

WESTERN RECORDER

Faith, Hope and Love, these three.

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SALVATION.

BY REV. ARTHUR S. BURROWS.

What is the Gospel salvation? It is divine mercy to unworthy sinners. Christ came not to call the righteous, but sinners to repentance. Salvation is divine pardon to repenting sinners. If we say that we have no sin, we deceive ourselves, and the truth is not in us: if we confess our sins, God is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. Salvation is divine deliverance within obedient sinners.

Trust me, no tortures which the poets feign
Can match the fierce, unuttered pain
He feels, who, night and day, devoid of
rest,
Carries his own accuser in his breast!

The sinner who is saved daily ascribes all praise and dominion unto Him who loosed us from our sins by His own blood! Salvation is divine comforting for trusting sinners. God says, "As one whom his mother comforteth, so will I comfort you." Christ says, "In me ye shall have peace. . . my peace I give unto you: not as the world giveth give I unto you: let not your heart be troubled, neither let it be fearful." Salvation is divine preparation for our heavenly home; there, through riches of grace in Christ our Lord, we shall live without fault before the throne of God.

What will salvation, this achievement of redeeming love, mean to the sinner who is being saved? It will mean departure from iniquities. It will mean steadfast continuance in Christian truth and fellowship. It will mean that the law of the Spirit of Christ is freeing from the law of sin and of death. Grace and peace will be multiplied in the knowledge of God. Being partaker of the divine nature, the soul will escape the corruption of worldly lust. Faith on Christ will be supported by virtue, and knowledge, and self-control, and patience, and godliness, and brotherly love, and kindness toward all. Salvation leads the soul triumphantly in Christ, and makes Him manifest everywhere through the saved soul.

What will divine salvation mean from the sinner who is saved? The Christian light will shine in dark places. Good works will glorify our Father which is in heaven. Righteousness is neither formal nor boastful. Mankind will be loved because Christ is loved. Burdens will be manfully borne, and the overburdens of others will receive practical sympathy. The habit of virtue will become a prevailing example. The simple Christian life will become a forceful influence.

A revival has taken place among the Shans of Burma, who are strong Buddhists. There are also many tribes of spirit worshippers. Two years ago came the first converts to Christ. These people have traditions of Creation, the fall and the flood. Their moral ideas resemble the Ten Commandments. They believe that God once dwelt among them, and that the foreigner would bring God back to them. Drunkenness and polygamy are forbidden. Their teachers have been travelling and telling them to forsake all evil, because the true God was soon coming. Three of these leaders have accepted Christ. What does that mean from these heathen converts? Formerly they wore cords on their wrists, indicating their Buddhist allegiance. Now every convert to Christ immediately cuts off those cords. This manifests them as Christians before those who are not Christians, and hundreds have lately come to Christ.

Souls which are saved behold the light of the glory of God in the face of Jesus Christ. With spiritual vision, they see Him as face to face. They are so associated with Christ, that their heart beats as His beats in compassion for lost souls. He came to seek and to save the lost. Salvation goes forth from the saved soul in seeking to save the lost world. Christ came to give life, and to give life forever. The soul which has received life from Christ cannot but send out the word of life to souls without eternal life. No saved soul can withhold the right proportion of earthly means for the perpetuation of the home church, and for the spread of the Gospel throughout the world.

Who can perform this divine salvation for human life? Who can redeem a human life from destruction? Who can rescue our mind from the power of our adversary? Who can emancipate our heart from the seductions of sinfulness? Who will finally present the halting, struggling, praying sinner without blemish in the glory of God. Who but Christ Jesus, the Son of God; the vicarious Redeemer of the world: the able Savior of obedient souls; the Lord of conscience and of peace. He can save His people from their sins.

Do any ask: What shall we do? Let a saved sinner answer, Peter the apostle of Pentecost: "Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit; for to you is the promise, and to your children." Read the Gospel of Christ for yourselves, so that you may receive it. It is written that you may believe that Jesus in the Christ the Son of God; and that believing, you may have life in His name. We are not ashamed of the Gospel of Christ: it is the power of God unto salvation unto everyone that believeth. We beseech you, in Christ's name, to receive the engrafted word, which is able to save you. According to His loving kindness, you will find God merciful. According unto the multitude of His tender mercies, you will find God forgiving. He will accept your prayer. He will teach you His way. He will lead you in a plain path. No temptation will come to you that He will not help you to overcome. No darkness will close around you through which He will not shine. In the time of old age He will not forsake you. In the valley of the death shadow God will be your comfort. And Christ, whose love never faileth, will surely bring you at last into the abiding tabernacle of Jehovah.

SUPERIORITY OF THE POOR.

The Rev. C. Copeland Smith, who has been laboring among the poorest of the poor in London, has recently given the result of some of his observations among this class of city population through the *Methodist Times*. Among other things he says: "I am amazed at the pity of the poor. One would have thought that their lives had no room for pity, since they need it so much. Yet their compassion for each other is more real than that of other men. Instance after instance of this compassion might be given. The mother of a family of three will give the tidbits from her table to the starving member of a family of six. During the terrible months of last winter I discovered the mother of a large family curtailing her own children's allowance of charity soup in order that the children of a widow whose ticket had expired might be fed. This good Samaritan made no profession of Christianity. The sick of

the poor districts never lack attention, but rather suffer from the superabundance of well-disposed but ill-advised kindness."

This writer also speaks of the courage of the poor as being very remarkable, and tells us that they have comparatively little fear of death. The discipline which the condition of the poor imposes on them is often wholesome. It develops noble qualities which members of families of fortune do not possess. Our Lord was drawn to the poor with great interest and hope. He did not despise the rich nor neglect them. His message was to all men without distinction, but He appeared to have a larger hope for the poor than for the rich. He saw that the rich were preoccupied with their own possessions. They were self-satisfied and self-conscious. The rich have a harder battle to fight with selfishness and pride than the poor have. It is hard for a rich man to enter into the kingdom of God. He has the world upon his back and in his heart.

Candidates for the ministry seldom arise from the ranks of the wealthy, but often come from poor families. Multitudes of poor boys rise to high positions in the state. Presidents, governors, senators, and judges have come up from abject poverty, but few of them have come down from the throne of wealth and power. Great credit is due the son of wealthy parents, who has been born in affluence and cradled in luxury, if he comes to manhood unspoiled and uncorrupted and becomes a leader among men. We can point to such men. But they are rare.

Few men would choose the road of poverty and hardship in preference to the highway of luxury and splendor, but, after all, it is a safer way. The history of poverty and wealth should cause us all to put away the tendency to praise the rich and despise the poor. The Bible warns men against this folly. St. James has given to the Church a wholesome lesson on this subject. His words should be read and pondered by all Christian people in these times. The temptation to worship wealth is powerful among us. The temptation to neglect and despise the poor is scarcely less powerful:

"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by which ye are called? If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin."—*New York Advocate*.

You can help your fellow-men; you must help them; but the only way you can help them is by being the noblest and the best man that it is possible for you to be.—*Phillips Brooks*.

Obedience is the organ of spiritual knowledge.—*Robertson*.

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A writer having said "the absence of the catechism has left this generation at least unprepared to listen to doctrinal sermons intelligently," the *Lutheran World* comments: "Could there be a stronger justification and plea for the restoration of the catechism?"

C. P. Grey puts his finger on the great defect in the modern public school education when he says in the *Watchman*: "The fact is, much as we may dislike to admit it, we must distinguish sharply between average intelligence and the ability to think logically and clearly. Logical thinking is not a marked trait of the modern American."

The American Bible Society has received its annual report from its agent in China, Dr. J. H. Hykes, of Shanghai. The largest number of Bibles ever sold was last year. And the Chinese are buying as never before whole copies of the Bible instead of portions.

The *London Daily News* says of Rev. S. A. Tipple, who has been pastor of one Baptist church in London for fifty years, that he is a most eloquent man, master of a most beautiful style, who is known to have few peers in the pulpit, that he has a horror of newspaper notoriety. "Twice in forty years his name may appear in the papers much to his chagrin and sorrow."

A resolution for local option has passed the English House of Commons with only 44 votes against it. There is little probability that the Lords will reject it. This is a great advance for the cause of temperance.

This from an article in the *Baptist Times and Freeman* is one of the most dangerous things we have seen in many a day. The writer favours the Keswick heresy, regrets that Spurgeon, MacLaren, etc., would have none of it and adds: "The forces of evil are so powerful and well marshalled that a Christian cannot afford to stand aloof from any man or movement that seeks to make the world better." That is what the Catholic church, Christian Science, etc., etc., claim to do. Christians are under the most solemn obligations to stand aloof from everything that is contrary to the Scriptures.

Charles Wagner says that when man asks of science the significance of life, she replies glibly, "There is none. There is nothing but the measureless march of meaningless atoms ending where it began with the measureless atoms in their meaningless march." Life would indeed have no significance if materialistic science was all.

CHANGES IN METHODISM.

BY J. H. THARPE.

Methodism seems to be in a state of ferment. Something has caused a general expression of dissatisfaction with much of their present practices. At the late General Conference held at Birmingham, Ala., petitions and resolutions of a different nature were introduced, calling for changes of various kinds, one as reported in the daily papers from the associated dispatch news items, was the providing that six years be fixed as the time limit instead of four years. Another that presiding elders be appointed for more than four years. This shows how presiding elders and preachers are chafing under the present power of the Bishop to move each at his will. Another was the increasing the salary of the Bishop to \$4,000. This shows the hand of the Bishop calling upon the laity for an increase of burden in support of a useless and foolish office. The maintaining of all the Bishops and presiding elders in the South at the large salary they draw in its total makes a heavy burden upon the patient people of this society, and aggregating an amount running up in the multiplied tens of thousands.

Another interesting statement sent out by the press from this General Conference was a complaint against Bishop H. C. Morrison, in which the stewards of Wayne Memorial church of New Orleans, were said to have resigned, because the said Bishop removed Rev. Richard Wilkins from the above named church to Monroe, La.

Here was a common case where a Bishop with utter disregard for the people, removed this beloved pastor. This is the power each Bishop has and these Methodist stewards effected nothing by resigning. They should have known when they joined Mr. Wesley's society that all church rights were surrendered and that they were under three human masters—first, the Bishop; second, the presiding elder; and, third, the preacher. The same that occurred with the Wayne Memorial church is liable to occur with any Methodist church in the land their beloved pastor to be violently taken from them any time it pleases the Bishop.

The presiding elders are also being very widely discussed, and some caustic criticism of this office is being indulged in.

We quote from the *Florida Christian Advocate* of May 8, 1906, of the presiding elders it says: "Many suggestions are being made, looking to the improvement of the service given for a very large outlay of money." This is written by the editor of the State Methodist paper. Note two things: First, there is a desire for "improvement in service" given by the presiding elders. This is an acknowledgment that this service is inferior at present. Second, there is the suggestion that this imperfect service is very costly. Further the same article says:

"The presiding eldership should be turned more into an evangelistic line, it would result in the salvation of souls, and do away with the feeling that the presiding elder is an unnecessary burden on the church."

This is a bold and remarkable utterance when an editor admits a statement from his people that "the presiding elder is an unnecessary burden"—a burden—and an "unnecessary" one.

We said this same thing in our book, "Methodism Unmasked," and all of Southern Methodism charged us with misrepresentation, and here within twelve months our statement is repeated by their chosen representative.

Other things are discussed relating to changes in Methodism that space forbids our discussing here, but all that are studying the situation see that Methodism is as much in ferment as Russia to-day. Thinking, independent Americans will not always submit to her oppression and bossism. In all quarters many are leaving it for a better faith.

Dr. Eager, of Louisville, Ky., said to us a few days ago: "Some day all the world will turn from sprinkling to immersion, and wonder how they ever held to affus-

ion." Will it not be the same of Methodism when the prejudices are removed and their eyes are opened to its errors and evils?

Lord, may it speedily be so.
Lakeland, Fla.

THE DIVINE CALL.

BY J. J. TAYLOR.

In certain quarters of late there has been considerable agitation over the question of a divine call to the ministry, one gifted and popular pastor frankly repudiating the doctrine and citing his own experience in proof of his position. Briefly stated the new doctrine seems to be this: God in his providence has appointed preaching, just as he has appointed farming, milling, doctoring, or any other vocation in life, and has left men to choose among these pursuits without constraint, each following the trend of events or the dictates of his own taste, and acting as freely in one case as in another.

Among Baptists, certainly this is a novel view; and to the writer it seems untenable. Still, if it is correct, it ought to be understood and accepted. In any case, as the question is up, it deserves fair and fraternal consideration.

In this view the ministry, like other vocations, is open to all men, good and bad alike. This does not imply that all have equal chances of success, the champions of a divine call do not claim so much as that; but it does imply equal liberty in undertaking the work. Accomplished and eloquent sinners are quite capable of preparing and delivering acceptable discourses as are some of the saints; and if the Lord has no choice in the matter, these educated sinners have a perfect right to take their chances with the rest for a prominent pulpit with its social and financial perquisites. Why not? Who is to forbid? Indeed, if the Lord has no preference, there is no essential reason why women also may not choose the ministry, if they feel so inclined. They do become farmers, merchants, and laborers in almost every other honorable calling, and if the ministry is like the rest, why may they not enter its ranks and take their chances with the men? Certainly some of them are very attractive speakers.

The priests of the Old Testament were divinely called to their work. Whether in regular or irregular line, "No man taketh this honor unto himself, but he that is called of God, as was Aaron." Thus with one utterance the question of a divinely called priesthood is put beyond the pale of disputation. The prophets were called of God. To every true prophet "the word of the Lord came saying" the very things that Jehovah meant to disclose. Sometimes un-called men said, "Put me in the priest's office, that I may eat a piece of bread;" sometimes such as had no message took up their parables and undertook to speak for Jehovah, or they reported false visions, because they had no call and ran without being sent.

The first preacher of the New Testament had a divine call. "There was a man sent from God whose name was John." He recognized his divine commission, saying: "He that sent me to baptize in water" gave a sign of Him that baptized in the Holy Ghost.

The earliest successors of John had a specific call. For "it came to pass in those days that He went up into a mountain to pray, and continued all night in prayer to God. And when it was day He called His disciples, and of them He chose twelve, whom He named apostles." Mark says: "He ordained twelve, that they might be with him, and that He might send them forth to preach the gospel."

There may be some difference of opinion as to the meaning of the word "ordain," but none as to the fact that the twelve, rather than others, were called to preach. Later the seventy were called much in the same way, Jesus singling them out and making it clear to them that He wanted them to preach the gospel.

Paul was called, and that apparently against his will. He was "a chosen vessel" to bear the name of Jesus to the ends

of the earth. So far as the record shows, every New Testament preacher had a divine call to his work. Beautiful names and good salaries were not the fashion then, and a holy coercion was needed to impel men to take up the work of preaching the gospel; but there is no reasonable ground for believing that the divine method has been changed, or that Jesus now has no concern about the messengers that bear His truth.

It is not necessary that every man called to preach should feel Paul's "woe" about the matter; the woe is for the recalcitrant, and it is quite likely that if our beloved brother who repudiates the doctrine of a divine call should decide to quit, he would feel the "goads" of the Almighty and experience the "woes" of the disobedient, though there may be such a thing as an expired call.

The method of the call and the mistakes made interpreting the voice are not themes for discussion here; but it is insisted that God calls men into the ministry. "Pray ye therefore the Lord of the harvest, that He will send forth laborers." And remember that it is "not by might nor by power, but by My Spirit," said the Lord."
—*Repository*.

DETERIORATION IN BOYS.

Recently a business friend was complaining bitterly of the difficulty of obtaining boys of reasonable character and trustworthiness. It was only occasionally that he could obtain a boy who could be depended on at all. In one week he had employed four or five boys and none had stayed more than a day. One boy came in the morning and when he went out to lunch he did not return. Another boy left in about half an hour. There was nothing in the work or the treatment which drove them away. They simply went because they felt no responsibility to keep their agreements to work, and had not character enough to prevent them from following the whims of the moment. The editor of the "Manufacturer's Record" of Baltimore in commenting on a recent editorial in *The Watchman*, "A Disgraceful Competition," expresses himself to the same effect. He says:

"No man who honestly studies the situation can be otherwise than profoundly concerned over the conditions which are developing throughout this country in the changing character of the rising generation. However optimistic one may be, it is scarcely possible to find a business man who does not realize that within the last ten or fifteen years there has been a great change in the character of the boys of all sections. It is almost impossible to secure boys who can in any way compare in readiness to work, in ability and in concentration of effort with the boys of fifteen or twenty years ago. Here and there are to be found exceptions, and these exceptions are as refreshing to the business man as is the oasis in the desert to the traveler. The country seems to have gone somewhat mad on many subjects, but on none to a greater extent than on education, which, as it is carried on to-day, is largely a matter of miseducation. Boys are being trained away from a sense of responsibility, from concentration of effort, from a willingness to follow the only path which can possibly lead to mental, moral and financial success. We are developing throughout the country a disposition on the part of boys which drives them to a desire to get money or get other things without the willingness to give work in exchange. They seem to have been so taught, either at home or in the schools, that they desire to get something for nothing, not realizing or at least unwilling to put in practice, that labor, honest toil of brain or brawn, is not only the only sure road to success, but is the only honest road."

The causes in the falling off in the character of boys is undoubtedly due in a considerable part to lack of training in responsibility. Both at home and in school boys are allowed to do much as they choose. The lack of parental discipline in these days is notorious; and according to modern public school methods the responsibility for the progress of the pupils

is transferred from the scholars to the teachers. In the old days the boys had to get their lessons or take the consequences; in these days if the boy does not get his lesson the teacher must teach it to him. The modern method may impart more superficial polish, but the old method developed more independent, resourceful and firmly knit character.—*Watchman*.

OUR MIGHTY DWELLING PLACE.

BY F. J. RICE.

What a wonderful statement is that with which the Ninetieth Psalm opens: "Lord, thou hast been our dwelling-place in all generations." There rises before us that figure of the "corridors of time." Human history appears as a mighty mansion with lofty halls and spacious chambers, where the infinite God abides, and in which he allots to the several nations and great personages of earth their respective apartments. But the avowal is rather devotional in its character, and will hardly bear so broad a meaning. It is a noble confession by the Hebrew people of God's sheltering grace.

This divine enhousing began with the earliest dawn of their history, and Abraham, Isaac and Jacob were the lonely tenants of its invisible grandeur. But a fuller realization of its blessings came with the great deliverance out of Egypt. Their home in that land had been a house of bondage, but now the mighty Lord overshadowed them and becomes their safe dwelling-place. During all the desert wanderings they were beneath his watchcare. They sat down morning and evening to the food he provided. They slaked their thirst at the streams drawn by him out of the rock. And he it was who gave them protection from storm and sun heat, and defense from their enemies. Though they dwelt in tents and pitched them every evening in a different camp, nevertheless they had a permanent abiding place. Strangers and pilgrims on earth were they, yet their habitation was from everlasting to everlasting. Theirs was a tabernacle whose strong cords and broad coverings might not be taken down, yet it moved ever with them through all this wilderness journey.

The experience of God's people to-day is like that of Israel in the desert. Their life is a pilgrimage. They seek a better country,

"Canaan's fair and happy land,

Where their possessions lie."

Led thus to regard the present life as temporary they do not rest their hearts upon it, but find their peace and joy in God. They do not build their hopes upon the sands of earth, but "make the God of Jacob their habitation." Here they find rest and security. The divine presence affords them unfailing support and guidance amid the changing experiences of their brief journey, and so, though tossed from one extreme to the other in temporal circumstances, yet with confidence and joy they "abide under the shadow of the Almighty."

