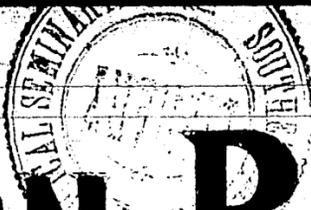


WESTERN RECORDER

Faith, Hope and Love, these three.



81st YEAR

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The *Watchman* puts the Moody church of Chicago as interdenominational work such as the Y. M. C. A. But the Moody church claims to be a church. Any body of people sets up for a church which celebrates the ordinances.

King Alfonso of Spain and his government are showing favour to Protestants in a way that was not looked for after the iron-bound renunciation which was required of the Princess Ena before her marriage to him. The King has issued a decree that Protestants shall have full rights in Spain, and that marriages by civil authorities shall be recognized as legal. The Catholic prelates protested against the last with great vehemence, but their protest had no effect.

The Home Mission Society of Northern Baptists has been hearing from the churches it seems on the subject of their advocacy of union with the Free Will Baptists. Their Executive Board has decided not to do any thing towards union "without further consultation with the churches."

The editor of the *Watchman* heard the great Mark Hopkins say it was unwise for one seeking to lead a soul to Christ to define faith or to try to explain how to exercise faith. Faith is an unmediated action of the soul. You can no more define it than you can define sight; and you can no more tell one how to exercise it than you can tell him how to see. If he is a properly constituted man he will see if he opens his eyes and there is anything to see.

According to Mr. Chesterton, the brilliant English essayist, specialization carried too far defeats its own purpose: "Our poets say they will be entirely poetical; our politicians that they will be entirely political. And what is the result? Never has art been so weak, never has statesmanship been so clumsy, as in the hands of these people who think of nothing else. The great men who combined politics with literature—men like Gladstone and Disraeli—lie silent in their graves under the lordly disparagement of the prigs."

Never forget that God will hold you accountable not for the souls of those around you, for you can force no man to salvation, but for failing to do all in your power to lead them to repentance. And your responsibility is greatest with you by ties of blood or business or neighborhood.

If we look for trouble we are sure to find it. Take it for granted that all is well and go on cheerfully, and life will be a very different thing for you.

THE GREATEST DOCTRINE IN THE BIBLE.

J. B. HUTSON.

The greatest truth in the Bible is the Deity and Messiahship of the Lord.

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ."

Paul was a man of much learning and profound logic, he was inspired of the Holy Spirit, and spake with many tongues; yet there was nothing wiser and better for him to do than to stick to the Scriptures: "as his manner was, opening and alleging."

When one becomes wise above what is written, and begins to dig about the foundation on which he professes to build, common honesty demands that he should surrender his credentials and confess that he is not called to preach the gospel as it is recorded. Paul with all his learning and language and lore; with all his gifts and graces and godliness, preached the gospel in simplicity, with "great plainness of speech." "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."

Paul was a preacher of the gospel, in faithfulness and power, whose equal has not appeared, and ministers of these latter days can do nothing wiser or better than to follow him even as he followed Christ. Jesus did not suffer as a prodigal display of divine love toward us, that would be contradictory; for God certainly loved him no less than he does us. And to inflict upon His Son one needless pain, impugn alike His great attributes of wisdom, power and goodness. And if Jesus suffered naught that was unnecessary, it is a speedy and inevitable conclusion that the all-comforting doctrine applies to every true child of God. The Scriptures plainly state that Jesus suffered as a sacrifice; to make atonement for sin. He suffered vicariously, as our substitute: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." But some "advanced thinkers" deny and say, "how is it possible for the innocent to suffer for the guilty?" This is contrary to their ideas of justice. But, man, we would not know what sin is unless it were revealed to us, "for by the law is the knowledge of sin." And how can we know its antidote unless that be revealed also? If the physician tells us our disease of which we were ignorant, shall we reject the only remedy known in the materia medica which he prescribes? If God does not know what justice is, shall we presume to know? Shall we instruct the Almighty.

The Scriptures plainly declare there is no other remedy for sin: "For it is not possible that the blood of bulls and of goats should take away sins." "Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" To say that atonement is unnecessary, is to deny the demerit and turpitude of sin, and is a covert way to infidelity. To say that the death of Christ cannot atone, is

to deny the wisdom and power of God, and is a blinded way to atheism. But the Scriptures unmistakably affirm that the Great Sacrifice does atone: "The blood of Jesus Christ his Son cleanseth us from all sin." "Who his own self bare our sins in his own body on the tree." Millions have tried it and found instant relief. The moment they looked in faith to Calvary the sense of guilt was gone, and the joy and peace of forgiveness came. Let those cavil and question who will, millions yet unborn will do the same. Poor Wm. Cowper, groaning under the awful load, looked and found relief and said:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there have I, as vile as he,
Washed all my sins away."

Jesus necessarily suffered the untold agonies of the cross, because there was no smaller price that could redeem a lost world. To deny is simply to call into question the wisdom, the power and the goodness of God—to rule Him out of the universe!

