

WESTERN RECORDER

Faith, Hope and Love, these three.

81st YEAR

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PUTTING OFF THE TABERNACLE.

J. M. WEAVER, D.D.

Beautifully and truthfully the poet, Longfellow, has written:

"There is no death—what seems so is transition:

This life of mortal breath
Is but a suburb of the life elysian
Whose portals we call death."

Revelation confirms this view. Peter says: "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." 2 Pet. 1:13, 14. Jesus had said unto Peter: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, signifying by what death he should glorify God." John 21:18, 19. It may be also that Jesus Christ had given him a special communication. Peter was now aged, expecting soon to lay aside his work and go to his reward. He had lived a life of consecration, passed through many trials in preaching the gospel and now felt that he was near to death. The obligation to press these gospel truths upon his brethren seemed to increase in view of these facts. His death was violent. It is said that he died by crucifixion, saying in his humility: "Crucify me with my head downwards, I am not worthy to be crucified as my Master was." Knowing that his death was at hand he was the more earnest in his work. The aged consecrated Christian becomes more earnest and enthusiastic as death draws near. There are several reasons for this. He recognizes the fact that the time for work is short. He looks back upon his past life and is impressed with his many failures and the many lost opportunities and now he would double his diligence in working. Soon his life will close and hence he must be the more earnest. Again, now in his age these gospel truths increase in their importance and glory in his estimation. The beauty and grandeur of gospel truths shine in splendor as never before. Now he would diligently impress his brethren with them that they would ever have them in remembrance. Another reason is that he is near the time of giving in an account of his stewardship. Soon he will meet with his Master face to face and render an account of his work and he is anxious to hear from his lips the welcome plaudit: "Well done, good and faithful servant, enter into the joys of thy Lord." From these words we learn also that death is the departure out of the clay tenement, the tabernacle. The Bible teaches that man in his nature consists of two parts, the material and the spiritual. It pleased God that in his entrance into this material world man should dwell in a material body with five senses through which he could come in contact with material things. Man dwelling in this clay tenement sees through the eye and hears through the ear. The eye never sees nor does the ear ever hear but the real man sees and hears through these. Thus death is the "putting off this tabernacle." Hence death is not the cessation of existence, but the change in the mode or manner of one's existence. All the intellectual and spiritual faculties are in the spirit, hence when the real man

departs from the material body that moulders back to dust whence it came. The spirit enters the presence of God in another sphere of living as Solomon says: "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7. Truly writes Edward Young:

"Look Nature through; 'tis revolution all—
All change—no death. Day follows night,
and night
The dying day; stars rise, and set, and
rise;
Earth takes the example. See the Summer
gay
With her green chaplet and ambrosial
flowers,
Droop into palled Autumn; Winter gray,
Horrid with frost, and turbulent with
storm,
Blows Autumn and his golden fruits away,
Then melts into the Spring; soft Spring,
with breath
Favonion, from warm chambers of the
South
Recalls the first. All, to re-flourish, fades;
As in a wheel, all sinks to re-ascend."

Evidently Peter and Solomon were no materialists, nor were they "soul sleepers." They believed as did Paul who taught that to depart was to be with Christ: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you." Phil. 1:23, 24.

But now there is a preparedness for this departure to another life if we would be happy there. In what does it consist? Nothing is more important to the departing one who must meet God in that state than to know and act upon this question. There must be reconciliation with God the Father. All men are by nature unreconciled to Him. He and they are enemies. How may this reconciliation take place? He has told us plainly in a revelation to us. Two exercises are absolutely essential. These are "repentance towards God and faith in the Lord Jesus Christ." Jesus has said, "Except ye repent ye shall all perish," and again, "He that believeth not shall be damned." To all penitent believers this departure will be joyous. Again, in submission to God the Holy Spirit. The Spirit regenerates the man and imparts His fruit to the spirit and then develops them to maturity. Thus and thus only can the spirit be filled for fellowship with God and all holy intelligences in the universe. Then there must be consecration to God, the Son, the Lord Jesus Christ. This consecration is always conformity to his image. A glorious character like His will then be ours. Thus departing we shall enter upon a mode of existence blissful beyond our present conception. A home all radiant and beautiful will be ours. Sometimes the child of God in moments of communion catches glimpses of that glorious home and as hope brightens he sings:

"We're going home, we've had visions
bright
Of that holy land, that world of light,
Where the long dark night of time is past,
And the morn of eternity dawns at last;
Where the weary saint no more shall roam,
But dwell in a happy, peaceful home,
Where the brow with sparkling gems is
crowned,
And the waves of bliss are flowing round.
Oh, that beautiful world! Oh, that beautiful world!"

Aged saint, seek as did Peter to be ever

engaged in the blessed work of teaching gospel truth in all its preciousness!

Young saint, seek always to live so as to enjoy old age.

A WORLDLY MIND.

It is easy to fall into the sin of loving the world. The world is constantly with us and makes a deep impression on our minds because of the intimate relation which we sustain to it. Almost unconsciously we fall into the habit of thinking on worldly things, talking about worldly interests, fixing the affections on worldly good, and eagerly seeking after earthly gratifications and possessions. In this state one seldom lifts his eyes above the low rim of the world's horizon.

The next step is to become satisfied with the world. There are men who boast that this world is good enough for them, and they have no interest in and no desire for any other. Their talk is about farms and fields and stores and stocks and bonds and fruits and worldly values and eating and drinking and taking ease. Their idea of the best life is to have as large a share as possible of this world's goods and to be filled with its pleasures.

This world is good. It is not to be despised. The Creator made it for a good purpose, and placed us here because it is a good place to begin that long journey through eternity upon which we have entered. But few know how to use the world. Paul says, "Use the world as not abusing it." John says, "Love not the world." But what do we see? A mad rush and scramble after the world. We have heard a deal recently about the strenuous life. What is the strenuous life? You will not find out what it is by going to the dictionary. You may learn what this generation thinks the strenuous life is by reading the morning papers, by visiting Wall Street, by going through a mammoth commercial establishment, by witnessing a game at golf or football. It is straining every nerve to win the race. To win the race in athletic sports, in financial operations, in political campaigns, in educational improvement, and in all worldly pursuits, is the aim of ambitious young men.

But there is another strenuous life far more worthy. Straining every nerve to win the Christian race, to reach the goal of a pure heart and a crown of glory, is the highest aspiration. No disappointment here. "They that run in a race run all; but one receiveth the prize." In this race all win the prize. Philip Doddridge had the right idea of life when he sang:

"Awake, my soul, stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

—Christian Advocate.

Evolution is not merely not proved, it has no plausible basis in experience. Grant the starting-point, the physical elements which make up the world, and it is still unable to surmount its first difficulty, the introduction of life; nor its second difficulty, the assumption by this life of so many forms related to each other, not merely by descent, but by an extended and systematic adjustment of each other and to the world. Grant the germs of life, concede constant fortuitous changes, accept the fact that those forms of life best adapted to the situation will be more likely to survive than those less well adapted, and we still have no rational explanation of the world.—Bascom.

Bishop Gow takes high rank among brave men—for he is not afraid of his choir. When St. Philip's church, Birmingham, was made his cathedral, he found an omnipotent organist and choir had controlled for seven years. The bishop likes plain song; the choir operatic music. The organist told him the choir did not allow any interference from the preachers! Dr. Gore asserted his right and the choir is making the welkin ring with cries of persecution.

The exposures in the Life Insurance has reminded a Northern exchange of Gen. Lee's action. Gen. Lee was offered the presidency of a Northern insurance company at a large salary. He declined saying he had no experience in the insurance business to command such a salary. They replied they considered his name worth it, and he answered, "What influence I have with the Southern people is not for sale."

Teachers must find the mistakes in examination papers give them an amusement that helps the monotony of correcting them. One scholar in West Virginia asked to give the figures of speech in rhetoric handed in this list: "Simile metaphor, hyperbation egotism, anaconda, paralysis, syllipsis, ellipsis, parenthesis."

"When we pray for the sick we should not ask that natural laws be set aside, but that those who minister might work in full harmony with them. When we pray for the removal of the influence of the natural laws, we pray against God himself, and we do not thus pray, not because it is futile, but because it is blasphemous."—Hamlin.

The Texas Standard says: "It has come to pass pretty generally that fathers are too busy to give any time to training and safe-guarding their children. They have turned the whole matter over to their wives, and they are out on a chase for the dollars. Fathers will do well to remember that when God was going to settle with somebody about the conduct of Eli's children, He called for the father of those children, not the mother."

When the British Association of Scientists quits examining microbes long enough to devote a session to temperance it is evident the world is moving. At their recent meeting Dr. Eeles made the principal address at the temperance session. He emphasized the point of the injury done to the tissues by small quantities of alcohol. He said children were born not with an inherited appetite but with diseased tissues. This is specially the case if the mother had not been a teetotaler, even, though she had never been under the influence of liquor.

QUESTIONS ANSWERED.

By Senex.

"Is it sinful for a Christian to engage in a bakery or the dairy business? Not, of course, that the businesses are themselves sinful, but the Sabbath desecration that each compels." The brother answers his question himself in those two words "Sabbath desecration." Whatever desecrates the Sabbath is wrong.

But he is mistaken in thinking desecration of the Sabbath is necessary in either of these businesses. All sorts of bread, pies, cakes, etc., baked and delivered Saturday evening can be kept over Sunday. I know that milk can be kept if delivered Saturday from long personal experience. Customers have ice houses, refrigerators, spring-houses, etc. Some I have known have for years swung the milk down in wells and cisterns and thus kept it fresh.

Of course the cows must be milked, or they would suffer. That much is a work of necessity and mercy. And dairy men can keep the milk from Sunday till Monday. It will be needful to keep double the number of vessels to hold the milk perhaps, but that is but a small expense and not to be considered when pleasing God is involved.

But it may be that customers will not give a dairy their trade which will not furnish them milk on Sunday. In that case, if a man cannot live without desecrating the Sabbath in one business, let him engage in another. But he need not be dependent on selling milk to private customers. He can sell it to cheese factories or himself make it up into butter. Buttermilk as well as butter commands a ready market in this part of the country at any rate.

However there are many customers in every community who are Christians and who have been taking the milk on Sunday without thought, who would agree to receive it Saturday night. Others might be mad at first. But they would soon realize that a man who is too conscientious to disobey God's law in regard to the Sabbath will not cheat in any way. His milk will not be watered, will not be doctored in any way, will not be taken from cows which he knows are diseased, and will always measure up to the full quantity paid for. To be sure of these things will make even an infidel willing to buy an extra pan or two to keep the extra milk received on Saturday.

Some months ago, or longer still, I was asked to tell what I thought of Dr. Meyer's accepting the pastorate of the Independent church in London, of which Newman Hall had been pastor. As that did not seem to me to be a practical question in this country, I put it at the bottom of my drawer. Now, as a good sister sends me a similar question and I make it a point to answer the sisters no matter how hot the water I plunge into by doing it, I prefer to answer in regard to Meyer.

My first feeling when I saw that a Baptist of as long standing as Meyer had gone to be pastor of a Pedobaptist church was surprise that Dr. Newman Hall had left such a church after so many years of service. I had always greatly revered and admired Hall, as one of the greatest and most pious men of the century. He had the strongest faith in the plenary inspiration of the Bible, and preached and wrote clearly, strongly, tenderly and beautifully on the duty of obeying God in all things.

My next and strongest feeling was a contempt for the church. Here was an evangelical church believing in the authority of the Bible, believing that the Bible taught sprinkling as baptism and infant baptism. Therefore duty and honour and honesty as well as the fear of God required that church to have as a pastor a man who would not shun to declare the whole counsel of God as the church saw it. God's

ordinances are not a matter of indifference to any God-fearing church. That Newman Hall should have preached so long to a church and that church be at the end of his ministry so lacking in a sense of allegiance to God and his ordinances was a surprise and a grief. I would have been but little more surprised, though of course far more grieved, if on Spurgeon's death his church had showed itself Arminian in belief.

How Dr. Meyer could be willing to preach to a church which showed itself so lacking in duty to God as to be willing to have a pastor who would not preach what the church believed to be commands of God was only explicable in view of the fact that Dr. Meyer is one of the Keswick heretics. Had he not been enjoying the higher life or the abandoned life or the Spirit filled life or the second blessing life whatever may be the latest name for Keswickism, I feel confident he would not have accepted the pulpit. For in that pulpit he could denounce infant baptism as a human substitute for God's ordinance. He could keep silence about it. He could delegate the sprinkling of the babies to another man. But he could not preach the truth and the whole truth about the sin of it. And he ought not to have put himself into a place where honour and courtesy required him to be silent in regard to any command of God.

One would feel less contempt for the church if it did not vaunt itself upon its great faith in the inspiration of the least jot and tittle of the Bible, the infallible word of God. One could respect it more if it said, "We believe the Bible has many errors. It is not the word of God; it contains the word of God. To be sure it does enjoin infant baptism, but it may be that the covenants and the household baptisms, etc., on which are founded our belief in infant baptism were among the errors. And hence we feel at liberty to call a pastor who does not practice and will not preach the baptism of babies." One could have more respect for the church if it did not mock God with lip service of its devotion to his infallible word. Of course I believe in the infallibility of God's word and I abhor infant baptism. But I have a contempt for lip service and am grieved that so great and good a man as Newman Hall should have left a church so indifferent to what it believes to be God's ordinances. And if Dr. Meyer had not been a Keswickite I should have been surprised that he was willing to accept the pastorate of a church which showed so little devotion to what it believes God has said.

I was asked if I did not think Dr. Meyer accepted the church because it was a very strong and prominent church and paid a larger salary than any Baptist church he could get. No, No, No. I know that any such consideration had no weight whatever with him. He may have thought he could spread his higher life views more widely from that pulpit, but no consideration of money or position influenced him in the least. Dr. Meyer had no conscientious scruples on the subject of communing with the sprinkled members of the church, because he has always been an open communionist.

OTHER UNIVERSES.

(BY A BANKER.)

When we go forth to contemplate the glories of the midnight skies we are apt to forget that that glittering array of scintillating stars which in such lavish profusion so richly gem the canopied vault of heaven, is but a minute and most infinitesimal portion of the vast stellar universe. For, instead of the three or four thousand stars perceptible to the unaided vision the eagle eye of the telescope camera reveals nearly forty million shining orbs in the northern hemisphere alone. Forty million mighty flaming suns, many vastly more stupendous and more brilliant than our own sun—Arcturus is estimated to have a volume equal to more than half a million of our luminary, which, though, to us, so immense, is but a comparatively insignificant star—each sun doubtless with

its attendant planets, and each planet with one or more revolving satellites.

But, sunk far down in the profoundest depths of the fathomless abyss of illimitable space, and plunged in the terrible profundity of the infinite apparently far beyond the remotest star of our universe, minute clouds of light have been observed which, it is surmised, may be other myriad starred, separate universes; universes as grand and as mighty, as far-reaching and as vast and immense as our own thousand million orbed firmament of suns and planets, moons and comets, asteroids and clustered galaxies.

How inconceivably prodigious, how august and altogether incomprehensible does this stupendous infinity of burning worlds appear. How does the mind recoil from the futile attempt to grasp such transcendental immensity, and intelligently to realize the bewildering solemnity and majesty of the astral creation. Mighty burning suns flaming in all their glory right on, on, on, into the profoundest depths of the ether; some blazing in fires of azure or of deep sapphire, some, fiery spheres of vivid emerald or beautiful rose pink, or some, like Aldebaran or Eta in Perseus, a glowing blood-red; while others shine with a pure white, a deep orange, or a beautiful lustrous gold.

And where are the shores of this limitless ocean of stellar worlds? Where the boundaries beyond which the black depths of eternal space are but a blank, never ending void? And how far back in the remotest depths of infinite eternity were these blazing orbs of fire first launched forth on their tremendous course by Omnipotence? Aye, and they were not created for naught. For surely each one is the centre of a system of planets; planets, in their prime, habitable and peopled with sentient and intelligent beings like ourselves.

And yet, startling fact, the Omnipotent Creator of all this serried array of mighty worlds selected this little earth of ours to make an atonement for all who have transgressed against Him; and if all would render their homage to Him, and plead that all sufficient expiation, they would gain a glorious inheritance in that great eternal orb where is His throne, and whence all the universes are ruled and governed.

FOLKS, PLACES AND THINGS.

From time to time I make it a point to drop into the mid-week service of my Christian Science neighbors—partly to know for myself how Mrs. Eddy's religion is getting along, but chiefly to keep up my studies in psychology.

The good book tells us that there is nothing new under the sun, but this stated assembling of people to talk over their aches and ills in the belief that it constitutes a spiritual exercise, comes pretty near being a new idea. I have attended their Wednesday night meetings frequently, but I never care to enter before the "devotional" introduction is concluded, since it seems always to consist of reading some portion of Scripture dealing with the cure of bodily infirmities, and I have no such infirmities to cure.

There is never any audible prayer, so far as my experience goes, except the Lord's Prayer, which is used in a sense so utterly at variance with its plain meaning that it makes one dizzy. Free prayer is not encouraged. Some one might chance to utter, "God be merciful to me a sinner," and that would never do. One brother the last evening I was present did mention "sin" in his little talk, but a sister immediately rose and informed him that according to Mrs. Eddy, sin is merely "ignorance."

The Christian Science churches are certainly very beautiful and very spacious. One has a natural curiosity to know where all the money comes from, but the seals upon the ledgers of the Christian Science treasure have never been broken.

I have always found business men fighting shy of a corporation which wraps its financial transactions in secrecy. One perhaps wickedly suspects that under the so closely folded mantle there is a fox. But

apart from the mere matter of building, it seems to be an inexpensive sort of faith. With no preacher to support,—Mrs. Eddy being apparently the only one permitted to define the system,—no hospitals to erect and no missions to sustain, financially religion seems to be here brought down to its "irreducible minimum."

I should say that without doubt there were a thousand persons present last night. What a grand opportunity that was for a gospel sermon such as Paul preached on Mar's Hill, "commanding all men to repent!" But instead, the whole hour was taken up in a talk about "boils and bunions." One would think that such a programme must become somewhat wearisome in the course of fifty-two meetings a year, but I have often observed that whether orthodox or heterodox, the one thing people like to talk about is their health.

And looking over the audience I could but note that the congregation was made up of men and women past middle life—men inclined to baldness and women undeniably prone to avoirdupois. They belonged to that class "whose sands of life" are beginning to "run out," but who rebel vigorously against the unwelcome conviction that they are "not as young as they once were." A good many frankly wore glasses, but others held the hymn-book at arm's length, while a man near me placed his within six inches of his nose. His faith evidently was much stronger than his eyesight.

Certain astonishing testimonies to the cure of consumption by "science" were badly broken into by constant coughing, and it seemed as though Christian Science must be more potent against pulmonary tuberculosis than against mere bronchial irritation.

The whole service is to an "old-fashioned Christian" decidedly dispiriting, and I left the church last night a good deal troubled in mind. I have been accustomed to smaller crowds but larger themes. I do not like this turning the grace of God into mere mental gymnastics. The mission of Jesus Christ was a good deal more important than to cure me or any one else of a headache.

And the strange fact was that all these confessions of bodily ills came from the people we had been taught to believe forever removed from physical infirmities. One of the speakers last evening said: "When a Christian Scientist does suffer, he suffers worse than anybody else in the world." We were inclined to add, "And oftener."—Interior.

HOLINESS.

Holiness amounts to a fad with some. It is a department of religion into which only a select number are permitted to enter. It seems to consist in making loud professions of superior sanctity, and in consigning to destruction all who hold to a different set of ideas from those possessed by the sanctified.

A paper which comes regularly to our table claims to advocate holiness; yet its front page each week is filled with cartoons in ridicule of others who are claiming to be holy, or of other professed Christians, while its columns are filled with abuse of a personal character, and charges are made which are of the vilest nature. The religious life which it advocates is noisy, unnatural, frothy, and un-Christian.

The worst of it is, that too many people form their notion of real religion by what they see or read in connection with these self-styled holiness people. They fail to learn that holiness means kindness, sympathy with and helpfulness for others, a consciousness of personal imperfection, a hungering for a better heart and life, a manifestation of the spirit of Christ in all relations of life. The most holy people have the least to say about it. They are too conscious of their own imperfections, and their utter dependence on God for ability to live right. They have so many imperfections of their own that they have no time to hunt for those of others. Their conscious sinfulness makes them modest in their claims for personal merit.—Cumberland Presbyterian.

