you accepted Christ as the propitiation for your sin? Have you trusted yourself with Christ? Do you say, "Yes?" Then, you are a saved man; God declares that you are. "But I have prayed," say you. Yes, but that is not the way of salvation. God forbid that I should say a word against prayer! I would say a thousand words for it; it is a blessed exercise; but the dead cannot pray, nor can you till you are made alive. The first thing that you have to do is to trust Jesus Christ; and that is the only thing which the gospel demands of you as the grand condition of reconciliation with God. "This is the work of God, that ye believe on Jesus Christ whom he hath sent."

"Yes, but I have tried to lead a different life." I know that you have; but suppose I were a physician, and I said to you, "There is the medicine that will cure you," and you say, "I will not take it, sir." "Why not?" "Because I have tried some other medicine in vain." Would that be logical? The doctor might say, "You may have tried fifty sorts of medicine, but that has nothing to do with what I am giving you; you have to try this." It must not be your way of being saved, but God's way. Your way is to try and live better. But then you do not live better, for you break down again and again. God's way of saving you is that you trust Jesus Christ, and then he will make you live better; old things shall pass away, and all things shall become new, when Jesus Christ has you in his hands. Have done with yourself, and let Jesus Christ do the whole work, and he will save you. That is God's way of salvation.

I do not know whether I have

mentioned the peculiar quibble or quarrel that any heart has with God, but I hope I have done so. I would willingly lay down my very life if I could bring all in this Tabernacle to the Lord Jesus Christ. We preachers, and you teachers in the Sunday school, and you who try to talk privately with individuals—we ought all to be very earnest with them, for this is very solemn work. They are apt to die at any moment, and to die, too, without hope. Let us plead earnestly with them for God's sake. It does seem so sad that a good God should have so many millions of his creatures as his enemies;—that he, who keeps the very breath in their nostrils, should get no return from them but ingratitude. "The ox knoweth his owner, and the ass his master's crib," says God; "but Israel doth not know, my people doth not consider." O God, for thy dear sake, we would bring men into reconciliation with thee if we could!

We must also be in earnest for Christ's sake; for Christ died for them, he died to save sinners. He had no subordinate aim. This was the one passion of his soul. "He saved others;" "himself he could not save." Oh, by the wounds of Jesus, the scars of which are still visible above, be reconciled to God! Trample not upon his precious blood.

We would be earnest with you also for your own sakes. In a short time, you will be on a sick bed, and you will be on the brink of the grave. We pray you, ere the death-sweat stands in great beads upon your brow, seek peace with God. Ere yet they that gather about your bed whisper to one another, "He is going," oh, be at peace with God through Jesus Christ, who is our Peace, and who reconciles us to the Most High!

The successful church does not commit its business affairs to the member who does not attend prayer-meeting.

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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 all his 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 'Norwester.' 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 Presbyterian (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.

We have long thought that it ought to be a part of the training of all public speakers to think and to speak concretely, rather than abstractly. A concrete statement of truth is so much more forcible and impressive than an abstract statement. "Silver and gold have I none," said Peter to the cripple at the Gate Beautiful. Suppose the Apostle had said, "I am unable to render you the needed financial assistance." "If thine eye offend thee, pluck it out and cast it from thee"—how much stronger that is than to say. Seek to get rid of whatever makes it difficult for you to do right! Compare—"Do men gather grapes of thorns, or figs of thistles?" with—the effect is always of the same kind as the cause. And so to the end of the chapter. Our Lord's statements of truth were nearly all concrete, and that is why they are so forcible and impressive. It is alike sad and amusing to hear a preacher try to "explain" a concrete statement of Christ by making it abstract. We remember hearing a preacher "explain" that Christ's words "neither east ye your pearls before swine," meant we ought not to give valuable articles to those unable to appreciate them.

Concrete statements are pithy, juicy, and they grip the attention. It is the charm of Bunyan that he is concrete. The abstract preacher is always dry while the concrete one is always interesting. To be able to think and to speak concretely is one of the greatest gifts or one of the greatest achievements.

During the recent Bible and Evangelistic Institute at Blue Mountain, Miss., the writer delivered a lecture on style in preaching and he laid special stress on making concrete statements of truth, citing the preaching of Christ as an example.

We offered a reward of a valuable book to the one present who would send in the best original concrete statement of a truth. A number of such statements were sent in. After some weeks' waiting, to be sure all had been sent in who intended to do so, the writer, concealing the names of the authors, numbered the statements and sent them to competent judges to decide which was the best. The result was that the statement furnished by Dr. Geo. T. Webb, Corresponding Secretary of the B. Y. P. U., of America, was adjudged the best. It is as follows: "No man can so trim a crooked log as to make its heart straight."

It would require too much space to give them all, but the one adjudged second best was from Pastor E. D. Solomon, of McComb City, Miss., and it is: "If the ox falls into the ditch every Sunday, either kill the ox or fill up the ditch."

Though we did not offer any prize for the second best, yet we will compliment Pastor Solomon by moving his figures forward a year on his subscription to the WESTERN RECORDER.

Dr. B. H. Carroll, who served as one of the judges, gave his decision as above, and in making his return said that his "Old Testament class, by a vote of forty to thirty-five, put No. 6 first and No. 2 second." No. 6 is the one adjudged second best and No. 2 the one adjudged best. The judges were not unanimous in favor of No. 2; some of them favoring No. 6.

We will send the prize to Secretary Webb, with our compliments without delay.

When our candidates for the ministry choose schools known to be out of harmony with our Baptist faith, we can not expect them to be what we want them to be when they come out.—*Journal and Messenger*. Well said. Let our churches beware of preachers trained in institutions where they have unsound professors. Let no risks be taken in such a vital matter. Recently a prominent Northern church declined to consider a certain preacher for pastor, who was urged upon them, because he was a graduate of the University of Chicago. They said that while he might be himself sound, they were unwilling to take the risk.—*Western Recorder*. Would it not be better and fairer for a church to carefully inquire into the views of a minister rather than to decide on his qualifications because of the mere fact of his having gone to a certain school? Sometimes very sound men come out of very unsound schools. They have been strengthened in their faith by the errors that they have heard.—*Christian Index*.

No, it would not be "better and fairer." When a young preacher chooses to study under infidels, that very fact discounts him. Men are not "strengthened in their faith" by listening to teaching that is antagonistic to their faith. If that were true, then error ought to be taught everywhere and truth nowhere. The Spartans thought to make their boys sober by making their slaves drunken in the hope of so disgusting their boys with drunkenness that they would not drink at all. The Spartan method did not succeed. Its failure would have been greater had the boys been put at schools where the teachers drank and taught that drinking was all right. A drinking saloon is not the place for a young man to learn sobriety, neither is an infidel school a place for a young preacher to learn sound doctrine. We earnestly warn our churches against calling as pastors men who have been in schools where they have unsound professors. While it may be possible that such a man is himself sound, the probabilities are that he is not, and the risk is too great. Even if his faith be not entirely undermined, it is pretty sure to be weakened, and pastors should be men of strong and unwavering faith.

Some leading doctors are denying that there are any cases of hydrophobia. Dr. Hiram Corson, after 70 years practice, said: "I have never had a real case of hydrophobia." Dr. Matthew Woods has been searching in vain for a case for twenty years. In the Philadelphia Dog Pound, over 150,000 dogs have been handled in the past 25 years and there has been no hydrophobia. In the London Hospital there had been, up to the time of the statement, 2,668 persons bitten by mad dogs, and not one case of hydrophobia was developed. St. George's Hospital, London, reports 4,000 patients bitten by mad dogs, and no case of hydrophobia. Dr. C. W. Dulles, Lecturer on the History of Medicine in the University of Pennsylvania, says of hydrophobia: "There is no such specific malady," having "after sixteen years of investigation, failed to find a single case on record that can be conclusively proved to have resulted from the bite of a dog or any other cause."

Dr. Theophilus Parvin, of Jefferson Medical College; Dr. T. G.

Morton, of the Philadelphia College of Physicians; Dr. Chas. E. Mills, of the University of Pennsylvania, and other leading doctors speak to the same effect.

Now we respectfully ask any of our physician readers who know of any cases of hydrophobia to kindly give us the facts. If the public have been mistaken all these years in dreading hydrophobia and there is really no such disease, it is high time it were generally known, and the people's minds were relieved. We have heard of cases that were declared to be hydrophobia, but that is all we can say on the subject. Let those who know the facts tell them.

EDITOR WESTERN RECORDER—Please state the conditions on which you offer \$1,000 to any one who will find the words pour or sprinkle for baptism in the Bible.

J. B. COMER."

The offer is, and for eighteen years has been, to give \$1,000 to any one who will produce a single case in the Greek of either classic or the New Testament period, where baptizo means sprinkle or pour. This offer has stood for eighteen years and no such passage has been produced. There has been some bluster about it, and it has been claimed that somebody did send such a passage. But when we heard the claim made we begged those making it to name the passage, offering to pay them the \$1,000, if they would do so, but in vain. No such passage has ever been received. And all any one who claims such a passage has been sent us needs to do to get the \$1,000, is simply to find out what the passage is and to send it to us. Our neighbor, the *Christian Observer*, once claimed that such a passage had been sent us, but neither our entreaties nor the offer of the \$1,000 could induce the *Observer* to name the passage.

It has not been a question as to whether or not we would agree that baptizo in the given passage does really mean sprinkle or pour. No passage has been sent in which the sender would venture to translate baptizo by sprinkle or pour. If a passage should be received, in which the sender claims and we deny that baptizo should be translated either sprinkle or pour, then we would agree upon some professors of Greek in leading universities, to whom the passage should be referred, without note or comment, with the request that they translate it into English. If they translate baptizo in the given passage by either sprinkle or pour, the \$1,000 will be promptly paid.