The Scriptures also teach that Jesus suffered as our example. His ordinary, life-time sufferings, were not expiatory. For it is not tears, but blood that washes away sins. All His poverty and toil and persecution prior to His passion, were not disciplinary, for He was sinless and needed none; and they were not sacrificial, for His body and blood only could be; but they were exemplary to us, that we should not murmur nor complain. Since we must suffer, because we are sinful, and discipline is necessary, and test of character must be made, He suffered also with us, that we might be strong to endure: "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." He did not suffer in this respect to add to His atonement, for that was full and complete in itself, yet He put Himself on a level with us, and "was in all points tempted like as we are;" "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;" "wherefore in all things it behoved him to be made like unto his brethren." Not to pay the penalty of our sins, for that was done when He suffered the penalty of the law, which was death; but to preclude on our part all doubt of His interest in us, and all seeming ground of complaint.

"O for this love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

Jesus rose from the dead.—This was foretold (Ps. 16:10): "For thou wilt not leave my soul in hell, neither will thou suffer thine Holy One to see corruption." Perhaps the Apostle turned to this psalm, "opening and alleging" what Christ should arise from the dead.

The resurrection of Christ is fully authenticated. Eminent lawyers and jurists accustomed to sift and weigh evidence have said that the argument is conclusive. The twelve apostles, with doubting Thomas, and many pious women, bore testimony. All the apostles except John held this great truth even unto persecution and death. Who would not believe such men as they? John lived to be 99 years old, and after

preaching the resurrection all his life, tells us that Jesus appeared to him on the Isle of Patmos, a short time before his death and said: "I am he that liveth, and was dead; and, behold, I am alive for evermore. Amen." Who could doubt such a man as the aged John? Paul affirms that Jesus was seen of him on his way to Damascus, and that he said to him, "I am Jesus of Nazareth, whom thou persecutest." He lived many years afterwards, and preached this truth in many lands, and finally died for it as a martyr. If one can not trust such a man as Paul, whom could he trust?

Pentecost was proof of the resurrection. Seventeen different languages were miraculously spoken on that day. "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." God made all nations, in a certain sense, witnesses of the great truth. The ordinance of baptism, coeval with the Christian era, perpetual, and practiced among all the peoples of the earth, publishes in spectacular and beautiful symbol the resurrection of Christ. The Lord's Supper, so solemn and yet so eucharistic, sweetly whispers that, He is risen and will come again. The Lord's Day is colossal and monumental proof; it has captured the Sabbath that reigned undisputed from the creation, and was writ by the finger of God upon the fadeless stone. It has transferred the glory of the Seventh, with new-born honors to the First day of the week, and with hebdomadal invariableness proclaims all around the earth, with ringing of bells and peal of organ and shouts of praise: "The Lord is risen indeed!"

He who rejects this established historical truth may consistently reject all that is historical, and but for the blindness of sin, is the victim of incredible incredulity.

The resurrection of Christ is the climaxical truth. He was born, He died, He rose again. Says the Apostle, "It is Christ that died, yea rather that is risen again." He said to Timothy, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." Why remember this especially? Because this being a truth of the gospel, all the gospel is truth. He tells us how to be saved: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Why believe this in particular? Because believing this, he will believe all that is written of Him. He will rejoice to believe that He is a living Saviour. That He lives to intercede, to keep, to save from death: "Because I live, ye shall live also." He will believe that He "hath abolished death, and hath brought life and immortality to light."

PRAYER FOR REVIVAL.—Prayer "for a genuine and great revival through the promised power of God's Spirit," is the general topic for the Week of Prayer, and is to be kept prominent every day. Very properly, there is to be prayer for a revival of individual Christians. All true revivals begin with individuals. The Holy Spirit's initial revival work is in the heart and life of the individual believer—in the believer whose faith has declined, whose love has waxed cold, whose zeal has abated.

The mother makes a pretence of casting to the ground the dear child in her arms, so that the child may cling more closely to her.—St. Ambrose.

Put it out of the power of truth to give you an ill character.—Antoninus.

THE HIGHER CRITICS AND MOSES.

J. LEWIS SMITH, D.D.

We have just had the privilege down here in our beautiful city by the sea, of hearing the voice of a charmer. The one sent to us this time to charm us in our Chautauqua season was the famous Prof. Charles F. Kent, of Yale.

He came to us so highly recommended that we said, this time we are going to get something good sure enough. We went to hear him. Of course he is a genius. Every higher critic in the land is a genius or has a genius for imagining things.

Well, Prof. Kent has an imager beyond the most of them. He is just simply grand at the imagining business in connection with the Old Testament, and especially in regard to the history of the Old Testament peoples.

We began with him to follow the wanderings of the people of Israel through the Desert, and he opened up to us so many things that we never could have dreamed. Well, after all they are not new. We have heard them before. They are the stock in trade with the Higher Critics.