THE BEST METHODS OF SUPPRESSING THE LIQUOR TRAFFIC.

That the liquor traffic needs suppressing, we are not asked to prove. This is taken for granted. That this traffic is a menace to the homes, morals, finances and lives of our country is not in dispute.

The 100,000 lives that go out annually through strong drink, the homes that are being wrecked, the morals that are being destroyed, and the \$1,823,204,074 annually spent for drink are sufficient proofs of its menacing propensities; even the whisky men themselves admit that it is an evil—a rare evil; one of our country's greatest evils.

The question before us is, "The best methods of suppressing the liquor traffic." Notice it is methods—not one, but several. Which is the best?

Notice again, the proposition takes it for granted that we are agreed that this traffic must be suppressed; if not by one method, then by some other; it must be suppressed. Several methods are before the people. We will notice some of them.

1. License.—The whisky man's method is the license system. He contends that this is the best method of controlling or suppressing the liquor traffic—"license and get a revenue," is his plea.

To this we object. That we have no right to license a moral evil. That we become *criminos particeps* to everything done under or through the license system. Suppose theft or murder to be the thing licensed, would we not become parties to every theft or murder committed under the license we had granted? Just so we are parties when we grant license to the liquor traffic, to everything done under said license, every home wrecked, every life blighted and every heart broken under said license becomes, in part, our work.

2. That the revenue costs too much. It costs more than it comes to.

(a) To Life.—It is estimated that the civil war in its four years of continuance killed 110,000 federal soldiers. Let us suppose it killed that many Southern soldiers. What a destruction of life that was! Four years of war killed 220,000 of our brave men. How our mothers' hearts did bleed! How our homes were made sad! How our land was wrapped in mourning from Maine to California!—220,000 killed in four years of war! May our God deliver us from another such war! And yet strong drink kills 100,000 per year—400,000 in four years; some put it stronger.

(b) To Finance.—The four years of civil war left our country \$2,800,000,000 in debt—what an expenditure! strong drink cost us \$1,823,204,074 per year—\$7,292,816,296 in four years. Add to this the cost in life and finance incidental to strong drink and you will have an expenditure due to drink bill out of which you might run perpetually two such wars as we had from 1861 to 1865 with a gain in life and finance.

The revenue from the liquor trade is about \$111,901,093.56 per year. The drink bill is \$1,823,204,074; that is, we invest \$1,823,204,074 in strong drink and get back in revenue \$111,901,093.56—i. e. we invest in drink \$1.00 and get back in revenue not quite seven cents.

The cost is too great.

3. The license system does not suppress the traffic. All these expenditures in life and finance together with all the other works of destruction resulting from this traffic have gone on and are going on under the license system.

4. Remove all Restraints.—There are those (and honest people, too), who tell us that when everybody might make and sell liquors, and without restraint, we had less drunkenness than now. And therefore they offer as the best method of suppressing the traffic, the removal of all restraints—make it cheap, cheap as water if possible. They think, in this way, we would make it so cheap nobody would want it. That when it was ten cents per gallon, there was not near as much drinking. We think this good people mistake cause and effect. We think the good old days to which they refer, in which liquors were cheap and unrestrained were the days of seed sowing to the present harvest.

The fact that the influences of the war were upon us, and the lax state of morals brought on by this strife were present with us at the time of imposing license is overlooked by this good people—a serious mistake, we think.

That license is responsible for the increase in drunkenness, we refuse to believe. That the increased price is responsible, we think is disproven by the fact that there are more cheap liquors sold than of the costlier. The war may have precipitated things; it may have caused our grain to ripen sooner; but our harvest of drunkenness would just as certainly have come upon us, even under the old regime of things as it has come under the new order. Restraints are not responsible.

5. Local Option.—Among the best methods of suppressing the liquor traffic, we mention local option. This method has done and is doing much good. Under its influence the larger part of our State has been freed from the saloon, and drunkenness is not near so common. As an educational factor, it has promoted a steady and rapid growth in the anti-saloon army, and it is a question of short time, we think, when our legislative halls will know better than to resist this army of voters. We think there is a better method, but we frankly and cheerfully acknowledge the good results to us from local option. We hope our people who are not in possession of a better plan will hold on to and work for all there is in it this good method of resisting the drink traffic.

We are aware of the fact that the would-be rum sellers urge as against this plan, that more liquor is sold without license than with it, and there is more drunkenness in local option sections

than where license is had. But it is always this same class of would-be rum sellers that are first to rise up against local option, and seek to restore the license system. This indicates clearly that there is a dead fly in the ointment. No friend of sobriety should suffer himself caught by any such sophistry. Of course, we know that if more liquor could be sold without license than with, the rum sellers would be the last class on earth to seek license, but they are first—always the first.

6. Prohibition.—We offer as among the best methods of suppressing the liquor traffic prohibition. We think this is our best method. We long to see our local option move expand itself into this broader, and, we think, better move of prohibition, and sweep saloons and saloon supporting parties out of power. We long to see the opponents of the license system united in one grand phalanx, and moving on to the victory that lies in our reach—yes, in our reach. We are abundantly able to go up and possess the land if we will only organize. The trouble with local option is it is just too local. It is a fight without permanent organization. We come together for a local spat. The fight is made and we win or lose—say we win. We let our organization go to pieces. We content ourselves with the victory achieved. Not so the liquor men. They hold on to their organization; they never let up in their fight, and when the three years end—the period of local option—it usually finishes a period of inactivity to local optionists, but a period of close campaigning and persistent drilling upon the part of liquor men. And they enter the next fight with the odds in their favor. And all for want of organization upon the part of anti-saloon people. We want organization in order to permanent. Prohibition gives opportunity for this as local option can never do. Local option has done and is doing good—great good. We would not destroy it but expand it into national prohibition—into a no saloon party.

We think the history of the past is sufficient proof that no matter which of our old parties are in power saloons reign. And that there is no hope of any special help in our fight against this mighty evil from these parties as such. Neither party will commit itself to a promise of reform on this line. Why then should we turn from this, the greatest of all political issues, and suffer ourselves to become divided and allied with two parties, both of which are opposed to us, and between which there is no issue? Who will name an issue between these parties that is not an issue in them respectively? What question becomes settled by taking one of them out of the field—except it be that the other is in power? Does the financial question become settled? Does the tariff question become settled? Does the question of expansion become settled? Then what question in politics becomes settled by the removal of either of the old parties? Simply that the other is in power. What question becomes settled by putting prohibitionists in power?

Not only is there no doctrinal difference to be named, such as would properly differentiate one of these parties from the other, but the names of them suggest no important issue. The names, etymologically, are nearly synonymous. And we think it would be a proposition easily proven that neither party is in the truest sense what the name implies. We think neither is in favor of "a government by the people and for all the people."

Take the mothers of to-day that are being robbed of their boys; the wives that are being robbed of their husbands; children that are being robbed of fathers, homes and necessities of life by the saloon, and tell me, where is the government in these parties for the neglected classes?

The mothers whose boys are going to ruin through strong drink, look pleadingly, look with heaving bosoms, bleeding, breaking hearts and streaming eyes to republicanism as set forth in the Republican party—a government of the people, for the people, for help, but alas! they look in vain. Drunkards' wives and neglected children—the wives overworked and otherwise abused it may be, the children shivering with cold and pinched with hunger may look imploringly to Democracy—grand old democracy—a government of the people, by the people, for the people for redress of wrongs inflicted by the saloon—the licensed saloon, but to no purpose. There is no government in these parties for these classes. We have laws for the protection of some animals against cruelty, but here is a large class of the most important for which, it seems, there is no such protection.

Can these parties be in the truest sense what their names imply?

Our country will never see the truest type of democracy, we think, until it sees it set forth by prohibitionists. In their principle may be found "a government of the people, by the people, for the people"—for all the people; "equal rights to all and special privileges to none." Here, we think, is your best method of suppressing the liquor traffic.

Turn from them that oppose you, and unite with them that sympathize with you, and make the fight in the name of God and his Christ, in the interest of the homes and people of our land unto a finished victory. Prohibition—that's the word. Prohibit the traffic and the parties that favor it. Inscribe upon your banners, "No legalized saloons, or liquor traffic in the United States of America."

Earth's first law was a prohibition law, "Thou shalt not eat thereof." Let her last law be, "Thou shalt not cause them to drink thereof."

7. Prohibition League.—As auxiliary to prohibition, whether in its political aspect or local option form, the prohibition league will be found a very helpful method of combining and enlarging the prohibition sentiment of our country; hence a good method of suppressing the liquor traffic.

It is flexible in membership. It provides a

place for local optionists and for prohibitionists where they may work together side by side, without sacrifice of principle. It seeks first to permanently organize the anti-saloon sentiment, and secondly to keep this sentiment continually growing. It is your friend; don't be afraid of it.

A. C. DORRIS.

A good book is like a vision from a mountain top. From it you can see not only more of the earth, but more of heaven. It means a widened horizon, whether you look out or up.

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.

Christian Missions and Social Progress. Vol. III. James S. Dennis, D.D. \$2.50, net. Fleming H. Revell Co. New York and Chicago.

This completes this encyclopedic work. Dr. William Elliott Griffis says of it: "We are convinced that no more important work on the practical side of missions has yet been written." This volume contains an immense amount of interesting information showing the social aspects and results of missions, and showing that Christianity is the one solvent of all social problems. Indeed, the social results of missions and the lessons of those results make up the volume. It is profusely illustrated, and with elegant illustrations. The work of all denominations is brought under review and the leading facts brought out. How missions have affected governments, commerce, general morality, education, social customs and social ideas—all this is set forth with great wealth of material and with a wide horizon.

It is equivalent to a most elaborate record of world travel, since persons, places and things in so many countries are elaborately described and profusely illustrated. Though the dominant theme is missions, yet almost everything one would care to know about the various nations is here told. Dr. Dennis was rarely qualified for this work, and he has done his work faithfully and well.

Life and Writings of Robert Edward Lee. J. William Jones, D.D. \$2. Neale Publishing Company. New York.

What man is there whose life and letters had better be written than Gen. Lee's? and what man is there better qualified for the task than Dr. Jones? To begin with the frontispiece really looks like Gen. Lee, and the book, in keeping, sets forth the real soldier and man. Much material is here given that has never before been published; and certainly by far the most satisfactory account of Gen. Lee ever given, is in this volume. His ancestry and lineage, his life as a student, as an officer in the Mexican war, as well as in peace, his career during the war between the states, and after till his death, are all graphically set forth. The letters open the heart of the great chieftain to the reader, and throw a flood of light on the events.

Dr. Jones has done several things, nobly worth doing, in this volume. He has shown us one of the greatest soldiers of history. He has depicted one of the noblest characters of the world. He has given us a book of interesting and valuable history, and he has done much to vindicate a great people to the world and to posterity.

Spurgeon's Illustrative Anecdotes. Selected and classified by Louis Albert Banks, D.D. \$1.20, net. Funk & Wagnalls. New York.

Everything pertaining to Spurgeon has a perennial interest. Dr. Banks has carefully gathered and classified the illustrations from Spurgeon's sermons and writings, and has presented them in a way to be serviceable to Christian workers generally. In this he has done valuable work. The grouping is intelligent and intelligible, though the absence of a topical index is to be regretted. The general headings, however, are in alphabetical order, and this, we take it, is why no index is given. This is one of the very few books of illustrations which are worth having.

The Apostles' Creed in Modern Worship. William R. Richards, D.D. \$1. Charles Scribner's Sons. New York.

Here are seven clear and strong sermons on what is called the "Apostles' Creed," the articles being taken up in succession: "I believe;" "The Father and the Son;" "Humiliation of Our Lord;" "He descended into Hell;" "Exaltation of Our Lord;" "The Holy Spirit;" "Eternal Love."

Dr. Richards is pastor of the "Brick Presbyterian Church" in New York, of which Maltese Babcock was pastor at the time of his untimely and sad death. That he should preach a series of sermons on the "Apostles' Creed," marks a tendency among Presbyterians, especially in the North.

Two Minute Talks. Amos R. Wells. 75 cents. American Tract Society. New York.

A bright and a juicy book. The subjects are devotional and practical, and two pages are the space allowed to each topic. They are all reverent and evangelical, in attitude and tone; and they are full of helpful suggestions. The author is master of a fine style, and here it appears to better advantage than in any of his other works. He seems to feel that there must be no waste material introduced.

Quiet Talks About Jesus. S. D. Gordon. Author of "Quiet Talks on Prayer" and "Quiet Talks on Power." 75 cents, net. A. C. Armstrong & Son. New York.

Dr. Gordon's two books on prayer and on power have taken such a strong hold on Christian people that they are hungry for all that he has to give them. The latter book has reached its 85th thousand. In the volume before us, we have, I. the Purpose of Jesus, II. the Person of Jesus, and, III. the Great Experiences of Jesus' Life. These are happily treated in Dr. Gordon's best style. While we cannot agree with him in all his views, we greatly enjoy his bright and original ideas, and we get genuine help from them.

Living In the Sunshine. Hannah Whiteall Smith. Author of "The Christian's Secret of a Happy Life." \$1, net. Fleming H. Revell Co. New York and Chicago.

A cheery and cheering book. It is pleasant reading. It is a devotional book, written for the encouragement of Christians. The topics are: Why this book has been written; What is His Name; God of all comfort; The Lord our Shepherd; He spake to them of the Father; Jehovah; "The Lord is good;" The Lord our dwelling place; Much more versus much less; Self-examination; Things that can not be shaken; Word to the wavering ones; Discouragement; The shout of faith; Thanksgiving versus complaining; Conformed to the image of Christ; God is enough.

The October *Pilgrim* has three exceptionally strong special articles, the first touching upon The Gateway of China, entitled "The Patrol of the Yangtze" by Wm. A. McKinney who has spent some years in the very heart of this great and awakening nation. South America, just now is in the popular mind in a most prominent way. John T. Kerrin, who for several years had extensive business relations with the South American republic writes most graphically on "Commercial Relations with South America." "Three every Minute" by Howard B. Grose, gives an insight into the immigration question, which is broad minded and statesmen like.

The regular departments of *The Pilgrim* are of more than ordinary value. Dr. J. H. Kellogg analyzes and discusses "The Modern Menti-Cure," Christian Science; A Japanese Tea with Chrysanthemums" is by T. Celestine Cummins; the lace and fancy work department "With the Nimble Thimble" is by Lillian Manley, who also contributes an article on the Scribblers' Club of Buffalo, N. Y. "The Quiet Hour" has two helpful articles, one by Mrs. Della Thompson Lutes, and the other by T. W. Young, D.D. "Next Winter's Window Garden" is by the well-known authority, Eben E. Rexford. "Autumn Hygiene and Health" by Sam. G. Milner, M. D.

There is an element of novelty, often amounting to surprise, in the contents of the October *Century*. The article on "The Human Side of the Czar" is, perhaps, of most general interest. This is a personal narrative, by Mrs. Amalia Kussner Condert, of her experiences in the palace while painting the portrait of the Russian Emperor. Reproductions of her miniatures of the imperial family add to the attractiveness of the sketch.

In the light of the growing interest in American art, Antie N. Moyer's record of "What American Museums Are Doing for Native Art" makes wide appeal. Dr. Robert B. Bean writes on "The Training of the Negro," which is likely to attract attention North and South. "The Dog Police of European Cities" is full of information and fresh interest; and there is the first account of "The Japanese Pilgrimage to the Buddhist Holy Land," the writer, Count Otani, being the chief of the Buddhist cult in Japan. Langdon Warner's personal narrative of "Kiva from the Inside," a vivid description of strange adventure, is illustrated from photographs made by Mr. Warner, probably the first ever secured in that out-of-the-way spot.

There is plenty of fiction in the number, too; the third instalment of A. E. W. Mason's strong serial, "Running Water;" the merry conclusion of Anne Warner's rollicking story of travel, "Seeing France with Uncle John," and a number of short stories.

The editorial articles protest against the resort to violence in labor troubles; consider "How to Aid American Art," appealing to protectionists to support the movement for free art, as being disconnected with the general tariff question.

Our reformers are all right. There is a healthful, ethical tone to their message. Their appeal is to conscience, to the better elements in men. But you can not reform a nation, so long as its rascals remain. Legislation does not help matters very much. Legislators come with their new laws after the rascals have done their work. When the new laws go into force, even if they effectually prevent the repetition of the same form of wrong-doing, the vicious simply look for new tricks for which the law does not provide. The criminal outwit the legislators, and are always ahead. The remedy is in religion. Let the vital forces of religion sift down through the masses of the people, regenerating high and low, and there will be a change in the situation. —*Evangelical Messenger.*

Get into partnership with God. The greatest undertaking to-day is the evangelization of the world. You and I may have a share in this blessed work if we will. God invites us!

She Recognized Tim. "This," remarked Mr. Sappyhead, "is my photograph with my two French puddles. You recognize me, eh?" "I think so," said Miss Sulfuric. "You are the one with the hat on, are you not?"—*Houston Chronicle.*

SUNDAY-SCHOOL LESSON

SUNDAY, OCTOBER 14.

THE TEN VIRGINS.

Matt. 25:1-13.

Motto Text—"Watch therefore for ye know neither the day nor the hour wherein the Son of Man cometh."—Matt. 25:13.

No part of the Bible has suffered more from allegorizing and spiritualizing than this beautiful parable. Teachers need to be on their guard against a tendency to find more in the parable than Jesus put into it. We have no reason for example to suppose there is any special significance in the numbers ten and five. The great lesson of the parable, coming as it does to enforce the earnest command to "watch" is evidently that it will be too late at the last to make preparation for the Lord's coming or to repair previous mistakes. There can be no more important lesson for us to learn.

"Then."—When the Saviour comes again. "Went forth to meet the bridegroom."—The Philadelphia Baptist Teacher says: "Went forth to meet the bridegroom. This is conversion." But Baptists do not believe in falling from grace. They believe that all who are converted go into the marriage feast of the Lamb. The five foolish virgins went forth to meet the bridegroom and they were lost. Therefore that going forth does not mean conversion, but if it is to be spiritualized at all, it can mean at most only a profession of religion and not conversion. We must be very careful to put into the hands of our children in the Sunday school only those helps which teach sound doctrine as we believe it. Weddings in the East were usually held at night. The bridegroom went to the house of the bride where there were religious ceremonies and great festivity. When all was ended at the bride's house, then he set forth to his own house accompanied by a procession in which all were required to carry torches. All the invited guests, especially those who were friends of the groom, but unacquainted with the bride's family, did not go to the bride's house. They assembled in houses along the route which they knew the procession would take and waited there till they were notified the bridegroom was coming. Then they took their torches, joined the procession and went into the bridegroom's house to the feast prepared there. Unless they had a lighted lamp or torch they could not join the procession nor enter the bridegroom's house. That they all knew full well.

"They that were foolish took their lamps, and took no oil with them."—In these bridal processions small lamps which held but little oil were carried fastened to a thick wooden staff. As the lighted lamps were necessary in order to join the procession, and as the time of the bridegroom's setting out from the bride's house to his own home was uncertain, it was the height of folly not to carry little oil vessels along with them to replenish their lamps. "While the bridegroom tarried, they all slumbered and slept."—Jesus intimates, as he had previously done in this chapter, that his coming would be more delayed than his disciples expected. In a house along the route which the bridegroom would take, with either some faithful servant stationed without to give them warning of the coming of the procession, or else relying upon the cries they knew would be made in the streets, these ten virgins first nodded and then slept. They set their lamps down and left them burning, as there was no telling at what moment they would be called. And then having done all they could do the wise virgins very sensibly and rightly went to sleep. To rest at the proper time for rest, when all has been rightly done, is as much a duty as to work at the right time. "Trimmed their lamps"—"They poured in oil, trimmed and drew up the wick, wiped off the lamp and did everything to make it beautiful and bright." (Broadus.) "Give us of your oil, for our lamps are gone out"—are going out as the Greek has it (v. 9). The wise virgins were neither heartless nor indifferent, they could do nothing for the foolish ones but to advise them to haste as rapidly as possible to those who sold the oil and buy for themselves. Christians cannot communicate their grace to others. The piety of father and mother, husband or wife, can avail a sinner nothing. The most they can do is to bid him go to Jesus if yet there is time. At the second coming of Christ the wicked will appeal to their godly friends but appeal in vain.