Hast thou indeed "made the Lord, even the Most High, thy habitation? There shall no evil befall thee, nor shall any plague come nigh thy dwelling." How can it when God is that dwelling? "There is, therefore, now no condemnation to them that are in Christ Jesus." It is not improbable that this statement was a confession of sin as well as of faith. How often had Israel forsaken God and wandered into idolatry and sinful pleasure! But did they find therein peace and a home for their souls? Far otherwise. A wilderness indeed it proved to them, with exposure, bitterness and deceptive mirage, and at last they came back, humble and repentant: "Lord, thou hast been our dwelling-place." Must we repeat their sad folly in order to learn the truth their history should teach us? Beware lest the lesson prove too long. Time is fleeting and to-morrow may not come.—*The Standard*.

Art thou a beggar at God's door, be sure thou gettest a great bowl, for as thy bowl is, so will be thy mess. According to thy faith, saith he, be it unto thee.—*John Bunyan*.

HOME BOARD EVANGELISM.

W. W. HAMILTON, D.D.

The work of evangelism is not new; it is as old as Christianity. The need of evangelism is not new; it is needed wherever and whenever men know not the gospel of redemption from sin. The theme of evangelism is not new; it has been, is now, and ever shall be the wonderful story of the cross. The power in evangelism is not new; it is the same power our fathers prayed for and trusted in, it is the same power which has given unction to God's messengers, has broken rebellious hearts, and has regenerated the lost and perishing sinners from the day of Pentecost until now.

It is good to be living at a time when this work and this need and this theme and this power are receiving new emphasis. We are living in the day dawn of possibly the greatest revival the world has ever seen. The night of skepticism, of irreverent criticism, of commercialism has been very heavy upon us, and some of those who have tried to keep near to the Savior have been sleeping from sorrow. Some have been upon the mountain peaks and have called to us in the valleys as we waited upon our fields of labor, "The morning cometh." The coming day has become more apparent now to us, the glory of the promise has been followed by the rosy fingers of the dawn, and as we stand on tiptoe we can almost see the Sun of Righteousness as he begins a new day of conquest and blessing.

We rejoice in the fact that this subject is so engaging in the minds and hearts of our Baptist people to-day, for we believe it to be proof of their constant desire to make every department of their work center at last in bringing this lost world to the feet of our Lord Jesus Christ. Individual evangelism, evangelism in the home, evangelism in our schools and colleges, evangelism in the Sunday School, pastoral evangelism, State evangelism, denominational work at home and abroad—all these are only the same throbbing, pulsing longing to win others to the Savior who has done so much for us.

Our brethren of the Convention in May last showed most conclusively how heartily they approved of this work. They evidently contemplated great things and we must not disappoint them. Still we must not forget that any work which is secure and which is worth while must begin safely and grow sensibly. Anything which has in it possibilities of great power has also in it greater dangers, and we will not be wise if we close our eyes against them. We cannot expect to have all men speak well of us, and it would possibly be to our shame if we did (for no effective ministry will commend itself to everybody), and yet we want to so begin and continue our work as to obey the instructions of the Convention and to endeavor at all times to please our Father. To this end we invite the counsel and the prayers of those who are interested in this great movement, and will appreciate all the help they can give us in any way.

I. OUR WORK.

The understanding of the Board is that the following are to be the general outlines of the work:

1. *Helping the weaker and more needy points.* This we conceive to be our first work, and we shall endeavor to give help to those churches and counties and communities and cities which so present their cause to us as to convince us that they really need our help.

2. *Holding evangelistic conferences in counties, towns and cities* where the pastors ask for such work to be done, and also in connection with associations, conventions, institutes, encampments, colleges and theological schools. This has been the distinctive work of the Baptists North. This was the first plan of the Presbyterians North and they are this year returning to it and will have a special secretary at work in the Southern States.

3. *Enlisting pastors in conferences and meetings* who will give a day or two to such a conference, or who will give from two to four weeks to a meeting in some needy place or in some larger movement for one of the counties or cities. The Board hopes thus to place the best talent of our denomination at points which would be otherwise unable to secure such help.

4. *Promoting concerted meetings* where there are a number of Baptist churches, and where there ought to be meetings in all of them at the same time. This may be done in cities or in country places, with a union day service for prayer and conference at some one church or at the central point in the county. We hope that we may thus be of the largest service to our country and village churches.

5. *Stimulating greater general interest in evangelism* and by so doing quicken the interest of all our people in saving the lost, and thus encouraging pastors to hold their own meetings and to assist other pastors in special efforts to save the lost. Indeed, we wish it might be so that all over our land in every church, there might be the continual revival from week to week and that it might reach its consummation in a concerted evangelistic movement for the whole of our Convention territory.

II. OUR PLAN.

This, of course, must gradually shape itself as the work goes on and grows, as the needs of each case demand and as God seems to lead and approve. In general, however, we will seek to pursue the following course.

1. *To go in meetings only where the church or churches take the initiative and ask us to come to their help, except in distinctively mission territory.* It seems that this should go with-

out saying, and yet it is possibly best to make this statement. The conferences likewise will be arranged at the invitation of the brethren of the school or city or county or association as the case may be.

2. *To secure the right kind of men for this work, either pastors or evangelists.* We believe that the present plan will encourage more men of decided gifts to enter this work, and will enlist men now partly lost to our denominational work, will quicken men to effective service who are now hesitating to answer God's call to singing or preaching the gospel, and will also throw about them many safeguards. We ask for special prayer that this may be true.

3. *To secure the right kind of preaching, presenting the distinctive truths for which we stand as well as the other great doctrines of God's word in their purity and in their proper relation.* This preaching will not only tell men how their souls may be saved, but likewise how their lives and their service may be saved. The ordinances of the church will not need to be kept in the background, and the general work of the denomination may be constantly fostered.

4. *To do such preaching at the best time.* It is well known that hearts are most receptive and most responsive in revival times. The conscience is quickened, the affections are active, the soil is prepared, the season is propitious, the time is opportune, and the seed of good for all time may be planted which human figures can never tabulate. Souls born into the Kingdom of God usually inherit some of the traits of those under whose ministry they are saved, and we should seek to hand down the best spiritual characteristics we possibly can.

5. *To do this preaching in the best places.* People never cease to love the place of their birth, and our work will be more permanently useful if at the time of their salvation there be a special love implanted for the churches and their places of meeting. A hired hall, an opera house, a tabernacle, a tent, a car, a street corner, a well-side, an open field, anywhere is a good place to preach the gospel, but at a regular meeting place is better. Anywhere is a good place to be born, but a home is better for many reasons.

6. *To emphasize right purposes in evangelism.* A revival is not solely for saving the lost. It is primarily for God's people that they may be quickened, that they may rejoice and then that sinners may be converted unto Him. The lost lives, the wasted talents in the churches should be sought out and enlisted as well as the lost souls out in the world.

Both of these results are best fostered, it seems to us, by a denominational agency. The undenominational work is faulty, the inter-denominational work is good, but the denominational is better for all concerned and for permanent results.

This movement should be of the greatest service to our State Boards in co-operation with them in the work of evangelism. In prosecuting it we will, of course, steadfastly adhere to the genius of the Southern Baptist Convention. We realize that the State Secretaries are the leaders in all missionary and evangelistic work of their respective states. We confidently look forward to the time when our whole territory will be interpenetrated with the spirit of evangelism and when the Baptists of the South will be united in the one grand effort of rescuing the lost. The objective of all our efforts is to bring about this happy end.

We believe the plan under which our Convention proposes to work to be preventive of many abuses and to bring about the best kind of evangelism. We again ask the counsel of brethren who are interested in this work and again ask that they will pray that the Board may have the wisdom to see the dangers which may threaten the greatest good, that they may have grace to avoid such, and that they may earnestly and faithfully endeavor to carry forward the great work entrusted to them unto the salvation of the lost, the strengthening of the saved, and the glory of God.

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.

Contents of *The Pilgrim* for October, 1906: Our American Club Women; The Patrol of the Yangste, by William A. McKinney; October Ramblings, by J. Oliver Curwood; Halloween and Some of Its Old Customs, by H. D. Montgomerie; Commercial Relations with South America, by John T. Kerrin; The Mysterious Income, by Elliott Flower; Three Every Minute, by Howard B. Grose; Players and Playwrights, by Jacque Fleming; Mr. Conroy's Peach Paring, by Mrs. F. M. Howard; Editorial; In the Public Mind; The Modern Menti-Cure, by Dr. J. H. Kellogg; A Japanese Tea, by T. Celestine Cummins; Fashions.

The Century in 1907.—The fiction of *The Century* for the new magazine year is to include novels by Frances Hodgson Burnett and Elizabeth Robins, besides the "Running Water" of A. E. W. Mason, which will continue for a number of months. Mrs. Burnett's new story will be called "The Shuttle" and is described as an international novel of English and American life. "Come and Find Me" of Elizabeth Robins will have its scenes laid in California and the far North.

REDEMPTION TRUTHS.

BY SIR ROBERT ANDERSON, K. C. B., LL. D.

"What shall I do to inherit eternal life?" The question was framed by a professional theologian, to test the orthodoxy of the great Rabbi of Nazareth. For evidently it was rumored that the new Teacher was telling the people of a short road to Heaven.

And the answer given was clear—no other answer, indeed, is possible; for what a man inherits is his by right—eternal life is the reward and goal of a perfect life on earth. A perfect life, mark, the standard being perfect love to God and man.

And this being so, no one but a Pharisee or a fool could dream of inheriting eternal life; and the practical question which concerns every one of us is whether God has provided a way by which men who are not perfect, but sinful, can be saved. And the answer to this question is hidden in the parable by which the Lord silenced his interrogator's quibble, "Who is my neighbor?"

Here is the story. Luke x:30-35. A traveler on the downward road to the city of the Curse fell among thieves, who robbed and wounded him, and flung him down, half dead, by the wayside. First a priest came that way, and then a Levite. Why a priest and a Levite? Did the Lord intend to throw contempt upon religion and the law? This is quite incredible. No, but He wished to teach what, even after nineteen centuries of Christianity, not one person in a thousand seems to know, that law and religion can do nothing for a ruined and dead sinner. A sinner needs a Saviour. And so the Lord brings the Samaritan upon the scene.

But why a Samaritan? Just because "Jews have no dealings with Samaritans." Save as a last resource, no Jew would accept deliverance from such a quarter. Sin not only spells danger and death to the sinner, but it alienates the heart from God. Nothing but a sense of utter helplessness and hopelessness will lead him to throw himself, with abject self-renunciation, at the feet of Christ.

Not that man by nature is necessarily vicious or immoral. It is chiefly in the spiritual sphere that the effects of the Eden Fall declare themselves. And this fact affords a clue to the essential character of sin. In the lowest classes of the community sin is but a synonym for crime. At a higher level in the social scale it is regarded as equivalent to vice. And in a still higher sphere the element of impiety is taken into account. But all this is arbitrary and false. Crime and vice and impiety are unquestionably sinful; but yet the most upright and moral and religious of men may be the greatest sinner upon earth.

Why state this hypothetically? It is a fact; witness the life and character of Saul of Tarsus. Were the record not accredited by Paul, the inspired Apostle, we might well refuse to believe that such blamelessness and piety and zeal were ever attained by mortal man. Why, then, does the Apostle call himself the chief of sinners? Was this an outburst of wild exaggeration, of the kind to which pious folk of an hysterical turn are addicted? It was the sober acknowledgement of the well-known principle that privilege increases responsibility and deepens guilt.

According to the "humanity gospel," which is to-day supplanting the Gospel of Christ in so many pulpits, the man was a pattern saint. In the judgment of God he was a pattern sinner. And just because he had, as judged by men, attained pre-eminence in saintship, Divine Grace taught him to own his pre-eminence in sin. With all his zeal for God and fancied godliness, he awoke to find he was a blasphemer. And what a blasphemer! Who would care a straw what a Jerusalem mob thought of the Rabbi of Nazareth? But who would not be influenced by the opinion of Gamaliel's great disciple?

An infidel has said that "Thou shalt not steal" is merely the language of the hog in the clover, to warn off the hogs outside the fence. And this reproach attaches to all mere human conceptions of sin. Men judge of sin by its results, and their estimate of its results is colored by their own interests. But all such conceptions of sin are inadequate. Definitions are rare in Scripture, but sin is there defined for us. It may show itself in transgression, or in failing to come up to a standard. But essentially it is lawlessness; which means not transgression of law, nor absence of law, but revolt against law; in a word, self-will. This is the very essence of sin. The perfect life was the life of Him who never did His own will, but only and always the will of God. All that is short of this or different from this is characterized as sin.

And here it is not a question of acts merely, but of the mind and heart. Man's whole nature is at fault. Even human law recognizes this principle. In the case of ordinary crime we take the rough and ready method of dealing with men for what they do. But not so in crime of the highest kind. Treason consists in the hidden thought of the heart. Avert acts of disloyalty or violence are not the crimes, but merely the evidence of the crime. The crime is the purpose of which such acts give proof. Men cannot read the heart. They can judge of the purpose only by words and acts. But it is not so with God. In His sight the treason of the human heart is manifest, and no outward acts are needed to declare it.

The truest test of a man is not conduct, but character; not what he does, but what he is. Human judgment must, of course, be guided by a man's acts and words. But God is not thus limited. Man judges character by conduct; God judges conduct by character. Therefore it is that "what is highly esteemed among men is abomination in the sight of God."—*London Christian*.

THE PASTOR'S SERMON AND THE PEOPLE'S PRAYERS.

BY O. P. GIFFORD, D.D.

The two great preachers of the early church—Peter and Paul—stand in striking contrast. Peter preached on the day of Pentecost, and three thousand gladly received the word. Paul preached on Mars' hill. "Some mocked, and others said, we will hear thee again of this. Howbeit certain men clave unto him." Each was a messenger of Christ; each preached the truth. Peter adapted his message to a Jewish audience, quoting from Joel. Paul adapted his message to a Greek audience, taking the altar that marked their limit for this point of departure, quoting from Aratus and Cleanthen; the difference in result was marked, the cause is clear.

Peter had a praying band about him; for ten days the disciples continued in prayer. Paul stood alone. He was waiting for the brethren. The one had, the other lacked, power. All too often the modern pulpit is like Mars' Hill. The preacher waits for the brethren, his own spirit stirred with in him; the result is mockery; delay; a small number cleaving to the preacher, a discouraged man turning from Athens to Corinth. When the preacher stands as Peter did, surrounded by a praying church, the result is a multitude of converts, steadfastness in church life, self-denial, and gladness. Peter's sermon was born of prayer. A praying church is blessed in many ways. A praying people cannot quarrel; strife, malice, backbiting—open springs that feed church quarrels—are dried up by the south wind of prayer. A church on its knees looking to Christ overlooks much. He that studies the stars has no time to criticize his fellows; the telescope that walls in the planet, walls out men. A praying people do not oppose the pastor; molten metal easily takes the shape of the mould set for it; hearts united in prayer conform to the pastor's plans, fill up, and give value to his purposes.

"Satan trembles when he sees
The weakest saint upon his knees."
And the—
Pastor trembles when he sees
The saints but seldom on their knees.
For well he knows that, like bits of unmelted metal, they will spoil the pattern and ruin the mould.

The pastor who works in an atmosphere of prayer chooses vital texts; plant trees not posts, is a forester, not a lumberman. North wind strips the leaves from sapless trees, weaves a winding sheet of snow for the dead earth, hushes the brook to silence, and denies life to corn. South wind changes all this. At his coming, the trees put on their beautiful garments; the earth blossoms and fruits; the brooks take up their forgotten songs, and life abounds. It is a question of atmosphere. The same man who in a prayerless church, is cool, reserved, intellectual, becomes, in a prayerful church, sympathetic, confidential, spiritual. The people control the pastor by the atmosphere they throw about him. A critical audience congeals the stream of thought that flows from the pulpit, though it be a hot spring; a spiritual audience, like the Gulf Stream, melts the veriest iceberg that drifts down into it. The consumers decide the kind of goods to be made; the market, not the mill, is master.

Converts are multiplied in a praying church. Temperature, as well as seed and soil, enters into the question of harvests. There may be good seed and good soil; but if the church thermometer indicates a nearness to zero there will be no gathered sheaves; the soil stiffens; the seed sleeps when the temperature is low. Converts take on the type of the church in which they are born. Paul was but a father in the gospel. Mother church moulds the offspring. Laodicea has Laodicean Christians; Ephesus, Ephesian Christians.

Charles H. Spurgeon said:
"As for me, I beg a special interest in your prayers, that I may be sustained in the tremendous work to which I am called. A minister must be upheld by his people's prayers or what can he do? When a diver is on the sea-bottom, he depends upon the pumps above, which send him down air. Pump away, brethren, while I am seeking the Lord's lost money among the timbers of this old wreck. I feel the fresh air coming in at every stroke of your prayer-pump; but if you stop your application, I shall perish."
Paul said long ago to the Ephesians, "Praying always for me;" and to the Thessalonians, "Pray for us," feeling that utterance and the free course of God's words alike depended upon praying churches.—*Zion's Advocate*.

NOT TO BE CAUGHT.

A certain London corn chandler had just engaged an assistant, who hailed from a small village near Leeds. He was not remarkable for his intelligence. His friends, realizing this deficiency, had evidently warned him against being caught by the sharp London people who would be certain to try and take a rise out of him.

Full of this resolve not to be caught, he began his duties. A customer entered the shop.

"I want some bird seed, please," he said. The assistant grinned. The customer repented his request, and the knowing villager spluttered with suppressed merriment. The customer, not quite knowing what to make of this extraordinary display, asked him in somewhat forcible language what was the matter.

"It's no use," answered the verdant one, "tho' knows ta can not catch me. I know, I do."

"Know what?" asked the customer.
"Birds grows from eggs, not seed!"—*Birmingham Weekly Post*.

The College Boy.—Dad, I think I'll tackle the Wall Street game as soon as I get my sheepskin.
The Old Man (dryly).—Well, I believe that's the proper apparel for young men in that district.—*Puck*.

SUNDAY-SCHOOL LESSON

SUNDAY, OCTOBER 7.

THE TWO GREAT COMMANDMENTS.

Mark 12:28-34 and 38-44.

Motto Text—Thou shalt love the Lord thy God with all thy heart.—Mark 12:30.

Jesus is in the temple. His enemies are trying to entangle him in his talk, and as one party retires discomfited, another makes a fresh effort. First the Pharisees asked him the question in regard to paying tribute to Caesar. Then the Sadducees asked in regard to the resurrection. He had answered them both with infinite wisdom, and now comes the third questioner. This man may not have been an enemy, but merely a curious questioner, anxious for this teacher's opinion upon a point much discussed by the rabbis. It is supposed that since Matthew calls him "one of them" who were engaged in trying to entangle our Lord, his question was asked with a sinister motive, but the Lord's grand answer awoke his admiration.

"One of the Scribes."—Matthew tells us he was a lawyer, that is a man skilled in the Jewish law. He had been one of the Pharisees who had asked the question in regard to Caesar, and had stood by listening silently while the Sadducees questioned. And now he steps forward from the crowd and addresses the Lord. "Which is the first commandment of all?"—The most important, the fundamental commandment. Bickersteth states that this was a question which mooted among the Jews in the time of our Lord.