We have received a letter from Senator McCreary in which he states his position on the Sunday and liquor question as follows:

"I am in favor of strict enforcement of the laws against Sabbath violation and gambling as well, and I am in favor of allowing people to express themselves and have their expression accepted by law on the question of liquor selling, and I support every law on the subject of liquor selling. I do not wish you to consider this simply as my record, but consider it as my present attitude. I have led and am now leading, as I endeavored to say in my speech, a temperate life, and I have always been in favor of enforcing the laws of the commonwealth."

We take great pleasure in granting the request of Senator McCreary to lay this statement of his before our readers. It will be noticed that it goes further than did the statement we copied from his speech.

The two candidates for nomination for Governor have been called on by the Anti-Saloon League to state their positions on these same questions, but so far we have not heard what they have to say. As we have already stated, more depends on the position of the Governor than on the position of a United States Senator, on this subject. Hence it concerns the good people of the state to know where the candidates for Governor stand. No backward step must be taken.

The laying of the corner stone of the new Tennessee College at Murfreesboro, Tenn., on Tuesday of last week was a most interesting occasion. The business houses closed, the public schools and other schools turned out in force, the various lodges were in line, and the general community turned out. The procession was about a mile long, and many went direct to the grounds. Mr. C. H. Byrn was master of ceremonies, being chairman of the building committee as well as of the Trustees. Dr. Lansing Burrows led in prayer. The writer spoke on the heritage of the past. Dr. Folk on the Baptists of Tennessee, and Dr. Aree on the future of the College. The corner stone was laid by the Free Masons, the box being put in place by Bro. Carroll, of Nashville, who was present at the laying of the corner stone of the previous building in May, 1849. There were three others present who witnessed the laying of the corner stone 57 years ago. Drs. Frost and Van Ness, of Nashville, had seats on the platform. The rain came up and made the shortening of the programme necessary, though after the shower the exercises proceeded most pleasantly, though with a diminished congregation.

This institution is under the auspices of the Tennessee Baptist Convention, and it has bright prospects. It is fortunate that Dr. A. C. Davidson is pastor there. He has taken hold of the whole community to a remarkable degree.

The *Western Christian Advocate* was persuaded some time since to reduce its price from \$2 to \$1.50 a year, in the hope that the list of subscribers would be so largely increased as to compensate for the reduction. It now says this was "a serious mistake" and it is driven to put the price back to \$2 a year. The *Advocate* is the Methodist paper for Ohio, Indiana and West Virginia, and in those states it has no opposition, and yet the paper could not stand to be published at \$1.50 a year and had to go back to \$2. Every now and then we hear of a brother who thinks the WESTERN RECORDER should lower its price. The case of the *Advocate* is a good object lesson for such brethren. Yes, we might lower the price of the RECORDER, if we would cheapen the paper to correspond. But such a paper as this cannot be issued for less than \$2 a year.

Ohio has more Methodists than any other state, the number being 313,138. There are more Baptists than that in the banner Baptist state, Georgia, the number being 486,680. So the banner Baptist state has 173,000 more Baptists than the banner Methodist state has Methodists. There are more Methodists in Pennsylvania than in New York.

Thomas and Charles Spurgeon have just celebrated their 50th birthday. They are twins and they are the only children of Charles H. Spurgeon. May their valuable lives be long spared.

Editorial Varieties.

The proposed spelling reform would in several particulars lead to confusion. For example *missed* would become *mist*, which involves not only a change of spelling but a change of meaning.

The Imperial Commissioners to study foreign countries have returned to China and have reported. There was a conference August 30th and as a result an imperial decree has gone forth promising a constitution for China, but fixing no date, and giving no details. While we must not expect too much, this is a movement of immense significance.

The Sultan is ill, and discussion is rife as to his successor in case of his early death. It may be the Powers will take that occasion to end abuses of long standing in the Ottoman empire.

One man has written elaborately to prove that women are not depraved. Another man has written a book to prove that animals do not suffer. If you tread on a cat's tail and the cat squalls, that is not because it hurts, according to this man. If a boy hits a dog with a stone and the poor creature yelps and howls it is not because it suffers, oh! no! According to this author there is no such thing as cruelty to animals. The Bible tells us that of making many books there is no end; and we may add that of making foolish books there is no end.

Dr. Curtis Lee Laws supplied the pulpit of the Metropolitan Tabernacle in London two Sundays in August. Pastor Spurgeon was in Scotland.

Elder R. S. Kirkland, of Fulton, Ky., joined Walnut Street church in this city on last Sunday morning and preached there Sunday night. He was one of the best known and most highly esteemed ministers of the "Primitive" Baptists. His study of the Bible convinced him that the commission was given to the church (instead of to the apostles as individuals), and hence is of perpetual obligation; and that it is the duty of the church to preach the gospel to all the world. He received a most cordial welcome, and his sermon Sunday night gave great satisfaction. On the advice of friends, including the writer, he decided to take the step in Louisville, rather than elsewhere. He has been engaged in evangelistic work for a number of years, and this he will continue for a time, at least. He is a preacher of unusual force and originality, and he is sound in the faith—a thorough Missionary Baptist. We cordially commend him to our people.

We are gratified that our schools have had fine openings. Liberty College at Glasgow, has the finest in its history. They have let contracts for a new \$20,000 building. Georgetown opened most auspiciously, Rucker Hall overflowed. The other schools open well.

Senator Sorgum: "I am far too progressive in my ideas to hold on to an out of date opinion when I find I can replace it with one that is modern, convenient and profitable."

The Seminary opens Monday, October 1, and on that night Dr. Dement will deliver the annual opening lecture.

As a rule the ranks of our ministry are recruited from the country and from small towns. Young men in large city churches are not often called to preach the gospel. Walnut Street church, Louisville, is an exception. Week before last two young men members of this church, were approved for the ministry—Hugh Wilhite and Roy Goldsmith—and they entered Georgetown College as ministerial students. In recent years a number of young men have been called from the ranks in this church into the ministry. Among them we mention Calvin M. Thompson, L. L. Henson, H. C. Risner, William D. Wakefield and J. W. Beckman. There is no better mark of a live, spiritual church than that God calls men from its ranks into the ministry.

Dr. P. T. Hale, whose handsome face we present to our readers, has entered upon his work as Corresponding Secretary of our new Education Society. We hope for great things from his labors. The Baptists of Kentucky now have the greatest educational opportunity in all their history. Let the best possible use be made of it.

Cynic (savagely)—"They say the fashionable mother of to-day recognizes her baby only by looking at the nurse!" Fashionable Mother (unmoved)—"How extraordinarily clever when one changes nurses so often! I always tell ours by the baby-carrying."—*Harper's Bazaar*.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: The peace-offering. Bro. R. S. Kirkland: Believing in God and in Christ. Three by letter.

Broadway—Pastor Jones: She hath done what she could; Louisville on trial. Women's societies contributed \$1,127.30. Chestnut St.—Pastor Weaver: Work of Holy Spirit on the sinner; Noble Bereans.

East—Pastor Wilson: Consecration; Tests of discipleship.

McFerran Memorial—Bro. W. O. Carver and Bro. W. H. Williams preached.

Twenty-second and Walnut—Pastor Hunt: Twenty-third Psalm: Is thy heart right? Pastor Hunt just back from a tent meeting, where he began preaching in Calloway county, Mo.

Calvary—Pastor Gillon: Three witnesses; Beauties of the gospel.

Clifton—Pastor Foster: Steadfastness; Doom of unbelievers. Six for baptism and two by letter.

Franklin Street—Pastor Harrington: Prayer; Hindrances to prayer.

German—Pastor Janzen: God's saving hand; Happiness of Christians.

Highland—Pastor Dawes: God and the government; Loss through ignorance. Two received by letter.

Immanuel—Pastor Watts: Recognition of Sunday school. Bro. J. W. Bates: Vision of a man. Miss Carrie Rapp chosen missionary.

Parkland—Bro. J. G. Hughes: Circumsppection; Gains of godliness. Pastor E. G. Vick begins October 1.

Portland Avenue—Pastor Maddox: Learning the way more perfectly; Rise he calleth thee.

Third Ave.—Pastor Ransom: Stamp of ownership; Safe guards against stumbling. One for baptism and baptized.

Twenty-sixth and Market—Pastor Reed: Wisdom of soul winning; Fear of man. One baptized.

Hazelwood—Pastor Althoff: Hidden life; How can I be lost?

Highland Park—Bro. G. F. Davison: Treasure in Heaven; Call from God.

Oakdale—Pastor Moller: Christian warfare; Doing God's will.

Ormsby Ave.—Pastor Williams: Need of our church; Christian influence.

Beechland—Pastor Hill: She hath done what she could; Spiritual cry of mankind.

East Mead—Pastor Braudenburg: Shameful fall; Sanctification.

Tabernacle (New Albany)—Bro. Clutton: God's gift. Bro. Paige at night.

Culbertson Ave. (New Albany)—Bro. W. C. Paige in the morning; Pastor Clutton: Home.

Thirty-sixth and Grand—Bro. H. L. Toomer: What all ought to be; How to know we are saved.

Hope Mission—Pastor Bruce reports fine interest. Over 200 in the Work House asked for prayer.

Bro. R. S. Kirkland made a very interesting address to the Pastors' Conference, which was much enjoyed, eliciting hearty applause.

THE STATE.

Pastor Nowlin, of Owensboro, expects to take a tour to the Orient this winter. He will visit Egypt, Palestine and Turkey, as well as Italy and other parts of Europe. We know of no one who would get more out of such a trip than will he.

Pastor Stephens, at Viney Fork, has been aided by Bro. W. E. Foster in a great meeting. Many converts and pastor's salary doubled.

Evangelist Powell has closed his work at Corbin with 45 additions. He has gone to Berea.

A Member writes: "New Hope church has just closed a most gracious revival, with 22 added to the church, 12 by baptism, 10 by letter. Rev. E. W. Conkley, State Evangelist, did the work of pastor and preacher with great power (church has no pastor). He is truly a soul-winner for Christ. Intense earnestness, soundness of doctrine, persuasiveness of manner characterize his preaching. The church was greatly revived."