While they had hurried off to try to retrieve their error the bridegroom came, took those who were ready in with him to the feast and the door was shut. When once the door of death is shut there is no after entrance. No coming in from either the Catholic purgatory or from the poor imitation of that purgatory which the new theology advocates. When death comes those that are ready go in; there is no after opening of the door.

"Lord, Lord, open to us."—There is nothing said in regard to their success in securing the oil. That very thing should keep us from attempting to find some separate spiritual meaning for the oil and the lamp. The lesson which this parable teaches so solemnly and pathetically is the absolute necessity of being ready and that lesson is in danger of being obscured by efforts to find spiritual lessons in all of the circumstances. The Lord does not ask them if they have oil now or if their lamps are burning. They were not ready when he came, the door is shut and shut forever.

"I know you not."—"This is disowning persons who claim to have been saved." (Broadus.) "Watch therefore."—Thrice does our Lord repeat these solemn words, which indeed come in like a refrain through the entire chapter. This parable is sad and pathetic. Our hearts are stirred with pity for those thoughtless young girls who had failed to be

ready when the summons came and who were shut out into the blackness of darkness forever. They meant well, they fully intended to get ready in time, but they put off their preparation until it was too late.

After the summons of death comes it will be too late to prepare. "All these exhortations to watch and be ready for the Lord's coming will apply without material alteration to the duty of preparation for death, which will summon us to meet Christ, and will leave fixed and permanent the relation in which we shall rise to meet him when he does come." (Broadus.) "Those will see their need of grace when it should save them, who will not see their need of grace now, when it should sanctify and rule them. While the poor awakened soul addresses itself upon a sick bed to repentance and prayer, in awful confusion, it scarcely knows which end to begin at or what to do first; and presently death comes, judgment comes, and the work undone and the poor sinner undone forever." (Henry.)

The lessons from this parable are few, but very plain and very important. The great one is that at the last it is too late to get ready for the presence of our Lord. Nothing can atone for lack of readiness. Christians can not share their grace. If innocent young girls who meant to be ready in time, but were thoughtless, were sternly shut out, is there any hope for any who are not ready to meet the bridegroom?

REPORT OF W. M. U. of KENTUCKY FOR FIRST QUARTER 1906-07.

BANDS.
Foreign.—Bowling Green 2d, \$5; Burgin, 50c; Clinton W. W., 70c; Eminence, \$1; Franklin, \$12.50; Glendean, \$1.45; Henderson, \$1.50; Parkland, \$7.50; Ormsby Ave. B. Y. P. U., \$4.40; Lexington 1st Jun., \$2; New Salem, \$1; Pleasant Grove, \$1; Poplar Grove, \$1.18; Smiths Grove, \$3.42; Winchester children, \$7.50. Total, \$50.65.

Home.—Bowling Green 2d, \$2.60; Burgin, 50c; Clinton W. W., 35c; Eminence, \$1; Glendean, 50c; Pleasant Grove, \$3; Smiths Grove, \$2; Winchester Children, \$5.
State.—Preaching — Bowling Green 2d, \$2.60; Clinton W. W., 35c; Eminence, \$1; Glendean, 25c; Long Ridge, \$3; Walnut St., \$5; Pleasant Grove, \$2.50; Smiths Grove, \$5. Total \$19.70.
State.—Mountain Schools: Glendean, 20c; East, \$2; Pleasant Grove, \$2.50; Richmond, \$2.30; Oak Grove, \$4; Winchester Children, 85c. Total, \$11.85.

S. S. B.—Cynthiana, \$5; Mayslick, \$2.30; Millersburg, \$1; Sharpsburg, \$2. Total, \$10.30.
Italy, Compound — Cynthiana, \$5.
Margaret Home—Mayslick, \$2. Total for quarter, \$114.45.

YOUNG LADIES SOCIETIES.
Foreign.—Hopkinsville, \$35; McFerran, \$22; Mt. Gilead, \$10; Owensboro 1st, \$2.20. Total, \$69.20.
Home.—Bowling Green 1st, \$40; Franklin, \$10.10; Hopkinsville, \$46; McFerran, \$5; Owensboro 1st \$2.20. Total, \$103.30.

State.—Mountain Schools: McFerran, \$5.
Total for quarter, \$177.50.
WOMEN'S MISSIONARY SOCIETIES.
Foreign.—Auburn, \$2.15; Bardstow, \$8.55; Beechland, \$10; Bellevue, \$2; Bethlehem \$10; Berea, 95c; Bowling Green 1st, \$145;

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I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourself at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feelings up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the cure a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation, you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell an sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 21, Notre Dame, Ind., U. S. A.

treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation, you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell an sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 21, Notre Dame, Ind., U. S. A.

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References: Rev. D. McDonald, of Danville, Ky.; Southern National Bank, Louisville, Ky.; Louisville National Banking Co.; Louisville Title Co.

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Bowling Green 2d, \$16; Cave Run, \$13; Carlisle, \$3.75; Cattlettsburg, \$2.15; Chaplin Fork, \$1; Clinton, \$6.50; Danville, \$25; Dayton, \$2.20; Dry Run, \$25; Eminence, \$5; Falmouth, \$12.50; Franklin, \$15.25; Ghent, \$8.25; Gratz, 40c; Greenville, \$4.25; Hartford, \$2; Henderson, \$4.50; Hodgenville, \$1.36; Hopkinsville, \$6.90; Jellieo, \$50; Lebanon, \$6.50; Little Flock, 65c; Locust, 90c; Long Ridge, \$5; Louisville—Broadway, \$167.82; Clifton, \$23.97; East, \$100; Immanuel, 75c; Highland, \$10.72; McFerran, \$25; Oakdale, \$2.50; Parkland, \$15; Third Ave., \$1.50; Walnut St., \$12.35; Maysville, \$12; Mt. Pisgah, \$6.10; Mt. Vernon (Elkhorn), \$25; New Salem, \$10.11; New Union, \$3.24; Oak Grove, \$10.10; Olivet, \$3.20; Providence (Elk), \$5; Providence (Simpson), \$6; Salem (Bethel), \$9.15; Salem (Shelby), \$22.50; Shady Grove, \$2.45; Sharpsburg, \$13.45; Shelbyville, \$15; Smithland, \$2.89; Union Grove, \$1.75; Versailles, \$10; Waddy, \$25.52; Winchester, \$5; Great Crossings, \$10; Glasgow, \$34. Total, \$933.88.
Home—Auburn, \$1.10; Bellevue, \$2.87; Berea, 90c; Bowling Green 2d, \$17; Burkes Branch, \$5.46; Cane Run, 75c; Cattlettsburg, \$2.15; Chaplin Fork, \$1; Clayville, \$8.25; Crab Orchard, \$1; Danville, \$12.30; David's

Fork, \$10. Dayton, \$2.20; East Hickman, \$5; Eminence, \$2.50; Erlanger, \$3.75; Ghent, \$16; Gratz, 45c; Greenville, \$2.15; Hartford, \$2; Hodgenville, \$1.36; Little Flock, \$4.90; Locust, \$2.65; Long Ridge, \$14.10; Louisville—Immanuel, 75c; Highland, \$4.65; McFerran, \$25; Oakdale, \$1.20; Parkland, \$9; Third Ave., \$1.50; Walnut St., \$5.20; Mayslick, \$5.50; Middlesboro, Mrs. Sallie Pitt, \$1.80; New Union, \$3.22; Salem (Bethel), \$4.75; Salem (Shelby), \$7.15; Shady Grove, \$2.40; Winchester, \$2.50; Great Crossings, \$10. Total, \$254.29.
State—Preaching: Auburn, \$1.05; Beechland, \$11.60; Bethlehem, \$1; Cattlettsburg, \$2.15; Chaplin Fork, 40c; Cynthiana, \$1; Eminence, \$1.25; Franklin, \$15.40; Franklin Cross Roads, \$1.25; Georgetown, \$5; Greenville, \$1.07; Hartford, \$1; Henderson, \$2.29; Hodgenville, \$1.36; Lexington 1st, \$15; Little Flock, 65c; Long Ridge, \$2.30; Louisville—Chestnut St., \$5; East, \$2; Highland, \$2.25; Oakdale, 65c; Walnut St., \$8.15; Mayslick, \$6; Mt. Pleasant, \$3; Providence (Boones Creek), \$1.24; South Union, \$5; Salem (Shelby), \$7.15; Winchester, \$1.25; Great Crossings, \$4. Total, \$109.54.
State—Mountain Schools: Eminence, \$1.25; Franklin Cross Roads, \$1.25; Greenville, \$1.05;

A Bad Stomach

Lessens the usefulness and mars the happiness of life.

It's a weak stomach, a stomach that can not properly perform its functions.

Among its symptoms are distress after eating, nausea between meals, heartburn, belching, vomiting, flatulence and nervous headache.

Hood's Sarsaparilla

Cures a bad stomach, indigestion and dyspepsia, and the cure is permanent.

Accept no substitute

Hodgensville, \$1.36; Henderscon, \$2.30; Hartford, \$1; Lexington 1st, \$5. Long Ridge, \$9. Louisville—Broadway, \$90; East, \$10.75; Immanuel, 75c; Highland, \$2.30; Ormsby Ave., \$2.50; Oakdale, 65c; Parkland, \$3.50. Maysville, \$28.80; Mt. Pleasant, \$3; New Union, \$3.23; Paris, \$11; Providence (Boones Creek) \$1.24; Shady Grove, \$1.59; Smithland, \$2.21; Winchester, \$1.25; Great Crossings, \$4. Total, \$188.98.

S. S. B.—Burkes Branch, 60c; Locust, 26c. Total, 86c.

Training Home—Lexington 1st \$5; South Union, \$5. Total, \$10.

Colon—Bullittsburg, \$10; Danville, \$5. Louisville—Highland, \$2.50. Sharpsburg, \$2. Smithland, \$1; Walton, \$2.75. Total, \$23.25.

Italy—Compound: Louisville—Highland, \$2.50.

Total for quarter, \$1,588.30. Grand total, \$1,880.25.

MISS WILLIE LAMB, Sec. and Treas. C. C.

THE LAMKIN CASE.

MAJORITY REPORT.

To the First Baptist Church of Duncan:

The undersigned, having at your request assembled in council to inquire into certain charges and reports against Rev. L. D. Lamkin, a member of your church, and to make recommendations concerning the same, respectfully submit the following findings and recommendations:

On June 12th, 1906, we met in the church building of the First Baptist church of Duncan, Ind. Ter., and organized by electing C. W. Brewer, of Norman, Okla., chairman, and Rev. Chas. W. Daniel, of Ft. Worth, Texas, secretary.

Rev. L. D. Lamkin appeared before the council and presented a request in writing for a formal code of procedure and for time and opportunity to make defense.

The council informed said Lamkin that it did not think it necessary to formulate any code of procedure, but in the hearing it would be governed by such rules and regulations as would be just and fair to all concerned, and that he would be given ample time and opportunity to make his defense.

The hearing proceeded during the afternoon and evening of the 12th and until noon on June 13th, hearing the statement of Rev. John T. Mason, of Missouri, and that of said Lamkin, and listening to the reading of depositions, affidavits, statements and letters from various parties, offered by said John T. Mason, the said Lamkin and others, both for and against said Lamkin.

By agreement the further consideration of the case was postponed to give Lamkin time to prepare and present any further defense he might desire, until 3 p. m. July 31, 1906.

Pursuant to adjournment council met and resumed the hearing. Additional witnesses and evidence having been produced by Lamkin.

Rev. J. L. Counterline announced his inability to remain through the session and requested to be released from further attendance.

Having completed the hearing of the case adjournment was had until 8 p. m., August 1st.

Pursuant to adjournment council met and adopted the following report and recommendations, viz: "We, the members of the council called by the First Baptist church of Duncan, I. T., to investigate the charges against Dr. L. D. Lamkin, would respectfully report that

we have carefully and prayerfully considered all evidence brought to our notice, and it is our opinion that the proof establishes the fact that his past conduct has been grievously inconsistent with the scriptural requirements of a minister of the gospel of Jesus Christ. We therefore recommend to the church, that without disturbing his church membership that the church proceed at once to take such action as will require him to cease all ministerial functions, and call upon him to surrender his credentials to the church. In doing this we indulge the hope that he will in the future conduct himself in such a way as to restore himself to the confidence of the brethren, that in time he may be restored to the ministry.

Signed:

C. W. BREWER,
CHAS. W. DANIEL,
J. C. STALCUP,
J. A. LEE.

MINORITY REPORT.

To the First Baptist Church of Duncan:

Dear Brethren: As a member of the council called by you to investigate the rumors and charges against the standing and reputation of Rev. L. D. Lamkin, I beg to submit the following minority report:

First of all I desire to say that with the other members of the council I have carefully heard and considered every charge or allegation made against Rev. Lamkin.

I am satisfied that on certain occasions Bro. Lamkin has been imprudent, yet I do not believe that any evil intent or purpose was associated with these imprudences. After a thorough survey—and a critical study of all the evidence I am fully convinced that there is no proof of any immoral conduct whatever.

I would recommend therefore that Bro. Lamkin be admonished to carefully guard against any and all indiscretions that might in any way impair his influence or impede his work.

I would further recommend that we all sincerely pray that our Heavenly Father may so guide and keep him in the spirit of Christian humility and faith that he may continue as in the past to do a great work for our Master.

I must add that I am convinced beyond all question that Bro. Lamkin has been sorely persecuted and that he has borne the same with becoming Christian patience.

I regret exceedingly that it is necessary for me to submit this minority report, yet my honest convictions of right and justice renders it my imperative duty.

I do most heartily respect the sincerity of my brethren of the council who have submitted the majority report.

I am yours fraternally,
JAS. H. BENNET.
Ryan, I. T., Aug. 3, 1906.

COPY OF G. A. WITT RESOLUTION.

Whereas, We, the First Baptist Church of Duncan, I. T., did on the 12th day of November, 1905, take the following action, viz.: The pastor reported that from evidence submitted and from results of investigation the charges against Rev. L. D. Lamkin could not be sustained, and on recommendations of Pastor and Deacons the church exonerated Bro. Lamkin and dismissed the matter, and,

Whereas, Continued and widespread agitation of the matter led us to call a council of representative brethren, who had in no way been connected with the matter, for the purpose of investigating all reports involving the moral reputation and standing of Rev. L. D.

Lamkin and to report their findings to us, and,

Whereas, Said council did meet in the First Baptist church on June 12, 1906, and Rev. John T. Mason, of Mexico, Mo., came before them with his personal accusations and also with all of the ex-parte, depositions, affidavits and letters which he had collected; and further all of the reports and accusations besides, which could be gathered by the pastor and others in the form of letters and affidavits were submitted to said council, and,

Whereas, Rev. L. D. Lamkin appeared before said council in person, and by written and oral defense and by witnesses answered all charges presented, and,

Whereas, said council after a protracted investigation, which was completed in a second sitting July 31, 1906, did not in their report to us formulate any specific charge nor cite us to any specific evidence upon which to base any action; therefore, be it

Resolved, That we have no ground for revising our action of Nov. 12, 1905, but do again finally dismiss the matter and declare Rev. L. D. Lamkin exonerated from the charges implied in said accusations.

Adopted Aug. 22, 1906.

J. R. PRENTICE,
Church Clerk.

COPY OF MINUTES OF CONFERENCE AUG. 8, 1906.

Majority and Minority reports of council called in the Lamkin case were read and also two statements both signed by A. E. Meredith, W. Sanford Gee, Elijah B. Jones and S. H. Bowyer.

A resolution a copy of which is hereto attached was offered by Bro. G. A. Witt.

A motion was made to substitute the majority report for the resolution and after some discussion conference adjourned until Aug. 22, 1906.

COPY OF MINUTES OF CONFERENCE AUG. 22, 1906.

Pursuant to adjournment church in called conference. Letters from members of council explaining and giving their reasons for their recommendations were read. After a spirited address by Bro. Lamkin a motion prevailed, by a majority vote to lay on the table the motion to adopt the majority report.

On motion the resolutions offered by Bro. Witt were adopted by a majority vote.

Letters of dismissal were granted L. D. Lamkin and wife.

J. R. PRENTICE,
Church Clerk.

FRAGMENTARY.

JOS. S. BARBER.

Governor Jos. W. Folk has appointed Rev. W. R. Painter, pastor at Lamar, to succeed the late honored and lamented B. G. Tutt to the chaplaincy of the penitentiary. Bro. Painter has only been at Lamar a few months and went there from LaGrange.

The State University has opened most auspiciously. The matriculation will reach 2,500 if not more. And on account of a lack of rooming accommodations it is likely that President Jesse will ask for an additional State appropriation. The growth of the institution is simply marvelous.

It is said that "next to King Edward, the most popular and universally respected man in England is General William Booth, and yet not many years ago he was pelted with mud when he appeared in public. Now the ministry seriously talks of turning

Kaufman-Straus Co.

(INCORPORATED.)

533 to 549 Fourth Ave., LOUISVILLE, KY.

INAUGURAL SALE OF

Black and Colored Dress Goods AND SILKS

Nearly 30,000 Yards to be Sold as Bargains.

WE have purchased these goods expressly for this sale, and it is our aim to excel all former efforts in this direction. The fabrics are of fine qualities, and the assortment contains over thirty different styles. They are new weaves and styles and embrace every idea brought out for this season—materials for skirts, tailored gowns, dressy suits, general wear skirts and dresses, as well as for numerous other purposes. For the convenience of our out-of-town patrons we have arranged a quantity of samples marked with the price, name and width of the goods, and these we will gladly forward upon request. Mail orders on these goods will be filled promptly and satisfactorily.

NOTE THE FOLLOWING PRICES AND DESCRIPTIONS.

39" YARD—Black shadowed check, English Mohair, 36 inches wide, good color and will wear well. Worth 50c.

50" YARD—Fifty inch pure Black English Mohair, rich lustrous finish, well worth 75c per yd.

45" YARD—All wool Black Storm Serge, 37 inches wide. Will not change color and is dust proof.

65" YARD—Four beautiful qualities of pure all-wool Black Beatrice novelties, small neat designs; very stylish for this season. Worth \$1.00.

69" YARD—Pure All-wool Black Poplin, 38 inches wide. One of the popular weaves for this season's wear. Worth \$1.00.

75" YARD—An extra fine grade of pure All-wool Taffeta, fully 45 inches wide. One of the new features for this season. Worth \$1.00.

75" YARD—Pure All-wool Black Poplin, will wear well and make a dressy gown. Is 44 inches wide. Worth \$1.10.

85" YARD—Fine quality All-wool Black French Voile, 44 inches wide, will make dressy garments. Really worth \$1.25.

80" YARD—Pure All-wool Black Satin Liberty. Handsome finish, suitable for dressy gowns. Worth \$1.25.

89" YARD—Pure All-wool Black Barritz Cord, 44 inches wide, good color. We recommend highly for wear. Worth \$1.25.

89" YARD—Beautiful Black and White Mixed Suitings in the Panama weaves, 46 inches wide. Worth \$1.25.

89" YARD—50-inch fine quality All-wool Canvas Panama, very stylish for this season. Worth \$1.25.

89" YARD—Beautiful quality pure All-wool Black Crepe Mero, 44 inches wide and worth \$1.25.

89" YARD—All-wool Fancy English Mohair, 45 inches wide. A rich lustrous finish and beautiful quality. Worth \$1.35.

89" YARD—44 inch All-wool Black Ponnella Cloth. Suitable for dressy gowns. Worth \$1.25.

89" YARD—Fine grade All-wool Black Chiffon, All-wool Panama, 44 inches wide and an excellent value. Worth \$1.35.

89" YARD—Fine Quality Pure All-wool Black Taffeta, 44 inches wide and an excellent looking piece of goods. Worth \$1.25.

98" YARD—Beautiful grade Pure All-wool Black Nun's Velling, soft and clinging. Worth \$1.50.

98" YARD—44 inch fine quality All-wool Imperial French Serge, worth \$1.35. A splendid weave, excellent wearing quality.

98" YARD—Beautiful quality All-wool Black Crepe Mero, 44 in. wide and worth \$1.35.

\$1.00 YARD—Fine All-wool Black Satin Liberty, 44 inches wide. Worth \$1.50.

\$1.00 YARD—54 inch Black All-wool Kersey Cloth. Suitable for capes and jackets. Worth \$1.50.