"Hear, O Israel: The Lord our God is one Lord."—Jesus quotes Deut. 6:4, 5. This was called by the Jews "Shema" (Hebrew for Hear; the first word) and was written on the parchment which was enclosed in the phylacteries they wore on their foreheads. They recited it twice a day, and, it is said, they continue to do so till this day. This is indeed the fundamental truth of all revelation, that there is but one God, and the Lord of the Bible is that God. "The Lord is God," and there is no other. We may think there is no one who questions this truth of truths in this day. But one of the most terrible signs of the times is the ignoring of God even in sermons. We do not hear as much as our fathers heard of his sovereignty, his holiness, his justice, his being "all in all." Preach more about God, and the type of religion will be elevated and great good accomplished.

"And thou shalt love the Lord thy God with all thy heart."—If the Lord God is God alone, then he ought to be supremely loved.

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All excellencies are found in his character to an infinite extent. All that we have and are we owe to his loving kindness. These truths are truisms on our lips, but are they in our hearts? If indeed we love God with all our hearts, our one aim in life will be to glorify him. Is that even the aim of a small part of our lives? We do not know that there is a separate meaning to be found in the words heart, and soul, and mind, and strength. They together strongly represent the whole man, and the emphasis seems to be upon "all." Love to God which does not include all the heart and mind is not love at all. It has been often said that God will never take the second place in any heart. He will have the first place in very weak and imperfect hearts, but not the second place in the affections of the archangel. Nor will he have a divided heart.

God is the one altogether lovely. Were it not for sin we would instinctively love him with all our hearts.

There is a danger men will forget, that love to God is the only foundation to religion; it is religion. There can be no genuine love to man without it. If we love God supremely we shall love what he loves, hate what he hates, and rejoice to do good as we have opportunity to any of his creatures. Love to God will make us kind to our fellow man and to brutes. It is the greatest condescension that God should care for the love of the worms on his footstool. We care nothing for the love or the hate of the worms which cannot injure us in any way nor benefit us, which we see crawling in the dust. And the distance between God and us is far greater than the distance between us and them. It is well to call attention to the great fact that we are all, saint and sinner, commanded, not requested, to love God with all our hearts. And our unregenerated hearts, without a solitary exception, are enmity against God. Pressing these two facts home on heart and conscience will make scholars see their need of the Holy Spirit to give them hearts which have been washed in the blood of the lamb. And this first commandment, let us never forget, is the standard by which we are to be judged at the last great day. We hear too little of "love to God," and too much in proportion of "faith" which, without supreme love to God, is an empty mockery.

"And the second is like."—Is like the first, as both command love, but is not equal to it. Supreme love to God will manifest itself necessarily in love to our neighbor. This second commandment is also a quotation from the Old Testament (Lev. 19:18). "Thou shalt love thy neighbor as thyself."—This love is the principle upon which the golden rule is founded. Our love to God is to be measureless; our love to our neighbor to be only as great as our love for ourselves. "This love is not merely an emotion, or sentiment, or an impulse, but a principle which, seated in the heart, rules the life, inspires the mind, and imparts strength to the whole man."—Abbott.

"Well, Master, thou hast said the truth."—This Scribe seems to have been a fine specimen of a man, and reminds us of the young ruler. He sees the wisdom and truth in our Lord's answer, and frankly acknowledges it. The deep spiritual truth in the law of God was brought home to his heart. "Is more than all burnt offerings and sacrifices."—(1 Sam.

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15:22; Hosea 6:6; Micah 6:6-8). The very object of the sacrifices was to show forth love, and to keep their thoughts fixed on that great love which would give the only begotten Son to die for the sins of the world. And they were only valued as signs of the love of God within the heart. Done from any other motive they became an abomination in God's sight. Love shows itself in careful obedience to the commandments. And when a professing Christian stops to consider how far he can walk out of the narrow way and how near he can live to the world and yet not lose his hope of heaven, he shows how small love of God is dwelling in his heart.

"And when Jesus saw that he answered discreetly."—Discreetly is literally "having a mind" intelligently. The Scribe showed that he had a mind which could understand the truth when placed before him. "Thou art not far from the kingdom of God."—To know that God is supreme, and to acknowledge from the heart the obligation to love him wholly, is the first thing that is necessary to enter the kingdom and brings a man near to it. But before he can enter, he must know also that he has failed so to love God, that he deserves the wrath of God for that failure and must abide that wrath unless a Redeemer will stand in his stead. And thus the law will lead him to faith in the atonement wrought for believers on Calvary, and he will be within the kingdom. But to be near the kingdom is not to be within it alas! "He who is only almost a Christian is lost." Men cannot be saved by a thorough knowledge of the greatest truths, if they are not led by them to repentance towards God and faith in our Lord Jesus Christ. Whether this Scribe ever came into the kingdom by being "born again," the only possible way of entering, we cannot say. The Bible is silent in regard to his fate.

"And no man after that durst ask him any question."—The picked men among their chief



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priests and leaders had failed to entangle him, and all went away humbled. All their efforts but made his wisdom more conspicuous, and seeing this, they discreetly ceased.

"And he said unto them in his doctrine."—In his teaching which is what the word doctrine means. "Beware of the scribes which love to go in long clothing."—The robe of which the Lord speaks was made richly, was fringed and reached to the ankles. These scribes loved to attract attention by their rich dress. In fact they loved attention, desired to be first. Hence their eagerness to occupy the chief seats every way. The desire to be conspicuous and to keep in the public eye did not die with these scribes. God loves humility.

"Which devour widows' houses, and for a pretence make long prayers."—Thus they deceived the widows and others upon whom they desired to prey. They were the worst of hypocrites and would be doubly punished, for their robbery and for their using religion as a cloak.

"And Jesus sat over against the treasury."—The box into which the people put their offerings for the temple. There were several openings in this box which from their shape were called trumpets. "And many that were rich cast in much."—Many pieces of money.

There is no reason to accuse these of displaying any ostentation in this putting in to the treasury.

Among the givers came a poor widow. She did not hold back because others could put in so much and she so little. That would have showed vanity. She was not thinking of others, but only of showing her gratitude to God, her love and her faith. Two mites were one-fortieth part of a penny. And behold she gave more than they all. For she gave her all—all she had beforehand for that day's living, trusting that God would supply her needs. And the fame of her faith and her gratitude shall stir men's hearts through all the ages of the world.

A. CAMPBELL ON BAPTIST SUCCESSION.

In the RECORDER for September 13, on the editorial page, you quote Alex. Campbell as follows: "From the apostolic age to the present time the sentiment of Baptists and their practice of baptism have had a continuous chain of advocates, and public monuments of their existence in every century can be produced."

Bro. Editor, you offer this as a sure remedy to hush up Campbellite preachers in Arkansas and Texas, but this language was uttered in his debate with Mr. Mc-

(Continued on page 5.)

MINISTER'S REPLY.

Quite a time ago a statement appeared in the papers regarding a minister's experience in rebuilding his lost health by correcting his diet, and without drugs.

The original statement is here reprinted followed by some extracts from a letter he wrote to another minister who made direct inquiry of him.

(Original Statement.)

FOLLOWING SCRIPTURE

He proved the Good Thing and Holds Fast To It.

A young preacher found the change from life on the home farm to the city and college very trying, especially the transition from the wholesome country food to the boarding-house fare. How he solved the food question is interesting.

"I soon came to face a serious problem," he says, "I began to decline in health, grew thin in flesh and weak in body and mind. The doctor diagnosed my trouble as 'indigestion,' but was unable to give me relief. I tried patent medicines with same result. I was weak and growing weaker, and had no capacity for study. For 4 years I fought a hard battle—fought it poorly, because of my physical and mental condition.

"A Postum Cereal calendar fell into my hands. I hung it over my study table. It bore the inscription 'Brains Repaired' across the face. I used to lean back and gaze at it when weary with study, till at last it occurred to me that my brains needed repairing. Why not try Grape-Nuts food and see what it would do for me? I acted on the thought, beginning a few months ago.

"Gradually I found that it was making me stronger and better. Then I decided that as Grape-Nuts was helping me I would stop coffee and take on Postum. This I did, and the two are simply working wonders! And while the improvement has been only gradual, it is permanent. I do not gain a little for a few days and then lapse back—I keep what I gain.

"From the use of the two, Grape-Nuts and Postum Coffee, I have acquired a quickened vitality, capacity for harder work, clearer and more energetic mentality and can study better. My flesh has become firm and healthy and to-day I weigh more than for years before. I am a new man. As pastor of the Christian Church I preach Christ from the pulpit and in my pastoral work, as a man among men, I also preach Grape-Nuts and Postum. I have 'proved them to be good, and am holding fast to them.'" Name given by Postum Co., Battle Creek, Mich.

A 10-days' trial is easy.

Box 244,
Metropole, Ill., Apr. 19, '06.

Rev. Dear Sir and Brother:

Your letter at hand and contents noted. Yes, a minister's life is very busy, but his duty is to "do good" and no man in real need should be considered by him as a stranger. Therefore I take pleasure in writing you the facts as I know them, in hopes they may be suggestive and place you in a better position to understand my troubles and the blessing derived from Grape-Nuts and Postum, for I honestly believe these were the "black-winged ravens" that brought, or induced the return of the natural activities of the body which condition we call "health."

"Until I was 25 years of age I could and did eat anything I want-

ed at anytime day or night. I entered the "College of the Bible" at Lexington, Ky., and after three months took the measles which settled in my stomach, and in a short time was compelled to give up my work. I re-entered College the next September but bad stomach and hard study kept me torn up. I fought along for over a year taking pepsin, and several other preparations besides medicine from the doctors. I was a sufferer, did poor work and did it at all times in the face of the aggravated condition of my stomach which made me so very nervous. I starved myself, eating very little but soup and this was even painful to me.

"One day a calendar came to my study which was placed over my table and it bore a peculiar message—"Brains Repaired." Mine were gone and my nerves gone. I doubted whether they could be properly restored. At last my wife urged me or rather sent and purchased two packages under protest (if I remember well). I began eating. I had been drinking coffee but had given that up and was taking water. As coffee was injuring my wife's health I proposed she try Postum which she did to her relief and my surprise. I soon began taking Postum also. I had been eating Grape-Nuts and drinking Postum but a few days until I was feeling better. Even then I did not think of giving Grape-Nuts the credit. I kept eating and still grew stronger in mind, nervous condition improved. I was taking no medicine, working harder, with much more ease and comfort, from the growing sensation in my stomach. Before, I got hungry but dared not eat, now I did not get hungry as before. I finished that year's work (9 months) and came out in far better condition than I begun. September came again, it found me in my place for my fourth and last year. I had missed two-thirds of my first year by measles, now if I finished I must do the fourth year's work and two-thirds of the first. I had discovered my weapons the year before. They were Grape-Nuts and Postum. That year's work was the most satisfactory to me, also to my professors as same told me.

"I did not take Grape-Nuts as a medicine but a natural food. I still keep it up. My wife and two little school girls find in it a nourishing morsel which guards against fatigue. It is our meat.

"I have tried many of the breakfast foods on the market now, as a change, but invariably I flee to Grape-Nuts and Postum as the Old Reliabilities.

"I am glad you wrote me and will be pleased to answer any question which I have not made perfectly clear. My praise of Grape-Nuts and Postum is given not in the interest of the Company, but simply my honest conviction of what they have done for me and can do for others. Hoping for your speedy recovery. I am,

Your Bro.,"

Pastor Christian Church.

Ministers owe to themselves and to their noble cause, that they keep "the machine," (the body, which they use to carry out their work), in fine working order, and naturally they feel a certain solicitude for the physical welfare of their people, for the man or woman who is consciously or unconsciously crippling the "beautiful human temple" by the use of harmful food, drink, or drug habits cannot express the intent of the Creator, until those habits are eliminated and the body again assumes

its proper condition, the reward comes when a clean soul dwells in a well ordered house. A minister can consistently guide for physical well being while seeking to influence towards the higher life.

DEAR RECORDER:

I have just returned from Somerset, Ky., where I held an Institute with the Somerset church, of which the beloved O. M. Huey is pastor. Bro. C. S. Porter has been the faithful superintendent of the Sunday school for many years and he has an efficient corps of teachers and workers. The school has a membership of 250 and the present quarters are much overcrowded, indeed it is wonderful that such good work should be done with the crowded condition which prevails. They dare not make any effort to secure new pupils for they would have no place to house them if they should come. Arrangements are being made, however, to build a commodious and modern Sunday school house and then add to main church edifice when occasion requires. When the new building is occupied I predict they will have one of the largest and best Sunday schools in the State, for they have a mind to work. In addition to the work at the parent church, they have a five branch near the Cincinnati Southern depot, where I had the pleasure of preaching Sunday afternoon. With the removal of the shops from Ludlow to Somerset, an additional population of some 3,500 will result and the prospects are very bright for the entire Baptist cause at that place. My twin brother will assist Bro. Huey in a meeting at the Chapel, with a view of reaching the large number of railroad people who reside nearby.

Under arrangements made with the Executive Board of Pulaski county, I expect to hold several Institutes in that Association this fall, with a view of helping the country churches.

Fraternally,
JOSEPH T. WATTS, Sec.

A. CAMPBELL ON BAPTIST SUCCESSION.

(Continued from page 4.)

Alla, which occurred in 1824, while he yet held connection with the Baptists. This, to them, is sufficient ground to set this language aside, which, of course, is nothing but a pretext to get out of a hole. But when they do this we turn to "Campbell on Baptism," which was first published in 1851 and quote even the stronger language found on page 409 of that work as follows: "There is nothing more congenial to civil liberty than to enjoy an unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and the liberty of conscience."

To this they can make no reply. J. H. GRIME.

Frost, Tex.

DEAR RECORDER:

I have just returned to my work after spending six very pleasant weeks in dear old Kentucky on my vacation. Though I worked hard all the time it was a real rest. I went to Chaplin and spent two weeks with these good and faithful brethren. Twenty-three were added to the church as a result of the meeting. It was a delight to be with them. This makes the third meeting this scribe has held with this church, and they have

invited him to come again next year. The church extended a unanimous call to Bro. Lowe, of Mt. Eden, to become their pastor, and it was hoped he would accept.

I then spent a week at LaGrange with the good people and took a little part in some preparatory services looking to Bro. Compton's coming. It was a great joy to be with Pastor Staley and his people. The LaGrange church is fortunate in laying hold of such a man as Staley for their undershepherd. He brings things to pass.

From here I went to Glendean and spent ten days. It rained and it rained, but in spite of that we had a splendid meeting. The church was without a pastor. Bro. Clapp, their former pastor, had captured one of Glendean's most charming young ladies and took her to help him on his new field in Tennessee. There were added to the church thirteen (twelve by baptism and one by relation). These dear people were very kind to us in many ways.

I went next to Finchville and assisted Pastor Davis in a nine days' meeting at the old historic Buck Creek church. It was delightful to work with Bro. Davis and his people. Davis is a splendid man of God and a true yoke-fellow. He has a remarkable horse; ask him about it. Better look out, some Texas folk are looking and talking like they would be glad to get hold of the Finchville pastor. There were seven additions to this church and a splendid revival spirit was apparent when we had to close the meeting.

I regret very much that I could not respond to the many other calls for revival meetings in Kentucky. My church gave me a six weeks' vacation and for lack of time I had to decline many calls where I would have been glad to have gone. God bless the "Blue Grass Baptists" in their onward and upward march.

On my way home I had a pleasant visit with my dear old friend and pastor, Bro. Snow, in Nashville. It was a real joy to preach to his people on Wednesday evening. Snow is one of the best pastors and preachers in all the South. He came to Knoxville when the Deadrick Avenue church was just a baby leaning on the State Board for support. And after a pastorate of eleven years left it one of the strongest churches to be found anywhere. He and his good wife have taken hold of the North Edgefield church in Nashville and God is blessing their work there just as He did in Knoxville. Things move for God where Snow is at work. It was a joy to me to be in the atmosphere of church life I once enjoyed when this man of God was my pastor. God give us more Snows as warm as Bro. and Sister J. H. You will find Frost and Snow summer and winter in Nashville, and both warm at that.

Well, now, I am home again under my own vine and figtree and as happy as a lark. These people embarrass me with their kindness. They are among God's best. I was informed that the pastor's salary had been raised up some handsome notches. It was a pleasure to me to find the RECORDER in most all the homes I visited in Kentucky. J. E. JOHNSON.

Hubbard City, Texas.

DEAR RECORDER:

The Baptist Women's Missionary Training School and Home, located in Louisville, Ky., opens its third session October 1. The Southern Baptist Theological Seminary, where the Biblical training is given, opens at the same time. It

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles.

Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Louisville Western Recorder. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

is a great advantage for the students to be here at the opening, though if necessity compels a delay they can enter later.

The Home offers comfort and protection to the women students at a cost of \$3.00 a week for room and board.

Mrs. C. M. V. Follette, who has done effective Christian work in North Carolina, will be superintendent of the Home. Miss Julia McVey, of Texas, comes as head of the music department.

Mrs. S. E. WOODY,
600 W. Broadway,
Louisville, Ky.

GREENUP ASSOCIATION.

This body of Baptists met with the Salem church in Greenup county, Kentucky, September 5 and 6. The Moderator being absent, Bro. S. Hensley, chairman of the Associational Board, called the Association to order, and conducted a short devotional exercise. Rev. J. M. Roddy, who was appointed to preach the introductory sermon, being absent, A. N. Morris, pastor at Russell, Ky., was asked to discharge this duty, which he did. The letters from the churches were read and the Association proceeded to the election of officers with the following result: Moderator, A. A. Adkins, Ashland; Clerk, and treasurer, F. Eugene May, Russell. The different phases of the work were discussed and a good interest was manifest. Bro. L. C. Kelley, editor of *Kentucky Issue*, was present and made thrilling speeches. He completely captured the people and we all learned to love him. Bro. C. T. Roberts, of West Virginia, was also present and preached an able sermon. Bro. W. J. Coker, of Huntington, W. Va., preached a powerful sermon the night of the 6th. Bro. Coker is a strong Baptist and is not ashamed of the gospel. A. N. Morris, F. Eugene May and W. Jayne were appointed to call together the churches and organize a Sunday School Convention some time in 1907. This is a work that is much needed in this Association. The Association was well cared for by the good people of Salem and community. A. N. MORRIS.

Russell, Ky.

Subscribe for the Recorder.

JESUS ALL IN ALL.

There's not a man that's born of God

But readily will say,
"If ever my poor soul be saved,
'Tis Christ must be the way."

There's not a man that's born of God

But feels the plague of sin;
And, though his 'outside' be kept clean,
He feels the filth within.

The old man struggles hard to gain
The conquest over grace;
And oft he seems to gain the field
When Jesus hides his face.

God knows we can do nothing well;

He knows we are but dust.
He came to seek poor sinners out,
And you and me the worst.

—D. Herbert.

Our Pulpit

THE OLD AND THE NEW.

BY REV. CHARLES BROWN.

"The old things are passed away; behold, they are become new."—II. Cor. v. 17.

I speak to-night with the band of young people in mind who are here to confess their allegiance to Christ in the waters of baptism. There are others waiting to take the same step. God has graciously visited and blessed us in the year that is closing in upon us. He has added to us more in numbers than in any previous year of our history, of those who are being saved. We are here to rejoice and give thanks and to magnify the saving grace of our Lord. And we are here in this closing service of the year to express in word and in ordinance the meaning of the Christian life, to make that meaning clearer to our minds by an objective rite, and to assert the saving grace of Christ and His claim on our entire obedience.

My text illustrates the ordinance of baptism and baptism illustrates the text, while both contain declarations concerning the nature of the Christian life. It states precisely what baptism declares, for baptism is an enacted word, a dramatic symbol.

Let me remind you once more of its meaning.