Bro. F. M. Wright writes from Morganfield: "I want to tell you that our county, old Union, went dry yesterday by 1,061 majority. Thank the good Lord."

Bro. J. L. Owens writes: "Please change the address of my RECORDER from McKinney, Ky., to Liberty, Casey county, Ky. I have accepted the District Mission work for the South Kentucky Association in connection with the pas-



PHILIP THOMAS HALE, D.D., LL.D.
Corresponding Secretary of the Baptist Education Society.

to give you formal notice that I have moved the field of my ministerial labors from Kentucky to my dear native State, Louisiana. Mrs. W. and the younger children will come from Owensboro to this place next week. This is the coming State of the South in many respects. The Baptists here are making commendable progress, but we need strong, established gospel preachers of the old school, and not young theorizers. May God especially bless the RECORDER and its editor. His friends and admirers here are legion. We think that he should come to our next Convention. Send me the RECORDER to Estherwood, La."

Pastor Geo. W. Clark, of Paris, will aid Pastor B. J. Davis in special meetings with Clay Village church to begin with the fourth Sunday in this month.

Pastor J. E. Skinner writes from Murray: "I was so busy at the time that I did not report our meeting at Trezevant, Tenn. It began the fifth Sunday in July and continued nearly two weeks, resulting in some fifty or more professions of faith, with twenty-five additions to the church by baptism. The church and Christian people generally were very greatly revived. Bro. J. B. Lawrence, of Humbolt, Tenn., was with us and did us good service. Truly he is a great gospel preacher, with remarkable power. The good hand of the Lord was with us to give power to His word, and He gave the increase. And to Him be the glory."

Pastor Edgar W. Barnett writes from Corbin: "We closed our meeting last night. Had a great meeting. Sixty-two additions, thirty-eight by experience and baptism. It was a meeting long to be remembered by all who attended. I have baptized fifty-one in last ten months. Have had 100 additions since I have been on the field (fifteen months). With our trust in God we push forward. God has been good to us and we give Him all the glory. Bro. W. D. Powell is a faithful preacher of the word."

Bro. C. H. Nash writes from Pleasantville: "I am here aiding Pastor Eager in a meeting. I begin a meeting at Christiansburg October 8th with Pastor Valandingham. It is a great privilege to work with such a model Christian gentleman as Dr. Geo. B. Eager."

Pastor J. B. Hunt writes: "We recently held a series of meetings with our church at Sonora, which resulted in seven additions by baptism and much good to the church. Bro. T. J. Duvall, of Cape Girardeau, Mo., did the preaching, greatly to the pleasure and profit of us all. He is a good minister of Jesus Christ and it was a peculiar pleasure to his boyhood companions and friends, as well as to the pastor, to have him with us. We praise God for the good done. It was my pleasure a few weeks ago to assist Pastor W. F. Jagers and his church at Salem, Meade county, in a series of meetings. The Lord was with us and richly blessed His people and added unto them 21 souls by baptism. These are good people, united aggressive and beautifully devoted to their pastor. It is worthy of mention that four students for the ministry have gone from this church to William Jewell College within the last four years, and others are impressed with the duty of doing likewise."

OTHER STATES.

Pastor I. M. Wise writes: "This is

six Baptists there. A church was constituted and 51 were baptized.

Nineteen have been added to the fellowship of the Saint Clair church, La., as the result of a recent meeting.

The Beaumont church, Texas, has set apart its new house for the worship of God. Pastor L. B. Warren, has been with the church for eighteen months. God has greatly blessed his labors. The net increase in the membership of the church during this time has been 427, making the present number 962. The church during that time has paid off a debt of \$21,000, and they are free from debt. In their announcement they say: "A thing of which we are justly proud is this—in the original building and in the subsequent payment of indebtedness not one dollar has entered into our properties except from the pockets of the members."

Pastor John Falconer Fraser, of Greenville, and his charming bride, called at our office. They were married September 12th in St. Paul, in Hebron Baptist church, where Brother Fraser was pastor before he came to attend our Seminary and where his bride, nee Miss Mina Rowe, was the organist. We extend congratulations.

PROGRAMME.

Programme of Fifth Sunday meeting of Greenup Baptist Association to be held with Old Steam Baptist church, Stonington, Greenup county, Kentucky, September 28-30, 1906.

FRIDAY.

Each session opens with devotion. 7:30 p. m.—Preaching—S. Hensley.

SATURDAY.

10 a. m.—Board meeting. 12 a. m.—Recess, dinner on the ground. 1:30 p. m.—Holy Spirit's relation to the written word—W. J. Coker.

General discussion. Need of doctrinal preaching in this age.—D. Wood.

General discussion. Best methods of evangelizing the Greenup Association.—Led by J. B. Simons. Speeches limited to ten minutes.

Temperance rally, led by J. D. Mutters. General discussion led by W. Jayne.

SUNDAY.

Pastor's relation to Sunday School, ten minutes.—W. J. Vaughan.

General discussion. 10 a. m.—Sunday School. Lesson review.—R. N. Reynolds. 10:30 a. m.—Sermon on Adolescence.—A. N. Morris.

Let all come prepared and remain to the close. The nearest railroad station is Wurland, on Cincinnati division C. & O. about two miles from the church.

A. N. MORRIS,
F. EUGENE MAY,
Committee.

Mr. Walter Harris Allbritton and Miss Alberta Bridges Pettie were married September 12th in Mayfield, and after September 30th they will be "at home." We extend hearty congratulations.

DEAR RECORDER: "Praise God from whom all blessings flow." The vote was taken on the local option question in Lincoln county to-day. Returns just received show 1,269 majority in favor of local option. McKinney, Ky. ALVAH LUCAS.

DEAR RECORDER: Having accepted the presidency of Goodnight Industrial Academy, my address is changed from Dalhart to Goodnight, Texas. Our opening takes place September 12, and the prospects are very propitious. Our school is one of the correlated schools with Baylor University and is open to both boys and girls. We are building a \$10,000 college building now. J. P. REYNOLDS.

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The Baptist Courier, Greenville, S. C.—Altogether it is the best book we have seen on the subject of baptism.

Rev. A. C. Davidson, D.D., Murfreesboro, Tenn.—I am lifted up by it in an inexpressible way, somehow.

W. E. Hatcher, D.D., Richmond, Va., in the Baptist Argus.—With every page we grow in our respect for baptism.

Dr. John T. M. Johnston, St. Louis, Mo.—The Christian world is indebted to you for its best exposition on this subject. "The Moral Dignity of Baptism" is a religious classic.

The Baptist Argus, Louisville, Ky.—Surely the circle is squared when we may count a discussion of baptism a devotional book.

Journal and Messenger, Cincinnati.—It is its contents, however, which distinguishes it from every other book on baptism.

The Baptist Workman, New Mexico.—The book reads like a romance and gives a larger meaning to the Christian life and profession.

Western Recorder, Louisville, Ky.—It is the product of earnest thought and profound conviction.

Religious Herald, Richmond, Va.—It is a clear, strong, fresh presentation of an aspect of baptism which has received scant attention.

Rev. P. E. Burroughs, in Baptist Tribune.—Its work and mission will be abundantly apart from "Grace Truman" and similar books which have so mightily served the truth, and yet I am strongly persuaded that it will prove a stronger campaign book than any of them.

The Christian Index, Atlanta, Ga.—It is not controversial in one sense, i. e. in the ordinary sense of a controversial work on baptism; yet it is most powerfully controversial.

The Baptist Teacher, Philadelphia.—He writes with great clearness, forcefulness, and vigor of thought. It is a mainly book through and through.

R. M. Proctor, D.D., in Alabama Baptist.—An epoch-making book. It forever settles the doctrinal and apologetic importance of baptism.

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The Consistency of Restricted Communion. Paper bound. 18-mo. 64 pp. Price 10c postpaid. Per 100 copies, \$5.00.

Baptist Sunday School Board

Nashville, Tennessee.

WARREN ASSOCIATION.

The writer had a pleasant visit to Warren Association last week. The meeting was with Providence church, seven miles from Bowling Green, to which the writer was taken by Bro. W. H. Mitchell, and the ride will not soon be forgotten. Bro. E. G. Vick was chosen Moderator, and he presides well. Bro. W. H. Collins was re-elected Clerk, and he is efficient. The sermon was an impressive and earnest plea for walking by faith. Bro. T. J. Ham was the preacher, and he is one of the best loved men in the state. The 27 churches reported 285 baptisms, 3,575 members, 1,561 in Sunday school, \$1,317.77 given to foreign, \$767.57 to home, \$268.50 to state, and \$214.56 to district missions. It was decided to employ a colporteur. The address of Bro. C. L. Collins, the representative of the Anti-Saloon League, was a matter of special interest.

All the objects received due attention, and the meeting was enjoyed by all in attendance. Pastor Weller and his people abounded in hospitality.

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THE DEACON'S ADVICE.

"Think more of the harvest and less of the labor,"
Said good farmer Smith to his neighbor one day,
Who paused on the hillside, both stony and sterile,
To chat with the deacon, hard-handed and gray.

The prospect seemed cheerless where even weeds wilted,
And oft would the husbandman growl and lament,
Yet still he worked on, with heart unconfiding,
Vexation his portion, instead of content.

Soft dews and warm rains on the hillside descended;
A capital crop blessed the young farmer's eyes,
"Oh fool that I am," in the autumn he murmured,
"My summer-time doubt I now deeply despise!

"I might have been spared all the fretting and worry;
The deacon was right, and my duty was clear—
"Think more of the harvest and less of the labor"
I'll sing both in spring and in autumn next year."

"Think more of the harvest and less of the labor,"
Should be the grand motto of all as they toil;
For God will bless those who act nobly and wisely,
And flowers will spring from unpromising soil.

—Youth's Companion.

A MAN'S SON—A STORY OF FATHERHOOD.

"Love . . . Hopeth all Things."—Paul.