\$1.00 YARD—Silk and Wool Black Eolean, 44 inches wide. This is beautiful material for dressy gowns. Worth \$1.50.

There are many other attractive values included in this lot which we have not mentioned, embracing such beautiful weaves as Fancy Panamas, Silk and Wool Taffetas, Broadcloths and Voiles.

Colored Dress Goods.

45" YARD—Pure All-wool Albatross, 39 inches wide, very soft and clinging. Light shades for evening wear as well as staple colors for street.

49" YARD—Novelty Suitings, 38 inches wide, in several patterns, also a large range of combination colors.

49" YARD—49 inch Gray Suitings in Staple checks and plaids, several styles.

50" YARD—38 inches wide All-wool Serge in light and dark Navy, Wine, Brown and Myrtle.

75" YARD—Eloenne Silk Mix with neat self-color effects for dressy gowns, evening shades included.

85" YARD—All-wool Serge, 52 in. wide, in Brown, Light and Dark Navy, Wine and Myrtle, suitable for separate skirts and suits.

\$1.00 YARD—Gray Suitings with colored hair line overplaid, 54 inches wide, assorted patterns.

\$1.25 YARD—Chiffon Broadcloth, 52 inches wide, full line of shades. Pure All-wool, high finish.

FANCY ENGLISH VELVETS FOR WAISTINGS AND SUITINGS.

The edict of Fashion is in all pile fabrics for the season. As a special we are offering 24 inch velvet in stripes, dots and fig. 49c.

This is an opportunity that should be taken advantage of. They are all goods of unusual merit and strictly new and up to date. Write for samples. All letters answered the same day as received.

KAUFMAN-STRAUS CO., W. R., 4TH AVE., LOUISVILLE, KY

over to him and his army the care and the reclaiming of the wards of the State who are past self-support and yet are not criminals."

General Booth was recently asked what he would do with his life if he could go back and live it over again. He replied, "I would be a man of spiritual skill. I would be a man of sacrifice. I would be a man of prayer. I would be a man of holiness. I would be a man of compassion for human suffering."

The publishers of Spurgeon's sermons, who have continued their weekly publication ever since his death, announced that the issue of August 9 was the three thousandth sermon of his to be sent from the press. Since Mr. Spurgeon died there have been 150,000,000 copies of his sermons put into circulation, and that not by endowment, but by sale. The publishers still have many of his sermons in manuscript, and their publication will be continued.

Consul McNally, of Liege, gives another illustration that Americans are abroad in the world by

citing the fact that the recent census of the white population in the Congo Free State shows 48 of our people there. Of other nationalities there are 51 Germans, 132 English, 1,400 Belgians (many being government officials), 33 Danes, 45 French, 6 Austrians, 4 Spaniards, 2 Greeks, 199 Dutch, 238 Italians, 31 Luxemburgers, 24 Norwegians, 130 Portuguese, 23 Russians, 129 Swedes and 92 Swiss, making a total of 2,500.

Present indications point strongly to the fact that all our colleges will have a magnificent showing when the matriculation season ends. William Jewell, LaGrange male, Hardin and Stephens, female; also our institutions in the Southwest part of the State, and Grand River at Gallatin, as a preparatory school to William Jewell.

Eld. J. B. Crouch, who recently came to Bowling Green from Carlisle, Ky., has made a good impression and started off well. We want some more preachers from

Louisiana, Mo.

CHRIST SHALL GIVE THEE LIGHT.

WALTER M. LEE, TH.D. The glory of the Lord has come, The darkening shadows flee; His radiance fills the earth with joy, And paints with gold the sea. The brightness of His rising awes The peasant and the king; And sons and daughters from afar His radiant glories sing.

The nations see His radiance bright, His wondrous praise acclaim; They kneel in reverence at the sight, In worship speak His name.

Arise, and Christ shall give thee light, Awake as from the dead; The earth shall glow beneath His light, And tremble with His tread. New Orleans, La.

Our Pulpit

GOSPEL HARDENED.

REV. ROBERT HUNTER, D.D.

"Divers were hardened"—Acts 19:9.

It is no reflection either upon the ministerial gifts or the motives of the great Apostle to the Gentiles to say that some of his sermons were more successful than others. The evidence of this is to be found in the effects produced at different times. When he reasoned about creation and Providence, the cultured Athenians listened respectfully; but when he preached Jesus and "the resurrection," "some mocked; and others said, We will hear thee again about this matter." When he first visited Ephesus and reasoned in a general way, he was well received and urged to remain and continue his preaching; but when he returned, sometime afterwards, according to promise, and preached concerning the kingdom of God, divers were hardened "and spoke evil of that way," so that he was obliged to leave the synagogue and find a place of preaching in the lecture hall of Tyrannus.

Paul's experience is not exceptional. Whether the preacher be Paul, or Apollos, or Cephas, or Christ, or some pastor of our own day, the record of the effect may invariably be written in the words of inspiration, "some believed and some believed not."

The effect of the Gospel is to divide and separate men who hear it into two classes: to the one it becomes the "savor of life unto life," to the other the "savor of death unto death." One man has his heart softened and impressed by the truth; another man's heart becomes hardened under the influence of the same truth. So that it is all important to have in mind the exhortation of him "who spake as never man spake," "Take heed how ye hear."

Our Lord very forcibly illustrates the meaning of this injunction in the Parable of the Sower. There we have the wayside hearer, the stony ground hearer, and the thorny ground hearer—none of whom were saved or made fruitful by the truth. Then we have the hearer who received the Word into his heart as seed into good ground, with the result of seasonable and abundant spiritual fruitfulness.

"Christ crucified" was never more earnestly and affectionately

preached than to-day, and if men desire to hear the Gospel, they have thousands of church doors open to them. The trouble, therefore, with men who more or less frequently visit the house of God and yet remain unconverted is not because of what they hear, but how they hear.

The Westminster divines, in the words of the Shorter Catechism, tell us very plainly and concisely how we ought to hear if we would be saved:

"That the Word may become effectual to salvation, we must attend thereunto with diligence, preparation and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives."

All evangelical preaching presents motives, principles, rules, cautions and consolations, to incline, to influence, to direct, to guard and to support in loving obedience to the will and law of Christ, that thereby men may be saved. Therefore, the object of all right hearing is obedience, and he who does not hear in order to obey becomes hardened and remains unsaved.

This hardening process extends throughout the entire moral and spiritual nature.

1. The understanding becomes darkened.

A man is in the dark all the same whether he sits in a dark room or closes his eyes against the light which may be shining through the window.

If he continued in either situation for any great length of time he would become totally blind through failure to use the organs of vision. So the man who refuses to let the light of the Gospel shine into his soul, and become the light of life, will soon become incapacitated for using that light. The man who will not believe because of the mystery or difficulties of divine revelation, or on account of the imperfections or inconsistencies of professed Christians, will very soon be unable to avail himself of what has heretofore been self-evident and clear to his own mind. The way to increased light lies along the path of obedient use of what we already have. "If any man will do his will he shall know of the doctrine." The Ephesian Jews whom Paul addressed in the synagogue had the light of Moses and David and the prophets; they had probably heard, before Paul preached to them, of the startling events of Bethlehem, and Nazareth, and Jerusalem, and Calvary, and Olivet; but, instead of welcoming the light which Paul threw upon these scenes and incidents, they closed their eyes and remained in darkness and unbelief until they provoked the Spirit of God to withdraw the light-bearer and the light. In contrast with these we have Apollos and other disciples found at Ephesus, who knew only the preaching and the baptism of John, but who were anxious to learn the way of Christ more fully through Aquila and Priscilla and Paul.

What was the effect of the instruction upon them? They gladly received the greater light; they believed and were baptized in the name of the Lord Jesus, and in addition received special baptism of the Holy Ghost, which gave them power and ability as efficient workers in the church of Christ. They used the light which they had, and therefore they obtained additional light; they exercised the gifts which they had, and therefore they had imparted to them additional gifts; they verified the declaration of Christ, "To him that hath shall be given."

There are men in all our churches who have been hearing the Gospel for years, and who know theoretically the "scheme of redemption" and the "plan of salvation" as well as the most learned and orthodox minister, and yet who have no spiritual understanding of these great truths, who have no spiritual discernment of these saving doctrines, simply because they have refused persistently to make any self-application of their knowledge, because they refused to walk in accordance with the light which has been shining around them. They are to-day sharers in the condemnation of those who "love darkness rather than light." Now, it has come to pass through their own fault, that, like the Ephesians, having closed their eyes against the light, they have invited the doom of a darkened understanding; they have heard the Gospel only to become hardened by it.

2. This hardening process extends to the affections.

It is possible for a man to steel his heart against the influence of the most tender and loving entreaty. That boy who has been a father's pride, a mother's joy, around whom has been entwined the most loving influence, in whom has centered the fondest hopes, becomes alienated from home through the evil influence of wicked companions; his father counsels, his mother pleads and weeps, and perhaps at first the boy-love gets for a time the mastery, but the evil influence becomes more powerful and soon the father reasons, and the mother pleads in vain; there is no loving response in that boy's heart; he has become hardened. So the Gospel is a revelation of God's love for His children already alienated by sin; it is intended to appeal to the heart; it is the heavenly Father entreating His wayward child to come and be reconciled. In tones of tenderest love the Father says: "Come now and let us reason together," but there is no loving response in the heart of man. Perhaps some of you may remember the time when, as you listened to the story of the cross proclaimed by some faithful, earnest minister, or as you read it yourselves, your hearts were touched; as you thought of the Savior, pierced with thorn and nail and spear, agonizing, dying, the tear has trickled down your cheeks and you have momentarily resolved henceforward to love Him who loved you and gave Himself for you. But soon the impression vanished under the blasting influence of the love of the world, and to-day the old story, told just as pathetically, strikes no chord in your heart, starts no tear. Your heart, by nature hard, by indifference and neglect has become hardened. As you listen to the Gospel, "God so loved the world," you hear only to become more hardened and to refuse to give Him any love in return.

3. The hardening process affects the conscience.

The Gospel appeals to the moral sense. Herein lies one element of its universal adaptation to man as a sinner. No matter how depraved, how degraded, how low down in the scale of humanity a man may have descended, he still retains some idea of the difference between right and wrong, between ought and ought not; his light may be dim, and his standard low, but nevertheless he has a standard; the law of God in the conscience leaves every man without excuse. The responsibility is great and the doom indescribable of that man whose conscience has been illumined with the light of the glorious Gospel of the Son of God and yet

refuses to use that light or regulate his life by the commands of the voice within. The Gospel "commands all men everywhere to repent;" the Gospel declares, "he that believeth not shall be damned;" the Gospel declares, "If any man love not the Lord Jesus Christ let him be accursed;" and your conscience, enlightened and awakened by these truths, tells you that you ought to repent; that you ought to love Jesus. You are thoroughly convinced as to the line of duty: you are fully persuaded that you ought to flee to the cross and escape the wrath to come. But instead of acting upon your conviction at once, you allay anxiety, and you silence the voice of conscience by some weak resolution, some indefinite promise in respect to a "more convenient season," and here the matter ends. But what is the real fact in such a case? Amid light and love and persuasion and conviction you have seared your conscience; you have become hardened.

4. This hardening process extends to the will.

If the Bible teaches Divine Sovereignty and the election of grace, it teaches just as clearly man's free agency and personal responsibility in reference to salvation. If a man who hears the Gospel is not saved, it is simply because he will not to be saved. The great trouble with men is not lack of light or want of conviction, but stubbornness of will.

Christ says: "Ye will not come unto me that ye might have life." The closing offer of salvation in the Book of Revelation, "Whosoever will," leaves all the responsibility on men. If men are not saved it is because they deliberately choose to be lost.

Over many churchgoers Christ might weep to-day and say, as He did of the inhabitants of Jerusalem, "How often would I have gathered you! but ye would not." In spite of light and love, of persuasion and conviction; in spite of the gracious influence intended to soften and melt and move the soul, man's will becomes more stubborn, less susceptible day by day; in other words, he becomes hopelessly hardened.

The text might be more literally rendered "divers hardened themselves." The cause does not lie with God or with Gospel, but with ourselves. If, under the preaching of saving truth, the understanding becomes darkened, the heart chilled, the conscience seared and the will immovable, the fault is ours; we have hardened ourselves.

This text may be applied in different ways to different classes.

1. By way of comfort and encouragement to the minister of Christ and to every one who speaks a word for Jesus.

If men were hardened under the preaching of Christ and Paul, we need not be surprised if men will not hear us when we speak in Christ's name. We must not relax our efforts; we must add line to line, precept to precept, and leave the responsibility and the consequences with those who permit themselves through disobedience to become hardened.

2. There may be a temporary and partial hardening even in the hearts of true Christians, real believers.

This shows itself in cold, formal, listless devotional service

"In vain we tune our formal songs, In vain we strive to rise; Hosannas languish on our tongues And our devotion dies."

Or it will show itself in failure rightly to estimate and appreciate

the value of immortal souls; in comfortably enjoying the means of grace and absorbing spiritual blessings, all the while seeming to forget that we are our brothers' keepers. We sit in our cushioned pews, and we listen to elaborate and earnest sermons, all unconscious of the fact that some of our neighbors might say, if ushered into the presence of God, "No man cared for my soul." It shows itself in our very limited benevolence and charity; in our willingness to live in "ceiled houses" while God's house lies waste.

Oh, for a baptism of the Holy Ghost, that baptism of fire which will melt the hearts of those who are "at ease in Zion!" Then shall transgressors know the way and sinners shall be converted unto God.

3. The final application is to unsaved hearers.

Jesus on the cross and Jesus on the throne, the preacher in the pulpit, and the Spirit within your heart are all pleading with you to be reconciled to God. It may be the last appeal. What shall the response be. A hardened heart? May God forbid!

"The Spirit calls to-day; Yield to his power; Oh, grieve him not away; 'Tis mercy's hour."

"To-day, if ye will hear His voice, harden not your heart."

A CLOSE STUDY OF AN IMPORTANT QUESTION.

E. L. WESSON.

Each generation of Baptists seems to have its own hard questions to settle. No sooner is one thing disposed of than another springs up. Indeed we are a "peculiar" people. The one question now before us that is causing most unpleasantness, and which is constantly threatening to divide our forces and array faction against faction is the question of how to

RIGHT HOME

Doctor Recommends Postum from Personal Test.

No one is better able to realize the injurious action of caffeine—the drug in coffee—on the heart, than the doctor.

When the doctor himself has been relieved by simply leaving off coffee and using Postum, he can refer with full conviction to his own case.

A Mo. physician prescribes Postum for many of his patients because he was benefited by it. He says:

"I wish to add my testimony in regard to that excellent preparation—Postum. I have had functional or nervous heart trouble for over 15 years, and part of the time was unable to attend to my business."

"I was a moderate user of coffee and did not think drinking it hurt me. But on stopping it and using Postum instead, my heart has got all right, and I ascribe it to the change from coffee to Postum."

"I am prescribing it now in cases of sickness, especially when coffee does not agree, or affects the heart, nerves or stomach."

"When made right it has a much better flavor than coffee, and is a vital sustainer of the system. I shall continue to recommend it to our people, and I have my own case to refer to." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

organize and manage bodies larger than one church—co-operative bodies. This question is not important from the standpoint of Scripture as we shall see directly, but it is important because Baptists are stumbling over it.

Knowing that all Baptists delight to abide by the word of God, I have made a close study of the subject, the results of which I give to you here.

In the light of this careful study I want to say a few things before I begin to give you the Scripture outline.

1. I have found that there is no uniform rule laid down in the Scriptures for the organization or management of work outside of, or larger than, church work; neither is the practice of the apostles and first churches uniform.

2. I have found that all larger work, or work outside of the individual church was never, according to the record, directed by the churches as such.

3. I have found that there was a marked looseness, and disorganization, if I go by the record, in all of the larger and co-operative work. There seems to have been an absolute lack of system. Read the following and see if my observations are not correct.

If you will read Acts 8:1-13, you will see that the first real outside mission work was not done by the direction of a church, but as the disorganized labors of Christians scattered by persecution.

If you will read Acts 8:14 you will see that, so far as the record shows, the first investigating committee sent out was not sent by a church but by the apostles, church is not mentioned.

If you will read the entire eighth chapter of Acts you will see that the first Samaritans and the first Gentile baptized were baptized by the deacon evangelist, Philip, and that there is no record that he was sent out except by persecution.

If you will read Acts 9 you will see that Ananias, whoever he was, baptized Saul without consulting anybody, so far as the record shows, but God himself.

If you will read Acts 10 and 11 you will see that the preaching of the first apostle to the Gentiles was not done by direction of a church, but by the direction of God in a vision, and that Peter had to defend himself before the church when he got back to Jerusalem. The church not only did not send him, but did not know that he was going, and some of them did not like it because he went to the heathen.

If you will read Acts 11:22 you will see that the first record of a church sending out a missionary for any purpose was when the church at Jerusalem, after Peter's return, sent Barnabas to Antioch. And if you will read verses 28-30 of the same chapter you will see that the first collection sent from one church to another, according to the record, was not sent to the church, but to the elders.

Barnabas was only sent to Antioch, but if you will read Acts 14:1-4, you will see that the first general missionaries sent out by a church were sent out by a Gentile church, and not by the First church of Jerusalem which was pastored by an apostle. Then if you will read Acts 16:3 you will see that those missionaries, according to the record, selected Timothy as a fellow missionary without any reference to church action.

If you will then turn back and read Acts 15 you will see that the apostles, the elders, and the church are mentioned separately, and that it was "the apostles and elders who came together to consider the mat-

ter." Then if you will read Acts 15:4 you will see that the decrees sent out are said to have been "the decrees of the apostles and elders," without any mention of church.

If you will read Acts 20:34 you will see that the first missionaries largely supported themselves. And if you will read Philippians 4:15 you will see that the church at Philippi at one time contributed independently and alone to the support of Paul.

If you will read I. Cor. 8:18-22 you will see that Paul sent to Corinth a brother who had been chosen by the churches to travel with him, etc. He was chosen, not by one church, but by the churches; yet Paul sent him. Paul was the director of the work. They were the messengers of the churches, yet under the direction of Paul.

From all this, and this is all, I cannot find even the outline of an organization larger than the church. There was a free co-operation; but that co-operation was not uniformly done. Christ established the church as a unit, absolutely independent of all other organizations, even other churches, but co-operative work grew and there is, so far as the record shows, absolutely no mention of any larger organization. There may be grounds for inferences, but inferences are not Scripture, consequently are worthless.

We need the larger bodies. We must co-operate in the great work of evangelization. But we cannot find a thus saith the Lord, nor an example of the apostles, for the manner of organizing larger bodies than a church, nor how to choose the membership, if our soul's salvation depended on it. The whole matter is to be settled by expediency and Christian consideration of all concerned. After making this careful study, and seeing the free, informal, and seemingly irregular, way of the apostles and first churches in doing mission work, I feel humiliated to know that we, as Baptists, are on the

CAREFUL DOCTOR

Prescribed Change of Food Instead of Drugs.

It takes considerable courage for a doctor to deliberately prescribe only food for a despairing patient, instead of resorting to the usual list of medicines.

There are some truly scientific physicians among the present generation who recognize and treat conditions as they are and should be treated regardless of the value of their pockets. Here's an instance:

"Four years ago I was taken with severe gastritis and nothing would stay on my stomach, so that I was on the verge of starvation.

"I heard of a doctor who had a summer cottage near me—a specialist from N. Y.—and as a last hope, sent for him.

"After he examined me carefully he advised me to try a small quantity of Grape-Nuts at first, then as my stomach became stronger to eat more.

"I kept at it and gradually got so I could eat and digest three teaspoonfuls. Then I began to have color in my face, memory became clear, where before everything seemed a blank. My limbs got stronger and I could walk. So I steadily recovered.

"Now after a year on Grape-Nuts I weigh 153 lbs. My people were surprised at the way I grew fleshy and strong on this food." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

verge of unpleasantness all the time over the question of the make-up, and so forth, of our larger co-operative bodies. Oh that we would drop such folly and duly consider the work and work together without friction.

Memphis, Tenn. [The above is not at all exhaustive. Much more is to be said.—Ed.]

THE GOOD CHEER OF GOODNESS.