First, it Relates to Our Lord, it recalls by symbol, as the bread and wine of the communion do, His death for us, and it recalls also His burial and resurrection. "Buried with Him by baptism into death," says Paul, "that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." So I am reminded by every baptism that my Lord did not shun death and burial, that I might be delivered from the curse of sin, and that He came forth from the power of death to be the living Saviour to all who would trust Him.

But second,

Baptism Relates to Me.

All that it symbolizes respecting me becomes possible and flows to me through the crucified and buried, the risen and living Christ. Because I am in Him and only thus, united to Him by faith and surrender, old things are passed away; behold! they are become new. Baptism symbolizes and declares (not creates, which is a superstition), in general terms, a

great and radical change: a new creation, a passing away of something, and a great renewal. What are the things that have passed away according to the symbolism of baptism?

Stains of Past Sin.

The meaning of water is the cleansing from the stain of sin. The confession made of Christ in baptism is that "He is exalted a Prince and a Saviour to give repentance and remission of sins." Past neglect, rebellion, disobedience, selfishness, are remitted when the soul turns to Christ in trust and obedience, crying, "Lord, what wilt Thou have me to do?" "I write unto you little children because your sins are forgiven you for His namesake." Everyone who passes through the water of baptism declares thereby this belief; I have been washed and cleansed from my past sins, I have obtained mercy, I have received forgiveness through the work and merit of Christ Jesus.

The symbolism of baptism means that

Old Habits are Broken.

habits of thought and act, of mind and body—that happens when one comes to Christ by the path of repentance and surrender. It is not merely that past wrongs are forgiven, but that the supreme power of wrong over the life is broken. Things that were done before are done no longer. Power has been found by union with Christ to break away from the tyranny of past habit.

Old desires and tastes are suppressed, weakened, withered. And most of all it means that the old regime, the old government of life has passed away. It was self that sat on the throne, or the world, or custom. These have now been deposed. A new government has come into power. Certain things are promptly stopped, others are gradually altered and transformed. "The old life is dead and buried, a new life has begun." "The old order changeth yielding place to new." That is the declaration made in baptism.

Now let me say that this is the declaration of

A Great Possibility.

It is the manifesto of the King made in the Gospel, and as a possibility it pertains to everyone present in this house. A new creation may take place in us. The old stains of sin, the very worst sin may be blotted out. There is no sin too foul for God to forgive to the penitent. "He pardoneth and absolveth all them that truly repent." And there is no tyranny of evil that cannot be broken and shattered in any life. Old sins, as old as your conscious life, can be cast from the place of power.

The old regime may pass away, even as people afflicted and possessed from their birth were healed by our Lord. Not without many a struggle and convulsion, not without much watching and striving; but the message of the Master of life in this dying year, the message to the heart and conscience of discouraged men and men who have failed, the message of our text and of baptism is this: men may be free and pure, even the slave and the unclean. The Gospel of baptism is: man may be a new creation. To anybody sighing,

O that a man would arise in me
That the man I am might cease to be;

the message is. It may become a fact. The doctrine of regeneration is taught in this ordinance and in the New Testament. A

man who has been living a selfish or deceitful, or idle or foolish, or impure or useless life may stop it and begin anew, even the man who has failed a thousand times. There is no man so bad, so foul, so untrue, so wicked, but the grace of God can change him, and the old life may die and pass away.

How is it Done.

On our part by the complete and irrevocable committal of our life to Jesus Christ in trust and love. He lived and died and rose again that He might be our Lord and Saviour. I say, the complete and irrevocable committal of life to Him. I bring that to you who are to be baptized. Make sure work of it and thorough work of it. Let there be no half-measures about your consecration. Unless it is complete, unless you have made Christ the Lord of all your life and are prepared to follow Him in everything, as you follow Him in this ordinance, it were better that you went back from the ordinance even now. Here is the meaning of your baptism. The old life is dead, it has passed away, and the new life has begun. Say over in your heart now, and many of us will say it with you:

In full and glad surrender
I give myself to Thee,
Thine utterly and only,
And evermore to be.

Where that takes place, old things pass away.

I have not yet done with the text or with the symbolism of baptism. We are not thinking about a negative process or about a denuding merely. We think also of that which is positive, of a reclothing. The symbolism of baptism as it relates to Christ carries us

Beyond His Death and Burial to His Resurrection.

Conversion is not a course arrested merely, but a new course begun; not the house swept and garnished and empty, but furnished in a new way. Indeed, the old is driven out by the new: old tastes and purposes, and, most of all, old motives. You young people will do many of the same things tomorrow that you did yesterday, and yet they will not be the same things. The reading of my text might legitimately be, "The old things are passed away; behold! they are become new things," and that is perfectly true when one is in Christ. The old things become instinct with new meaning; work is a different thing, a new light falls upon it; play becomes a new thing, a new motive and purpose pervade it. We not only make new connections, but the old connections have a different value. They acquire a new intention. Love becomes a new thing, purer and holier. Nay, life becomes a new thing for all who are in Christ. They live, but they no longer live unto themselves, but to Him who died for them. That is the heart of the symbolism of baptism: we who observe it have risen to a new life in Christ. We have got a new centre. There is the rationale of the whole matter. A new motive power comes into life. The love of Christ constraineth us now. Not our own gain or pleasure, but His will. That is the true inwardness of the Christian life. We belong to Christ, and whether we eat or drink, or whatever we do, we are to do it as unto Him. And the obverse side of that is true; we are to do nothing that we cannot do to Him. I put that to you as a vital and controlling principle of your life. Test everything by the question. Can I do it unto Christ? Can I

glorify God in it? Ask it rigidly of your pleasures and amusements. Enter no door where you cannot take Him with you. Go into no pleasure or transaction on which you cannot ask His blessing. Do not, I entreat you, as so many do, imperil your new love and your new life by neglecting to consult the will of your Master and Lord. You are His now, and the chief business of your life is to live to Him.

I turn from you to other Christians who are here, some of whom passed through this ordinance or observed some other method of confessing Christ months and years ago, and I include myself among the number of those to whom I appeal as I ask,

Is the Text True of You?

Was it ever true? Did your confession mean an actual and complete coming to Christ, yielding yourself up to His authority, or was it a superficial and formal matter? Or is it less true than it was? Have the old things slipped back into their place again? Have the pleasures of the world allured you and the pleasures of the senses bound you? And have spiritual pleasures palled upon your taste and lost their charm for you. Have you grieved God and lost His Spirit? These are questions which might well be taken home to heart and conscience in the closing hours of the year. It is a fearful thing to drift away from God and prayer, to trifle with and neglect your spiritual life. A fearful thing and terribly easy. You can do it and still hold the Christian name. You can drift until you are among those who call themselves Christian and yet curl the lip at those who renounce the pleasures of the world for the sake of the joys of fellowship with God. Nothing is easier than drifting. You have only to cease to watch and pray, to neglect spiritual culture and the thing is done. But the drift can be arrested, and this is the time for the arrestment to take place. The old things that have crept back can be cast off. We can return unto the Lord in these last hours. The blessedness we knew when first we saw the Lord may be restored. This is His word to us. I will heal your backslidings, receive you graciously and love you freely, and your sins and iniquities will I remember no more.

And, lastly, I turn to those who have never experienced the new life, though they have had strong and frequent longings after it, who have never fully and heartily turned to Christ. Shall I tell you that

You Do Not Know What Life is Until You Turn to Him.

You think it consists in the abundance of things a man possesses, or in getting your own way and obeying the behest of your own impulse and inclination. At any rate, you are thinking of going on that way a little longer. And yet you know in your heart that you ought to live to Christ. It seems to me that everything conspires to bring you face to face with the claims of Christ now—the hour at which we are met, the public declaration of these who have yielded to the claims of Christ and found in their surrender the greatest joy. I almost despair of the person who can pass from one year into another without some serious searchings of heart. What has your life been? In the light of God's holy claim how does it appear? Have you not been saying, To me to live is self, pleasure, my own way? Is it satisfactory? That kind of life may end with the dying year. The

bells which ring out the old and ring in the new will soon be pealing. You may make here and now the manful, trustful resolve. The life I have lived hitherto shall end. By God's grace a new life shall begin. I have never given myself to God; I will do it now. I will say, "To me to live is Christ." If that resolve be calmly and prayerfully taken strength will be given you to keep it. This will be for you the memorable night of your life. If there were bells in heaven they would ring for joy at your decision. For there would be joy in the presence of the angels of God.

A LESSON OF FAITH.

BY W. T. GORDON.

"Have faith in God."—Mark xi. 22.

On His way to Jerusalem around the Mount of Olives, just after the triumphal entry, early in the morning, Jesus curses a fruitless fig tree, so that it is immediately dried up, down to the very roots. When attention is called the next day to the blighted condition of the tree that had failed to satisfy His hunger, He endeavors to teach the disciples a lesson of faith.

They will surely need it, as soon "the Shepherd is to be smitten and the flock will be scattered." As they are to go into all the world as His witnesses, to introduce the principles of the new

FAMILY RUNT

Kansas Man Says Coffee Made Him That.

"Coffee has been used in our family of eleven—father, mother, five sons and four daughters—for thirty years. I am the eldest of the boys and have always been considered the runt of the family and a coffee toper.

"I continued to drink it for years until I grew to be a man, and then I found I had stomach trouble, nervous headaches, poor circulation, was unable to do a full day's work, took medicine for this, that, and the other thing, without the least benefit. In fact I only weighed 116 when I was 28.

"Then I changed from coffee to Postum being the first one in our family to do so. I noticed, as did the rest of the family, that I was surely gaining strength and flesh. Shortly after I was visiting my cousin who said, 'You look so much better—you're getting fat.'

"At breakfast his wife passed me a large sized cup of coffee, as she knew I was always such a coffee drinker, but I said, 'No, thank you.'

"What! said my cousin, 'you quit coffee? What do you drink?'

"Postum," I said, 'or water, and I am well.' They did not know what Postum was, but my cousin had stomach trouble and could not sleep at night from drinking a large cup of coffee three times a day. He was glad to learn about Postum but said he never knew coffee hurt anyone.

"After understanding my condition and how I got well he knew what to do for himself. He discovered that coffee was the cause of his trouble as he never used tobacco or anything else of the kind. You should now see the change in him. We both believe that if persons who suffer from coffee drinking would stop and use Postum they could build back to health and happiness." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

kingdom, and bring hard hearts and obdurate wills unto subjection to the new King; to turn the world upside down and transform it into an abode of righteousness, they will need a power and influence certainly superior to that they have heretofore possessed. That which they cannot exercise except from God, and through faith in God.

Their successors in service will also need it, as they continue the work, until all the laborers shall be called to render an account of their stewardship and enter into their eternal rest and reward.

In the letter to the Hebrews (chap. xi, v. 1) faith is defined as "the substance of things hoped for, the evidence of things not seen." As a definition, taken alone, it may not be easily understood. In its isolation it may not be found very satisfactory. As a theological statement of doctrine no fault need be found with it. But the trouble is in getting the average mind to comprehend it. It needs to be explained. And that is the trouble with not a few other doctrines.

For illustration, take a school text-book on arithmetic, under any case. Let the pupil read the rule, and then proceed to solve the problems that follow. The average boy or girl will not always find it easily done. But let them look at the example "worked out," solved and explained. Let them see the "solution," the "process," the "explanation," shown in the book, then let them try the problem and see how easy the task becomes. The statement of the case and the rule, they find exemplified in the problem solved and explained by the author. They can understand it the more readily, now. They know what it means and can apply the rule to any problem in that case. The solution of the example brings to easy view the practical result sought in working out the other problems.

So with the definition of faith here in Hebrews. The average Bible reader may not clearly understand its meaning, at first, nor is he likely to, if he reads it alone, simply as a definition of the doctrine. He may not see it at a glance. But, if he looks at the many "examples" of faith "worked out" in that chapter, from righteous Abel down through the prophets, all the difficulties vanish.

It is easy, then, to understand faith from the practical point of view. When we see what it has accomplished, from the beginning, in these illustrations of it, we can the more readily see what the writer meant when he said, "Faith is the substance of things hoped for," etc.

Infidels and sceptics may rail out against the hard and difficult and seemingly contradictory doctrines of the Bible, but if these doctrines are made to enter into the formation of life and character—a good spirit and good conduct—their objections are powerless. No argument, however plausible, can refute the teaching of a consistent character and life.

In the examples of faith in this eleventh chapter of Hebrews, we have an exhibition of trust and obedience. They all believed God, and were willing to do just what He commanded to be done. They accepted His teaching, trusted His word of promise, submitted to His providence, and did what they were commanded. They believed that in the performance of duty everything would come right in the end. It was the substance of what they did not see, but hoped for—desired, expected. It was

the foundation upon which they built. Their belief, their trust, their confidence became to them "the evidence" of that which they looked for in the future, but was yet "unseen." It was simply taking God at His word, doing duty, and leaving results to Him. "Faith, working by love," only avails.

New York Hall, Louisville.

BLESSED WITH FAITHFUL ABRAHAM.

It is a pleasure to all who are properly disposed, to read of success which has come to a good person: We love to read the story of Abraham who believed God, and who, because he believed, made his life one of simple and straightforward obedience. It is a real gratification to know that rich blessings came into his life, that he was made happy with the sense of God's presence while he lived, that he was honored and prospered in so many ways, and that when he passed away it was in the glad hope of a happy eternity for himself and of blessing to the world through those who should come after him in his line of descent. Of course the supreme blessings came to the world through Jesus Christ, descended from Abraham according to the flesh, and it is always true, of any man, that as he has power to bring Jesus Christ into the life of the world he becomes, to that degree, a blessing to the world.

If Abraham stood entirely apart from all good men and women, it would still be a delight to read about him and to know how the

THE WAY OUT

Change of Food Brought Success and Happiness.

An ambitious but delicate girl, after failing to go through school on account of nervousness and hysteria, found in Grape-Nuts the only thing that seemed to build her up and furnish her the peace of health.

"From infancy," she says, "I have not been strong. Being ambitious to learn at any cost I finally got to the High School, but soon had to abandon my studies on account of nervous prostration and hysteria.

"My food did not agree with me. I grew thin and despondent. I could not enjoy the simplest social affair for I suffered constantly from nervousness in spite of all sorts of medicines.

"This wretched condition continued until I was twenty-five, when I became interested in the letters of those who had cases like mine and who were being cured by eating Grape-Nuts.

"I had little faith but procured a box and after the first dish I experienced a peculiar satisfied feeling that I had never gained from any ordinary food. I slept and rested better that night and in a few days began to grow stronger.

"I had a new feeling of peace and restfulness. In a few weeks, to my great joy, the headaches and nervousness left me and life became bright and hopeful. I resumed my studies and later taught ten months with ease—of course using Grape-Nuts every day. It is now four years since I began to use Grape-Nuts, I am the mistress of a happy home and the old weakness has never returned." Name given by Postum Co., Battle Creek, Mich.

"There's a reason." Read the little book, "The Road to Wellville," in pkgs.

sunshine rested on his life. But he is not thus apart. He is one with us; or, rather, we are one with him, if we believe.

Abraham is spoken of as the Father of the Faithful, or the believing. It is a spiritual relationship. The real Israelites are not those who are such according to the flesh, but those who are spiritual believers in God. If we have a simple and spiritual faith in God, we belong to the same family or class as Abraham, and the same sort of blessings that came to him are sure to come to us. We are in the way of receiving them because the same goodness and grace that gave them to him is ready to give them to us.

The fact that human nature is, generally, invariable, makes it profitable to study history. If we see how people of a certain class, under certain circumstances, conducted themselves in a certain way, we may be quite sure that the same class of people will act in the same way to-day. If this were not true, one of the main reasons for the study of history would be lacking.

The study of sacred history, however, shows us more than this. It tells us how good men have acted under trying circumstances so as to have the divine approval, and it tells how God has borne himself toward men, good and bad, under all imaginable circumstances so that we have a bright light thrown upon our own life if we will only be prayerful and attentive as we read the holy Scriptures.

If we will believe and obey God, making our lives full of that confidence and good faith which should characterize us in all our relationship with God, there will be rich happiness for us here on earth, and the brightest and surer prospects of eternal joy in the life and world to come.

This, after all, is all there is of earthly life. If well lived, it is to be a blessing to us and to others while we live, and there is to be the prospect of happiness hereafter for ourselves and for those whom we have helped to know and to love God.—Herald and Presbyterian.

I have looked up every Scripture where anything like meditation is mentioned, and I find that we are never once told to meditate upon sin.—W. H. Griffith Thomas.

By all the ways by which a man would seek the love of any other being whom he honored and revered he should seek to know God, to come near to him and to love him.—E. E. Hale.

Temptations resisted and trials patiently borne always increase our spiritual muscle.

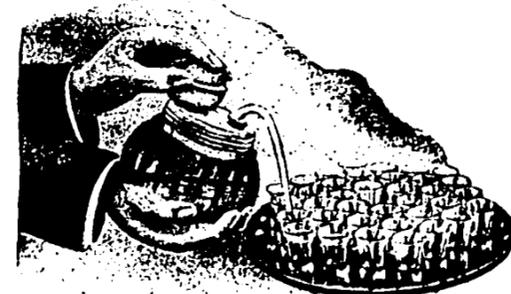
SKIN TORTURES,

Itching, Burning, Crusted and Sealy Humors Instantly Relieved By Cuticura.

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the skin of crusts and scales and soften the thickened cuticle. Dry, without hard rubbing, and apply Cuticura Ointment to allay itching, irritation, and inflammation, and soothe and heal, and lastly take Cuticura Resolvent Pills to cool and cleanse the blood. This pure, sweet, and wholesome treatment affords instant relief, permits rest and sleep in the severest forms of eczema and other itching, burning, sealy humors, and points to a speedy cure when all else fails.

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The Faultless Communion Service ANNOUNCEMENT. During the last few years a decided opinion has been growing, favoring the use of Individual Cups at Communion Services. At first it seemed very difficult to do away with the old custom of one cup for all. But custom has had to give way to better judgment. Sentiment is unanimously in favor of cleanliness. The drinking from one cup by many individuals would not be tolerated in the home, and for the same reason (and there are many others) it should be condemned in the Sanctuary, where, indeed, "Cleanliness is next to Godliness." The thought of pure unstained lips being placed to the edges of a cup made unclean by a "tobacco chewer" is enough to detract seriously from the Spiritual consecration of the service. If this were the only fact to be considered it would be enough; but it is slight in comparison with the possibility of the transmission of disease. It is not our purpose, however, to debate the question, pro or con, in this circular. The fact that not one church of the many who have adopted the Individual Cup would return to the old method is sufficient to substantiate the claims of the advocates of the Individual Cup Service.

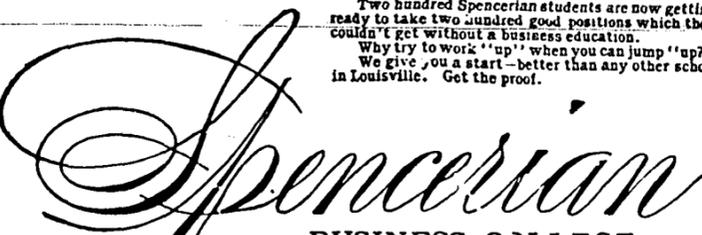


THE FAULTLESS OFFER. We will send a Service for the full membership of the Congregation on a four weeks TRIAL, to be used and returned if not satisfactory.

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

30 years experience enables us to scientifically treat and effect a permanent cure. Address Drs. GRANT and WOOD, 512 & Elm Sts., Cincinnati, O.

When answering advertisements mention this paper.

Editorial.

After full consultation with the Home Board, Dr. W. W. Hamilton has formally announced the programme of the evangelistic campaign. The plan involves six points: 1. "To go in meetings only where the church or churches take the initiative and ask us to come to their help, except in distinctively mission territory." This ought to go without saying.