BY MARJORIE SUTHERLAND.

The surgeon stood by the window and looked out into the clear sky. His hands were thrust into his trousers pockets and his gray hair stood up obstinately over his massive head. He looked at the stars and then off at the lights in the distance, and shrugged his shoulders frequently.

People always noticed the surgeon's shoulders; they were peculiar, quite unlike other shoulders, but those that knew him never attempted to explain why—one might as well have tried to explain why the man himself was different. He seemed to be restless, and his eyes wandered from the sky to the distant glare of the town and then to the little bronze clock on the mantel.

The man's eyes were wonderfully dark, and keen in their scrutiny of things. His chin was almost brutal in its strength, not quite—yet almost; there was something about the eyes that saved it, and one was always disappointed until the compensation was discovered; and then, one knew why he was superior to other men. It was a grave face, and one that people feared, trusted and hated and, in the end, worshipped.

An electric lamp with a green shade stood on a little round table near the door. A pencil and a card were there also, and beside them a tiny glass of white violets. At the foot of the bed—it was a single brass bed—stood a larger table with a white covering, and upon it in careful order were laid the delicate shining pieces of steel that had lately left the hands of the master.

In a chair not far from the surgeon sat another man. His shoulders were stooped and his hair looked very white and there were many lines in his face. It seemed to grow older, as he waited there. He leaned his head upon his hands and gazed first at the surgeon and then at the bed, and then at the clock; but always his eyes returned to the gigantic figure standing indifferently there by the window.

Once a woman clad in white came into the room, and deftly placed the polished instruments in a black case, and wrote

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Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 212, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

something down on the card. The little clock had a surprisingly loud tick, and finally the surgeon turned as if irritated, and motioned to the woman and she took it away. Then he walked across the room several times. The other man looked up, startled at the noise, but the surgeon paid no attention to him, and even raised a window with not a little disturbance. He came nearer the bed, and looked intently at the figure there. He leaned over, and drew back the eyelids with his fingers. The man in the chair groaned, and squirmed in an agony of fear and begged him "to be more careful." The surgeon smiled pityingly and told him that "he was just like a woman" but the next time he rolled them back very gently and moved the head a trifle to one side. There were white bandages about the head, and in one place a lock of silky black hair had escaped and laid there over the forehead. The face was flushed, and the side that was turned toward the man was almost beautiful in its outline, at least that was what he thought, for it was his son.

The surgeon stood for some time near the bed, then he drew a chair near the father's and sat down. Once the nurse came in, and smoothed out the counterpane, and looked at the card, but the surgeon told her that they "did not want her" and she vanished noiselessly. "Doctor," the father began in a low voice, "You will tell me just how things are?" The other did not answer immediately.

"I cannot tell—exactly. Not for a while yet. It all looks very favorable now, but sometimes things turn up unexpectedly."

"You have had just such cases before?" asked the father innocently. The surgeon sighed. "Yes, I have had them. Street accidents, mostly. People lose their heads so often, no wonder they get them broken."

"If there should be any change either way, you will tell me, Doctor?"

"Yes." The surgeon looked at the man closely, trying to fathom the wonderful thing that was ever a puzzle to him.

"Why do you look at me so hard?" questioned the man.
"O! I don't know. I was just wondering why you stayed here. There is no use in it, you know, and you look as if you needed a little sleep. Let me see, when were you asleep last?"

"I don't remember," replied the father, his lips twitching, "Yesterday, perhaps. I cannot remember anything that has happened since he was hurt. I left my business to the four winds of heaven. I do not care anything about it," he added recklessly.

"But you ought to take some rest," continued the surgeon absently.
"I cannot," was the reply.

"Why?"
"O! I do not know why, only I cannot rest, until I know about him."

"Tell me, if there are not pains like knife thrusts going up and down your back and neck?" demanded the surgeon.
"Yes—that is—there were—I cannot feel them now."

"He would never know whether you remained or not and we could take care of him."

"O, yes," returned the father exasperated, "but think; suppose it was your boy. Could you rest?"

"I cannot tell," the other replied, "I think that I could. I would be idiotic if I did not."

"You would have waited if it had been your son. The waiting and the fatigue are nothing compared with the knowing of how things will turn out. I am sorry, Doctor, you have missed a good deal."

"Perhaps my hair would have been as white and my face as seamed as yours if my child had lived," said the surgeon abruptly.

"Do not say that, Doctor. He is just a boy, and he never knew a mother, and I have tried to be both, and I am afraid that I have made many blunders."

The bent shoulders shook with sobs, but the surgeon said something very emphatically under his breath, and walked toward the bed, and placed his face close to the one on the pillow; he listened a moment, then went to the table and turned the light so that it shone on the face, and returned to his seat. The father's head was bowed. He had not seen.

After a moment, the surgeon began: "This was a beastly mixup that the boy got into. How did it happen, anyway?" The father looked up. "No one seems to know, exactly. He had been up to the country club all day, and they had started home in the evening. The night was beautiful, and the horses were fresh, and—perhaps—perhaps—he was not quite himself—he was just twenty last week, and those with him were much older."

"But you were a man at twenty," interrupted the Doctor.
"Yes," was the reply, "but he seems very different, so young, you know.

From what I can learn, one of the men wagered him that he would beat him into town, and that was the way it went. He had the best horse in the crowd, and he always loved a race."

"I have heard that he was a good patron," the surgeon remarked bluntly.
"Did the horse die?"

"Yes, that is—I had them shoot it, it was hurt so badly."

"It must have been a valuable beast."
"Yes—rather—I refused a small fortune for it last week. It was his horse, and he did not want it sold."

"It is a pity to lose such a beautiful animal," continued the surgeon, "You will look some time before you will find its equal." The father looked bewildered. "I had not thought of that," he said at last, "I am afraid that he will be disappointed when he knows about the horse. My, but they did look beautiful together! He rode perfectly."

"Yea," answered the surgeon, "two of my assistants have work to-morrow at the hospital on people that he ran into. One of them is a child, the other is an old man." The father winced, but offered no reply.

"I dropped in to see them before I came up here. The older one will be lame the rest of his days; it remains to be seen what they can do for the child."

The father took a note-book from his pocket and opened it. "If you will just give me the name of the hospital and the doctors," he said.

The surgeon smiled bitterly as he gave them. "I imagine that it was rather an expensive race," he commented.

The father flushed, and his shoulders straightened. "He was nothing but a boy," he replied doggedly. "If any were at fault, they were the men with him. I have been anxious about him; he was rather fond of pleasure, but he was nothing but a boy."

The form on the bed stirred and a low groan escaped the lips. The father started up, alarmed, but the other man did not so much as turn his head. At last he rose and walked toward the window.

"Why, I have been here two good hours," he murmured as if to himself. "I'll be going out as a night nurse yet. I don't suppose that any of the youngsters could come up to this."

"I know, Doctor, that you do not usually work and watch as you have done to-night, but at such a time a man wants the hand of a master. I knew, I was quite sure, that you would come, although a good many said that you would not. I knew that you would not refuse when the life of a man's son hung in the balance."

"I am due in a few hours to perform a mighty ticklish bit of work at Montreal before a lot of men, scientific men mostly."

"Is to-morrow the day?" asked the father, awed.

"That's what they say," returned the surgeon, glancing at a newspaper on the floor. "I notice that they have it all pictured out there. They certainly have a marvelous imagination."

"And to-morrow is the day at Montreal!" asked the father still bewildered.
"Yes."

"And I thought," the old man added apologetically, "I thought that you did not understand about the boy." The Doctor looked puzzled. "I thought that you had forgotten what a son could mean to a man," he explained.

There was a moan from the bed. The surgeon came nearer and searched the drawn, white face of the father. "Tell me," he demanded abruptly; "tell me if you are not sorry that he did not die twenty years ago, when mine did! Tell me if you are not sorry for the pain and travail and the death that he has caused?"

The other man stared. "Sorry?" he asked hoarsely; "why, I would bear it all a hundred times if I knew that he would rise as sane and well and beautiful as he was twenty-four hours ago."
"A hundred times?" repeated the surgeon absently.

"A thousand times, if necessary," the other replied, biting his lips.

"Good Lord! but a man can be a fool," muttered the surgeon, turning away. Then he bent over the bed and listened as before. The father sat quite still. His head dropped upon his arm, and in a moment he was sleeping heavily. The surgeon walked away from the bed, but he did not take his eyes for one instant from the bandaged head. The eyelids of the son trembled, then opened wide to behold, first, the bent form in the chair; and only a surgeon's eyes could have seen that the lashes were quite wet. He had heard; and as the surgeon neared the doorway, there was upon his face the indescribable smile of a craftsman who is satisfied with his work.—*Congregationalist.*

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said Louise, severely. "Whenever
I want to go anywhere with the
girls you always have to be taken
care of. Sometimes I almost wish
that we didn't have you."

Here the baby kicked and gur-
gled delightfully, and ten-year-old
Louise relented a little.

"No, dear, I never did quite wish
that, but you are a bother," she
finished, firmly.

Her special friend Lucille had
just run past on her way to see the
grindorgan man and monkey who
were entertaining a crowd of chil-
dren on Mrs. Elton's big lawn up
at the corner. Organ men never
came down the little street on which
Louise lived. There were only two
houses on it. Louise pushed the
baby cab with a discontented jerk.

"Why, he's asleep!" she ex-
claimed when she looked at him.
"I wonder if I couldn't leave him
just a minute. I'd be in sight of
him all the time. I'm going to
wheel him in the shade of the
hedge, and go. He'll sleep all the
time, and it's just nonsense watch-
ing a baby when he's asleep."

Nevertheless Louise knew quite
well, as she slipped away, that
mother thought babies needed
watching even when they were
asleep.

She was not gone very long, but
when she returned both baby and
carriage were gone. She looked
about the yard breathlessly, as if
they were something so small that
they could be easily lost. Perhaps
mother had taken him in. At the
thought she flew to the kitchen
window. But mother was mixing
her bread and singing serenely,
"Rock of Ages." The baby was
nowhere to be seen. Louise crept
away noiselessly.