Nothing is plainer than the sadness of sin. Even when it begins in mirth, "the end of that mirth is heaviness"; and a salvation from sin will save from the dreary sadness of sin, and it is just what we should expect when we find our Lord saying: "Be of good cheer; thy faith hath saved thee." Our Lord was called by the prophet a "Man of Sorrows"; but none of the Gospels so calls Him, nor is the reader of the Gospels most strongly impressed with His sadness. Rather is He there an unfailing master of good cheer; the Leader of a great company of men who count it their work to make the world brighter.

God dwells in light that no man can approach; but though we cannot approach that glorious light, beams from it can approach us, and He who came down from heaven brought down something of the glory of that supreme home, and even in the darkest sadness of the world's sin flashes of that glory were continually breaking out about Him. His eye was never dim; His voice was never quavering; but always His word was a glad assurance of His own strength in the face of whatever discouragements, and His greeting to sick and sad men was an unfailing challenge to courage and hope and good will.

Nor was He content to be alone in His light bringing. The thought of discipleship is that the disciple should speak the words of the master. Jesus said, "Be of good cheer"; and in the name of Jesus Paul said, "Be of good cheer"; and every man who has got the spirit of Paul or Jesus can say to those around him, "Be of good cheer." He knows reasons of cheer in the goodness of God, in the possibilities of man, in the advancing triumph of right, and in the millennial reign of peace and love. Treasury.

Investigation, inquiry and argument are not always evidence of a desire to know the truth. Sometimes they are meant to silence an advocate of truth and to mislead rather than to illuminate and confirm. The spirit of the investigator as well as the method pursued has much to do with the value of the results secured.

HER FACE HER FORTUNE.

Facial Beauty Preserved By Cuticura Soap, Assisted By Cuticura Ointment, the Great Skin Cure.

Because of its delicate, medicinal, emollient, sanative, and antiseptic properties, derived from Cuticura Ointment, the great Skin Cure, Cuticura Soap is not only the most effective skin purifying and beautifying soap ever compounded, but it is also the purest and sweetest for toilet, bath, and nursery. For facial eruptions, skin irritations, scalp affections, falling hair, baby rashes and chafings, red, rough hands, and sanative, antiseptic cleansing, Cuticura Soap, assisted by Cuticura Ointment, the great Skin Cure, is priceless.

PERFECTION RYE COFFEE. It Tastes, Looks and Has the Aroma of Coffee, Still is not Coffee. Have you used it? If not, ASK YOUR GROCER for it; and, if he don't get it for you at once, write to us for our three special offers. A one-pound package by mail, postpaid on receipt of 25c. It positively aids digestion. No chicory or coffee essence in it. Nothing but clean Rye and other cereals. MINNEAPOLIS CEREAL CO., Dept. 197, MINNEAPOLIS, MINN. CANVASSERS WANTED EVERYWHERE.

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 choker" 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.

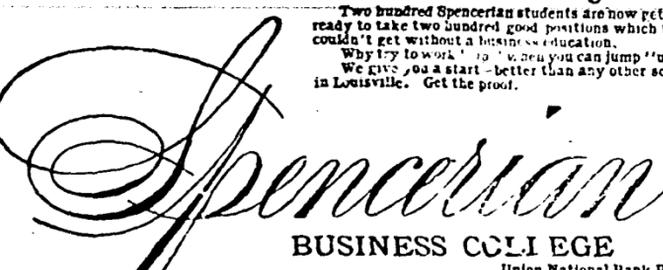


THE FAULTLESS OFFER. We will send a Service for the full membership of the congregation on a four weeks TRIAL, to be used and returned if not satisfactory.

PRICES. Tray filled with 37 Plain cups, each \$4.50. Tray filled with 37 Gold Band Cups, each 5.40. Tray filled with 37 Engraved Cups, each 5.40. Cover, each 1.50. Patent Glass Filler, each 2.00. Oak Pew Racks, 2 holes, per hundred 5.40. Oak Pew Racks, 3 holes, per hundred 7.50.

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CANCER. 30 years experience enables us to scientifically treat and effect a cure cancer and tumors without the knife. Its successful treatment without the knife, based on 25 years experience. PROMINENT REFERENCES: Hon. A. A. Oden, County Treasurer, Hartsville, 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. Moore, Brownsville, Tenn., cured of face cancer ten years ago. Address Dr. C. W. Wessan, 17 W. 8th St., Cincinnati, O. for free book of information and advice. When answering advertisements mention this paper.

Editorial.

An honored brother asks us how we harmonize Hebrews 6:4-6, 10:23, 26, 27, Galatians 5:4 and Ezekiel 28:26, with the doctrine of the final preservation of the saints. We are glad to answer.

Since the doctrine of final preservation is plainly taught, over and over again, in Scripture, being declared as plainly as language can declare it, of course, all other and doubtful passages bearing on the subject must be interpreted in the light of the plain and indisputable passages.

Let us then take up the above passages in order. Heb. 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Since the second passage is in the same line, we add that, and consider both together: Heb. 10:23, 26-27: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised. . . . For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary."

Let it be carefully noted that there is no language here that says, or necessarily implies, that the parties mentioned were regenerated. It is not said that it is impossible for those who have repented or believed, or been born again, if they shall fall away, &c., because such do not fall away. The expression that comes nearest to implying regeneration is "tasted of the word of God and of the powers of the world to come," but Judas Iscariot did that, and certainly he was never regenerated, but was a "devil from the beginning." These two passages describe the unpardonable sin—only that and nothing more. Since there is but one unpardonable sin (Christ declared there is but one) and since the sin here described is unpardonable they must be one and the same.

Moreover, these passages can not be interpreted as teaching the doctrine of apostasy, because here there is no possibility of renewal; while according to the doctrine of apostasy a man may be regenerated, lose it, get it again, and lose it, and so on indefinitely.

The expression "Let us hold fast, &c." explains itself by adding "for he is faithful that promised." There is no need of our wavering since Christ is faithful and He will keep us, as He hath promised.

Gal. 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Since Paul plainly teaches that nobody is justified by the law—"by the deeds of the law can no flesh be justified"—he can not here be speaking of any one's losing his justification. Hence he must be speaking of those who held the doctrine that they were justified by the law. It was a doctrinal error he was assailing, and the affirmation is that those who held this doctrine had "fallen away from grace," as the American revision

has it. It was a doctrinal lapse from the doctrine of grace to the doctrine of legalism. If it be insisted that Paul meant those actually "justified by the law," then he meant nobody because he taught that nobody is justified by the law.

Ez. 28:26: "When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Here there is nothing to explain. No reference is made to regeneration, nor is any question of grace involved. The connection shows the meaning of the passage. The prophet is preaching righteousness (i. e. right doing) to Israel; he is making no allusion to salvation in Christ. If a man does right and then turns from it to doing wrong his having done right a while will not avail with God. If, on the other hand, a man does wrong and then turns from it and does right, such turning is well pleasing to God.

"Every man has a right to start a paper who wants to start one," says Dr. Cranfill in the *Baptist Tribune*. Ought there, therefore, to be as many Baptist papers as there are Baptists who think they have editorial gifts? Every man has a right to start a school who wants to start one. Shall we, therefore, have as many Baptist schools as there are Baptists who think they have educational talent? Every man has a right to start a mission board who wants to have one. Shall we, therefore, have as many mission boards as there are Baptists who think they have gifts in that line?

Certainly Baptist liberty to start schools and boards can be no less than Baptist liberty to start papers. We repeat our question: On what principles should the number, location and personnel of our Baptist papers be determined? We add to this two more of like character—On what principles should the number, location and personnel of our Baptist schools be determined? On what principles should the number, location and personnel of our mission boards be determined?

It is not a question of personal liberty, but of denominational efficiency. If there ought to be as many Baptist papers as there are Baptists who feel they have editorial gifts, then every Baptist ought to be encouraged to start a paper, if he can be persuaded to do so. If there ought to be as many Baptist schools as there are Baptists who feel they have pedagogical gifts, then every Baptist ought to be encouraged to start a school who can be persuaded to do so. If there ought to be as many Baptist boards as there are Baptists who feel they have gifts in that line, then every Baptist ought to be encouraged to start a board, who can be persuaded to do so.

If, however, denominational efficiency would not be promoted by there being as many Baptist papers (or schools or boards) as Baptists can be persuaded to start; then the denomination ought not to encourage the starting or the keeping up of any paper (school or board) whose existence does not promote denominational efficiency. Baptists are free, of course, but they have a great work to do in the world, and their freedom should be used to promote that work. Whenever any Baptist hinders that work under the plea that he has liberty, he is guilty of abusing his liberty.

Complaint has been made that

in Covington and Newport the Sunday closing law, was not enforced against the saloons. In his speech in Bowling Green the other day, however, Gov. Beckham unequivocally declared that the law should be enforced in those cities, as well as in Louisville, Lexington and elsewhere. The Covington and Newport authorities have claimed that to put the lid on with them, while it is left off in Cincinnati, just over the river, would do no good. It is not the business of officials to select the laws they will execute and those they will not. Their oath, which ought to have some meaning, requires them to enforce the laws as they are written on the statute books. It is for the legislature to make laws, it is for the courts to construe laws, but it is the business of officials to enforce laws.

We congratulate Gov. Beckham and the people on the stand he has taken in this matter of enforcing the law forbidding the sale of intoxicants on Sundays, and we congratulate him that the reproach that this law is not enforced in Covington and Newport, is to be removed. It lies within his power to enforce this law, and we are glad to believe there will be no flinching on his part in enforcing it. We hope he will tighten the lid in Louisville, which has been loosened of late, under the plea of selling "soft drinks."

A Juvenile Court has been established in Louisville under the new law for the protection of children. There have been some startling revelations and some urgent needs have been developed. No longer is it permitted to send messenger boys to the slums, nor to put children to work, when they should be at school, nor to allow children to grow up in vile surroundings, where they are sure to grow up vile.

There is no institution to which these children can be taken except such as are controlled by Roman Catholics, and a movement is on hand to provide such an institution. Special "probation officers" are appointed, whose business it is to look after the children, to see that they are properly surrounded, that they attend school, &c. These officers, however, have no place where they can take children from the slums. It is a pity a child should grow up under conditions which render it practically certain it will become vile and criminal. It would be a noble and a needed charity to provide a suitable place for the care of these rescued children. We hope the movement to secure such a place will be successful.

The reports of the riot in Atlanta sent a thrill of horror over all the land. Several assaults by Negro men upon white women, and the comments thereon in the papers had caused great excitement; and then the personal collision or two precipitated a riot that cost a score of lives, and the maiming of others and a reign of terror in the city. Mobs always injure innocent parties. If the laws are inadequate to protect innocence and to punish crime, they should be made adequate. We need a government of good laws, and not of poor laws punctuated with mobs. A mob is not a remedy for anything. In a crisis, when existing laws are inadequate for the protection of society, let the people assemble and organize vigilance committees and take whatever other steps are necessary; but let it be done in an orderly way, and let there never be a mob. Mob-

ocracy is not civilized government, but exactly the opposite.

Dr. L. D. Lamkin complains that our editorial mention of the proceedings in his case contained statements that were incorrect and that did him injustice. Some of the deacons of the Duncan, I. T., church say the same thing. Pastor Harrell says that his protest was not made at the time the church took final action, and also says that his name was put to certain documents without his consent. On the contrary Dr. C. W. Daniel, who was clerk of the council, writes that our editorial mention, in question, was correct in every particular.

We are unwilling to do any one the slightest injustice, and so we publish this week the official documents received from Mr. J. R. Prentice, the clerk of the church at Duncan, viz., the reports of the majority and the minority of the Council, along with the action of the church. We hope this will be satisfactory all around.

The Hon. E. W. Stephens is right: "Baptists are not even yet sufficiently self-assertive. Let us not be boastful, but let us hold up our heads and think more of ourselves. We have a right to claim the plain facts of history on our behalf. We endured persecution so long, we were for so many ages under a cloud of reproach and ridicule, our ordinance of baptism and our free form of government were so repugnant to the high aristocratic ideas of a monarchical, social and political regime, that we have hardly emerged from this shadow which is even yet upon us, for much of this same spirit of reproach exists under our Republican form of government."

Well said. So far from claiming too much, Baptists have never claimed the half of their due. Yet, alas, we have a class of Baptists, who are disposed to disparage Baptist claims, to sneer at "Baptist brag," and to throw a wet blanket over Baptist enthusiasm. Other denominations do not have among them those who correspond to this class of Baptists. There is no class of Presbyterians, for example, who disparage Presbyterian achievement, sneer at "Presbyterian brag," boast of not being "a Presbyterian and a half," and throw a wet blanket over Presbyterian enthusiasm.

"There is absolutely no representative platform from which may be expressed the policy of the denomination with reference, for instance, to the numerous and changing phases of education, from which to voice its convictions upon such reforms as temperance, divorce and good government."—*The Standard*. This is hard on the "General Convention of the Baptists of North America," to say nothing of the "Baptist World Congress." Can it be that our Chicago contemporary has forgotten these two organizations?

Dr. A. Gatliff has been nominated for Congress in the Eleventh District. It would be an honor to Kentucky to have our state represented in Washington by such men as Dr. Gatliff. It will be a happy day when the political parties seek out from their ranks only men like that for candidates.

In the year 1846, an offer came to the Southern Baptist Convention to establish a theological institution in connection with the "University of Memphis." Many of our people never heard of the "University of Memphis."

Editorial Varieties.

The Seminary opened auspiciously on Monday. Dr. Mullins reported 203 on the grounds the first day; an increase of forty over the first day last year. He urged the brethren to write to their friends to come, and to co-operate with him and the faculty in running the number up to 300 and over. He promised to give the brethren a turkey dinner when the number reaches 300.

Dr. B. H. Dement delivered the Seminary opening lecture Monday night. His theme was "The Contribution of Sunday School Pedagogy to Spiritual Equipment," and it was handled in masterly fashion. It was the whole course of pedagogy in outline, and showing its reasonableness, its need and its promise. The lecture was heard with deep interest and was received with hearty enthusiasm. It will be issued as a pamphlet by the Sunday School Board for general circulation.

In his lecture Monday night, Dr. Dement showed that he has to a remarkable degree the power of concrete statement, on which we have been laying stress lately. Here is a sample: "Pruning cannot convert a crab apple into an Albemarle pippin." The lecture abounded in such statements, and that was its chief charm. We congratulate those who study under him, that in addition to his other gifts Dr. Dement has this rare power of concrete statement.

Our Government has peaceably taken possession in Cuba to "restore order" and "establish a stable government." An election is to be held under our auspices to decide about the government. But what assurance have we that the new government will succeed any better than the old? Suppose a new set of officials are elected and installed, will not the same troubles recur? Suppose the question of annexation to the United States be the main issue of the election? Suppose our government should decide that annexation offers the only hope of permanent order and of stable government? Suppose—? Well, suppose.

It is gratifying to note that our churches are enlarging their offerings to missions, especially state missions. There has been a substantial gain in receipts each month of the current fiscal year (May to May). The increase up to October 1st was \$2,732.53. Dr. Bow is a great secretary.

Evangelist G. W. Argabrite resigns his appointment under our State Board and accepts field service for Georgetown College. He does good service wherever he labors. The Board wishes to hold him.

Dr. Charles A. Stakely, of Montgomery, Ala., really believes that his new church edifice, now building, is "the most inspiring church building in the Convention, Walnut Street not excepted."

The minutes of Long Run Association are out in a very handsome pamphlet. Clerk T. D. Osborne has done his work well. There are, however, one or two typographical errors. For example the number of members at Walnut Street is put 2,446, when it should be 1,446. Twenty-second and Walnut reports 1,295 and Broadway 1,263.

The writer had a pleasant visit to Nashville last week, where he made the opening address of the Ward Female Seminary. This has long been one of the leading institutions of America. It is now under the able and efficient management of Dr. and Mrs. Blanton.

The Hon. Charles E. Hughes, who has so vigorously and unflinchingly uncovered the great insurance frauds in New York, has been nominated for Governor. He is a good Baptist and the son of a Baptist preacher. Now let Mayor Weaver, another Baptist, be nominated for Governor of Pennsylvania. With Hughes, Governor of New York; Weaver Governor of Pennsylvania, and Folk President of the United States, a great step toward the Millennium will have been taken.

Many thousands of hearts will go out in sympathy to Dr. Theodoro N. Compton in his sore bereavement. His mother, Mrs. Ella Ann Compton, a woman of saintliest character, passed away Sept. 22nd. She was the widow of the Rev. S. D. Compton, who died eight years ago after a useful life. We tender our profoundest condolence to the bereaved.

Dr. Dement defines Sunday School Pedagogy as sane religious psychology applied to teaching in the Bible school of the church—man being the object, truth the means and character the end. He holds that the whole Sunday School should not have the same lesson.

AMONG THE Churches.

Walnut St. (Third and St. Catherine) Pastor Eaton: Quit you like men; New Testament conversions. Young People's Social Thursday night. Five by letter. Meeting begins Sunday. Broadway—Pastor Jones: Knowing in part; Every day religion. Three by letter, three baptized. Chestnut St.—Pastor Weaver: Spiritual worship; Works of the devil. One by letter. Assistant Pastor Underwood closed his work and he accepts at Jefferson town. East—Pastor Wilson: Wealth that is worth while; Deep concern for souls. McFerran Memorial—Missionary Lowe: Work in China. Bro. W. J. McGlothlin: Overcoming the flesh. Judge Wilson spoke. Twenty-second and Walnut—Pastor Hunt: Supreme test; Invitation to rest. One by letter, one for baptism. Clifton—Pastor Foster: Greater Sunday school; Sodom and Gomorrah. One for baptism, two by letter, one baptized. Debt provided for and \$100 over. Calvary—Pastor Gillon: Pleading with God; Old Testament prodigal. Three for baptism, three by letter. Franklin St.—Pastor Harrington: Forsake not assembling; Why tarriest thou. One baptized. Highland—No report. Immanuel—Pastor Watts: Christian hopes; Ideal citizen. Parkland—Bro. J. A. Taylor: Christ of today; Hear ye him. Baptized one. Portland Ave.—Pastor Maddox: Building; Salvation. Third Ave.—Pastor Ransom: Denying the faith; An offer rejected. Twenty-sixth and Market—Pastor Reed: The boys; Home of the wicked. Hazelwood—Pastor Althoff: Why missions? Cheerful giving. Concrete baptistry being put in and other improvements. Highland Park—Pastor Arvin: Night of fruitless toil; Profit and loss. Oakdale—Pastor Mohler: Intimacy with God; Will of the Father. Ormsby Ave.—Pastor Williams: Ease in Zion; Who is God. One by letter. Thirty-sixth and Grand—Bro. J. W. Thompson: Christ my brother; First and second Adam. Eighteenth St.—Pastor Bolton: Naaman. Thirteenth and Delaware—Bro. Owen reports 29 professions in the meeting he has held. Beechland—Pastor Hill: Advice to Timothy; The Christ of power. East Mead—Bro. C. T. Brookshire: 91st Psalm. Pastor Brandenburg: Lord's Supper. Two by letter. Glenview—Pastor Brock: Ministry of Christ. Eight Mile—Bro. W. L. Brock. One baptized. Bro. S. E. Reed becomes pastor. Evangelist Coakley was present and told of God's blessing upon his work. German—Pastor Janzen: The coming revival; The forgiveness of sin. Bro. Wm. Appel will preach every night this week. Secretary J. M. Frost was at the Pastors' Conference, and he had a pleasant word to say about the cause in Nashville and about the work.

SEMINARY ITEMS.

At 10 o'clock Monday morning the 48th opening of the Southern Baptist Theological Seminary was entered into with great enthusiasm. The faculty was delighted to see so many present. There were about 200 in attendance on the first day. Many more are expected to arrive very soon. Worship began by singing Coronation. Dr. Mullins read John 15th chapter. Prayer by Dr. Sampey. After a few words of welcome by the president, he spoke from Jno. 9:4. After some announcements and some very interesting remarks by the professors, Dr. Frost said some very interesting and fruitful things, calling special attention to the importance of the department of Sunday School Pedagogy in the institution. His talk was greatly appreciated by all. Dr. Dement is the first professor of the first chair of Sunday School Pedagogy in any seminary in the world. Closing prayer by Rev. Coakley. In the evening at 8 o'clock a large audience congregated in the chapel hall for the opening address by Dr. Dement. Subject, "The contribution of S. S. Pedagogy to spiritual equipment." Services began by singing; prayer by Dr. Weaver. The president called on

Dr. Dement to sign the articles of faith of the Seminary which every professor becoming a member of the faculty is required to sign. Dr. Dement while signing them said "I do it with all my heart." His address was greatly appreciated by all. Closing prayer by Dr. Frost. A. H. MAHAFFEY.