2. "To secure the right kind of men for this work, either pastors or evangelists." This, too, should go without saying.

3. "To secure the right kind of preaching, presenting the distinctive truths to which we stand, as well as the other great doctrines of God's word in their purity and their proper relation." This, too, is obvious. The only question is what kind of preaching is the "right kind." We heartily approve the plan of urging our "distinctive truths" in this evangelistic work. Doctrines that ought not to be preached ought not to be held. We have known evangelists who carefully concealed their denominational affiliation, and some even who claimed that souls would be lost from that affiliation's being discovered. The whole gospel should be preached and the "whole counsel of God" faithfully declared.

4. "To do such preaching at the best time." Certainly, but it is difficult to decide when that is. Preaching must be done "in season and out of season." God can make the gospel effective even out of season, and often He does so.

5. "To do this preaching in the best places"—giving preference to regular places of worship rather than halls, tents, &c. This is well.

6. "To emphasize right purposes in evangelism." The purpose being not simply to save souls but to save lives and talents to the cause—that churches may be revived and rallied. True, but after all the leading purpose of evangelism is winning souls.

Beside these points it is declared that the work is to be done in co-operation with the state boards in the respective states, in line with the organized work and for the strengthening of that work. It is believed that many current abuses can thus be corrected and the best results secured.

Certainly there is nothing objectionable in this plan, and so far we see no occasion for unfavorable criticism. Objections should be reserved until something objectionable is done or until a purpose to do something objectionable is indicated. Meantime let us commend what is commendable and co-operate in the good work.

Now that the plan has been announced we await with interest the practical working. We will be glad to see actual results. Good fruit is the best proof of a good tree. Since the plan of campaign has been formed, we hope it will be vigorously pushed. October and November are fine months for such work, and we hope they will tell a glad and an inspiring story. The best thing that can take place in this world is the salvation of souls. So far as we know, that is the only thing that occurs on earth that causes the angels to rejoice.

The *Congregationalist* has a recent editorial on "The Changing Moral Standards." It is maintained that the moral standards of to-day differ materially from those of past generations. Speaking of

making special railroad rates, our contemporary says: "Now it is wrong because the law declares it to be so. Legislatures and courts are instructing conscience and making new rules for its guidance."

Here the *Congregationalist* lays down a principle of morals, which certainly contradicts what the fathers believed. They did not think that a legislature could change wrong into right, or right into wrong. To claim that right principles are products of legislation and of court decisions, was certainly foreign to the minds and hearts of the fathers. That such a claim should be seriously made by a widely circulated religious paper shows how far some people have drifted. It is not within the province of a legislature or of a court to abolish the Ten Commandments. Lowell well says:

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

The *Congregationalist* is one of the "advanced" papers, advocating the new theology, the higher criticism *et id omne genus*, and its utterances can be taken as expressing current "advanced thought." So we suppose we can set it down as one of the "assured results" of modern thought that legislatures and courts can change what is right into what is wrong and *vice versa*. This serves as a good illustration of the morality of modern "advanced thinkers."

Another item showing the change in moral standards these "advanced thinkers" have made is seen in their claiming the right to occupy pulpits and chairs in institutions for the purpose of destroying the faith these pulpits and institutions were established to maintain. Our fathers would have regarded such conduct as dishonorable, and those who have old fashioned ideas regard it so still.

The custom has grown up of keeping those very ill under the influence of opiates to deaden any pain they might have. And thus people die in a state of unconsciousness, and do not have the opportunity of leaving their dying testimony.

Sometimes the dying man's condition is concealed from him, and he does not know he is dying, and thus his dying testimony is lost. We believe this all wrong. There may be cases where it is well to administer anodynes to the very ill, but such cases are rare.

Not long since in an Eastern city a Christian man lay dying. The physicians advised giving an hypodermic to deaden pain and to let the patient die quietly without knowing his condition. The sick man's brother favored that plan, but a fellow church member present said: "No; he is a brave man, tell him the truth." They sent for the minister who said: "Tell him the truth."

They told him. He said: "Gentlemen, I am not afraid to die, and have not been afraid of death for many years, but I do not think it would have been quite fair not to let me know. I thank you for telling me. About how long will it be?" They told him about two hours. The first half hour he spent with his wife alone. Then he had friends called in. They sang a hymn. The minister led in prayer. Then the dying man told of his faith and hope, and pres-

ently passed away. One of the friends present said that death-bed was to him a proof of the power of the Gospel such as he had never known before.

Let not the world be robbed of the dying testimonies of Christians. "Let me die the death of the righteous, and may my last end be like his."

"Is it a death-bed where a Christian dies?"

Yes; but not his, 'tis death itself that dies."

Dr. Lyman Abbott is quoted as saying: "If it could be scientifically proved that Christ was supernaturally born and not supernaturally raised from the dead, that would be no reason for rejecting Christianity." In that case there would be no Christianity left. To talk about holding to Christianity with the Christ of the Bible left out, is absurd. And the Christ of the Bible was supernaturally born and supernaturally raised from the dead. If rejecting these two great fundamental facts be no reason for rejecting Christianity, then rejecting all the facts about Christ, known to Scripture or history would be no reason for rejecting it. Hence the utter rejection of Christ would be no reason for rejecting Christianity. Christianity is the religion of Christ, and to reject Him is to reject Christianity. A Christianity which leaves out Christ is not worth a second thought. "If Christ be not raised your faith is vain, ye are yet in your sins. Then they also that are fallen asleep in Christ are perished. If in this life only we have hope in Christ we are of all men most miserable." 1 Cor. xv. 17-19.

We have had the State Fair in Louisville last week, and it was attended by a large number of people. There were fine exhibits of cattle, hogs, horses, sheep, chickens, turkeys, geese, pigeons, fruits, vegetables, machinery, vehicles, &c., &c. The Jersey cattle of J. Ad. Middleton, Esq., of Shelbyville, deserve special mention. But along with these good things there were races, betting and drinking galore. This was a shame and a reproach. The authorities of the Fair excuse themselves on the plea—and it is fair to them to state it—that they could not have secured the Jockey Club grounds unless these things had been allowed, and that this was the only suitable place to hold the Fair. It is true also that the betting was confined to a special area, which was, however, very near and convenient to the grand stand where the people gathered, and there was betting talk everywhere. Then the races were on the track right in front of the grand stand, and, we are informed, some of them were just like the Jockey Club races.

It is a reproach to Kentucky to have such things, at the State Fair, and it is infinitely better not to have any fair at all than to have one with such accompaniments.

We will always be glad to help on a proper State Fair, but not such racing and gambling under the guise of a Fair. We hope the good people interested in the State Fair will see to it that these abuses are corrected.

The writer attended Salem Association last week, at New Highland church. Hon. E. L. Hagan was unanimously re-elected Moderator and B. G. Saunders, Clerk. The representation was good and the meeting was interesting. The writer was pressed into service to preach the sermon and he had a

fine hearing. The letters showed good progress. Pastor F. H. Farrington had two great mission days with his two churches, Brandenburg and New Highland, respectively, and their contributions to missions were increased from \$95 last year to \$355 this year. This shows what can be done by an earnest effort. The people rejoiced to see what they could do when they tried. So they went forward and increased their faithful pastor's salary. Of course they were in fine condition to entertain the Association, and they did it handsomely. The writer is indebted for special courtesies to the Rev. R. C. Kimble and to Kirby Smith, Esq. The WESTERN RECORDER was treated handsomely.

The Salem Association is one of the oldest in the state, and it has a noble history. It has been a very important factor in the work of the denomination. Not very long ago it gave off enough churches to make another strong association—Severn's Valley. But it is a strong body still and has many choice spirits.

We are surprised that brethren should think, because our churches are free and no power can compel their co-operation with general bodies, that they are not under any obligation to co-operate. Of course such co-operation is voluntary and cannot be forced, but that does not eliminate the obligation. A man's baptism is voluntary, and an involuntary baptism is not valid. No man can be forced to obey Christ, but the obligation to obey is the same. The commission was given to the churches. Should a church do nothing for missions, there is no power to force that church to do anything, but the obligation is there all the same. So far from freedom's taking away obligation, it is essential to the discharge of obligation. The only kind of obedience that is real, is voluntary obedience.

"Hard Shell" brethren hold that the commission was given to the Apostles as individuals, and, consequently, when they died, the commission lapsed. We hold that the commission was given to the church and hence is of perpetual obligation. Therefore the churches are under obligation to carry it out, but, of course, in doing so they are perfectly free, and no man or set of men can compel them. There is no occasion for any confusion of thought on this subject.

If our general bodies have no Scripture warrant for their existence, then they have no claim upon the churches for co-operation, and to appeal to the churches to co-operate is an impertinence. Our position is that our general bodies have abundant Scripture warrant for their existence, and while they have no sort of authority over the churches, there rests an obligation on the churches to co-operate. Hence our secretaries, and others, are acting along Scripture lines, when they urge the churches to rally to the great work of the denomination. The Bible is the only and the all-sufficient rule of faith and practice. That has all along been the Baptist position. It is a surprise to us that this needs to be argued among Baptists. But, when we get leisure, we propose to argue it out at length.

The Rev. J. F. Lancaster, of North Carolina, renewing his subscription to the WESTERN RECORDER, says: "I regard it as the best religious periodical published beneath the stars."

Editorial Varieties.

The *Cumberland Presbyterian* comes out strongly editorially in praise of the American Revised Version of the New Testament. Not long ago a leading Cumberland preacher assailed that version for having "in water" where he wanted "with water." Recently a Methodist preacher came out in the *Texas Christian Advocate*, sharply criticizing that version as being too favorable to the Baptists. That preacher forgets that any version of Scripture he can get teaches Baptist doctrine. No Baptist had any hand in making this American Revised New Testament. The men who made it were scholars enough to know Greek, and honest enough to translate it correctly where they translated and did not transfer. Had they translated *baptizo* they would have rendered it *immerse*.

Although Dr. Noah K. Davis has retired from active work in the University of Virginia, as we have stated, he is still a member of the University. He is now in Atlanta visiting his son.

A New Yorker offers the following revised version of "Home, Sweet Home":
"Through flats and apartments,
Though we may roam,
Be they ever so charming,
They are too dear for home."

There were 125,000 Jews among the immigrants that landed at Ellis Island during the year ending June 30th last.

We are delighted at the progress the cause of local option is making under the County Unit law. Last week Woodford was added to the dry counties. Generally, alas, the Negro vote is counted on as in favor of the saloon, but in the late election in Harrodsburg there was a large Negro vote on the right side. The saloon is the deadly enemy of the Negro, and we wonder the Negroes should favor the saloon. A number of county elections are pending, and the temperance workers are active and hopeful. "Praise God from whom all blessings flow."

President Edmund Harrison was in town last week and called. Bethel Female College is doing well, and is maintaining its high standard. President Harrison's presence is always a benediction.

Among our many callers last week was Dr. J. B. Moody. He begins work at the Hall-Moody Institute October 10th. Many preachers are expected to attend his lectures. Certainly what J. B. Moody says is well worth hearing.

The Weaver-Harris book is out, and the promises regarding it have been more than fulfilled. One dollar is very cheap for it. We will speak next week more fully of this book. Send your dollar to Dr. J. M. Weaver, 714-W. Chestnut St., Louisville, Ky.

Dr. A. T. Robertson in *The Bible Student*, speaks thus of Von Soden's recent book: "Of I Peter he says: 'It is evident that St. Peter can not have written this epistle' (p. 278). The reason why it is 'evident' is that Peter has not said the things that Von Soden thinks that he ought to have said." And just that is the method of the whole school of destructive critics. They form an infidel theory, and then as they do not find the facts to correspond, they boldly set aside the facts. According to Von Soden's theory Peter would have said thus and so. The 1st Epistle of Peter does not say that therefore, hence, consequently Peter did not write that epistle; it being assumed that it was impossible for Peter to have said anything contrary to Von Soden's theory. But how could Peter have known what Von Soden's theory would be, so that he could avoid contradicting it and could have written what would suit Von Soden? There is nothing sillier and nothing emptier than the "modern scientific method" of the "higher critics" in dealing with the Scriptures.

We were shocked and grieved to learn of the sudden death of W. B. Wilson, Esq., of Eminence. He was one of our Old Guard, and had long been a pillar in the house of God. He was a stalwart Baptist of unflinching courage, of unwavering devotion, of intelligent convictions and of warm heart. He was a sound specimen of Christian manhood, whose long and useful life ended in a glorious sunset. We tender our condolences to the bereaved.

While God's will is our law, we are but a kind of noble slave; when his will is our will, we are free children.—George Macdonald.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. P. T. Hale: Use of talents. Pastor Eaton: The seagoat. Two by letter. Bro. Minife begins October 7th.

Broadway—Pastor Jones: Temple in the heart; Mote in thy brother's eye. Three for baptism, two by letter.

Chestnut St.—Pastor Weaver: Universal command; Children of God by faith. East—Pastor Wilson: Eleventh commandment; God's love commended.

McFerran Memorial—Bro. J. N. Prestidge: God asks the best. Bro. W. J. McElthlin: Basis of service. One by letter. Bro. W. A. Hamlet, of Dallas, spoke Wednesday night and was entertained at a banquet. He was called and has accepted.

Twenty-second and Walnut—No report. Calvary—Pastor Gillon: Throne of grace; Bond servant. Three by letter, one restored, three for baptism. Bro. Owen preached all the week at Thirteenth and Delaware, with good results. Fourteen professions.

Clifton—Pastor Foster: God's present message; Divine vengeance. Three by letter, five baptized. Franklin St.—Bro. W. M. Bruce: Glorious gospel. Pastor Harrington: Restore the erring. One for baptism, one by relation.

German—Pastor Janzen: The divine Gardner's hand; The great harvest festival. Highland—Pastor Dawes: Forward movement. Y. M. C. A. meeting for men.

Immanuel—Pastor Watts: Spiritual transformation; Heart veils. One by letter. Parkland—Bro. St. Clair: Christ the vine; She hath done what she could.

Portland Ave.—Pastor Maddox: Sunday school rally; Ephraim's folly. Raising \$6,000 for church improvements. Third Ave.—Pastor Ransom: Seasons of refreshing; If God be for us. Meeting begins October 7th. Bro. B. B. Bailey begins October 15th.

Twenty-sixth and Market—Pastor Reed: Beholding Jesus; Christian's home. Two by letter, two for baptism. Hazelwood—Pastor Althoff: Afflictions; Church covenant.

Oakdale—Pastor Mohler: Preparation for service; Teacher sent from God. Thirty-sixth and Grand—Pastor Toomer: Witnessing; Needing salvation.

New Salem—Pastor Carver: Destroyed by ignorance. New building going up. New Haven—Bro. R. F. Kirby: Concern for souls; An earnest caller. Beechland—Pastor Hill appealed for money and \$2,900 in sight for new building.

Hope Mission—Pastor Bruce reports good week. Salem—Bro. J. G. Hughes: Atonement; Does it pay to serve God? Evangelist G. C. Cates reported a great work. During the last four months over 2,000 have professed faith in his meetings.

Eight Mile—Bro. S. E. Reed: Christ the shepherd. Glenview—Bro. Stone: New Testament church; To whom belongs the key? Tabernacle (New Albany)—Pastor Poulson: Right point of view; How to know God. One by letter.

Cullbertson Ave. (New Albany)—Pastor Clutton: Rally exercises; Jesus.

THE STATE.

Pastor Pettie at Mayfield has been aided in a meeting of fifteen days by Evangelist Cates. So far there were 75 received for baptism.

Last week Secretary Watts held a S. S. Institute in Somerset. Pastor Huey is working for a S. S. building.

Pastor Otis Hughson writes: "We have just closed a meeting at Paint Lick, with the Mt. Tabor church. Bro. G. W. Clark, of Paris, did the preaching and did it well. There were 22 additions to the church, two by letter and twenty by baptism."

Bro. W. D. Powell writes from Berea: "We have a fine meeting in Berea. The church is much revived and many souls have been saved. Seventeen have united with the church. Pray for us."

Pastor Mitchell Vincent writes: "We have had a week's meeting at Bee Spring church, closed on the 16th inst. Eld. W. H. Smith, State Evangelist, did the preaching. Bro. Smith is certainly a great preacher; he magnified Christ from the beginning and preached the old time gospel straight through, and done our hearts good. The church has been wonderfully strengthened. The results were

18 additions, eleven of these by experience and baptism."

Bro. E. W. Coakley writes: "I am now in a meeting with Highland church, in Union county, with fine prospects. We sympathize with the pastor, J. S. Miller, who was called home on account of his sick wife. People here rejoicing over the local option victory. Let my correspondents remember that my permanent address is Beaver Dam P. O. For this meeting it is Flournoy; first of October—Stiles; about middle of October Frazer."

OTHER STATES.

Pastor O. L. Powers has been greatly blessed of God in his labor in the High Point church, North Carolina. On the 16th the church set apart its new building for the worship of God. On that day there were twelve additions, four by baptism, making fifty additions in all during this year. Pastor Powers begins a meeting in October in which he will be assisted by Bro. H. M. Wharton.

At Gulfport, Miss., Pastor W. C. Grace was aided in a meeting by Evangelist Cates. Three hundred and thirty professions. The people presented Bro. Cates with a handsome residence.

Pastor M. M. Riley writes from Tooeva, Ga.: "Our new \$10,000 house, the best I ever saw; nine class-rooms; seats 700. On best lot in town of 3,000. A fine people. Great prosperity in five years, 30 increase last year. Four-square Baptists." Good.

Bro. T. V. Neal has been appointed to do Sunday school work in Alabama. A good appointment. We trust his health is firmly established.

Pastor J. H. Grimo writes from Frost, Texas: "Will you allow one, who at one time sojourned in your state, to tell you how much he appreciates your visits to the Lone Star State? I am getting along nicely in my work. We have had 54 additions here since my coming ten months ago. We are just completing a very handsome new church house. It is a modern structure in all of its appointments, and the most beautiful church building in this section. I give half-time here, and the other half at Blooming Grove, just five miles away on same railroad. Here also the Lord has wonderfully blessed us with forty additions and general uplift. Greetings to my old Kentucky friends."

LANDMARK ASSOCIATION.

Ninth session convened with Kerby Knob church, September 19th, in Jackson county, about twenty miles from McKee, the county seat, and twelve miles from Berea, Madison county. Former Moderator Rev. R. L. Ambrose, of Big Hill, and former Secretary J. W. Parsons, of Berea, were unanimously re-elected. There are fourteen churches and 1,130 members, and about ten ordained ministers in the Association. Letters of the churches reported many additions during the year. There was not a word in the letters about salaries paid pastors, and no pastor received a stated amount. They are in the habit of taking collections from time to time for their pastors, and as a general rule pastors receive but little compensation. Nothing in the letters about contributions to missions. The churches are more missionary in name than practice. Several churches have Sunday schools, and Kerby Knob has an evergreen Sunday school, and I learned that there are twelve public school teachers in Kerby Knob church. Topographically Jackson county is mountainous, and the county roads are almost impassable, and while some have vehicles, the most of the people who do not walk ride horseback. The churches are scattered over a large territory, and to reach the Association many traveled from twenty to forty miles. The people are, as a general rule, very poor, but they are generous in their hospitality, and they are far in advance of other mountain sections in intelligence. They appointed a district board, and by appointment Moderator Ambrose is to visit the churches and take collections for missions, and they desire the co-operation of the Kentucky State Board of Missions. They are ready for a forward movement and deserve encouragement and aid in development of their people. I know of no section where help would produce greater results to the cause of Christ. Think of the self-denial, for example, of Brother J. W. Parsons, who has a large family depending on him. He is pastor of seven churches, and not one of them promises any definite salary. He is also a surveyor, and besides sells Bibles and other good books. The other pastors are making like sacrifices. The writer was met at Berea by Moderator Ambrose with horse and buggy and taken to his humble but comfortable home. There was an appointment to preach at the school house, and although

fatigued by travel, how I enjoyed preaching to the anxious and earnest hearers. Next morning after early breakfast prepared by Sister Ambrose, off for the Association. It rained all day. The road was so heavy and steep, and when mud did not come to the hub great stones had to be climbed over, and five miles up the mountain seemed more than thirty miles on a central Kentucky road. Brother Ambrose had to walk in the rain half the way. The harness trace broke, but a strong rope was at hand and we utilized it as a trace. That night we enjoyed the overflowing hospitality of Brother Daniel Sparks, the leading merchant of the community. The first night Bro. T. P. Edwards preached an excellent sermon. The second day introductory sermon was preached in the house by the writer, and Elder Phelps preached at the stand outside. The people came to hear, and the best of order was observed. Dinner was served on the ground, after which the session adjourned to meet next year at Bear Wallow.