"I dare not tell mother he is
lost," she said. "Oh, I must find
him." And dropping on her knees
beside the hedge, she breathed a
very fervent prayer. "If only I
find him, I'll never leave him
again, and I'll never call him a
bother, and, oh! I don't wish we
didn't have him."

A gleeful gurgle came like mus-
ic to her ears, and her heart gave
a throb of relief. She parted the
leaves and looked through the
hedge. A new family had lately
moved into the house, and she did
not know them yet. The mother
and the little invalid girl in her
wheel-chair were out on the lawn.
The lost baby was lying in the
girl's arms.

"Isn't he sweet," she was saying
to her mother. "Look at his cun-
ning dimples. How I'd love to
take care of him! Wouldn't it be
nice if he belonged to us?"

"No, indeed!" said a voice
through the hedge. "He's ours,
and we couldn't spare him."

Then Louise went around to the
gate and came in.

"You must pardon us," said
the mother, pleasantly, "but the
baby was crying, and he seemed to
be all alone, so we borrowed him
for a while. Ruth gets very lonely,
and she loves babies so."

"I'm glad you took care of him
if he cried," said Louise. "I
oughtn't to have left him. I
thought he'd sleep till I got back,
and I was so scared when I found
that he was gone. I'll bring him
over sometimes if you want to
play with him. I take care of him
most all the time."

"I'd like to have you come off-
en," cried Ruth, earnestly. "I
never had a brother or sister, and
I could never go out to play with
other children. It must be splen-
did to have a baby brother all your
own."

"It is," said Louise, soberly.
She was beginning to wonder if
she had ever appreciated her bless-
ings. "He's a smart baby, too.
He's only eleven months old, and
he can walk when he holds the
chairs, and he can say 'mamma.'
It isn't very plain, but we know
what he means."

The baby showed off his accom-
plishments for them, and was duly
admired. When Louise was ready
to take him home, Ruth said, "The
next time you want to go away,
won't you please bring him to me,
and then you won't have to hurry
back?"

"I'd be very glad to," said Lou-
ise.

Then, as she carried the baby
home, she whispered to him, "To
think I ever called you a bother
when people know you're a lovely
baby the first time they see you."
—*Christian Standard.*

They serve God well, who serve
His creatures.—*Mrs. Norton.*

One reason why some people find
it so hard to lead a Christian life
is because they devote so little time
to it.

MUCH CHEAPER

Grape-Nuts Accomplished What
Ocean Travel and Medicine
Could Not.

It's not what you eat, but what
you digest that gives strength.

Many a man drags around year
after year half dead, because his
food is not digested and he takes
first one kind of medicine and then
another without relief—because
medicines cannot take the place of
well digested food, and never will.

Give nature a fair chance, as a
prominent German-American of
Chicago did, and if you're in a
bad fix from stomach trouble, read
what he says and try it on.

"About a year ago," he writes,
"I was afflicted with stomach
trouble which so enfeebled me I
had to quit work. I grew so lean
I was merely skin and bones.

"I had the advice of six differ-
ent doctors and two college profes-
sors. One thought I had cancer of
the stomach, another advised a
change of climate, and recommend-
ed ocean travel. I decided to fol-
low this last and went abroad for
three months.

"But my health became worse
and worse. The least amount of
food caused me awful pain, and I
obtained relief only by having my
stomach pumped out.

"Nothing did me any good. Soon
I could take no food at all except
strained oat meal; then a time
came when I could not even take
that. I lost courage and prepared
myself to die. At that time my
wife brought me a package of
Grape-Nuts, but I had no confi-
dence in anything any longer.

"She finally persuaded me to
taste a few spoonfuls of the new
food and to my surprise I retained
it and had no distress. That made
me feel fine and encouraged to
make another trial for life. For
several months I ate nothing else—
every day a bowl of Grape-Nuts
with cream, and thus I regained
my health, my old-time weight and
am now as well as ever. I could
not live without Grape-Nuts."

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tle Creek, Mich.

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as the best man living to prepare a book of sacred song, and this is the crowning
work of his life. He has had the assistance of Mr. W. J. Kirkpatrick, who is
second only to Dr. Doane.

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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How to Get Rid of Catarrh.

A Simple, Safe, Reliable Way, and it Costs Nothing to Try. Send for it and See.

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness asthma, etc.

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

If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 115 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh," will be sent you at once, free, showing you how you can cure yourself privately at home.

Write him immediately.

FRAGMENTARY.

JOS. N. BARBEE.

TRUE WORDS.

The following is from an editor in Southeast Missouri:

"There is a world-wide movement in modern thought toward the restoration of the Bible in the schools: not for ecclesiastical ends, but for its literary, historical and moral value. We wish the completest and speediest success to this movement. It is hard to see on what grounds it could be rationally resisted. The fight against denominational control of education has, as an unintentional result, banished the most famous and revered book in existence from the school-room and only those children who attend Sunday schools are acquiring any knowledge of its contents.

BAPTIST ORPHAN HOME SOLD.

The Evangelical Lutheran Altemheim Board has purchased the Baptist Orphan Home at Lafayette

and Mississippi avenues; consideration \$9,900, and same has been accepted. The present management will occupy the Home until December 1. By this time the Cottage now being built in St. Louis county will be completed.

DR. J. J. PORTER RESIGNS.

The Rev. J. J. Porter, of Joplin, resigned the pastorate of the First Baptist church to engage in evangelical work. He accepted the Joplin pastorate four years ago, but has devoted practically the entire year past to evangelistic work in Kentucky, adding 688 members to the churches and securing 1,000 conversions. A committee has been appointed to select his successor.

REMEDY FOR MAMMONISM.

Dr. Rofs' denunciation of mammonism called forth a reply which stated that that gentleman did not say what the cure is, and the writer wanted to know what the cure is. John J. Bailey came to the rescue and said, "Abolish money." He continued:

"Money, at the stage which our civilization has reached, is but a fifth-wheel to the social cart. There is nothing, absolutely nothing, in the affairs of mankind that may not be transacted more readily and completely without money than with it. Money is called a measure of value and a medium of exchange, yet, as a measure it is constantly changing, therefore, unreliable, while as a medium it more and oftener retards and impedes exchange than promotes or aids it.

"Abolish money for exchange, substitute distribution, and there will be no poverty, no crime, no courts of law, no prisons; everybody will then become a producer, will own a home, and land will be free to all, and commerce will increase tenfold, happiness will be universal, the brotherhood of man an accomplished fact, and the Golden Rule the only law."

MARRY AND LIVE LONG.

The following is from *American Medicine*:

"Marriage is an institution highly conducive to the health of both husband and wife.

"Statistics prove that among married men over twenty years of age and women over forty the mortality rate is far less than among those who remain single. Among the widowed and divorced the mortality is exceptionally great. Suicides among the unmarried are much more numerous than among the married.

"The matrimonial state promotes temperance in every form. Furthermore, the probable duration of life of a married man of 30 exceeds that of his unmarried brother by five years, and the wife may expect to live one year longer than a single woman of the same age."

AN IMPORTANT FIELD VACANT.

The resignation of J. J. Porter, D.D., from the pastorate at Joplin leaves one of the most important fields in Missouri vacant. It has been predicted for several years that Dr. Porter would drift into the evangelistic work. The Lord has wonderfully blessed him in it.

SIX IMPORTANT POINTS.

First—That a quiet voice, courteous and kind acts are as essential to the part in the world of a gentleman as of a gentlewoman.

Second—That roughness, blustering and even foolhardiness, are not manliness. The most firm and courageous men have usually been the most gentle.

Third—That muscular strength is not health.

Fourth—That a brain crammed only with facts is not necessarily a wise one.

Fifth—That the labor impossible to the boy of fourteen will be easy to the man of twenty.

Sixth—That the best capital for a boy is not money, but the love of work, simple tastes and a heart, loyal to his friends and his God.—*Texas Christian Advocate*.

SUNDAY SCHOOL CAMPAIGN.

BY SECRETARY JOSEPH T. WATTS.

Since January 1st, on which date the writer entered upon his responsible task in the interest of more, better and larger Sunday schools in Kentucky, invitations have been accepted from about fifty churches and communities in various parts of the State, to hold Sunday School Institutes. In these meetings, which have always been well attended, the effort has been directed toward the establishment of a strong Sunday school sentiment in the churches, and to enthrone and instruct the officers, teachers and workers. To a large extent these Institutes have been held in connection with churches in the larger towns or cities. In the future, while this work will not be neglected, it is proposed to co-operate with the Executive Committees of the various District Associations in holding one or more Institutes within the bounds of as many Associations as time and conditions may warrant, during the coming year. In this way, it is hoped that all of the churches will be brought into touch with this department of our denominational work, and that through existing schools, influences may be set in motion, which will result in the organization of schools in all of the churches in an Association and the establishment of mission schools in many destitute fields.

According to the minutes of the General Association, there are 717 Baptist churches in Kentucky without Sunday schools. In the 918 Sunday schools reported, the total enrollment is 64,101, while the total membership of white Missionary Baptist churches in the State is 202,801.

An aggressive campaign is necessary that Kentucky may take her place in the onward march of Sunday school endeavor. We are just now entering upon a great revival of Bible study and that is just what the Sunday school means. Our Sunday schools should be so organized and equipped, as that every member of the church can be brought into active touch with

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its work, either in the regular sessions of the Sunday schools or in a Home Department connected with it, to the end that the church as individuals and as an organization, may make the Sunday school the avenue of approach to the minds and hearts of the thousands of children and non-Christian adults in Kentucky.

The secretary, whose address is 1427 Second street, Louisville, Ky., invites immediate correspondence with the chairmen of the various District Associations. Institutes will be arranged for at once and the various fields will be reached in the order the requests may be received.