THE STATE.

Pastor Miller at Highland, Union county, was aided in a good meeting by Evangelist Coakley. He goes to Union Band, Nelson county. Pastor W. D. Moore writes: "We closed yesterday a two weeks meeting at old Shawnee Run, Mercer county, in which I did the preaching. During the meeting three deacons were ordained—Joseph and John Curd, father and son, and Lewis Bradshaw—in which we had the assistance of the popular young pastor at Burgin. Bro. J. B. Jones and three of his deacons—George Cook, J. S. Head and J. T. Vorhis and also our esteemed brother, John C. Cox, of the Mt. Freedom church at Wilmore. The weather, the work and sickness seemed to be against us, but the good Lord was with us and wonderfully blessed us. Yesterday morning I baptized 25 happy converts and one by relation. Thirty-three have been added to this church within the last month. The Lord be praised." J. B. Hunt, pastor, writes: "I have just closed a meeting with East Rhodes Creek church, doing the preaching myself. The church was much revived and 14 souls were added to the membership, 12 by baptism and 2 by restoration. It was truly a good meeting and the church is looking toward the future with a stronger hope and purpose. The Lord be praised for his blessings."

Bro. Don Q. Smith writes: "Our meeting with the Big Spring church in Severns Valley Association closed last Wednesday, Sept. 19th. The Lord graciously blessed the efforts of his people. The church was revived, quite a number of conversions and twelve additions. We are now in a meeting with the Pleasant Valley church in Liberty Association. Bro. W. E. Wauford, Alexandria, Tenn., is doing the preaching. He is a fine preacher. Pray that we may have a great revival and ingathering of souls."

Bro. A. E. Albright writes from Broadhead: "We are building a house for the Lord 30x50. We ask this of you, that you ask through your paper that some church that is putting in new furniture will kindly correspond with us before disposing of their seats and pulpit as we want to buy furniture for our church."

OTHER STATES.

Pastor E. E. Bomar writes: "Please change RECORDER from Landrum, S. C., to Charlotte, N. C. I go to the latter place to begin my work as pastor of the Pritchard Memorial church Sept. 30th, succeeding Bro. J. A. Adams."

The First church of Dallas, Tex., under the pastoral care of Dr. Geo. E. Truett, is in a most prosperous condition. Their report for last year shows 149 additions by letter, 67 baptized, present number of members 1,247, and \$46,431.56 raised for all purposes, something over half of this being for the new Baptist Sanitarium in Dallas.

We are sorry to lose the Rev. L. B. Warren from the Southern Baptist Convention, but we are glad to have the cause of truth and righteousness in Chicago strengthened. He becomes pastor of the Tabernacle church there.

FAITH AND THE FAITH.

I have read "Faith and The Faith" three times. Words are feeble in the recommendation of this book. There is not a dull sentence in it. It enlightens, it stirs, it quickens, it refreshes, it thrills and instructs, and makes the blood boil with an intense desire and a holy ambition to be more earnest and zealous in contending for "the faith." I wish everybody could read this book. It should, at least, be in the hands of every preacher in the land. Some things especially impressed me as I read and reread the book. First, the rare, ripe and broad scholarship of the author. Second, his fair, honest treatment of the "advanced thinkers," and his utter overthrow of their conclusions. Third, the exquisite beauty and the matchless strength of the author's style. His logic is invincible. Fourth, the unswerving, unyielding and aggressive loyalty of the author to "the faith once for all delivered to the saints."

EVANGELIST J. H. DEW. Liberty, Mo.

Secretary A. L. Johnston of Louisiana, writes: "I have read 'Faith and The Faith.' It is the finest thing I have seen. Its only defect is its brevity. No book known to me is so well calculated to brace Baptists, especially preachers, to an understanding of the imperative necessity of standing fast by the ancient landmarks. God bless it abundantly to serve the great ends its gifted author had in view."

DEAR RECORDER: Rejoice with us in Trimble county. Our local option vote today resulted in a victory of 3 to 1. Two precincts have not been heard from, but they will not reduce the proportion. Milton, Ky. D. H. HOWARD'S.

SUNDAY SCHOOL INSTITUTE.

To be held with Hodgenville Baptist church, Larue county, Saturday and Sunday, October 13 and 14, 1906, by Sunday School Secretary Joseph T. Watts. Programme, Saturday October 13th: 10 a. m.—The place of the Sunday School in the church.—Open conference. The relation of the pastor to the Sunday School.—Open conference. 3 p. m.—In training for Sunday School teaching, or what a Sunday School teacher ought to know.—Open conference. Conference of teachers in primary and intermediate grades. 7:30 p. m.—How to prepare a Sunday School lesson.—Open conference. Sunday, Oct. 14th, 9:30 a. m.—Sunday School lesson, "The Ten Virgins," Matt. 25:1-13. What to do after the lesson. Why the members of the church should be members of the Sunday School. 3 p. m.—The making and maintenance of a good Sunday School.—Open conference. 7:30 p. m.—Rally of Baptist Young People's Union. Subject of address, "Christian Service." All pastors, superintendents, secretaries, treasurers, organists, teachers, workers and others who want to be, are urged to avail themselves of this opportunity to discuss the vital problems which confront the Sunday Schools of this Association.

DEAR RECORDER: Please announce through the RECORDER that after being without a house of worship for the past eighteen months Plum Creek church of this place will have its new building dedicated Saturday, Oct. 6, 1906, with an all-day service. A general invitation extended to all to be present with us. Our new house is a good, substantial frame, 40x60 feet, with bowled shape floor, and will cost about \$3,500 to \$3,700 when completed. For the present we will use chairs in place of benches. Waterford, Ky.

DEAR RECORDER: On the 7th of this month Rev. Calvin M. Thompson returned from his six weeks' vacation, bringing his family with him from Denver, Col., his former pastorate. Although Bro. Thompson has been with us but a short while, he has endeared himself to the members of his congregation, by his strong, forceful sermons, his deep piety, and stern devotion to his duty. On Friday evening, Sept. 21st, at a hint from our excellent board of deacons, who always guard the interests of both pastor and congregation, the members of the First Baptist church tendered Bro. Thompson and family quite a surprise in the way of a donation party. From 7 to 9 o'clock a large throng visited Bro. Thompson's residence at 803 Madison street, each one laden with something valuable for the culinary department. By the time 9 o'clock arrived the large dining room was literally filled with "everything that was delightful to the eye and pleasant to the taste." An unusually pleasant time was had

by the delegation. Each one, no doubt, felt that it was "more blessed to give than to receive." The host and hostess were in their usual happy mood, and made every one, both old and young alike, feel that it was good to be there. This was the first chance many of the members had had of meeting the pastor's family, as they had just recently arrived in the city to make it their home. This kind remembrance by the congregation of the pastor's family will no doubt make their hearts much lighter, as well as their next month's grocery bill.

Fortunately, for many years, the pastors of the First Baptist church have stood "four square" for civic righteousness. Bro. Thompson has already made his influence felt in our city for the cause of righteousness. A few more Philipps, like the one recently delivered by him, before the Council and Board of Aldermen, will soon cause the city officials to see that more wholesome laws are passed, and that those on the statute books more closely observed. We feel that a better day is dawning for Paducah. May God in his infinite wisdom speed its coming. A MEMBER. Paducah, Ky.

DEAR RECORDER: On Wednesday, September 26th, I ran over to Morganfield to assist my old friend and schoolmate, Pastor J. S. Norris, in the ordination of some new deacons. Pastor Norris is delighted with his new field and the church seems to be equally pleased with him. The two men ordained are excellent young men, energetic and enthusiastic, and will put new life into the church work. The church is now having services three Sundays instead of two as they formerly did. The parsonage is a new building well equipped in all its apartments, and Mrs. Norris is not only a model housekeeper, but a very superior young woman. I predict good reports from the Morganfield church. Bro. A. T. Cinnamon was present and assisted in the ordination. On October 7th Dr. Powell begins a meeting with the Third church. Bro. W. W. Williams of Corydon, is now in a meeting with our Mission church in Seven Hills, with good prospects. Wm. D. Nowlin. Owensboro, Ky.

DEAR RECORDER: We have just closed a series of meetings at Viney Fork Baptist church, Speedwell, Madison county, Ky., in which we were wonderfully blessed both with a great God power revival in the hearts of Christians and with souls born into the kingdom. We had about 28 or 30 conversions. Twelve have already received baptism, others are to be baptized at our next meeting. Several have joined by letter and others are to be received as soon as their letters can be secured. We praise the Lord for this, but if possible we are even more grateful for the revival of religion and Spirit power which has come to the hearts of Christians. Weak, timid Christians have been made strong in the strength of the Lord. Unmistakable and immediate answer to prayer of some of these for the conversion of their neighbors were given. The church called their pastor to preach for them two Sundays a month instead of one. A mid-week prayer meeting was organized, also a Young People's meeting.

Wm. E. Foster, that man of God, pastor of Clifton Baptist church, Louisville, Ky., assisted us in the meeting. Viney Fork church was organized January, 1797, and at no period have they been without a church since; and at no period of length have they been without preaching on second Sunday of each month until within very recent years, when the time of meeting was changed from second to third Sunday of each month. We earnestly ask an interest in the

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BY S. D. L.

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Not alone for ease or self,
But a mission grand and noble—
Not a life for sordid pelf.

Though we walk amid the shadows,
Let us not forget the light
That is breaking in the distance,
For all those who do the right.

Then remember, oh remember,
Should the darkness like a pall
Hang so thick and long around us
There is hope and strength for all

Who with love and trust and courage
Wait to see a better day—
And its dawning in the distance
Throws its sheen upon our way.
Camden, Ark.

POLLY ANN'S VALENTINE.

BY ADELAIDE D. ROLLSTON.

"I wish some one would send me a valentine," said Polly Ann.

She had stopped her dusting and was standing at the table gazing wistfully at the dainty embossed envelopes that the girls were stamping and addressing.

"You!" exclaimed Belle, in a sneering tone. "Well, I must say you have got high notions! Do you think any boy—"

"I'm not carin' anything about the boys," put in Polly Ann. "But lots of folks besides boys send valentines, and I do wish somebody cared enough for me to send me one."

"Maybe some one from the poor-house will send you one," remarked Belle, with another sneer.

"You're always remindin' me of the poor-house," retorted Polly Ann, with an angry flash of her brown eyes. "You began it the minute you found out where I came from, and you've kept it up ever since. Why, I could no more help bein' born in a poor-house than you could help bein' born a fool! There! I've said what I've been wantin' to say for a long time, and I feel better."

And picking up her broom and dusting-brush she quietly left the room.

"I do wish Aunt Hannah would get rid of that girl," exclaimed Belle. "Her impertinence is insufferable!"

"You provoked her into saying what she did," rejoined Frances, with a laugh. "I find her rather amusing with her queer independent ways and sharp replies."

"Insolent replies, you mean. Why, I really believe she considers herself one of the family just because she's allowed in the sitting-room of evenings."

"Well, she isn't exactly a servant. And I think Aunt Hannah meant to adopt her before we came."

"I'm sure she's welcome to adopt her now if she chooses," retorted Belle, growing very red and angry. "But whenever she sees I shall write to Uncle James and ask him to let me live with him. For I can't and won't put myself on a level with such a creature as Polly Ann Loftus."

"Don't quarrel with your bread and butter, dear," said Frances, quite soberly. "You know you and Uncle James never agreed on any subject in your lives; and Aunt Hannah is doing the very best she can for us, though she's only our aunt-in-law."

"I suppose she is. But Polly Ann is so provoking. Just listen to her now, singing up there in her room at the top of her voice, and only a few minutes ago she was pretending to be greatly hurt and offended at my remarks."

"I think Polly Ann has the happy faculty of forgetting unpleasant things the moment she's alone," remarked Frances, as she sealed and directed the last envelope.

Suddenly the singing ceased, and presently Polly Ann came tripping down stairs holding a faded envelope in her hand.

"Just see what I've got!" she cried in a triumphant tone. "I reckon you can't show any valentine that's half as pretty and fine as this. Now, can you, Belle?"

"I think it would sound more respectful if you would address me as Miss Benham," said Belle, with freezing dignity.

"Well, then, Miss Benham, just look at this," and with a comical little bow Polly Ann handed the envelope to Belle. "A valentine!" exclaimed Frances. "And a perfect beauty, too. Where in

the world did you get it, Polly Ann?"

"Can't you see that it's an old one?" put in Belle, trying to appear indifferent.

"So it is. Why, it must be as old as you, Polly Ann," for see how faded it is on the outside, and yet it is beautiful."

"It belonged to mother, I reckon," said Polly Ann, with a far-away look in her eyes. "Leastways I found it in her trunk along with a lot of old letters. That old trunk was all that was left to me when she died, and it was put in the attic at the poor-house because nobody thought it had anything that was worth much in it. When I came here it was sent, too, and your aunt searched through them letters and papers thinkin' she might find out somethin' about my folks. But she didn't, and I just happened to be rummagin' in there a little while ago, and found this old valentine right at the bottom of the trunk under the torn linen."

"I'll give you a dollar for it, Polly Ann," said Belle, quickly. "That's a great deal more than it is worth."

"Then what are you offerin' it for?" demanded Polly Ann, shrewdly.

"Well, you see it's different from any other valentine I ever saw, and I want it. Of course you'll take a dollar for it?"

"Five dollars wouldn't buy this valentine, Miss Benham!"

"And why not, pray? It's of no possible use to you, and a dollar isn't to be despised."

"I don't despise a dollar—I like it. But I said five dollars wouldn't buy this valentine, and I mean it."

"What are you going to do with it?" inquired Frances.

Polly Ann closed one eye and looked wise as she picked up the valentine and returned it to the faded envelope.

"I'm goin' to give this here valentine to somebody that I reckon hasn't got a valentine for years—if he ever did," she said, after a little pause.

"Oh! a secret!" exclaimed Belle, with a disagreeable smile.

"No, it ain't a secret, and I don't mind tellin' you a bit. He—"

"So it's a gentleman. Well, no doubt he'll appreciate the gift coming from you."

"Maybe he will, and maybe he won't. Anyhow I'm goin' to send it to—"

"Well?"

"To old David Collins."

"Why, Polly Ann, have you taken leave of your senses?" exclaimed Frances. "That old miser! Why, he'll think it's a comic valentine and throw it on the fire without looking at it."

"Then I'll take it to him myself and see that he looks at it. I've been watchin' him ever since I came here, sittin' there at his window so lonesome-like, and walkin' up and down the garden like as if he didn't have a friend in the world, and somehow I feel sorry for him. Maybe he hasn't got no folks and that's why he looks so sour and miserable. I'm always sorry for anybody that's got no folks, and that's why I'm goin' to give him this valentine."

"But he's rich, Polly Ann, and can buy all the valentines he wants, while I'm poor and would appreciate the valentine more than he would," argued Belle, in a wheedling tone.

"Bein' rich ain't no sign he's happy," retorted Polly Ann. "But maybe he'd chirp up a bit if he knew there was some one that liked him well enough to send him a real nice valentine like this."

"Oh! give it to him by all means," advised Frances, good-naturedly. "It's yours to do with as you please."

"You wouldn't dare take it to the house and give it to him," remarked Belle, as she laid aside her pen and rose from the table.

"Wouldn't I, though?" said Polly Ann, with a queer smile. "Just watch me and see."

And before either of the girls could speak she was out of the house and running bare-headed down the little lane that led to the old miser's cottage.

She paused a moment at the gate, and her heart beat uncomfortably fast when she spied old David walking slowly in the garden, his grizzled head bared to the February sunshine, his face grimy and more forbidding than usual.

At the sound of her footsteps he raised his head and gave her a sharp, questioning look.

"Goodness!" sighed Polly Ann, "how in the world am I goin' to give it to him? And why didn't I make up a nice speech to say before I come? Now, I'm clean out of ideas."

"Well, girl, what do you want," demanded old David, gruffly.

"I—I've fetched you a valentine," stammered Polly Ann, and she held out the faded envelope with a shaking hand.

"A what?" roared the old man, putting his hand up to his ear.

"A—a valentine," repeated Polly Ann, winking hard to keep back the tears. "The girls—Belle and Frances—were sendin' valentines, and I thought it might cheer you up a bit to get one,

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so I fetched this. It's got roses and angels all over it, and I hope you'll take it and enjoy it."

Old David reached out his hard, wrinkled hand and took the proffered gift.

"Ain't you pleased with it?" asked Polly Ann, as he put on his glasses and examined it.

There was a puzzled look on his face, and the corners of his sunken mouth twitched nervously.

"Oh! I do believe he's going to have a fit!" was Polly Ann's nervous thought.

"Where did you get this?" he demanded, suddenly.

"I think it belonged to my mother," she replied in a frightened whisper.

"What's your name, child?"

"I—I thought everybody in the neighborhood knowed my name was Polly Ann."

"Polly Ann what?"

"Polly Ann Loftus."

"Polly Ann Loftus," repeated the old man, as he turned the faded valentine over and over in his hand. "Polly Ann," he continued, "if I am not greatly mistaken I gave your mother this valentine more than twenty-five years ago. Strange, strange, that it should fall into my hands now! Didn't she ever speak of her uncle David Collins?"

"Mother never spoke of any of her folks," replied Polly Ann, sadly. She died in the poor-house."

"In the poor-house! Well, I'm not surprised. She married a worthless man, and I predicted she'd come to want."

A red spot burned in Polly Ann's cheeks.

"Didn't you ever try to find and help my mother?" she asked, in a trembling voice.

"Well, the fact is she slipped out of my mind after she married Bob Loftus and went west to live," was his somewhat confused reply. "But I'm the last of her kin, and I like you, Polly Ann, and am willing to do something for you. So if you're willing to come and live with me I'll send you to school and give you good clothes to wear and when I die leave you my money."

Polly Ann clasped and unclasped her hands nervously. What a triumph it would be over Belle should she accept this offer—to be able to dress well, too.

Then she gave herself a quick impatient shake and gazed across the little valley where her mother slept in a pauper's grave.

"You may keep the valentine—perhaps it will make you a better man," she said in a low voice.

And then she turned and ran away.

"So I am to lose you, Polly Ann," remarked Mrs. Benham that night, as Polly Ann came in from her milking.

"Do you want me to stay?" asked Polly Ann, wistfully.

"I want you to do what is right, dear."

"Then I'll stay."

"Polly Ann, you're a little fool to refuse such an offer as you've had today," put in Frances, quickly.

"He let my mother die in the poor-house. I can't forget that," said Polly Ann, with a sigh.

HONEST TOIL.

The late Patrick A. Collins, who was mayor of Boston, once told a committee of women about a missionary campaign that developed an amusing situation.

In this movement every participant was to contribute a dollar that she had herself earned by hard work. The night of the collection of the dollars came, and various and droll were the stories of earning the money. One woman had shampooed hair, another had baked doughnuts, another had secured newspaper subscriptions, and so on. The chairman turned to a handsome woman in the front row.

"Now, madam, it is your turn," he said. "How did you earn your dollar?"

"I got it from my husband," she answered.

"Oh!" said he. "From your husband? There was no hard work about that?"

The woman smiled faintly.

"You don't know my husband," she said.

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To those who are worn with travel the quicksand is most dangerous. Woe to him who in old age has only the bogs of rationalism to flounder in!

I would rather know how to pray than how to preach. I can preach and move a man, but I can pray and move God.—J. Wilbur Chapman, D.D.

LEE E. CRALLE

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Whitfield, when asked where he
studied theology, replied: "On my
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Henry's Commentary." Whitfield
read it continuously through four
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The twins had the scarlet fever. To be sure, they were a great deal better, but they were still red and prickly and uncomfortable—and cross! O, my!

Mamma looked pale and thin and weary when at last she came downstairs. It seemed months since John Junior had seen her, for she hadn't left the twins' room before since they had been ill. Neither would she let anyone else come in—not even papa. "I can manage them without you, John," she had said when he insisted. "We must run no risk of carrying the disease to anyone else. They are not dangerously sick, and if you'll attend to other things I'll take charge of the invalids." It sounded very easy, and as never a word of complaint had floated down the stairs nobody knew just what mamma had been contending with, until at last the doctor told her if she didn't get away for a little rest and change she'd be in bed herself. "Change your clothing for something that hasn't been in the sick-room," he advised. "There will be no danger; the laddies are almost as good as new again."