How I did wish for the brother who is always loaded and frantic to speak long and often; gladly would I have divided time with him. It was a hard trip, but I enjoyed it, and the brethren appreciated my visit. I am sure that there is no better people in any part of Kentucky than we have in the mountains. They have their lawless characters, but I am sure no more in proportion to population than we have in other sections of the State. W. P. H.

We have received from Dr. A. C. Dixon his reasons for accepting the pastorate of the Moody church in Chicago too late to give them in full. He praises the church very highly, praise which we are entirely willing to agree that it deserves, but all he says of its soundness, etc., can be truthfully said of thousands of Baptist churches.

One thing he says of the Moody church which cannot be said of thousands of Baptist churches and his agreement with them we give in full:

"8. The Moody church believes in the Roger Williams principle of religious liberty which gives to every individual the right to interpret the Scriptures for himself, and obey them according to the light he has.

"9. The Moody church has a baptism in which believers are immersed, and practices strict communion according to I. Cor. 5:11 and 11:26-29.

"10. The Moody church called me to its pastorate with the clear-cut understanding that I believe in immersion as the only baptism taught in the New Testament, that I believe in the baptism of believers only, and that I am to be free to preach and practice whatever I believe the Bible teaches without limitation or compromise, while I accord to every one else the same kind of religious liberty.

"11. The Moody church has a creed, to which every member assents, which any true Baptist church might adopt without compromise of principle."

A word of comment. Religious liberty does not require that a man may believe anything and yet be a member of a Baptist church. Dr. Dixon's 8 and 11 contradict each other. The latter clause in 9 makes close communion synonymous with maintaining discipline.

DEAR RECORDER: I wish to call particular attention to the next issue of the Baptist Young People's Union Quarterly, published by the Sunday School Board at Nashville. An effort has been made by the Executive Committee of the B. Y. P. U. South, in connection with the Sunday School Board, to provide a series of devotional lessons, which will more nearly meet the needs of the average Union or Society. The secretary will be glad to send a sample copy to any one who may desire it. New Unions are being organized in various parts of the State and our churches are more and more coming to realize the wisdom of undertaking some such

Southern Baptists have great reason to be proud of the success of the Baylor Theological Seminary. There has been a theological department connected with Baylor University for some time, but this became a full-fledged Seminary only a year ago. Dr. B. H. Carroll who is Dean of the faculty in his opening address says they commenced without any previous notice of any kind prior to the opening. They have relied entirely on voluntary support, yet they have employed and paid five regular professors and two irregular professors. This first session they enrolled 140 preachers, and the indications are they will have 250 in attendance this year.

AHEAD OF EVERYTHING! GLORIOUS PRAISE

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Dr. P. S. Henson, Pastor of Tremont Temple, Boston: "It seems to me to be admirably adapted for use in devotional meetings. It is a happy combination of things new and old."
Dr. B. H. Carroll, Sr. of Baylor University: "I have examined with approval and pleasure 'Glorious Praise', this seems to be a splendid all round book for popular music and hymns."
Dr. Samuel H. Green of Washington, D. C.: "I have examined your new hymn book, 'Glorious Praise', and regard it as one of the best of all song books recently offered for Christian service."
Dr. Henry M. King of Providence, R. I.: "I think it an excellent collection."
Dr. Carter Helm Jones of Louisville: "The best old and new hymns have been skillfully blended, and a fine musical sense and taste pervade the arrangement."

special work for the development of their young people in active service.
JOS. T. WATTS, Cor. Sec'y.,
1427 Second St., Louisville, Ky.

DEAR RECORDER: Please find enclosed \$2 (postoffice order) for one year's subscription for the grand old WESTERN RECORDER. My health has failed; I can't work and my comfort is the Bible, Holy Spirit and the WESTERN RECORDER. May it long continue its visits to the homes of our country. It gets better and better. Yours in the faith. S. HENSLEY.
Glasgow, Ky.

DEAR RECORDER: Please announce through your paper that Goshen Association will meet with Liberty church on Wednesday, the third day of October. Those coming by railroad will get off at Black Rock, which is the first station south of Leitchfield. The church is one and a half miles south of Black Rock. Conveyance will be at station to convey persons attending to the Association. We hope the editor of the RECORDER will be with us.
ISAAC W. WASHBURN, Pastor.
Shrewsbury, Ky.

DEAR RECORDER: Please announce that Blood River Association meets at Poplar Springs church, eight miles east of Murray, October 24-26. Conveyance will be at Murray Wednesday morning, October 24, for any visitors who may come, if they will notify the writer that they are coming. We look for a RECORDER man.
H. BOYCE TAYLOR.
Murray, Ky.

DEAR RECORDER: Will you please announce in your next week's paper that the next session of the Southern Baptist Theological Seminary will open on Monday, October 1st, at 10 a. m., in the Chapel of Norton Hall. All students desiring to matriculate are requested to report at that time, bringing with them credentials of some kind.

Please state also that the opening address of the session will be delivered by the new Professor of Sunday School Pedagogy, Rev. R. H. Dement, D.D. His subject will be "The Contribution of Sunday School Pedagogy to Spiritual Equipment." The address will be delivered in the Chapel of Norton Hall at 8 o'clock, Monday night, October 1st. The general public is cordially invited to attend this lecture.

Yours very sincerely,
E. Y. MULLINS.

NOTICE.

To all who would like to help send the Gospel to the neglected children in Louisiana: If you have any old denominational or Sunday school papers that you would like to send to neglected homes where they have no religious literature, just send me your name and address and I will give you some names of just such families and you can do a good work for our Lord in this way, for there are 242,000 children in Louisiana of school age who do not attend Sunday school at all. In my travels as a missionary I find hundreds of homes; yes, thousands, that have no religious papers.
Mansfield, La. D. T. BROWN.

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Dr. E. H. Black, former Moderator of Elkhorn Association, was 87 years old Sept. 26, and he has been a constant reader of the WESTERN RECORDER since he was twelve years old—for seventy-five years. No wonder he ranks as one of our most intelligent and loyal Baptists in Kentucky. H.

PARAFFINE HINTS FOR THE HOUSEHOLD.

Many of the cares that once made heavier the housewife's burden are vanishing before her increasing knowledge of the wonderful possibilities of refined Paraffine as a labor-saver.

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She preserves her jellies and jams by pouring a little melted paraffine over the top of the contents of each glass. The paraffine in cooling, forms a perfect airtight seal that prevents mould and assures cleanliness. It saves the bother of cutting and fitting lids, as no other cover is necessary.

Another and somewhat similar use for paraffine is for sealing fruit jars after the lid has been screwed on. As every woman knows, a defective rubber, careless handling, or any cause for the admission of air results in a can of spoiled fruit. She can insure every can of her fruit by inverting the can after the lid is screwed on, and dipping into a pan of melted paraffine.

A teaspoonful of melted paraffine stirred into the hot starch improves the gloss and prevents the sticking of the iron, while half a cupful of chipped paraffine mixed with the soap on wash-day is a wonderful saver of labor.

The highest grade of paraffine is manufactured by the Standard Oil Co. for household use, and is sold by most grocers. It is a beautiful translucent wax, tasteless and odorless. It is put up in moulded cakes, of about one pound each, and neatly wrapped. Full directions for use with each cake.

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Family Circle

Stories for the Young and Old

SEVEN BIRDS ON A BOUGH.

Seven birdies on a bough
Sang a song together.
"Spring is here!" they blithely trilled.
"All the air's with sunshine filled.
Sing your sweetest, birdies, now—
Hey for April weather!"
Seven birdies on a bough
Sang this song together.

Seven birdies on a bough
Huddled close together;
All the air with snow was filled,
All their tiny toes were chilled.
Where's the tuneful chorus now?
Where's the sunny weather?
Seven birdies on a bough
Shivered all together.

Seven birdies on a bough
Hoarsely chirped together:
"Seven April fools are we,
To the sunny South we'll flee
By the great 'Through Air Line' now—
This is dreadful weather!"
Seven birdies on a bough
All took wing together.

—Selected.

FOR NELLY'S SAKE.

BY LILLIAN GREY.

"You little sinners!" The big, flapping straw hat lifted itself above the stone wall, and under it was Farmer Green's indignant face. "What you doin' over in my cornfield an' trampin' the pumpkin vines all down?"

The two culprits, who stood with downcast faces and toes digging up the mellow soil, had no satisfactory answer to make. They did not dare to face the farmer, and still less dared to run away.

"Can't ye speak up! Who be ye, anyhow?"

"We's Fresh Airs; that's all we be, mister."

"Hah! I might a-knowned as much. An' you've lit in my field. Who feeds ye?"

"We're stayin' with the folks over in that there house, an' we didn't go fer to come in here, but they is crows in the avenue and Sissy's scart o' cows, an' we jest climbed over here to git a-past an'—an' you come."

"Well, I guess I got a right to come if I want to. I wouldn't 'low my wimmen folks to harbor any o' them ere city younguns on account of their rampagin' over everything; but it seems I ain't saved myself after all."

"We's a comin' right out, mister, an' we—"

"Never mind; stay where ye be a minute, fer I'm a comin' over to see if them apples is gittin' ripe down yonder. You kin come along—that is, if ye ain't been skulkin' 'round the tree already; like enough ye hev."

"We ain't been a nigh no apples, hev we, Sissy?"

"Of course you'd say so. Gee, I'm a gittin' dretful clumsy about climbin' stum walls."

Mr. Green turned around to replace some stones he had thrown down in his descent, and the frightened boy and girl clasped each other's hand, and wondered what he would do next and how they were to escape.

"Come on, an' be kerful an' not step on the vines; they're dretful tender things."

"Please, mister, we'd rather not go."

"Why, don't ye like apples, fer pity sake?"

"Y—s, but Sissy'd rather go hum."

Sissy raised her eyes to the farmer's face and her big brimmed hat fell back.

"My stars alive! Wher did ye git them eyes from, child?"

"I—I dunno, I allers had 'em; aint't I, Ben?"

"In course you has," said Ben, indignantly.

"Well, I'm beat!" said the farmer, sitting weakly down on a convenient

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 212, Notre Dame, Ind.

stone. "I never seen such eyes as them in no head afore my Nelly's. Come clost to me, child; you no need to be afeared. My Nelly's dead an' gone these seven years, but they ain't been a day sense that I wouldn't a-gin every acre I've got to see her great blue eyes a-shinin' on me. Here, stand still an' let me look. Yes, jest the same; dark blue, like lookin' way off into a June sky, an' clear an' deep like wells, an' long dark lashes a-shadin' of 'em. Dear Lord, it's most as if my leetle Nell hed come back! An' there I was a-jawin' of ye for trampin' on my land; an' ye can tramp on my heart if ye want to."

The wondering violet eyes were scanning his face as he talked, and Ben's ordinary ones looked first at the rough, rugged man and then at his wee sister. "Nelly's hair was a trifle goldener than yours, but it curled 'round an' 'round jest that a-way—an', dear me! I ain't been the same man sense she was took, an' nuthin' else ain't been the same nuther. But come on' children, out the hot sun; we kin set 'n talk down under the apple tree jest as well."

Sissy put her tiny hand in the farmer's great brown one outstretched to her, and pattered along by his side, and her proud brother tramped sturdily after.

"Law! it don't seem more'n yesterday she was a-pattin' alongside o' me like this, an' yet it's been an eternity. I wish I'd a-took you younguns insted of James' folks havin' ye. It'd been a bit o' heaven to hev them eyes lightin' up the house two hull weeks; an' I don't know what Janet'd do, if she could ever lose sight of 'em after or not; dunno as I could nuther. This 'ere's a very onsatisfyin' world. Mebbe you youngsters ain't found it out yet, an' mebbe ye hev. I don't s'pose you belong to the upper crust of city folks or you wouldn't be sent out this 'ere way to git a fill o' vittles an' de-cent air an' water, hey?"

The children did not understand all his phrases, but little by little they gave an outline of their small history—alas! such a common one—of a dead mother, a sea-faring father, a sort of home in an aunt's overcrowded flat, which was third floor back in the East Side tenement; how they had been looked up by a zealous missionary, taken to a mission school, and now had attained to the greatest wonder and joy of their whole lives in a trip to the country. They were sorry they climbed over the fence into the corn, and they would not do so any more, and couldn't they go back to the house?

"Yes, presently; we'll see about the apples first."

The fruit proved not to be very ripe, and the farmer said in a week more they should have all they could eat. Then he led them by a shorter way into the road and after a long, passionate look into the wonderful eyes which had stirred his soul to its very depths, he let the children go their way.

"What's the matter, Luther, that you don't eat? You're so fond of chicken pot-pie, too."

"I know I be genelly, Janet, but somehow I got sech a turn this forenoon. I run a-crost two of 'em city younguns, an' it nigh about upst me. I wish you'd been along."

"I don't, if jest seein' 'em would a-had sech a bad effect on me as it has on you."

"But, Janet, one on 'em—the leetle girl—hed eyes the livin' twins to our Nelly's, an' curls."

"You don't say! I never seen no likeness in any one yet."

"Nuther hev I till now. You must see her; they—she 'n her brother—is stayin' over ter James'; we'll go over there to-night after milkin'."

They went, but the children, overcome with their long, happy day of play and adventure, were tired out and already in bed.

"Wife an' I has got to go down to the village to-morrow; I don't s'pose they would be any objection to our takin' the youngsters along for the ride, would they be, neighbor?"

"Why not the least in the world!" was the hearty response. And so, in the cool of the next morning, the delighted children were lifted to seats beside Mr. and Mrs. Green, the girl on the front seat by him, and on the way to town.

The farmer and his wife did some strange shopping that day. Candy, picture books, a doll and harmonica were some of their purchases, and then they went to a studio and had some tintypes taken of the children, which were such a success that they had some of the entire group.

Folks would think we was crazy if they knowed it, Janet; but somehow, I ain't felt so proud, an' 'lifted up out o' my sorrows in years. Beats all what a bolt that leetle girl has got on me in no time almost. The boy is about on the average, but she's clean above. I don't s'pose they is no way we could hang onto her, is they, think? I wish't we could."

They talked long and seriously that evening on the porch; they had the

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children over to supper the next night and escorted them back in the twilight; the apples grew golden and mellow and the biggest and juiciest were reserved for Ben and his beguiling little sister, as were also the choicest of the harvest pears; and the days fairly flew away.

When the manager arrived to escort home the thirty or more children who had been entertained in the vicinity, Mr. Green had a long talk with him, and finally joined the party to the city, and was piloted by Ben and Sissy and some cousins who were in the company to the tenement home in a stifling East Side street.

The burdened aunt was quite surprised when he made known the object of his visit, and also delighted. The small wardrobe was soon packed, and the very next morning a very proud and happy man lead two children into a train for a return journey to the Green farm, where a warm welcome awaited.

The roving father on his next landing came up country to see for himself how his little ones were situated, and went away fully satisfied as to their welfare. And all this, because a pair of eyes resembled another pair of violet eyes which had faded out of sight.
—Christian Intelligencer.

There are prayers that break the back of words; they are too heavy for any human language to carry.—C. H. Spurgeon.

Every Christian has some talent for soul-saving. Be sure to use yours.—Epcworth Herald.

DIGGING FOR APPLES.

A man was laboriously digging in the earth. He had already made a hole in which half the length of his leg disappeared, and was making it still deeper. Children were playing near by. Born curious, they approached the man at work, and asked, "What are you digging for?"

"Apples," answered he.

Unanimously the youthful flock burst into Homeric laughter. "He is digging for apples! What a joke. . . Apples in the ground! He must be thinking of potatoes! . . . But apples,—it is too funny! . . . ha, ha, ha!"

"Can't you see that he is laughing at us?" said one of the more shrewd among the company. "Let us go along and leave him to his apples."

"Laughing at you?" answered the man. "Indeed not, children. What I tell you is positive fact. There is neither joke in it nor nonsense. I am digging this hole in order to have apples, and, if you will wait a moment, you will understand."

"Let us wait, then, and we shall see whether they are crabs or leather-coats he will dig up."

After taking out a few more spadefuls of earth, the man thought the hole sufficiently deep, dumped into it a basketful of rich soil, went off, and returned, bringing a little sapling which he carefully planted beneath the attentive eyes of the children.

The operation complete, he said to

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

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

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

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

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

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 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
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Stories for Little Ones.
WILL AND OLD JERRY.
 Everything in Mrs. Lynn's kitchen was in confusion. Plates of cake and dishes of ice cream were crowded together on the big table, and white-clad waiter girls were bustling to and from the dining room. In the front part of the house a reception was going on, and Will had been banished to the back porch for the afternoon.
 "Be a good boy and amuse yourself," his mother had said to him as she put the finishing touches to her pretty gown, "and Will, dear, be very careful about eating too much rich stuff."
 So Will climbed into the swinging chair, where Molly came to him presently with a generous dish of cream and slice of cake. After he had eaten these he sat some time watching the robins in the cherry tree. Then he grew tired and strolled into the kitchen.
 The pretty waiter girls were bringing out plates, and it seemed to Will the ladies in the dining room must be queer folks, for nearly every plate had a little ice cream left on it. One curly haired girl smiled pleasantly at him, put a spoon in his hand and said, "Go to work. I know by your looks you like ice cream."
 That was the way it all began. Will wondered what the girl had seen in his looks, and he cleared off plate after plate, with an occasional piece of cake and spoonful of almonds. Finally, Molly, whose work brought her into his vicinity interfered.
 "You mustn't touch another thing," she said, "you know what happens sometimes when you eat too much."
 But when Molly hurried off, and after a little intermission, Will began over again. "Molly doesn't know anything about it," he said to himself. "that other time I drank lemonade too, and it was the lemonade made me sick."
 Molly was too busy to take any further notice, and for the first time in his life Will had all the ice cream he wanted and stopped eating of his own accord. At the family tea table that evening he forced down part of a glass of milk and a few crumbs of bread. Everybody was too much engrossed with the event of the afternoon to notice him particularly. Later he went to walk with his grandfather.