NELSON ASSOCIATION

Convened on 12th inst. with Pastor J. A. Davis' church at Bloomfield. This is one of the best Associations in the State. Dr. J. A. Booth, of Taylorsville, was unanimously re-elected Moderator. He is one of the best and most thoroughly posted of our able Moderators in Kentucky. Deacon T. P. Samuels was re-elected Clerk, and he is one of the best Clerks in the State. The introductory sermon was ably preached by Pastor Charles Anderson, of Bardstown. On Tuesday night Pastor W. A. Burns, of Lebanon Junction, preached an able sermon. The reports on various denominational interests were ably written and ably discussed. The results in additions to the churches and mission contributions marked an increase. Professor Carver, of our

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Southwestern Baptist University,
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Seminary, and Pastor at New Salem church, although engaged in building a new house of worship, led all other churches in mission and benevolent gifts. In front yard of Bloomfield church lies buried the remains of Dr. Wm. Vaughan, who was pastor for thirty-three years, and an appropriate monument marks the spot. The next pastor was Dr. Thomas Hall, of precious memory, who served for thirty-three years. It was in this city that, after repeated failures in the establishment of a Baptist paper in Kentucky, Revs. Spencer Clark and George Waller, in 1825, established the *Baptist Recorder*, now the *WESTERN RECORDER*. During my stay I enjoyed the hospitality of J. J. Wake-

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IN THE FALL FASHIONS

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EXPRESS CHARGES PREPAID ON ORDERS OF \$5 OR OVER WITHIN 200 MILES OF LOUISVILLE.



WANT COLUMN

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

PILE CURE—If you are suffering, try the Persimmon Soap. Immediate relief is guaranteed. HILLMAN CHEMICAL CO., 1418 Everett Ave., Louisville, Ky.

LET US send you our proposition on our shears and novelties. We have the best wearing shear. Something new. Big profit, liberal terms and a binding guarantee. Our goods are winners everywhere. THE UNITED SHEAR CO., Westboro, Mass.

WANTED—Ten men to travel in each State, distribute samples and advertise our goods. Salary \$21 per week and expenses, guaranteed. Expenses advanced. Experience unnecessary. Address, with stamp, stating age and occupation. REVE CO., 411 Dearborn St., Chicago.

WANTED—The lady readers of this paper to try their hand at the millinery business. Profits are large, and you run no risk. We have started thousands who are now in easy circumstances. Write for full information. We refer to any mercantile agency as to our standing. Address David Baird & Son, Louisville, Ky. Largest millinery house in the South.

FOR SALE—A fine farm of 125 acres, within one mile of Brandenburg, Ky., on the State road. Whole farm fenced; 100 apple trees; 200 Keifer pear trees; balance in timber and under cultivation. A non-resident owner advises us to sell quick, and to do so has cut the price in half. This land is cheap at \$25 per acre. If you are interested and want a farm at half price write us. CHAS. F. HILL & CO., 305 Tyler Bldg., Louisville, Ky.

FOR SALE—A good farm of about 77 acres, joining the town of Saloma, Ky. Dwelling house, good store house, barn and other buildings; good water. Address B. F. RUSSELL, Saloma, Ky.

FOR SALE—An ideal Western Kentucky farm and home—780 acres, near three trunk line railroads. Now paying above 15 per cent on investment. Address, FARM, Bell, Ky.

field, M.D., and family. He married Miss Ray, a sister of the celebrated oculist, Dr. Ray, of Louisville. Among other guests at the home were Deacon A. C. Thomas and wife, now of Danville, but formerly of Louisville, a beloved deacon for many years in Walnut Street church, also Brother Gwatkin, of the *Argus*. The session was one of the best of Nelson Association. Kentucky hospitality was never more lavishly displayed. This, of course, is characteristic of all such meetings in Kentucky. "The Old Reliable, True and Tried" WESTERN RECORDER had the key to all hearts and many new subscribers were enrolled. H.

LIBERTY COLLEGE OPENING, GLASGOW, KY.

Tuesday, September 11, marked a new era in the history of Liberty College, that was opening day indeed and in truth. The day was full of happenings for the College management; boarding girls began arriving the previous day and when enrollment time came there were more than twice as many as we had at the opening last year, which was our best year. Our enrollment in the boarding department is 73 and there are others coming within the next few days, so that we shall have 85 or 90 before October 1. The total enrollment is 146, but this is fair week, and we can easily reach 175 during next week.

The large attendance is a matter of rejoicing not only on the part of President Geo. J. Burnett, but the entire faculty, the student body and the citizens of Glasgow.

We had many visitors at the opening. We will only mention those from out of town who participated: Dr. J. S. Dill, of Bowling Green, Ky., gave us a most excellent address on "Making a College;" Rev. J. H. Burnett, of Springfield, Tenn., charmed all who heard him in an address on "The Advantages at Liberty College." It was indeed a happy occasion.

The day was further memorable on account of the action of the trustees, who on that day let the contract for our new building, which will be completed by January, 1907. The teachers are in their places and hard at work. We now have sixteen in our faculty, five of these being in the Music Department.

We are going to have a missionary rally one Friday evening in each month this year, at which times we are to have addresses from some of our pastors who are bringing things to pass along missionary lines. Early in December we are to have a great feast for one week, as Bro. W. D. Powell has agreed to come and be with us in the College, preaching and talking missions. Brethren pray that the Lord may use the occasion for His glory. J. HENRY BURNETT, Glasgow, Ky.

RUSSELL'S CREEK ASSOCIATION.

The one hundred and second session of Russell's Creek Association convened with the Gradyville Baptist church, September 12. After being called to order by Moderator Jas. Garnett, the annual sermon was preached by Rev. J. S. Gatton from 1 Tim. 3:16, and Pastor Gatton was at his best; he made us all feel glad we were Baptists, as he dwelled on the "Church of the Living God." His points were: First foundation, second material, third how prepared, fourth purpose of God's house. The same officers were elected by acclamation. The reports from the churches showed that out of the forty-two churches which compose the Association, that fifteen of them were without pastors, and only fifteen Sunday schools. Four or five churches were not represented at all. There were 105 baptisms reported, but the decrease was such that it showed only 34 gain during the year. The Orphans' Home report was discussed and a collection of \$19 was taken for the Home. The reports on State, Home and Foreign Missions were read and discussed under the head of missions by Arvin, Sexton, Gatton and the writer. The reports showed that only something over \$600 had been given by the Association to all missions. But few of the churches reached the apportionment that was made last year. I reported that the church to which I preach gave \$36.40, rather than the \$25 asked for. W. W. Ingram made the report of the District Board and said he had not missed a session for 35 years. The Association very enthusiastically recommended that the Board secure an evangelist for six months or more to work up the destitution in the Association. I was compelled to leave before the close. The Association was very proud of the work of the committee which showed by the time of the next meeting they would be ready to give the people of Russell Creek Association access to a Baptist school at Campbellsville. The next

Association will be held in the New College Building, Friday, Saturday and Sunday before the fourth Sunday in August, 1907. It was my pleasure to be entertained in the homes of W. W. Yates and R. L. Caldwell. J. S. ADKINS.

INTERPRETATION.

"O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as Thou wilt." (Matt. 26:39.)

Some time ago some of the brethren made what seemed to me very ineffectual attempts to interpret the foregoing Scripture through the columns of the RECORDER.

Any effort at interpreting the agony in the garden, that fails to take in consideration the fact that Jesus was a man in the fullest sense of the term, must end in confusion. He hungered and thirsted, and tired, and slept as other men do. More, he sorrowed and wept. He was tempted just as any other human being is tempted, but he yielded not to temptation.

"We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." (Heb. 4:15.) "He is . . . a man of sorrows and acquainted with grief." (Isaiah 53:3.)

If he was a man he had a human soul, for it takes both body and soul to constitute man.

We may study the man Jesus as we may study any other great and good man, but, oh, how different when we are brought face to face with the Christ, the Son of the living God, the Godman, the Savior, the Messiah.

Man in the person of the first Adam wilfully and knowingly transgressed God's holy law and brought "death into the world and all our woe." Man is lost and undone, but God gives him, through Moses, the law, but the law was just and holy; God could not have given any other kind of law, and man through the weakness of the flesh could not obey the law implicitly, and some other means must be provided for man's salvation. The question is sometimes asked why God did not provide some other means of salvation for man. I suppose the same question would have been asked about any other plan that might have been provided, if any other plan could have been provided.

Of one thing we may be sure, that is, the very best plan was provided that could be. And I say it with all reverence and humility, I believe the only plan that could have been provided was provided. I verily believe that if in the illimitable providence of God there had been any other way consistent with Divine rectitude whereby fallen man could be saved that way would have been provided. The idea that Jesus' agony was caused by a fear that he would die before he reached the cross it seems to me is equivalent to saying, "He was afraid he would die before he died." The position is untenable and lacks reason to sustain it. He dreaded the cross with its attendant horrors, among them and worst of all the temporary abandonment by the Father. He was tempted to avoid the ignominious death of the cross just as any other human being would be tempted to avoid it, "yet without sin." He sought it through prayer to the Father; but he saw no way to avoid the cross as evidenced by his own declaration that "the Scriptures cannot be broken." (John 10:35.)

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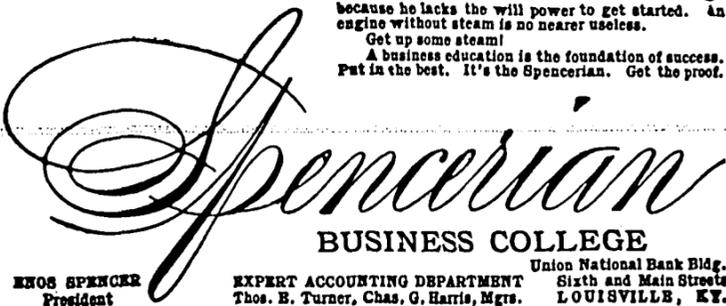
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Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and Henry's Commentary." Whitfield read it continuously through four times.