So the next morning, while the twins were still asleep, mamma appeared at the breakfast table, and when the family saw her they knew.

"Mary, this will not do," declared papa, scanning her over his eyeglasses. "You look dreadfully; you are worn out. I'll get a nurse today."

"O, John, I don't need one. It would be absurd to go to that expense. Why, the twins are almost well."

"Will you go for a drive if I'll get a buggy?" demanded papa.

"I'd love to, dear, the best kind, but I couldn't leave them alone. They'd cry themselves ill again, and it isn't best to let anyone else in the room yet a while."

Papa looked disappointed and worried, but of course mamma knew best, and he didn't say any more.

Suddenly John Junior had a thought. Its first effect was to make his round face sober, and his oatmeal suddenly lost its flavor. For at least three minutes he hadn't one word to say, but he was thinking hard. He had counted so much on this Saturday. Teacher was to take the entire class for a climb up the mountain. They called it a botanizing trip, but the boys knew from experience that botany spelled nothing but fun when Mr. Markham was about. There were sure to be unexpected jollities happening all the time, and the best things to eat. They were to start at nine o'clock, and as for getting back—"Tell your folks not to worry if we're gone till dark. I'll bring you all safe home," Mr. Markham had said.

But there was mamma—dear, patient, sweet mamma—whose white cheeks had turned pink for an instant just at the thought of a drive. Of course she must have it—that is, if John Junior could get it for her.

"Can the twins sit in the bay window," he asked.

"O, yes, they could if they wanted to," replied mamma. "The trouble is they are not willing to do one thing but mope in their arm-chairs and be amused. They'll be all right, John, when they get strong. Yes, indeed. They are

weak and nervous yet, and don't realize how unreasonable they are. Really, you'd never know them for our happy twins."

"I'll amuse them, mamma, and you can go. Yes'm, I can—no'm I won't go near them. They just dearly love to see me do hand-springs and turn somersaults, and I can put the old trapeze up out in the yard in a jiffy. I've learned a lot of new things at the gym since they've been sick, and I'll play I'm a 'ground and lofty tumbler,' and give an exhibition out in the yard, and they can stay up in the bay window and watch me. They'll be good—you'll see."

Mamma hadn't heard about the botanizing trip, and after a lengthy discussion she thankfully accepted John Junior's proposition, and drove off quite happily—proud papa beside her—just as the clock struck nine.

"I'll be back in an hour, dear," she called, as she started. But John Junior was already half way around the house to begin his exhibition. Instead, however, of a solitary continuous performance, there was a radiant galaxy of gymnastic stars in full swing when mamma came home. The botanizing party, unwilling to start without John Junior, had called for him. They didn't praise him when they found out the truth—boys don't, you know—but they unanimously agreed to postpone their start till such time as he could join them. When Mrs. Dennis rushed anxiously into the sick room she found her invalids—their arm-chairs quite deserted—shouting with laughter at the antics of fifteen rollicking boys and a big, merry man in the back yard.

It did them more good than a barrel of medicine. The crossness had melted away once for all, and the natural happy, good nature had come back to stay. Mamma's pale face was rosy, and her heavy eyes clear and bright.

So John Junior didn't miss his trip after all. It was just as they were starting that Bridget opened the kitchen door a crack and beckoned mysteriously. John Junior responded.

"It's the jewel of a bye ye are, dear, an' the rest of 'em is not able to hold a candle to ye, but they've the bist of intentions, so here's a pan of fresh crullers for ye wan an' all, wid an extra fat wan for the masther. They'll hearten ye up a bit, belike, before ye start on your wild goose chase."

They lined up, then, in sight of that upstairs window where a delighted audience still lingered, and they woke the echoes far and wide with a cheer for the twins, another for Bridget, a third for the delicious hot crullers, and a tiger—longest and loudest of all—for John Junior.—Sunday School Times.

MISTAKEN DEVOTION.

A young probationer was preaching his trial sermon in the church in one of the inland villages of Scotland. After finishing the "discourse" he leaned over the pulpit and engaged in silent prayer—an act which rather surprised the congregation, who were unaccustomed to such procedure. Suddenly the young preacher felt some one slapping him gently on the shoulder, and on turning round he beheld the beadle, who said: "Hoot, toot, mon; dinna tak it sae muckle to heart; ye'll maybe doe better next time."

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

Mr. H. C. ROBERT, Mgr. Atlanta, Ga., Jan. 3, 1906.

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

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

DEAR RECORDER:

We have just closed a glorious meeting at Springfield, Tenn. Bro. Ham came on Saturday before the first Sunday in August and began preaching on Sunday in the Tabernacle, a building that holds about 1,200 people. He preached twice and some times three times a week for five weeks. The Lord made bare His arm in the salvation of the lost and in the awakening of Christians. Bro. Ham's preaching was plain, direct, pungent, scriptural and powerful. Springfield has never before had so glorious a revival. All the pastors and preachers of the town rallied nobly to the support of Bro. Ham. God's people were revived, joyous Christians shouted the praises of God. From 300 to 400 souls were converted. All the churches had accessions. More joined the Baptist church than the other churches; 65 joined by experience and baptism and 15 by letter. Harmony, brotherly love and deep spirituality characterized the members of the Baptist church.

Our church has nearly doubled her membership since the writer was called fifteen months ago. The Sunday school has increased 50 per cent. The pastor serves some of the noblest people on earth. They are choice spirits. It is a joy to serve such people. They seem to vie with each other in treating the pastor and his family royally. This meeting has brought out the noble traits in my people, and more and more I thank God for His gracious providence that opened the way for me to be pastor of these dear people. The church is closing the best year in its history. To God be all the glory.

Let me say to my dear friends in Kentucky. Springfield three years ago voted saloons out. The order is better, the morals are vastly improved, the schools are flourishing, the material prosperity is unprecedented in the history of the town. It is growing rapidly in all that makes a town desirable. If you want to help your town finan-

cially, intellectually, morally, socially and spiritually, vote out the saloon.

Cumberland Association meets Tuesday after the first Sunday in October, and the State Convention follows; the former with Harmony Baptist church, Robertson county. Be sure to come. They will meet you at Guthrie. The State Convention meets in Clarksville.

I do enjoy the dear old RECORDER so very much. It grows better with age and it becomes dearer to me as the years go by. God bless you in your great and grand and glorious work.

J. H. BURNETT, Pastor.
Springfield, Tenn.

DEAR RECORDER:

Last Sunday I accepted invitation to preach for my old charge at Uniontown, of which church Bro. C. H. Gregston is now the efficient pastor.

The cordial reception extended me after six years separation was much appreciated. But I was grieved to find the church wanting in the degree of zeal that ought to be evident. Choice spirits there are in this body, but with very few exceptions a painful apathy prevails in spiritual things.

Bro. Gregston's other churches are prospering and it is hoped that after he shall have gotten his new work at Uniontown well in hand interest here will revive.

The saints at Morganfield are exultant over their outlook with their new pastor at the helm. The waning cause is brightening.

A heated County Unit local option fight was on. Dr. G. W. Young had just made a hasty county canvass and left, and the inimitable Sam Small had taken his place. I heard him once each at Uniontown and Morganfield. He is simply great when at his best. I have, in life, heard many great temperance addresses, but the greatest of all came from Sam Small's lips at Evansville a dozen years ago. The vote in Union county was cast Tuesday, September 11, resulting in a majority of 1,080 for prohibition. Let God be praised and let other counties take courage and bring on the contest and press the work until all the State is redeemed. I must not close without expressing my unstinted gratitude for painstaking effort of Bro. and Sister H. I. Iglehart to make my visit most happy.
T. E. RICHEY.

Princeton, Ky.

RAMBLES IN WALES.

Wednesday, May 23, I left the dear friends at Brymbo for London and arrived there at 5:40 p. m., and found a good place to stay for a few days at Bernard's Private Hotel, Granville Square. After a good night's rest I started out Thursday morning to see some of the curiosities of London. Never having been in London before I scarcely knew where to go first, but I decided to go to the Baptist Church House, No. 4 Southampton Row. I found the Rev. J. H. Shakespeare, M. A., busy at his desk, yet very kind and ready to render me any assistance desirable. The Baptists have a commodious building here. I bought from them nearly 300 Emmanuel Cards and the Baptism of Christ for my Sunday school children at Edwardsdale, Pa. At noon I went to the City Temple where I heard a very good sermon by the Rev. R. J. Campbell, M. A., from the words, "Obedient unto death . . . wherefore God hath highly exalted him." Phil. II. At 2 p. m. I called on Mr. J. Kelt Edwards, 15 Gower Road. Mr. Edwards is a

thorough Christian Baptist and one of the famous artists of London. I was pleased to meet him; he is a son of Deacon J. W. Edwards, of Blaenan Festiniog. Having in my possession a letter of introduction to Sir Alfred Thomas from Mr. G. A. Edwards, editor of the Wilkes-Barre Times, I went to the House of Commons at 4 p. m. and met Sir Alfred Thomas, who very kindly led me into the House of Commons. The burning question of the day is "The Education Bill." Sir A. Thomas is a noble Christian Baptist and one of the pillars of the Tabernacle Baptist church in Cardiff, South Wales. Friday morning I went to the Bible House, 146 Queen Victoria Street. This is the headquarters of the Bible Society. Since it was founded in 1804 it has issued more than 180,000,000 copies of the Scripture—complete or in parts—in 370 different languages and dialects. Among the many objects of interest to me there was nothing more attractive to me than the Bible of Mary Jones with her autograph, which is as follows: Mary Jones was born 16 Dec., 1684. "I bought this in the 16th year of my age—I am daughter of Jacob Jones and Mary Jones, his wife—the Lord may give me grace. Amen. Mary Jones is the true owner of this Bible. Bought in the year 1800, aged 16."

The story of Mary Jones ought to be known by all the children of America. It was her experience in relation to the above Bible that led to the formation of the British and Foreign Bible Society.

Space will not permit me to write of other visits to the British Museum, Westminster Abbey, etc.

Sunday, May 27, I preached at the Castle St. Baptist church. My guide during the day was Mr. H. Morgan, 10 Tavestock Place. Mr. Morgan is a very successful dentist and druggist in London and is a son of one of the most noted Welsh Baptist ministers of Wales—the late Morgans Dolgellan. I had the pleasure of having also with me in the afternoon and evening services the Rev. R. Richards, one of the well known English Baptist pastors of London. I spent a very happy day with this church.

Monday morning, May 28, I left for my cousin's home in South Wales. My cousin, Mrs. C. M. Rees, met me in the afternoon at Bridgend, South Wales, and it is easier to imagine than to describe my joy at meeting her after an absence of 23 years. I went with her to her beautiful home, named Gadlys, near Maerteg. This is a delightful spot, surrounded by historic scenes. Nearby is what is known as the old Langynwyd church. "The most common names of parishes in Glamorgan-shire are compounded of Llan, a village church or place of meeting prefixed to the name of the adopted patron saint of the place; the patron saint of this church being St. Cynwyd—hence Llangynwyd. St. Cynwyd is presumed to have been the founder of this church." In 1662 the Rev. Samuel Jones, M. A., was the vicar of this church, but was ejected for non-conformity, hence he moved to a place called Brynlllywarch, situated on the banks of the Llyfnwy, about two miles south of the Parish church. Here he established what is claimed to be the first Non-conformist school in Wales—here he died in 1697. The house to this day is much the same as when occupied by Mr. Jones—the only difference being that the stone roof has been replaced by one of slate. The

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Mr. Evan Lovett Maesteg. They will please accept my congratulations from America.

JOHN T. GRIFFITH

SULPHUR FORK ASSOCIATION.

This body met in its 81st annual session with the church at Milton, on September 12 and 13, 1906. The Moderator of last year's session, Judge J. S. Morris, called the Association to order and Bro. T. C. Ecton conducted the devotional exercises. Bros. Ecton and Kirby read the letters from the churches, the reading of which was listened to with close attention and interest, after which the introductory sermon was preached by Dr. Geo. B. Eager. The sermon was a masterly effort and was listened to with close attention and deep interest. The reports from the letters showed a small increase in the number of baptisms over last year. Many of the churches increased their contributions to missions, but a few of them made very small contributions to this great cause. The contributions to Orphans' Home, Ministers' Aid, Ministerial Education and Sunday Schools were small when we consider the financial ability of the various churches. In the afternoon of the first day Judge J. S. Morris and Bro. J. T. Sampson, of La-Grange, were chosen as Moderator and Assistant Moderator by acclamation, and Bro. J. S. Satchell was made Clerk in like manner.

The reports from all the standing committees were read by the various brethren appointed on same and in their preparation came up to the usual standard. The annual sermon on the second day was preached by Bro. J. T. Sampson. The sermon was full of facts and thoughts and was listened to with marked attention. Bros. Humphreys, Kirby, Sebern and Vernon gave the people present some good preaching at the Christian and Methodist churches. The following visiting brethren were present: Bros. Tharp and Humphreys representing the WESTERN RECORDER; Bro. Kirby, Baptist Argus; Dr. J. G. Bow, Secretary State Board of Missions, and Bro. J. F. Winchell, Orphans' Home. The arrangements for the entertainment of all the people present were full and complete and the pastor, Bro. D. H. Howerton, assisted by the members of his church, as well as by those of the Christian and Methodist churches, and the community are certainly entitled to the hearty thanks of all the people who received their hospitality. While the crowds were not large, this Association was pleasant, profitable and interesting. The next session will be held with the church at Campbellsburg, Henry county, second Wednesday in September, 1907.

I. W. HEAD.

DEAR RECORDER:

It seems that no one has reported the meeting of South Kentucky Association, which met at Ellisburg, Ky., August 14, 1906. Moderator J. H. Allen and Clerk W. P. Martin were re-elected. The subject of the introductory sermon was "The Power of the Gospel." text Rom. 1:16, "For I am not ashamed of the gospel; for it is the power of God unto salvation unto every one that believeth." Rev. J. M. Owens, of McKinney church, preached a very strong sermon on "Christian Stewardship."

There was a marked increase in the missionary interest, though some of our churches are doing nothing for missions yet. A new

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departure was made in the pledge of \$25 to the Southern Baptist Seminary. Rev. C. S. Ellis, of Lancaster, Ky., rendered valuable assistance by his inspiring talks and timely suggestions. He began a series of meetings with the Ellisburg church immediately at the close of the association and the Lord blessed the church with a gracious revival. Eleven were added to the church by baptism. Brother Ellis is one of our best and most successful preachers and won the hearts of the entire community.

Bro. J. T. Betts, of Keene, Ky., began a series of meetings with me at Rocky Ford on the 2d inst., and here, too, the Lord visited his people and honored the preaching of the word. Twenty-five were added to the church, 17 of these by baptism. There were 100 who publicly took the total abstinence pledge. Rocky Ford has not had such a revival in years, and the

pastor feels very much encouraged over the outlook for the future. Bro. Betts not only earnestly presented the old story, ever new, in preaching, but he sang the gospel with telling effect.

There are many highly cultured and devoted Christian people in Rocky Ford church, but only two or three miles from that place is a very much neglected part of the country where much ignorance prevails. The writer found numbers of people and sometimes whole families who could not read or write, and the pastor expects to begin mission work in this section. Preachers have been rocked and rotten egged here, but the people have souls and need the gospel. May I ask the prayers of your Christian readers that God may bless my work among these people.

H. M. SHOUSE.

Middleburg, Ky.

Trying to have an easy time is the hardest life a man can live.

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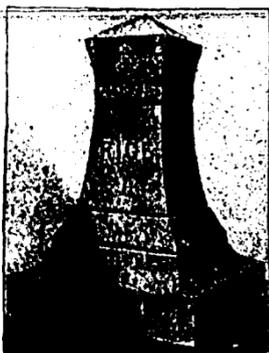
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The Farm and Household

Sam Hodgkin bought at Mt. Sterling recently 12 steers, 500 pounds weight, at \$3.25.

A Robertson county farmer boasts of raising sweet potatoes that weigh four and one-half lbs.

At Mt. Sterling court Jno. D. Duvall bought a number of extra mule colts at \$100 to \$110 each.

S. L. Weathers, of Clintonville, bought of Jonas Weil 25 fall feeders, 1,200 pounds, at \$4.25.—*Paris Kentuckian.*

Lightning struck and killed seven fine 1,200 pound cattle for W. H. Shanks in Lincoln county recently. Mr. Shanks had sold them for future delivery at 41-2 cents.—*Woodford Sun.*

In Bourbon county McClintock & Sons shipped recently nine cars of export cattle which cost 41-2 to 5 cents per lb.—Frank Clay bought 20 feeders, 1,000 lbs., at 4 cents. Hibler Bros bought 89 fat hogs, weight 239 lbs., at \$5.90.

In Harrison county B. M. Tucker & Son sold to Floyd Lair 66 of the best sheep in the county at \$8 per head. Thos. McClintock & Son, of Paris, sold to Chas. Thompson, of Lexington, five mules, picked from a bunch of 125, for \$1,000.—*Bourbon News.*

Drenan & Wilson bought of Jno. N. Lee recently 24 export cattle to go Nov. 1st at 5 cents; also of Jas. Cord 17 head to go at the same time at 43-4 cents. Ed Bryant also bought John A. Lee's cattle, but the price is not learned.—*Flemingsburg Gazette.*

Thomas B. Walker showed us a stalk of corn, which grew on his farm near town, on which there were two "suckers" which were almost as large as the stalk. On each sucker was a well developed ear of corn. An unusually large ear grew on the stalk.—*Lancaster Record.*

J. T. Reid, the liveryman, bought a fancy carriage team in Spencer county for \$400.—*Danville Advocate.*

S. M. Spoonamore, of Garrard, sold a pony to C. P. Cecil, Jr., recently for \$100 and a sorrel gelding to another party for \$100.

B. G. Fox has purchased in this section of the State during the past month over 500 mule colts, horse colts and yearling mules, which he shipped east. The demand for this kind of stock in the eastern markets at present enlivens the trade in this section and Mr. Fox will continue to purchase for several weeks.—*Danville Advocate.*

The total value of the exports of American provisions and dairy products was \$210,990,065, against \$169,998,873 in 1905. The exports include 64,523,359 pounds of canned beef, valued at \$6,430,446; 268,054,227 pounds of fresh beef; 4,719,805 pounds of cured beef; 361,210,563 pounds of bacon; 194,267,949 pounds of hams; 155,265,158 pounds of pork; 741,516,886 pounds of lard. 221,452,249 pounds of oleo oil and oleomargarine; 7,926,786 pounds of sausage; 27,360,537 pounds of butter, and 16,562,451 pounds of cheese.

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SEWING ROOM NOTES.

A very handy article in the workbasket or the wall-pocket for odds and ends is a shoemaker's needle filled with the waxed thread which a shoemaker uses. In the city it is five, and oftener ten cents for the sewing up of a tiny rip, so that in the course of a year this needle will save many pennies, not to speak of the time and trouble it takes to be constantly running to the cobbler's with someone's shoes. As soon as the tiniest rip is noticed in the children's shoes, they should be taught to bring the shoes at once to mamma and tell her about the torn place. A very few stitches will keep the shoes from wearing out quite so soon, and in nothing so much as in shoes does "a stitch in time save nine." The buttons can be sewed on shoes very quickly and effectively by making a hole with an awl at each spot where a button is to be placed, then slipping the shanks of shoe-buttons through each of these holes. When all are in position take a strong shoe-string and pass it through each one, sewing the end of the string down firmly to the lining at each end of the row of buttons. In the case of a very small child, when the shoe-string might prove harsh for the tender flesh, a strong needle holding three or four thicknesses of stout, waxed thread may be passed through each shank, to sew it firmly in place.

In no spot in the house is a wall-pocket (the kind containing a series of pockets), more useful than in the sewing room. Scraps and small articles that are in constant

use can be tucked into one of these pockets, and easily found when they are needed. Made of table oilcloth they last forever, and, if prettily bound with some gay color, are anything but homely in appearance. Keep a little pocket for glove-mending materials. A tiny, toy ninepin, or tenpin, is excellent for fitting into the fingers, and makes mending an easy matter. Have colored cotton (silk should never be used for mending gloves, since it only makes the matter worse) of various shades as well as black. A little black courtplaster kept here will prove useful in mending the tiny rent that first shows that one's umbrella is commencing to wear. A tiny scrap placed underneath the mended rent in the glove will reinforce the work and prevent it from tearing out so quickly. Small pieces pasted in the tips of silk or lisle glove-fingers will make them last much longer and delay the appearance of frayed finger tips.