Part way down town they met old Jerry Mason. Perhaps it was not very polite, but every one in town called Jerry "old Jerry." It may have been because his hands were always dirty, and his hair uncombed. Will, whose eyes were very bright, and who had known Jerry Mason all his life, whispered:
 "Grandfather, here comes Jerry Mason, and I think he is very drunk."
 "Likely, likely," replied Mr. Lynn, and Will noticed the sad look that always came into his grandfather's face when he saw Jerry.
 They slipped quietly past the old man, who to-night was too much under the influence of liquor to notice them; and after awhile Will said, "Isn't it a shame for Jerry to get drunk the way he does?"
 "It is a shame and a pity," replied Grandfather Lynn. "Jerry and I played together when we were boys not older than you. He was one of the best of fellows, but

he never had strength enough to do what he knew was right. He was the most intemperate boy in his habits I ever knew, and I have always thought that was the reason he became such a miserable toper when he grew up."
 Will was going to ask his grandfather to explain what he meant by "intemperate" but an acquaintance of Mr. Lynn's joined them just then, and there was no opportunity.
 The clock on his mother's mantel was striking mid-night, when Will woke. Something dreadful was wrong with him, and he made an effort to sit up. But he failed, and a wretched wail brought his mother to his bedside. Very soon his father and Molly were up, too, for the pride of the household was desperately ill. Even grandfather in his bathrobe came wandering in and stood around helplessly, trying to think of something to relieve the sufferer. But everything failed, and finally a telephone message brought Dr. Scott from his bed two doors away.
 The kind doctor stayed until relief came and Will lay back white and weak among the pillows. As he said good-night, he remarked, laughingly to Mrs. Lynn:
 "I'm afraid it was your party that didn't agree very well with Will."
 "Indeed, I am sure it was my party," replied Mrs. Lynn. "Will was left to himself all afternoon, and he is so very intemperate."
 Intemperate! The very word his grandfather had used to describe the boyhood of old drunken Jerry Mason! Was he like old Jerry had been? He wanted to ask right there but he was too weak and sleepy; so he turned his face miserably toward the wall and drifted into a doze.
 The next afternoon Will was drawn in a large rocking chair across the hall into grandfather's room. And as they sat together in front of the big window out of hearing of everybody else, the question came:
 "Grandfather, isn't an intemperate person a man who gets drunk like old Jerry?"
 Mr. Lynn looked very sharply at Will from under his white eyebrows.
 "No," he answered slowly, "an intemperate person is not always a man and he does not always get drunk. Sometimes he is a boy who, when he is not watched, eats too much and makes himself sick. Intemperance is doing anything to excess, and it gets more people into trouble than any other fault."
 And Will never forgot that definition.—Margaret Bradley, in Union Signal.

A SHREW D PURCHASER.
 The women of the Yankee States may think that they are clever at driving bargains, but the claim is made that in Guthrie lives a woman without a parallel for commercial wit. Several months ago she entered a large department store in New York city to buy a yard of silk, which the clerk told her would cost her thirty-five cents. Her purchase left a remnant of one and one-half yards. The clerk suggested that she buy the remnant.
 "What will you take for it?" asked the Guthrie woman.
 "Twenty cents, madam," replied the clerk politely.
 "Well, I'll take it, but you can keep the yard you've just torn off."
 The clerk was staggered for a moment, but, appreciating the humor of the proposal, smilingly made the exchange. Not the least merit of this story is that it is true.

he never had strength enough to do what he knew was right. He was the most intemperate boy in his habits I ever knew, and I have always thought that was the reason he became such a miserable toper when he grew up."
 Will was going to ask his grandfather to explain what he meant by "intemperate" but an acquaintance of Mr. Lynn's joined them just then, and there was no opportunity.
 The clock on his mother's mantel was striking mid-night, when Will woke. Something dreadful was wrong with him, and he made an effort to sit up. But he failed, and a wretched wail brought his mother to his bedside. Very soon his father and Molly were up, too, for the pride of the household was desperately ill. Even grandfather in his bathrobe came wandering in and stood around helplessly, trying to think of something to relieve the sufferer. But everything failed, and finally a telephone message brought Dr. Scott from his bed two doors away.
 The kind doctor stayed until relief came and Will lay back white and weak among the pillows. As he said good-night, he remarked, laughingly to Mrs. Lynn:
 "I'm afraid it was your party that didn't agree very well with Will."
 "Indeed, I am sure it was my party," replied Mrs. Lynn. "Will was left to himself all afternoon, and he is so very intemperate."
 Intemperate! The very word his grandfather had used to describe the boyhood of old drunken Jerry Mason! Was he like old Jerry had been? He wanted to ask right there but he was too weak and sleepy; so he turned his face miserably toward the wall and drifted into a doze.
 The next afternoon Will was drawn in a large rocking chair across the hall into grandfather's room. And as they sat together in front of the big window out of hearing of everybody else, the question came:
 "Grandfather, isn't an intemperate person a man who gets drunk like old Jerry?"
 Mr. Lynn looked very sharply at Will from under his white eyebrows.
 "No," he answered slowly, "an intemperate person is not always a man and he does not always get drunk. Sometimes he is a boy who, when he is not watched, eats too much and makes himself sick. Intemperance is doing anything to excess, and it gets more people into trouble than any other fault."
 And Will never forgot that definition.—Margaret Bradley, in Union Signal.

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 The following letter from the Superintendent of West End Presbyterian S. S., Atlanta, Ga., is a sample of many we are getting, and in harmony with the endorsement of leading Presbyterian papers:
 Mr. H. C. ROBERT, Mgr. Atlanta, Ga., Jan. 3, 1906.
 Dear Sir: Answering your favor of 30th inst., referring to the matter of song books purchased by our Sunday School, we wish to state that the competent committee selected "GLORIOUS PRAISE," after a careful consideration of a large number of song books. We are more than pleased with our selection. It is, in our opinion, the best book we have used in our Sunday School work, covering a period of more than twenty years. Yours very truly,
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A VISIT TO GLASGOW.

BY P. T. HALE.

Sunday, the 17th inst., I spent in Glasgow, preaching twice for Dr. Loving and visiting Liberty Female College—our Baptist institution there.

There is a great fear that President Burnett will accept a very fine offer from another State. From what I saw of his work, and the esteem in which he and his accomplished wife and his brother are all held, his leaving would be highly calamitous to our educational interests in Glasgow. It was my first visit to Glasgow, and I was much pleased with what I saw. It is a prosperous little city of some 3,000 inhabitants. The people are refined and educated to an unusual extent, and the place seems remarkably healthful.

But the place's great ornament is Liberty College. It crowns a lovely eminence in the edge of the town.

They have about 80 young lady boarders, and others are arriving daily, while the accommodations are so limited that other students will have to be sent out into the

town to board. They quit canvassing some time ago, knowing they could accommodate no more.

It was my privilege to make a talk to the students this morning in chapel—crowded, many of them sitting three at a desk. I have never seen greater need of the Baptist Educational Society of Kentucky, or a greater opportunity to do some effective work. They sorely need two other buildings at once, but are trying to secure one this fall.

We will have an educational rally there soon, and try to raise enough to put up one building at least. Some five or six thousand dollars are urgently needed.

RAMBLES IN WALES.

Monday evening, May 14, I preached at Corwen, North Wales. The Welsh Baptists have a good church here with a strong pastor in the person of the Rev. H. C. Williams. Mr. Williams is one of the noted ministers of Wales, as an author and preacher and an excellent character; he has been pastor of this church nearly 37 years.

Wednesday evening, May 16, I lectured on Morgan John Rhées at the Calvary church, Blaenan Festiniog. The chief industry here is the slate business but they were complaining of dull times when I was there. This church has as its pastor a good man and preacher named Rev. E. C. Jones. I was very kindly entertained here at the Berlin House by Deacon J. W. Edwards and his noble family. The Calvary church is the mother church of the Rev. J. C. Hughes, B. A., pastor of the First Welsh Baptist church of Seranton, Pa., who was present at the above service.

Thursday evening, May 17, I preached at Bala. This place is noted as the seat of one of the colleges of the Welsh Calvinistic Methodists, and as the home of the Rev. Thomas Charles, and many other things that might be named if space permitted. The Baptists are not very strong here, but they have a neat little cottage. It was my privilege to be entertained here by Mr. and Mrs. John Parry in their beautiful home known as Glan Tegid, near the famous Bala Lake.

Friday, May 18, I lectured to the students at Bangor College. This is now the location of the Baptist College of North Wales

since its removal a few years ago from Langollen. Prof. Silas Morris, M. A., is its president—an excellent man. The well known Dr. T. Wiffon Davies was the Prof. of Languages, etc., until last spring, when he resigned to give all his time to the University at Bangor. Dr. O. Davies, of Caernarvon, lectures to them on Pastoral Theology, etc. Rev. T. Shankland is the librarian both of the University and the Baptist College, and he also edits *Seren Gomer*. Mr. Shankland gives much attention and is very successful in gathering valuable materials of Baptist history. I felt proud to see our Baptist College in North Wales in such a hopeful condition. I was well cared for by Prof. Morris and his kind wife at their home.

Saturday, May 19, I spent with Dr. O. Davies and the Rev. T. Shankland at Caernarvon. This is full of historic interest in its old Castle, etc., but the most interesting spot to me was Twt Hill, from which we have such a grand view of the whole country around. On this hill Dr. Davies gave Brother Shankland and I a very interesting lecture on all points of interest and especially on Baptist progress, and among other things he said that Mr. John Williams, later Rev. John Williams, of New York City, father of the late Dr. W. R. Williams was the first candidate baptized in Caernarvon. Dr. Davies has just given up the church at Caernarvon after an honorable and successful pastorate of more than 30 years. I left Brother Shankland at Menai Bridge—he to go to Bangor and I to cross over to Langefni.

Sunday, May 20, I preached at Langefni. This place has been immortalized by the ministry of the world renowned Christmas Evans. Recently a beautiful memorial chapel has been erected in the village at a cost of about \$10,000 in honor to his memory. The old chapel in which he preached is about fifteen minutes walk out in the country. Mr. Evans came here from Leyn, Christmas day, 1791, and remained here until 1826, when he moved to Caerphilly, South Wales. What an interesting period this is in Baptist history here.

Monday evening, May 21, I preached at Hill Cliffe, Cheshire. This is the oldest known Baptist church and the date of its origin is uncertain. Its date is given as 1522 in the Baptist Hand Book, and I was told that this date is based on the fact that 1522 is the date found on the tombstone of Elizabeth Pyerofft in the old graveyard. I saw the old grave. Mr. Hughes is the genial pastor of this church, and the home of Mr. E. Lloyd Jones was my home during my stay here, a noble, solid Baptist family, from little Phyllis up. I closed my services in North Wales at Brymbo, May 22. Never can I forget this tour through North Wales and Hill Cliffe. At Brymbo I was presented, Tuesday evening, May 22, with a beautiful copy of the Report of the First Baptist World Congress, by Mr. and Mrs. John Williams, for which I feel very grateful.

JOHN T. GRIFFITH.

OUR EDUCATIONAL CAMPAIGN.

Dear Brethren—As announced in the papers frequently, and as you are already informed, the Baptists of Kentucky organized last June at Richmond. The Baptist Education Society of Kentucky. Officers were regularly elected and a Board of Directors was appoint-

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ed. The Society has been regularly chartered, and has begun large plans for a great educational campaign in our State. Communications have been sent to all our Baptist schools, requesting them to consider the question of membership in the organization. Replies have been received from a number of these schools, and we have assurances that as soon as the trustees and boards of directors of the various schools can meet and take suitable action we shall hear from the others. The Society, of course, reserves the right to receive into membership any school in the State or to refuse to receive such school. It is believed, however, that all the schools in our state will be eligible to membership by the terms of the charter, and that ere long we shall have enrolled every Baptist school in the State.

The aim of this Society is to foster Baptist education in the State of Kentucky. Various questions will come before it for consideration, questions regarding curricula of studies, questions of endowment, of location, and all questions pertaining to better educational facilities and greater educational progress. As you may readily discern, this achievement marks an epoch, if it does not make one, in the educational history of the Baptists of our beloved State. Hitherto our work has been somewhat spasmodic. There has been no correlation in any way of our



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to give, and far less than the situation required. It is the earnest belief of the brethren now that this unifying movement will add incalculably to the efficiency of our educational equipment and will bring results in the highest degree desirable for our educational welfare.

At a recent meeting of our Board of Directors Rev. P. T. Hale, D.D., President of Southwestern Baptist University, Jackson, Tenn., was elected Corresponding Secretary of the new organization. We rejoice to announce to the Baptists of Kentucky that Dr. Hale has accepted the call and has begun his work. In compliance with instructions from the Board of Directors the undersigned Executive Committee is issuing this statement and appeal to the Baptists of the State. Dr. Hale has been taken away from a great and prosperous work. He has made a remarkable record during his two years' incumbency as president of Southwestern Baptist University, having done more to put that institution on its feet than had been accomplished in many years, in the amount of money raised, and the furthering of the work otherwise. It was not without a great wrench and sacrifice that he could leave the work in Tennessee, but he has accepted our call upon assurance given him by many brethren that they were ready to take hold vigorously to make our Kentucky campaign a great success. It is of interest to all to know that the election of Dr. Hale was without a dissenting voice in the Executive Committee, in the Board of Directors, or elsewhere. No one has raised the slightest objection to him in any way. He possesses the executive qualities and the tact and skill required by his high office. He has been a pastor three times in Kentucky and has a wide acquaintance in various parts of the State, and enters upon his work under the most favorable auspices for the highest success. The situation, as is clear to all, calls for unity and co-operation in our great undertaking.

In addition to having secured the best possible man for the office of Corresponding Secretary, we are able to begin our campaign under the inspiration of a magnificent offer from Dr. A. Gatliff, of Williamsburg, Ky. Dr. Gatliff proposes to give four thousand acres of fine coal land in Eastern Kentucky to Baptist education in our State. This land is estimated most conservatively at not less than \$100,000. It is quite possible, when fully developed, that it will prove to be worth two or three times this sum. Estimating it at \$100,000, Dr. Gatliff proposes to give it to Baptist education in Kentucky, provided the Baptists of the State shall add to it \$400,000, making a total of half a million dollars for educational purposes. This magnificent offer from a noble Baptist layman should stir the hearts of all to do their utmost. Dr. Hale begins his campaign with this offer to present to individuals and churches. The occasion, as is evident to all, is a great one. It is rare that in the history of Baptist education such an opening presents itself. Not once in several generations can the Baptists of any particular State expect the repetition of such an offer as this. It behooves us, therefore, to consider most prayerfully our duty in the matter. We desire to make several suggestions:

1. The first is that everybody should give. The rich should give, and give largely. Dr. Gatliff has set a pace which ought to challenge the generosity of his brethren of large means everywhere. Is there not some other Kentucky Baptist who can put \$100,000 down by the side of that of Dr. Gatliff toward this great cause? Is there not one that will give \$50,000, \$25,000? Are there not many who will give \$20,000 or

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\$10,000, and \$5,000? Then, too, the poor should give. Every man, woman and child in the State should have a share in this enterprise. It would be well if every one of our white Baptist host could give something, be it ever so little. Let no one feel that because Dr. Gatliff has made a large donation at the outset that therefore the money must be raised in large sums. It should be raised in small sums as well as large sums.

2. A second suggestion is that every pastor in the State present the matter of education from the pulpit at once, and that he continue to do this from time to time as occasion may arise. We need a systematic campaign of education on the subject of education. Let the pastors secure data about the schools in the State. Let them prepare an address on the subject and educate their people as to the conditions and needs.

3. A third suggestion. Let educational rallies be held in various quarters. Let groups of churches come together, and let programs be made out and addresses be prepared and a strong presentation of education be made.

4. Let the subject of education be presented at every district association in the State. Let those

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in charge of the meetings give attention to it, securing some one qualified to do so to present the subject, and then let there be free and open discussion.

5. Let all those who are interested in the matter and are considering the question of a gift write to Dr. Hale on the subject. And if brethren know of others who might be enlisted, let them write to Dr. Hale and furnish the necessary information. Let our school men everywhere give themselves to this work as far as possible in consistency with their duties.

6. Let our religious papers devote much of their editorial and other space to this subject. Will not brethren in the State write articles for the religious papers on this educational campaign? Will not our editors devote much more space editorially to this subject than hitherto. Let us all take up the work and keep at it until the object is attained.

7. Let there be everywhere a frank emphasis upon the importance of Baptist parents sending their children to Baptist schools. Let us make our schools in every way equal to schools of other denominations, and let us patronize our own schools in our own State, and let us see to it that our Baptist schools have our Baptist patronage. Let us work for our schools, both to secure students and to raise money. Let us be ready to make sacrifices to this end.

8. Finally, let us pray much about this matter and think much about it. Above all, let us cultivate in ourselves and in others a spirit of co-operation. The time has come for unity among the Baptists of Kentucky on all subjects.

We must make a great forward movement. Kentucky is one of the richest of all the Baptist States. We have a great constituency. We have untold wealth in our churches. We can easily endow all our schools and make them efficient in every way. Gifts of course can be designated to any particular school if the donor so desires. Otherwise, the donations will go into the general fund and be utilized as the Society may deem wise.

The Board of Directors of the Education Society consists of the following officers of the Society itself, as ex-officio members of the Board and the nine brethren whose names follow, who were elected at Richmond: E. Y. Mullins, President; J. J. Taylor, Vice-President; W. H. Harrison, Vice-President; A. Gatliff, Vice-President; George J. Burnett, Theodore Harris, H. H. Hibbs, Preston Blake, W. D. Nowlin, W. H. Felix, H. G. Brownell, S. E. Jones, T. T. Eaton, J. H. Fuqua, Sr., and A. S. Pettie.

We shall be glad to have communications from brethren in any part of the State who are considering the question of establishing new schools, or of changing the policy, or adding to the equipment of schools already in existence. And we shall be glad to receive inquiries at any time upon any subject connected with the work of the Education Society, and will gladly furnish information on all points.

E. Y. MULLINS, Ch'm.,
T. T. EATON,
THEODORE HARRIS,
W. H. FELIX,
H. G. BROWNELL.

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The Farm
and Household

Sam Barber, of Strawn, Metcalfe county, sold a pair of work mules for \$450.

T. W. Reed, of Willisburg, sold to W. S. Gibbs a pair of 7-year-old mare mules for \$400. Henry Reed sold to same party a 3-year-old mare mule for \$175.

W. S. Gibbs, of Willisburg, bought of W. P. Merritt four mules for \$450.

G. W. Flowers, of Columbia, sold a premium mare mule colt to J. A. Diddle for \$100.

S. S. Martin, of Cave City, sold a weanling mule to C. F. Shaw for \$80.

Four mules were sold on the streets of Columbia, Tenn., recently for a total of \$1,000.

The Kentucky Supply Company has purchased 1,500 tons of baled hay in Boyle, Garrard and Lincoln counties at prices ranging from \$9 to \$12 per ton, the quality regulating the value. The total sum aggregates more than \$15,000

paid to the farmers of these three counties for hay.—*Danville Herald.*

J. Coleman Reid sold to C. C. McDonald, buyer for S. & S. Co., 149 1,475-lb. exporters, at \$4.85. ... L. L. Bridgeforth, buyer for Nelson, Morris & Co., bought of Silas Stofer 79 1,450-lb. cattle, at \$5, with \$25 off; of Bigstaff & Cockrell 66 1,500-lb. cattle, at 5 cents; of J. W. Stofer 52, at 5 cents.—*Mt. Sterling Advocate.*

Alfalfa is a silent persistent sub-soiler. Under favorable conditions the roots of alfalfa will penetrate to a depth of twelve feet or more, instances on record of roots being found more than thirty feet long. The size of the root varies with the age of the plant, the diameter at the crown varying from one-half to two and one-half inches. Under these conditions it is little wonder that land should be greatly benefited by the growth of alfalfa. It is manifestly superior to the sub-soil plow or any other implement which human effort has devised for unlocking and bringing within the range of shallow-rooted plants the virtually inexhaustible supplies of plant food which are hidden deep in the bosom of the earth.—*North-west Pacific Farmer.*

June Gayle, of Owenton, sold to Joe Finley, of Georgetown, 100 head of mules of mixed ages for a price that approximated \$100 per head. This is the biggest sale of mules made in Owen county in recent years.