BAPTIST BOOK CONCERN
Louisville, Ky.

The Farm and Household

A suckling steer calf sold for \$22.50 in Robertson county last week.

The American Tobacco Company employs 82,000 persons in its buying and selling department and factories. The sales of the company for one year amount to \$175,000,000.

Wood Wallingford, of Fern Leaf, sold a fine suckling tilly colt, by Fitzsimmons, for \$150, to N. H. Harper and N. H. Anderson, of this county.—*Mt. Olive Democrat*.

W. S. Feedback recently sold 58 stands of bees to Mr. Thompson, near Sharpburg, for \$300. Mr. Feedback has sold besides the above this year four or five thousand pounds of honey, and several hundred dollars' worth of bees.—*Carlisle Mercury*.

By the recent acquisition of a tract of 170,000 acres Santa Gertrudes Ranch in southwest Texas,

already reputed to be the largest estate in the world owned by a private individual, was increased to the immense proportions of 2,000 square miles or 1,280,000 acres.

Perry McDowell, of Tangletown, has shipped to Cincinnati this season about 7,000 pounds of honey, 4,500 pounds of which was produced by his bees, and he will have about 3,000 pounds more for shipment. He received 13 cents per pound for the honey.—*Mt. Olive Tribune*.

Chas P. Foster sold 15 short yearling steers, about 700 pounds, at 4 cents for September delivery, to R. W. Darnel... R. L. Tipton weighed up to Hudson & Showan 20 head of fine export steers, bought some time since at \$4.50. They averaged 1,438, and were as good grass fatted steers as we have seen.—*Flemingsburg Times-Democrat*.

Corn is being sold for November delivery at \$2 per barrel; crop very heavy... R. Burrus, of Little Rock, sold to Boardman & Whaley a load of 1,300-pound export cattle at \$4.75... Thos. McClintock & Son sold on the Pittsburgh market recently 19 load of cattle, 144 head, at 6 cents... Hibler Bros. bought of Hutchcraft & Wheat 60 head of 1,150-pound cattle, at \$4.05; from Frank Clay 20 head 1,200-pound cattle at \$4.25; J. A. Wilson 18 head 1,000-pound cattle, at \$4 per cwt.—*Paris Kentuckian*.

At Paris Harold, Tibbs & Gash, of Indianapolis, purchased of Samuel C. Turley 79 head of 1,500-pound cattle at \$5.25. The cattle will be weighed up September 25. They also purchased of Joe C. Turley 52 head of 1,450-pound cattle at 5 1-4 and 5 cents. R. C. Gatewood also sold to same parties 142 1,500-pound cattle at 5 1-4 and 5 cents.

H. S. Caywood, of North Middletown, Bourbon county, sold to A. B. Thompson 29 head of 1,100-pound cattle at 4 1-4 cents per lb. Mr. Caywood bought of R. Whitsitt, of Mt. Sterling, 70 head of fat cattle, averaging 1,450 pounds, at 5 1-4 cents per lb.

POULTRY-KEEPING.

BY REV. E. G. GANGE, F.R.A.S.

To all properly constituted persons a new laid egg is a luxury, and a couple of plump young fowls, either roast or boiled, make a dinner not to be despised. Consequently, fowls are extensively kept in town and country, sometimes enjoying a free range over field and farm, in other cases cooped up in dingy back yards. Often "more harm is wrought from want of thought than want of heart," and thus a good deal of unnecessary suffering is inflicted on these birds through the ignorance of those who keep them. From the same cause many people become discouraged, and declare that poultry-keeping does not pay, whereas, if the undertaking were carried out on intelligent and scientific principles, vastly fewer eggs would be imported, and a large home industry would be fostered, affording pleasure and profit to all concerned.

HOUSING THE FOWLS.

A valuable picture deserves a good frame, and if fowls are to prosper they must be comfortably accommodated. The roosting place must be water-tight, free from

draughts, fairly lofty, with plenty of overhead ventilation. The perches should not be round like broom-handles, but perfectly flat, about two inches wide, otherwise the breastbones of young birds will get indented and injured. All the perches should be low down, not more than eighteen inches from the ground, as laying hens are frequently seriously injured by flying down from a lofty perch. The floor of the house should be covered to the depth of several inches with peat moss litter. This deodorizes all excrement, keeps the place perfectly sweet; the fowls in wet weather have a warm dry floor on which to walk, and when the place is cleaned out, every six months, there are several barrow loads of richest guano for garden fertilization. The run, or scratching shed, should be covered in at the top, as fowls easily take cold and suffer from croup if allowed to stand about in wet places. The whole of the ground should be dug up and passed through a sieve, all large stones removed, and plenty of fine cinder ash added, in which the birds delight to scratch and almost bury themselves, the dust bath removing vermin and keeping the fowls healthy.

FEEDING.

Fowls should be fed three times a day, and the morning meal should be warm. Keep a stock-pot on the kitchen fire all day long, into it throw potato parings, cabbage leaves, broken bread and meat, in fact, all kinds of table refuse; to this add "sharps" or "middlings," mixing all up to a crumbly (not sticky) condition; for while ducks like sloppy food, fowls hate anything that sticks to their beaks; but let it be warm. At noon give plenty of green food. After cutting out the heart of cabbage or lettuce for domestic use, give the rest to the fowls. Don't throw it down in the dirt to be trampled on, but have a piece of cord attached to the roof of the scratching shed with a slip knot at the end, into this insert the roots of green food given; this keeps it clean, and the birds will gather round and eat to the last morsel. At night feed with grain—about a handful for each bird. The food eaten with greatest avidity is maize, but this should be given sparingly, as it is very heating, and often induces liver complaint. Wheat is the best kind of food; next in nutritive qualities come clipped oats, barley is less sustaining. Dari and buckwheat form an agreeable change. Variety is very important, but don't mix up different kinds of grain, because each bird will select the kind it most likes and your aim will be frustrated. Keep different kinds of grain in separate bins, and give only one kind each night. Plenty of flint grit and calcined oyster shells must be supplied to assist digestion and provide shell-forming material. Let these be kept in a separate receptacle, that the birds may help themselves as nature prompts. It is surprising how ignorant many farmers are of these matters. Instead of purchasing fresh and unrelated stock, inbreeding is allowed, and the whole stock gets deteriorated. Hens too old for laying, and too tough for eating, are kept, costing vastly more for their food than they produce in eggs. A hen lays best in her second year, larger eggs and a greater number, after that time she should be got rid of, as she does not pay her way, and if killed and cooked it will need an iron wedge and a sledge hammer to dissect that bird.—*Baptist Times*.

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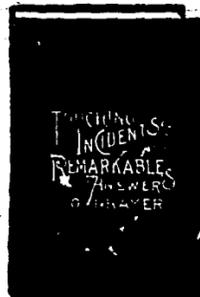
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ITEMS OF INTEREST

News the World Over

A census of the insane in this country was taken thirteen years ago. Another has just been taken and the figures are not encouraging.

A supplementary report of the census of 1900 has been published. This shows the negroes own 746,715 farms, all but a small fraction in the South and more than half of them in Mississippi, South Carolina, Alabama and Georgia.

A New York paper says the end of the war in the Philippines "seems nearly as far off to-day as in 1899. Then it was to be merely a question of a month or two.

Russia has established two lines of steamers to the United States, one from the Baltic and the other from the Black Sea. These lines are for the purpose of bringing emigrants to the United States.

Chairman Shonts of the Panama Commission has announced that he intends to employ Chinese to dig the canal. They are cheaper than the Spaniards.

Before the earthquake San Francisco had 2,500 saloons, license about \$100 a year. The city government closed them on April 18. They were really closed, and crime almost ceased.

Have relic-hunters no honesty and no reverence? There is a plane tree on the island of Cos, under which Hippocrates taught medicine to his students 2,300 years ago.

The power of the "Dowsing" rod is exciting much interest in Germany. The rod will discover water under ground. This is easily believed by those who have seen the branch bend in the hands of water witches in this country.

Every three months the Registrar General of England makes his official report, and regularly the press bewail the falling birth rate. This declines steadily.

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Unjust.—"So you think your parents are unjust to you, Willie? And that your teacher has it in for you? You're a poor, abused martyr, aren't you?" "Yes, I am. Everything I do is laid to me!"—Cleveland Leader.

PIMPLES AND BLACKHEADS Are Caused by Clogging of the Pores or Mouths of the Sebaceous Glands with Sebum or Oily Matter.

The plug of sebum in the center of the pimple is called a blackhead, grub, or comedone. Nature will not allow the clogging of the pores to continue long, hence inflammation, pain, swelling, and redness; later pus or matter forms, breaks, or is opened, the plug comes out, and the pore is once more free.

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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

Two more naval disasters which seem to indicate that skillful seamen are lacking. The United States transport Sheridan ran on the rocks near Honolulu. All on board were rescued, but all efforts to save the ship proved unavailing. The cruiser Boston ran on rocks near the coast of Washington and was badly, though not irretrievably damaged. The naval officers in New York are aroused over these continual disasters and it is hoped something can be done to stop them.

We congratulate Union county. Under the County Unit law an election has been held. The liquor men made a strong fight but the temperance men carried the county by 1,000 majority. We hope the good people will keep awake and see that the law is enforced. May all Kentucky follow this example.

The poor peasants of Russia who have listened to the anarchists are now suffering terribly. If only the anarchists suffered! This Spring in the provinces where the land is best and the crops greatest when the peasants ought to have been plowing and sowing they were obeying the anarchists, holding political meetings, attacking the houses of the large land-owners and burning vast stocks of grain in the granaries of the large estates. The season has been favorable but little grain was raised and the famine is sore in all these provinces. The czar's government will help, but money is scarce.

Sir Liang Cheng, Chinese Ambassador in Washington, has announced that the Empress of China has issued an order commanding all the people of China to keep the Sabbath. This is a wonderful concession even though it be based upon the reason that one day's rest in seven is necessary for men's physical and mental well-being.