Wool underwear, or the ribbed goods, made of half or two-thirds wool, is best darned, although a large piece sewed into the seat of woolen underwear worn by men and children will make them last much longer and be a great deal warmer. Any small holes can be caught together with a needle and silk thread, but any real holes should be darned, instead of applying a patch. Lay a piece of paper on one's knee, and then baste the goods to it, all around the hole. Then, when it is as small as it can be made, thread the darning needle with cotton or silk,

preferably silk, and carefully darn, just as if it were a stocking. In the case of very large holes, it is sometimes an assistance, and makes the mended place much stronger, to lay a piece of netting over the hole and darn back and forth through the meshes. Woolen yarn should never be used in darning underwear, for it is apt to shrink when washed and pucker the surrounding goods. Silk seems to become a very part of the goods, after washing, and even silk-finished cotton, which is within the reach of everybody, is equally good for this purpose. If underwear shrinks, it is an easy matter to open it at the sides, under the arm, or in the front, and set in a piece; the sleeves, too, may be made longer in this simple way, and the under-arm piece going into the arms-eyes makes each one larger, so that the garment can be enlarged easily, all around. For this reason, and for patching thin places, all the pieces left from old underwear should be saved by themselves from year to year. If the little all-wool jackets of a baby become shrunken, remove the silk tape with which they are bound about the edges, and crochet with soft, wool or silk, all around the edges until the little shirts are sufficiently large for comfort: be careful about having baby's clothes too small, for this is apt to prove injurious in more ways than one.—*The Housekeeper.*

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ITEMS OF INTEREST

News the World Over

The Baptist Times and Freeman objects to the "new spelling" which President Roosevelt tried to boost, because "it will introduce a new and serious element of division between the two great branches of the English-speaking peoples. Even if generally adopted in the United States, which is extremely doubtful, it will certainly be rejected by this country. We shall thus practically have a new language, and the books published in one country will be all but unintelligible to the inhabitants of the other."

Although M. Stobypin's children lay dangerously hurt by the bomb of the Socialists, he was not moved from his purpose of reasonable reform. He issued a proclamation warning the Socialists that crime would be punished at all costs. He notified the Grand Dukes that reform would not be put off by their reactionary plotting. His proclamation had a very great effect.

It was reported at the time of the earthquake which destroyed Valparaiso that the island of Juan Fernandez, which is off the coast of Chili, had disappeared. But there has been no confirmation of the report. This is the island on which Alexander Selkirk lived alone for four years, and Defoe is supposed to have based his immortal story—Robinson Crusoe—upon Selkirk's story.

The War Department has again showed a favoritism which army officers declare is very bad for the morals of the army. Capt. J. J. Pershing has been made Brigadier-General over the heads of 110 colonels, 131 lieutenant-colonels, 361 majors and 257 captains, who outranked him. But these officers did not have the good fortune to be the son-in-laws of Senator Warren, chairman of the Senate Military Affairs Committee.

It is surprising as well as amusing to hear papers edited by men of great scholarship and wide information but who are determined to see not even a little flaw in the President's infallibility pleading that so few words are to be changed that the world ought not to have laughed and jeered. For they surely know that those three hundred words were intended to be only a beginning. The committee, self-appointed, who are trying to play Canute to the English language frankly avow this. Yet some papers keep saying, "Why object to the change? Is it not a little one? What are 300 words among so many?"

The New York Christian Advocate says from out of the automobile accidents reported in the papers early in the week he picks out one for the next paper, but before the time comes for that a worse accident happens. One issue of a daily last week told of two women who were killed. We are sorry if any one is killed by an automobile, but when any one is killed we hope it will be the man in the machine and not the pedestrians.

The brave Hereros in Africa have won another success against the German invaders of their country. Gen. von Trotha was making a wide sweeping movement against the negroes. They evaded the movement, doubled back and attacked the Germans in the rear. Taken by surprise the Germans lost many men, and the Hereros captured 122 wagon loads of arms and ammunition and one thousand cattle.

The cyclone in the Philippines did far greater damage than appeared from the first reports. The loss in the hemp-growing regions reaches \$50,000,000; and besides the hemp in the warehouses ready for shipment is a total loss. The plantations were so badly impaired it will be a year before they are in good condition again. The steamer Canlabema was sunk and all on board lost, and the steamer Carmen is thought to have sunk.

The discoveries just made in the island of Delos are of exceptional value and interest. Six large marble lions unlike any hitherto discovered in Greece were found near the sacred lake. A statue of the muse Polyhymnia is finer than that of this muse in the Berlin Museum. A head of Dionysos larger than life is the finest antique yet discovered in Delos. Jewels and valuable coins were also found.

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DR. FRANCIS R. BEATTIE.

Resolutions passed by the Baptist Ministerial Conference:

Whereas, In the providence of God, our beloved brother and honored co-laborer in the gospel, Dr. Francis R. Beattie, has been suddenly cut down in the height of his usefulness, and called from his labor to his reward, therefore,

Resolved, That, in the death of Dr. Beattie the cause of evangelical Christianity has lost a shining example and a stalwart defender, and that the cause of sacred learning has lost one of its brightest ornaments and most efficient workers.

Resolved, That we thank God for giving us the efficient labors of this great and good man, and for the sweet fellowship in Christian service we have had with him.

Resolved, That we tender to the bereaved family and to the bereaved Seminary our profoundest condolence.

Resolved, That these resolutions have a special page in our record, and that copies be furnished to the family of our departed brother, to the faculty whose ranks his death has broken, and to the papers.

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W. H. Mayfield, M. D., Surgeon-in-Chief; W. G. Tyzzer, M. D., Manager. A thoroughly equipped Medical and Surgical Institute. Send for Catalogues, 912 Taylor Ave., St. Louis, Mo.

A MATTER OF HEALTH



HAS NO SUBSTITUTE

ing in their sleeves. For the bill was so unconstitutional it would be promptly set aside by the courts.

Senator Foraker's powerful argument was sustained by the great speech of Senator Bailey, but Foraker's did the work by convincing enough of his fellow Republicans to enable him to have passed a rate bill which really accomplishes something. Because he opposed and defeated the Administration on this bill, a strong effort was made to keep his state convention from endorsing him. But the effort failed.

Poor Ireland! Owing to the potato blight and the almost incessant rains the potato-crop is a total failure in several counties in Ireland and much injured in others. The grain and hay crops have also been greatly injured, and thousands are in danger from death by famine. James Bryce is the Secretary for Ireland, and is now traveling slowly through the island and making thorough investigation. And the Liberals are in power. The Irishmen in Parliament have angered the Liberals by siding with the Tories against the new Educational Bill. But Bryce and the Liberals will not allow their just indignation to keep them from doing everything in their power for Ireland.

ITEMS OF INTEREST

News the World Over

Two balloons with appliances for registering the altitude and the temperature were sent up from the geographical laboratory at Pavia. They reached a height of 42,000 feet and showed a temperature of 15 below zero. The highest men have ever gone up is much less than this.

Two U. S. Senators have been convicted in the courts and ordered to the penitentiary. This was mortifying in the extreme. And now a member of the House of Representatives, a Congressman from Oregon has been found guilty by the courts and will also go to the penitentiary. Let us be thankful that none of these men were from Kentucky or any Southern State.

As the reports come in the typhoon's work at Hongkong is shown to be more disastrous. Many steamers were lost at sea. The steamer Albatross foundered. She had 150 passengers and only six and two of the crew were saved. The steamer Yinglat carried down all her 130 passengers, only two of the crew were saved. All were lost with the steamer Hong Kong. Two other steamers were lost but their passengers were all saved. The number of dead is now fixed at 10,000.

The most amusing paper we see is Harper's Weekly. It is far ahead of Puck, Judge and Life. Its editor has one idol, Grover Cleveland, and one half idol, Theodore Roosevelt, and in view of the difference between the men this makes a most comical combination. If, of course, never finds fault with its idol. And it always gives its half idol a lump of sugar with every reproof administered. In a recent issue it praises President Roosevelt for declaring the tariff must not be changed, which is amusing enough in view of Cleveland's opinions so often endorsed by it. And having handed out this lump of sugar it proceeds to score its half idol with the keenest sarcasm for meddling with the English language.

Gen. Ernesto Asbert of the Cuban insurgents has put in plain words what many have believed. Over his own signature he says the insurgents will burn American property if Palma does not yield in order to bring about U. S. intervention. This is an old trick of the anarchists. They did this in Armenia, in Macedonia and in Russia. In such cases the nations if they intervene ought to put down the revolutionists with a strong hand. It would teach all such destroyers of lives and property a lesson they need.

The most interesting of the various political conventions held in the different states was the Ohio Republican. Senator Foraker, one of the leading constitutional lawyers in the country, opposed the Hepburn rate bill. The Administration forced it through the House and made every effort to force it through the Senate. This would have been done except for Foraker. He declared the bill a farce which would deceive the people into thinking something was done, and would enable men to pose as "trust-busters," while the railroads were smil-

VISIT TO EARLINGTON.

By request of Pastor Chas. S. Gregston, I occupied his Earlington pulpit last Saturday and Sunday, while he was away in a meeting with his brother, C. H. Gregston, at Uniontown. Since taking charge at Earlington Bro. Gregston has enjoyed the pleasure of seeing the house very much improved by repairs, paint and papering until it has reached a degree of improvement charming to the eye. The membership has some choice spirits among them and all seem devoted to their pastor. Earlington has about 4,000 population and ought to have a pastor for full time by all means. Scarcely any place could be helped liberally by the state and local mission boards to better advantage for a time until the church should become self-supporting as, in such a case, it doubtless soon would. I was most cordially received and shall be glad to repeat the visit any time I am wanted. And just here I take occasion to say I am open for calls to preach or to make temperance addresses anywhere I may be called for. T. E. RICHEY.

INTERESTING TO THE LADIES.

One of the annual customs of the large dry goods house of Kaufman-Straus Co. is the inaugural sale of black and colored dress goods and silks. This year the firm has bought heavier than ever before and are showing a line of goods that cannot be duplicated west of New York. Samples will be cheerfully sent upon request, and WESTERN RECORDER readers are urged to mention this paper when writing to advertisers.

The announcement of the Kaufman-Straus Co. appears in this issue, on page 5.

CHURCH DEDICATION AT LITTLE CYPRESS.

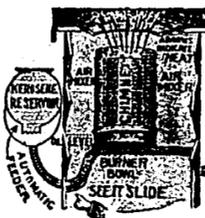
The Baptist church at Little Cypress, 13 miles east of Paducah, on the I. C. R. R., having erected a substantial and commodious meeting house, arranged to have it dedicated on Sunday, September 23, 1906. A sermon appropriate to the occasion was preached by Eli. R. W. Morehead, of Princeton, from 1 Tim. 3:15. Theme, "The importance of a church of the living God holding and holding forth the truth."

An indebtedness on the house was removed by securing pledges (most of them paid at the time), amounting to one hundred and twenty-five dollars. After which the house was dedicated to the service and worship of God in a prayer led by the venerable Eld. D. M. Green.

The pastor, Eld. T. B. Rouse, having charge of the services, stated that the house now being formally set apart to the worship of God, Elder J. M. Barfield, who had been more than any one else instrumental in the erection of the building, would close the services with prayer. After partaking of refreshments, furnished by the neighbors, the people reassembled in the house to hear Eld. D. M. Green preach. R. W. M. Princeton, Ky.

FOR CANCER.

Soothing Balm Oils. Will cure cancer in its incipency and give great relief in its advanced stages. Send a description of a case and I will send a sample of the Oil and book, giving instructions for the care of cancer in all forms. Address, BENJ. F. BYE, M. D., Indianapolis, Ind.



SECTIONAL CUT OF GENERATOR



HEATER AND COOKER, OR HEATING EXCLUSIVELY.

BURNS BARRELS OF AIR NOTHING ELSE LIKE IT.

MOST WONDERFUL COMBINATION STOVE EVER INVENTED—CAUSING GREAT EXCITEMENT WHEREVER EXHIBITED. Fuel drawn principally from atmosphere. Uses 395 barrels of air, while consuming one gallon of oil. Wood, coal and oil cost money. ONLY FREE FUEL IS AIR. Supply unlimited. No trust in control. Air belongs to rich and poor alike.

HARRISON'S VALVELESS OIL-GAS AND AIR BURNER STOVE
Automatically generates gas from kerosene oil, mixing it with air. Burns like gas. Intense hot fire. Combustion perfect. To operate—Turn knob—all runs into burner—touch a match, it generates gas which passes through air mixer, drawing in about a barrel of air, to every large spoonful of oil consumed. That's all. It is self-regulating, no more attention. Same heat all day, or all night. For more or less heat, simply turn knob. There it remains until you come again. To put fire out, turn knob, raising burner, oil runs back into can, fire's out. As near perfection as anything in this world. No dirt, soot or ashes. No leaks—nothing to clog or close up. No wick—not even a valve, yet heat is under perfect control.

D. CARN, IND., writes: "It costs me only 4 1/2 cents a day for fuel." L. MORRIS, VT., writes: "The Harrison Oil-Gas Generators are wonderful savers of fuel, at least 50% to 75% over wood and coal." E. ARNOLD, NEB., writes: "Saved \$4.25 a month for fuel by using the Harrison Oil-Gas Stove. My range cost me \$5.50 per month, and the Harrison only \$1.25 per month." M. KING, VA., writes: "Using one Burner and Radiator, I kept a 16x18 foot room at 70 degrees, when out doors 13 to 20 degrees were registered." REV. WM. TEARN, ME., writes: "This morning 16 below zero, and my library far below freezing point. Soon after lighting the Harrison Oil-Gas Stove temperature rose to summer heat." WM. BAERING, IND., writes: "We warmed a room 13x14 feet, when it was about 10 below zero with one Radiator." Objectionable features of all other stoves wiped out. Not like those sold in stores. Ideal for heating houses, stores, rooms, etc., with Radiating Attachment; also cooking, roasting, baking, ironing, etc. No more carrying coal, kindling, ashes, soot and dirt. Absolutely safe from explosion. Not dangerous like gasoline. Simple, durable—last for years. Saves expense, drudgery and fuel bills. ALL SIZES. PRICES LOW—\$3.25 and up. Sent by mail and money only sent your name and address. Write today for our 30 day trial offer—full description—thousands of testimonials. 1906 Proprietary Catalogue FREE
World Mfg. Co. 6305 World Bldg., Cincinnati, O.

EXCITING BUSINESS FOR AGENTS

SALESMEN—MANAGERS—MEN OR WOMEN at home or traveling, all or part time—showing—taking orders—appointing agents. MESSRS. HEAD & FRAZER, TEX., writes: "Enclose order for \$1.00. RUSS. Sell like hot cakes. Sold 50 stoves in our own town." B. L. HUESTED, MICH., writes: "Been out one day and sold 11 stoves." This patent new. Nothing like it. Demand enormous. Agents reaping great harvest. Where operated people stop on street, leave their homes, place of business, miss trains to watch this generator—excites curiosity—watch it as though a thing of life. Show a dozen—sell ten. Write today for special agents new plan. Send no money. World un-supplied. Get in early for territory. Write today.

BARBOURVILLE CHURCH AND INSTITUTE.

BY REV. T. S. HUBERT.

As the author of a book on "Revivals of Religion," and as a pastor loving and seeking the lost, I have pleaded and practiced the "This-one-thing-I-do" program. To preach for conversions, to pray for conversions, to sing for conversions, to visit for conversions, to be instant in season and out of season for conversions, to be impatient without conversions, to rejoice in conversions—has seemed to me to be the only zeal with which a minister of the gospel should be acquainted. I am by no means ready to confess that this contention is error. Nor am I willing to confess that it is inconsistent with this contention for me now to be both the pastor of the church and the president of the Institute at Barbourville. There is an old and highly respected proverb that speaks of the influence of circumstances upon cases. The circumstances here are peculiar. They make an unusual case. In electing me, their pastor, to be the president of the Barbourville Institute, the trustees believed that they were directed from above. And I—I am finding that my relationship to the Institute enlarges and multiplies my opportunities to plead the sovereign authority of the truth as it is in Jesus. By and by, it may be better to have two men for the two places. At this time the pastor of the church should be the president of the Institute.

The building of the Barbourville Baptist Institute was one of the most daring things ever proposed. In Heaven's New Eleventh Chapter of Hebrews its story is given place. The Baptists of Barbourville are a weak people numerically and financially. But considerations which could not be ignored made them feel, and feel strongly, the necessity of a Baptist school. Soon their feeling got into speech, earnest speech, and soon after this their speech got into a well defined and serious purpose to have the Institute. Remember now that I am not writing of blue grass farmers, city merchants and learned gentlemen, but of very poor and humble and uneducated mountain Baptists. O, the struggle that has been theirs! O, the tears and prayers and sacrifices it has cost them! O, the fears and anxieties of heart they have suffered! Often it seemed that the end was at hand in bitter and humiliating failure. Often the enemy rejoiced and shouted as of old, "Where is now thy God?" This is not the language of hyperbole. It is a faint suggestion of how a small body of believers have labored and suffer-

ed for the faith. Certainly the Barbourville Baptist Institute is of God, else long since it had perished.

Although Barbourville is not a Baptist town, this county (Knox) is a Baptist county. This insures a sympathetic constituency for the Institute, as far as there is in the county sympathy with literary culture. The low rates of tuition add to the popularity of the Institute. It is known as "the school of the poor." And notwithstanding many grievous disabilities, the Institute generally has offered the public the instruction of a capable and conscientious faculty. The "fuss and feathers," the tinsel and the ginger-bread, of work have been absent—but the Barbourville Baptist Institute always has done real teaching. Mountain people abhor shams. This is true to the last degree when the sham is paraded as something better than what they have been used to. They are past masters in the art of detecting shams. It is not strange, therefore, that our Institute, with its insistence upon the real in education, should receive patronage much larger than that given others whose buildings and equipment are far more showy. Houses and apparatus and endowment no more make a college than a diploma makes an education.

Our opening this year has been a good one. Teachers and pupils have gone to work with rare interest. God is with us! Our chapel exercises are sure enough prayer and praise, and the Author of the Word presides over our humble and reverent study of it. We are seeking and believing for the salvation of our students.

As president of the Institute I do not receive one cent either directly or indirectly. I am careful to make this plain, for I should be grieved to have any one imagine that there was aught of earthly gain for me in this. I have assumed these extra labors and responsibilities for love's sake—the love of the Lord and of the work of the Lord.

Our Sunday school attendance has doubled since I came here to be the pastor. We could greatly increase this doubled attendance if we had suitable clothes for some children whose parents are too poor to provide what they need. A box of old clothes, not worn out and that could be made over into dresses for girls and suits for boys, would make the hearts of our good sisters to rejoice, because it would enable them to provide for some whose needs are now beyond our reach.

I found the Institute with no library. This people must be taught the knowledge and love of books. Who will contribute a book or a

package of books? Doubtless there are enough unread and unused books in the homes of those who will read this article to constitute quite a handsome library if sent to us. Will you do it?

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

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)	86 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

Burley—Bright Red.

Trash (gr'n or mixed)	86 50a 7 00
Trash (sound)	7 00a 7 50
Common lugs	7 25a 8 00
Medium lugs	8 25a 9 00
Good lugs	9 00a10 00
Common leaf (short)	8 00a 9 50
Common leaf	10 00a11 00
Medium leaf	11 00a12 00
Good leaf	13 00a14 00
Fine and selections	15 00a20 50

Dark.

Trash (sound)	5 25
Common lugs	5 25
Medium lugs	5 50
Good lugs	5 50a 6 00
Common leaf (short)	6 50a 7 00
Common leaf	7 00a 7 50
Medium leaf	7 50a 8 50
Good leaf	8 50a 9 50
Fine and selections	10 00a11 00

POULTRY.
Hens 10c per lb.; roosters 5c; spring chickens 11 to 12c; ducks 11c; turkeys 11 to 12c; geese \$5 per dozen.
EGGS.
18 to 18 1/4c, case count; candled 19 to 20c.