In Bourbon R. B. Hutchcraft sold one crop of tobacco, about 20,000 pounds, at the Rodman House, in Cincinnati, at good prices. He raised and sold about 175,000 pounds this year, and has 155 acres growing.

W. D. Clark bought of John Martin a suckling mule for \$80.

A report on the world's wheat crop was issued Aug. 31 by the Hungarian minister of agriculture, making the total crop 3,526,000,000 bushels, compared to 3,183,216,000 bushels last year, or an increase of 343,000,000 bushels.

Drop a lump of sugar in metal teapots when they are put away and they will not acquire an unpleasant taste or odor. It is worth the trouble to obviate that musty smell so usual in metal pots kept covered some time.

THE USE OF NUTS.

Much has been said of recent years regarding the nutritive value of this article of diet. Nuts are mentioned in culinary tables in the same class with meat, eggs, etc., as providing the food elements necessary for maintenance and growth. The charge of indigestibility is less often heard than of old. Indeed, one of the most careful mothers I know allows her children free access to the nut-dish, only stipulating for long and thorough mastication.

In spite of these facts it is difficult to find a cook-book which has much to say on the subject, saving in those usually elaborate receipts calling for almond paste or Spanish chestnuts.

Our native nuts are by no means to be ignored, and country dwellers will do well to lay in a good supply of hickories, butternuts and black walnuts, not merely to beguile the long winter evenings, but also to figure in salads, sandwiches and dainties. Chestnuts, too, may be kept until Thanksgiving or, later, and nothing else makes quite so good a dressing for that most delicious of game courses, a perfectly roasted ruffed grouse.

It is a little troublesome, but worth while on occasion, to make a chestnut puree. Boil the nuts until very soft, and, having removed the shells, rub them through a sieve. To one cupful of this sifted chestnut, add a cupful of hot cream (or rich milk, slightly thickened), and two cupfuls of white stock from veal or poultry. Season well with celery salt and white pepper, bring first to the boiling point, and serve.

Butternut and celery salad is delicious. Use twice as much crisp-cut celery as you have nut meats, and dress with mayonnaise. A tart apple, cut in tiny cubes, makes an excellent addition, and, of course, hickory, walnut or pecan meats may be used in place of butternut.

Sandwiches of graham or entire wheat bread, filled with chopped nuts, salted and moistened with cream or mayonnaise, are sure to be appreciated. So are those in which the filling is chopped dates, figs, and nuts, mixed, and well moistened with orange juice, with just a dash of lemon. These latter, made of perfect home-made bread, cut very thin, will tempt the most reluctant appetite. Remove the crusts, and cut in triangles.

Nut fritters are quickly made and excellent for luncheon on a frosty day. Take one egg, half a cupful of milk, a very scant cupful of flour, two tablespoonfuls of sugar, a teaspoonful of melted butter, salt and one small teaspoonful of baking powder. Lastly, add half a cupful of chopped nuts and fry by spoonfuls in deep fat. Dust well with powdered sugar or serve with lemon sauce.

For white nut cake, cream half a cupful of butter with one and a half cupfuls of sugar. Stir in three-fourths of a cupful of milk, two cupfuls of flour and the whites of four eggs. Beat very thoroughly and add salt and two teaspoonfuls of baking powder. Flavor with bitter almond. Last-mix in one cupful of blanched and shredded nut meats, dusted with flour. Bake slowly in a steady oven and frost.

For walnut wafers, use two eggs, one cupful of light brown sugar, three rounded tablespoonfuls of flour, salt, and one cupful of chopped walnuts. Mix like sponge cake, adding the nuts last, and drop in small mounds on a well-greased paper tin. Bake for five minutes in a quick oven.

For black walnut fudge, take two cupfuls of light brown sugar and one cupful of cream, boil together until it will harden but not become brittle in water; remove and cool for a moment, then stir until it begins to stiffen, and pour quickly into a plate spread with black walnut meats. Cut in squares. This is perhaps too rich to be generally recommended, but schoolgirls consider it a particularly tempting treat.

If a housekeeper once forms the habit of making nuts a frequent ingredient in her cookery, she will find innumerable occasions for use. A handful of broken nut-meats are by no means out of place in a mince pie or an Indian pudding. A cupful of hickory nuts transforms a plain molasses cake into a delicacy. Chopped nuts may be used in ice-cream with delicious effect. Many other uses will suggest themselves if one will but experiment.—*Rhoda, in Country Gentleman.*

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ITEMS OF INTEREST
News the World Over

Speaking of the naval parade, of which more will be heard when the bill of expenses comes before Congress, the New York Evening Post pays this just tribute to Lincoln: "Lincoln's fleets were for their period as formidable and much larger, but he never found time to imitate foreign potentates in having them parade for his pleasure. When the civil war was over the ships were rapidly dispersed, the ironclads were laid up or sold to foreign nations."

Valparaiso and the other cities in Chili are needing help. The country is so subject to earthquakes that all the insurance companies have an express stipulation that they are not to pay damages caused by earthquakes and by fires which are the result of earthquakes. The natives built their houses of sun-dried brick in timber frame work. These can stand most earthquakes. But business firms from other countries have ignored the danger and have lost their large houses.

A German soldier who is fighting in South Africa has written a letter in which he says that their detachment came upon a water pool and there found five native women unarmed and unsuspecting. They were afraid if they shot the women native men might hear the shots, and so the officer ordered them to be bayoneted. One soldier got in front of each woman and one behind and ran their bayonets through them. And, meanwhile, God is looking on. When will Germany's cup of iniquity be full?

There have been disastrous forest fires in Southern France where there has been a drouth. One broke out at the foot of Mt. Cavine, near Toulon, and in a few hours the whole mountain was in flames. It was a grand sight. Four soldiers lost their lives in the work of beating back the flames from the villages.

The negro regulars in United States Army "punished" the Filipinos for their attack upon Lieut. Treadwell's force—let us hope according to the laws of civilized warfare and not with the infamous butchery which has occurred too often. The Filipinos in revenge for the punishment attacked a camp of the negro regulars at night, killing two and wounding eight before they were driven back.

Two fights are reported in the Philippines. In both cases the Filipinos, who have never ceased to fight for their independence made the attacks. In the fight near Barauen, Lieut. Treadwell was killed. In that at Sitio Narabo one Filipino was killed and several wounded, the U. S. troops having no loss.

Dr. L. M. Yale, of New York city, has died, aged 65. He ranked very high in profession, keeping up a large practice. But he is best known as a writer of medical books and editor of medical periodicals. Prince Albrecht, of Prussia, cousin of the Emperor and regent of Brunswick, has died of apoplexy, aged 69. There will be complications over the heirship of the throne of Brunswick for their heir, the Duke of Cumberland refuses to give up his claim to the succession of Holland.

President Roosevelt wisely retreated from his masterful effort to rule the English language. The ridicule of his own party papers, the amazement of the English papers, some of which declared that neither czar nor kniser would have dared to behave so, made the President give up the role of a literary Canute. He says now it was only an experiment and will be discontinued if the people generally do not adopt the new spelling.

The volcano Tunguragua in Ecuador is having an eruption and accompanying it were four earthquake shocks. The shocks were so great at Amboto, the capital of the province, that the people left their homes and escaped in the streets. But no damage of any moment is reported. Quito felt the shocks and many surrounding villages.

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FROM INTERIOR CHINA.

We are now past the middle of a rather trying summer here. There has been more rain, and it has been far hotter than last summer, but we have all kept quite well. Just now I hear that there is some cholera in the city. This is by no means to be wondered at. There has been a pest among the hogs for some time and many of them have died and the people are entirely too economical to waste the meat of these sick animals, and so what they can not sell to others they eat. Two of our nearest neighbors have had hogs to die within a week. They have sold the main part of the animal, but kept the head. In each case they were so greedy as to get into a fuss because some one person got more than a fair share of the precious mess; an old woman in each instance jumped into a pond to commit suicide, but was rescued! When one sees their filth and utter carelessness he wonders that any of them live.

In several large sections of the empire there has been sore drought and now in many places the country is flooded and crops ruined, so that there is likely to be great suffering within the next year.

Just now a petition is being sent to the Emperor by all Protestant missionaries praying him to avail himself of England's proposition—that is that England will stop the importation of Indian opium—provided China will take steps to stop its culture here. Some high officials have expressed themselves as being much in favor of cutting off this awful curse. To those who have never lived in China it is impossible to conceive of the enormity of this fearful plague. Let all Christiana people pray that China may soon be cleared of this fiendish curse.

The High Commissioners, who have been traveling abroad, are back now, and I think we may expect to see some radical changes in China's affairs in the next year or two. There is a very widespread desire for the English language and western science. Many are ready to interpret this as equal to a desire for Christ, but it is not true by any means. In fact many of those formerly educated in mission schools have been among the bitterest agitators against American goods within the past few months, and some speaking or writing most bitterly against missionaries. There never was

a time when the evidence was so overwhelming that the first and greatest need of China just now, in the time of her crisis is not learning of any kind, but Christ to be a foundation for all else; and yet there has perhaps never been a time when so much stress was put upon education in mission work as now. Certainly the Baptists are putting more stress upon it now than ever before. If they never come to regret this, I think it will be because they drift so with other denominations that they forget the old Baptist standards.

In our work here in this far away interior city, we are moving along with but little stir, but now and then signs of the working of God's own Spirit. Just now several are asking for baptism. Their cases will soon be looked carefully into and several of them probably received.

In the midst of pestilence and death all round and with no physician nearer than sixty miles to us, my sister, the four children and I have so far kept almost perfectly well, for which we are humbly grateful.

We hear from our veteran Sister Crawford, at Taian, that she is in usual health and constantly busy going in and out among the people. She is in her seventy-seventh year of life and in her fifty-fifth year as a missionary.

To any and all of my former brethren and friends in Old Kentucky I send hearty greeting in the Lord. I wish I could have been there at the "Home Coming." While I am not a native the Lord gave me as good a wife from near Louisville as ever any man had. I feel much akin to all good Kentuckians.

God bless the RECORDER and all its readers.
Yours in the Lord,
G. P. BOSTICK.

Irving Grinnell, treasurer of the Church Temperance Society of New York, told at a temperance meeting a dramatic story:

"A woman entered the barroom," he

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said, "and advanced quietly to her husband, who sat drinking with three other men.

"She placed a covered dish on the table and said:

"'Thinkin' ye'd be too busy to come home to supper, Jack, I've fetched it to you here.'

"And she departed.

"The man laughed awkwardly. He invited his friends to share the meal with him. Then he removed the cover from the dish.

"The dish was empty. It contained a slip of paper that said:

"'I hope you will enjoy your supper. It is the same as your wife and children have at home.'—Chicago Chronicle.

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In order to prove to all who are suffering from this dangerous and loathsome disease that Gaus's Catarrh Cure will actually cure any case of catarrh quickly, no matter how long standing or how bad, I will send a trial package by mail free of all cost. Send us your name and address to-day and the treatment will be sent you by return mail. Try it! It will positively cure so that you will be welcomed instead of shunned by your friends. C. E. GAUSS, 7202 Main St., Marshall, Mich. Fill out coupon below.

FREE This coupon is good for one trial package of Gaus's Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on dotted lines below and mail to C. E. GAUSS, 7202 Main Street, Marshall, Mich.

ITEMS OF INTEREST

News the World Over

A car loaded with dynamite was standing on a side-track on the principal street in Jellico. Some boys were firing at a target and a ball struck the car causing an explosion. The town was wrecked, at least twenty were killed and it may be more. The coroner's jury laid the blame on the railroads. The mayor of Jellico has appealed for aid. No car loaded with high explosives should be allowed to be left on the track in a town.

A typhoon springing up suddenly struck Hong Kong, China. It was very fierce and lasted two hours. A dozen steamers in the harbor were sunk and others badly damaged. Three British war vessels were injured. Two French ones were sunk and four French officers lost their lives. One thousand Chinese junk boats are missing. The loss of life is estimated at 5,000, and the loss of property runs into the millions.

The famous Orphan Brigade held its reunion in this city on the 20th. The day was the 43rd anniversary of the battle of Chickamauga, in which Gen. B. H. Helm, their commander, was killed. The veterans assembled at the armory, where Mayor Barth welcomed them and Capt. John H. Weller, their commander, responded. They paraded carrying their old battle flags, hundreds on their line of march cheering with wet eyes. They had dinner at Central Park, where speeches were made by Gens. Buckner and Duke.

Gen. Trepoff was one of the officers whom the Socialists in Russia had ordered to be murdered. But he died in his bed of angina pectoris. His successor, Gen. Orloff, has also been marked for murder. Rear Admiral Sir Edward Chichester has died of pneumonia. He was in command of the transportation of troops during the war against the Boers and won great praise by his handling of the 250,000 men sent out. Ex-Gov. Aaron T. Bliss, of Michigan, who was prominent in the G. A. R., has died of apoplexy, aged 69. He was twice elected Governor of Michigan and was also in Congress.

All the Italian volcanoes have been showing more or less activity in the last two or three weeks, and this has been accompanied by earthquake shocks in Calabria. This was the province which was devastated by an earthquake a year or more ago. The seismic instruments in Japan showed there was a mighty earthquake in the Pacific ocean just before Valparaiso was destroyed. It is thought that the change made in the bed of the ocean by this earthquake is the cause of the wrecking of the Manchuria and other steamships.

DEATHS

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

CAMPBELL.

Rev. J. P. Campbell died at Hinton, W. Va., on August 31, 1905. Bro. Campbell was almost 60 years of age. He entered the ministry during early manhood and labored most of the time in his native state, West Virginia. He became pastor of Mayslick (Ky.) Baptist church, November 1, 1905, and continued active work until last April, at which time he was taken sick. By his courteous manner, his lovable disposition and his true Christian character he not only endeared himself to the members of his church but the entire community.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

1906.

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, Slaughter'sville.
 - 11—Enterprise, North Fork, Magoffin county.
 - 11—Wayne County, Beaver Creek church.
 - 12—Mt. Zion, Tidal Wave church, near Rockhold.
 - 17—West Union, Spring Bayou church.
 - 23—Ohio Valley, Sebree church.
 - 24—Blood River, Poplar Springs church.
 - 25—Graves County, Mayfield church. Clover bottom Green River.
- If change or corrections are necessary write to the papers.
- J. K. NUNNELLY, Secretary, Georgetown, Ky.

RESIGNATION OF DR. P. T. HALE.

The work of P. T. Hale, LL. D., among us ceased on September 10, 1906, but the results of his labors will last forever. Coming to us from a pastorate full of gracious results, and where love of him was in every heart and praise of him was upon every lip, he found the Southwestern Baptist University, the idol of our hearts, heavily burdened with debt, his predecessor in office, Dr. G. M. Savage, having already coined his life-blood for it in noble service and sacrifice. He threw himself into the breach with all his God-given powers. The

rescue of the institution from debt and its endowment consumed his efforts by day and filled his meditations by night. He went everywhere that duty prompted, making friends, stirring up enthusiasm and inspiring courage as to ultimate success. He was so genial in spirit that the most illiterate were not embarrassed in his presence and, withal, so tactful and wise that the best informed could easily see in him the Baptist statesman and philosopher. All believed in him, not only for what he was in himself, but also for his very work's sake. While with us only two years, it was a common remark that if the work done in that time had occupied five years all would have been abundantly satisfied. On leaving us we feel that so far from his work being done his enlarging usefulness was but fairly begun. Left to the trustees, the splendid faculty gathered about him and the denomination in the State at large, with hearty unanimity they would have said, remain. We bid him God-speed in his work in our sister State, Kentucky. If it is God's will for him to be taken from us we submit without a murmur, and will follow him with our love, our Christian fellowship and our hearty good will. While the noble institution over which he presided in its freedom from debt, its growing endowment and its expanding usefulness will stand as a silent monument to his wisdom, energy and self-sacrifice, he leaves an imperishable monument in the faith, esteem and affections of an admiring brotherhood.

J. H. ANDERSON,
T. S. POTTS,
G. W. ROSAMON,

On behalf of the Board of Trustees of Southwestern Baptist University, Jackson, Tenn.

DEAR RECORDER:

Central Association has just closed a very harmonious and pleasant session at Bradford, Tenn. This is one of the best Associations in the State. Dr. W. G. Inman was elected Moderator, and Prof. H. C. Irby was elected Clerk. This is the 28th year that Bro. Irby has filled this office.

Bethel church, near Humboldt, Tenn., ordained Bro. M. C. Gibson to the full work of the ministry last Sunday. The presbytery was composed of the pastor of the church, J. W. Crawford, D. N. Rozzell, H. R. Guess and the writer.

The sermon was preached by the writer. The examination was led by Bro. Rozzell; charge and presentation of Bible by Bro. Crawford. Bro. Rozzell preached at night.

Bro. Gibson is a consecrated man of God and we hope the Lord will greatly bless his labors.

H. B. BURNS.

Laneview, Tenn.

DR. R. M. DUDLY'S PROPHECY FULFILLED.

The "outburst" of Pastor Risner, of Tyler, Texas, in RECORDER of September 6, occasioned by his visit to Inspiration Point in Yellow Stone Park, should be coupled with an incident in his life at Georgetown College, Kentucky.

The tall unpromising youth, with the rest of the class in Rhetoric, was required to write an essay on a certain subject. When he read his attempt at essay writing a suppressed titter and giggle went around the class. Dr. Dudley in his characteristic way paused a moment then said: "I see some of you are inclined to make sport

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Our Grand Display of New and Exquisite Furniture, Floor Coverings and Draperies is attracting the attention of the judicious buyers of this city and vicinity. You cannot afford to buy until you have seen our splendid new stock. We are the lowest-priced house in the country, considering the high qualities we show.

of Risner's departure. Risner, let me say to you that if you keep on, In three consecutive issues the same day you will make a writer." WESTERN RECORDER published

We now see the prophecy fulfilled. Compliments may well be passed on all his late writing. Yet may I be permitted to say of this "outburst," that I consider it one of the brightest and purest gems of the English language. For blending of beauty, grandeur and sublimity it will compare well with anything written with the gifted pen of Talmage. To be able to write this alone is well worth the pains and toils of a four year's college life.

From his schoolmate and friend, W. J. PUCKETT. Cave City, Ky.

George Kent Varden, M. D., grandson of Dr. Geo. Varden, has been appointed on the Medical Staff of the Maternity and Children's Hospital of New York City. After attending five annual terms of the Medical College of Ohio at Cincinnati, Dr. Varden was elected resident physician in the General Hospital of Charleston, W. Va. Remaining there a year he visited Boston. Returning to New York he became connected with the Memorial Hospital, and while there received the appointment to his present position. He is just twenty-three.

Young Dr. Varden's father, Geo. S. Varden, passed examination by Dr. Danford Thomas on the whole Latin course of Georgetown Col-

PILES.

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

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

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

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

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

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

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 milk cows	35 00a40 00
Med. to good milk cows	20 00a30 00
Plain, common milk 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 25a 6 50
Trash (sound)	6 50a 7 00
Common lugs	7 00a 7 50
Medium lugs	7 50a 8 50
Good lugs	8 50a 9 50
Common leaf (short)	7 25a 8 00
Common leaf	8 25a 9 50
Medium leaf	10 00a10 75
Good leaf	11 50a13 00
Fine and selections	14 00a15 00

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

Dark.

Trash (sound)	5 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