When the Senate persisted in its refusal to unite Arizona to New Mexico in one state, because of the determined opposition of the people of Arizona, President Roosevelt wrote a personal letter to a leading Republican in the state urging that his wishes be acceded to and Arizona agree, and threatening that if she did not it would be a long time before she was admitted to statehood. The Republicans of the state have now answered him. The state convention passed a resolution saying they were "unalterably opposed to joint statehood, and would prefer to remain a territory forever than to have joint statehood with New Mexico."

The telegraph brought the news there had been a terrible massacre by the police and soldiers at Siedlee, Russia, 200 being killed and 1,000 wounded. As was to be expected when the whole truth was learned the Socialists were the aggressors. The Socialists fired on the police and soldiers as they were patrolling the streets from windows and roofs Saturday, and that night two soldiers were murdered by them. Then the regiment to which the dead soldiers belonged made a furious attack upon the houses from which the firing was done. Those Socialists deliberately brought down the wrath of the attacked soldiers upon innocent people.

To the Women of North Bend Association:

There will be a Woman's all-day Missionary meeting at the Baptist church at Union, Ky., Thursday, September 27, 1906, at 10 o'clock.

MRS. E. B. SAVERS, Vice-Pres.

DEAR RECORDER:

Please say in regard to Dawson Springs church, that of the \$1,527 subscription raised at the General Association, over \$900 has failed to come in, and we are very much cramped for money. Unless we get the money at once our beautiful house will be damaged. I feel that this is all that is necessary for the Baptists of the State to know. It has been demonstrated that this is a great movement, and no one who has come in contact with the movement would like to see it crippled, so we will expect a hearty response by those who are interested in this work. The house is still without a roof.

Very truly your servant,

T. M. MORTON.

Livermore, Ky.

When answering advertisements mention this paper.

FROM CHINA.

Oh! that it were the burden of every Christian in the homeland, Lord, save China. The past month has been the most eventful one in my life. My dear fellow-worker, Miss MacKenzie, left the 11th of July for a much needed rest in Kuling. For the past year or more she has superintended the three buildings on our compound, and has gotten the girl's school in running order, with numerous and varied trials to counter-balance. So I am doing my first housekeeping in China. The servants have been aghast, many times, at my prodigality in the use of—water. When China knows more about the use of water and soap, she will make vast strides to a better and cleaner order of things.

A few days after she left the rice riot began. On Monday morning the rice from three barges was thrown into the canal. The price had risen so high that the poor could not buy it. There has been several attempts in various places to "corner" the grain, and in every instance the people have rose "en masse" and destroyed the grain. That night the destruction of the rice hongs in city began in earnest, the rice being stolen. To throw into the canal was no capital offense, but to steal it is capital punishment when caught. An advantage of the rice riot was taken by some who dislike foreigners and a threatening was thrown in to compound of the ladies at the South Gate C. I. M. Mission. It was promptly sent to the official, who immediately placed a guard of soldiers around the foreigners' property. I hardly know how to describe the confusion that existed that night to you, though I knew nothing then of a riot in progress; it resembled the roar of a great hungry wild beast more than anything I know of. Sleep was out of the question, as there was such a spirit of unrest everywhere. When the Chinese get started in a mob, reason flees and only the animal remains. But for the prompt action of the official, things would have been much worse. They immediately opened shops where the poor could get the grain cheaper and the next day had several hundred soldiers to patrol the streets. We held no services in the chapel for three services, so that nothing would be done to create any disturbance on the part of the foreigner. All these things only bring us closer to our Lord and we realize more fully His protection and love for us. Although I didn't know when I would have to leave, yet I felt no fear of any danger. I had eight children in the school that would have to be taken with me too. "The Lord is an ever present help in the time of trouble."

Everything at present is quiet and peaceful, and it hardly seems that there has ever been any trouble. I was kept informed as to the mind of the people by the Chinese. On last Saturday evening was a total eclipse of the moon. It seemed so weird and solemn here. I suppose the surrounding conditions made it seem so. Every gong and everything that could rattle in the whole city was beaten, guns fired, fire crackers and sky rockets, too. Such a babel of sounds has never been my lot to hear. The saddest part was the cry of fear that accompanied the noise. You realized what an awful hold superstition has on their hearts and minds. They believe the Black Moon is swallowing the White Moon, and hence all this noise to frighten it away. Their

HOME TREATMENT FOR CANCER.

DR. B. F. BYE'S Balm Oils for cancer is a painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. Gives instant relief from pain, destroys the cancer microbes and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last 3 years. If not afflicted, cut this out and send it to some suffering one. Address DR. B. F. BYE, P. O. Box 166, Indianapolis, Ind.

fear was pitiful in the extreme. What will be their fear when our Lord comes again. Oh! the misery of the slavery to Satan. Being very tired I fell asleep and missed seeing the shadow go off. It lasted about two and a half hours. The work we have started here is vast beyond my power to describe it. There are great awakening signs among the women for an education. We had twenty-three in school this winter, but could have a hundred just as easily, if we only had more room.

This is one of the wealthiest cities in China, and if we can reach the hearts of the wealthy, our work after a while will be self-supporting. We must begin it so that it will be self-respecting. So far we have a splendid name among that class, and they are desirous of sending to school, but we haven't enough room. If we Baptists expect to reap any results in China we will have to provide means enough for the work to be carried on properly. I wish you could see the results of the Methodist girls' school in Chinkiang; it was begun with about six in a cow stable, but means were forth-coming and now the graduates would do credit to any of our home schools.

MARY E. MOORMAN.

Yang Chow, China.

A PAGEANT OF THE SKIES.

BY A BANKER.

One of those moments in the life of man which can never be obliterated from the memory, but must ever remain therein indelibly enshrined, must be the wondrous pageant which, some years ago, was presented at sunset in the south of Europe and elsewhere, caused, it is believed, by the mineral dust ejected into the upper regions of the air by the terrible volcanic eruptions near Java.

The orb of day is slowly sinking beneath the horizon, and the azure of the skies is giving place to a flood of gold and carmine, which, as at length the luminary has entirely disappeared becomes ever more and more intensified and variegated. Now, the western sky is glowing in almost every colour of the rainbow; wavy striated lines of amethyst and mauve; light veined cloudlets of vivid emerald, shading off to a pellucid aquamarine; and fantastic wisps of fleecy vapour glistening in the lovely hue of the sardonyx, which, as the sun sinks yet lower and lower, deepens into an intense carmine or vermilion; while low down on the horizon are far off banks of cloud of a deep purple-maroon tint, fringed with a lustrous border of flashing and beautiful fire-opal.

And the glory is now reflected on the heaving and rippling waters of the ocean, which sparkle and scintillate as though gemmed with diamonds and sapphires, rubies and chrysolites, jacinths and flashing emeralds. But now, as the solar influence wanes and fades away, all this glory disappears, and the sable reign of night mantles all in gloom.

Another and quite different dis-

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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.

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

play of this sunset pageant may be observed, though probably very rarely, from elevated positions of the mountains to the north of the lake of Geneva. Immediately after sunset the entire panorama spread out beneath our feet, and also the firmament over our head, have assumed a blood-red hue; the snow-capped mountains are now not only crested with a crown of bright scarlet, but right down to their very base are of almost the same sanguinary hue; the trees and shrubs, the fields and meadows, the distant chalets and winding roads, are all dyed a deep red; while the lake far beneath is a veritable lake of blood, as though some terrible orgie of carnage had been enacted. On its motionless surface are a number of dark red boats with crimson sails, and over it a number of gulls of the hue of the scarlet ibis are disporting themselves. But soon all is over, and once more Nature is veiled in darkness and obscurity.

And so, if the Sun of Righteousness shine not upon our souls all must be blackness and lurid darkness. But if, realizing by the aid of the Holy Spirit that His sufferings and death were borne by Him as the punishment due to us, we accept Him as our Lord and our Mediator, all that darkness rolls away, and we rejoice in the knowledge that our names are in the Book of life.

Pastor J. H. Riffe, of Headland, Ala., while in the city called at our office. He is a native Kentuckian and has been an active and successful pastor for twenty years in Missouri and Alabama. He visited his mother and friends at Cane Valley, Adair county. Like all exiles he loves Kentucky and feels keenest interest in all denominational affairs.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

- 1906.
- SEPTEMBER.
- 21—Freedom, Green Grove church, Clinton county.
 - 21—Goose Creek, Manchester.
 - 21—South Union, Crouche's Creek.
 - 25—Pulaski County, Egan.
 - 26—Concord, Pleasant Ridge church.
 - 26—Edmonson, Bee Spring church.
 - 26—Severn's Valley, Bethel church.
- OCTOBER.
- 2—East Union, Old Poplar Creek church.
 - 2—White's Run, Ghent.
 - 3—Goshen, Liberty church.
 - 3—Little River, Cadiz.
 - 5—Laurel 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. NUNNELLEY, 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 25a 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 50a 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 pac. and butch, 200 to 300 lbs	6 36
Med. packers, 160 to 200 lbs	6 50
Light ship, 120 to 160 lbs	6 40
Choice pigs, 90 to 120 lbs	6 20
Light pigs, 50 to 90 lbs	5 00
Roughs, 150 to 400 lbs	5 50a 5 70

SHEEP AND LAMBS.

Good to choice fat sheep	4 25a 4 50
Fair to good sheep	3 00a 3 50
Common sheep	2 50a 3 00
Bucks	2 00a 2 50
Choice shipping lambs	7 25a 7 50
Seconds	5 50a 6 00
Good butcher lambs	5 00a 6 00
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 50a 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 25
Common lugs	5 25
Medium lugs	5 50
Good lugs	5 50a 6 00
Common leaf (short)	6 50a 7 00
Common leaf	7 00a 7 50
Medium leaf	7 50a 8 50
Good leaf	8 50a 9 50
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. 18a18½c, case count; candled 19a20c.