They used to be promulgated by such critics as Thomas Paine, Voltaire, Jean Astruc, Wellhausen, etc., but now they are held in store by the learned professors of our great universities. But let us see some of these wonderful things that were given to us at our late Chautauqua from a learned teacher of Biblical truth.

We were told that the cloud of quails was a very common occurrence—something that they might expect at any time. It is, of course, historical and may even occur today.

The Manna, too, was a very common thing. It grew on the acacia bushes or dropped as a sort of a gum from the Tamarisk bushes, and all they had to do was to go out to the bushes and pick up the manna and they were fed from heaven. Now this accords with the story of Moses who says, "Behold I will rain bread from heaven for you;" of course everybody knows, but then Higher Critics do not care much about being in accord with the Bible.

Prof. Kent was very explicit when he brought the Israelites to the Jordan.

He quoted the testimony of a Moslem scholar of the 13th century, A. D., who said that he was on the banks of the Jordan in the summer time when the river was almost dry and there came a wind and it parted the waters and drove part of them to the North and those to the South immediately dried up. His conclusion then was that of course the children of Israel came to the Jordan in the summer time and the river was dry and so they had an easy time passing over dry shod. There were some facts passed over; for instance, the river Jordan never is dry; the crossing of the Israelites, the record says, was at the time of high water, so high that the river had overflowed its three banks. The waters parted when the feet of the priests pressed the brink of the river—but of course the Higher Critics pay no attention to the record. They know so much better about it than Moses could have known, that they do not deign to try to interpret Moses.

Prof. Kent gave us an original view of the Ark. He said the Ark was copied from the nations round about the Israelites and just at the time it was taken out by the bad boys, sons of Eli, Hophni and Phineas, it had been dwelling among some Bubonic plague germs, so that these germs were carried with the Ark and as the Philistines knew nothing about the germ theory of disease, they caught this plague and supposed that the God of Israel was sending upon them the plagues.

The children of Israel caught the same disease when the Ark returned to them and they, too, supposed that God was sending upon them a judgment, but not being acquainted with the modern theory of germs, of course they were misled into believing that their God was angry and was afflicting them with plagues.

This shows great genius for imagining

things I am very sure. Prof. Kent is good at it. All the Higher Critics are good at it.

I will give you one more specimen of this great genius' power to invent and imagine. The Bible record says that in the latter days of Saul—the first king of Israel—he was possessed of an evil spirit. Prof. Kent says that the consensus of modern medical learning declares that this possession was nothing but epileptic fits. Saul became subject to them, would have them often and quite hard so that one might have supposed that he had an evil spirit.

If I had time I would like to muse a little here and to moralize. But my space is nearly gone now, I am sure. I may say, that this is an easy way to interpret the Bible, isn't it? This shows a great deal more genius than Moses, who tells us the story of these great happenings. This is also a very easy way to get rid of the miraculous. Prof. Kent told us that God was leading the people through the Desert. Of course he was leading them, but only by their experiences. He leads everybody that way. So that there is nothing supernatural at all in these tales of Moses. Then what a happy faculty these Higher Critics have of coming to a chapter—say the seventeenth of 1 Samuel—and saying, now there are seven different stories or versions told here in this one chapter.

It takes a good deal of learning to be able to distinguish between the lines and chapters and tell that this line belongs to an ancient version and this one to a more recent and far more familiar one to us, etc.

I must close. I never wanted to use the Episcopalian service more in my life and cry out, "Good Lord, deliver us." Longbeach, Cal.

THE TOCSIN OF DOOM.

(BY A BANKER.)

From time to time we receive forcible and startling reminders that a mere crust separates us from a roaring furnace of inconceivably prodigious proportions; a blazing mass of incandescent rocks and furiously burning metals and gases, ever wildly essaying to break forth from the gyves of its fragile prison and to shatter the frail bonds which restrain its vehement might. And when we consider the vast immensity of this seething ocean of fire and glowing elements—its weight is calculated at 600,000,000,000,000,000 tons, and its mass is more than two hundred and fifty thousand million square miles!—and how slight is the solid crust of the earth, probably not so thick, relatively, as the shell of an egg, it is surprising that occasionally those pent up forces either violently break through, or cause it to rock and surge like the surface of a wild-swept ocean.

And of all the varied and diversified exhibitions of this stupendous force beneath our feet, the most terrible and alarming must be when a great chasm is rent in the earth, closing and engulfing everything in the yawning cleft. A muffled booming as of distant thunder is first heard, the hoarse stridor of the dread tocsin ever more and more resonant. Soon the earth is quivering, wave follows wave, very earth-billows, coursing along like the ground swell which succeeds a great storm, and then with an appalling roar the earth opens her jaws (as in Jamaica in 1692), every building over the chasm is engorged, and sepulchred in its nature-hewn grave, then again closure, aer mouth, shrouds them all in the abyss of the earthy deep.

But if a large city be in the path of these rolling earth-waves, then ruin, annihilation, and weird horror follow in their wake. Lofty buildings towering to the skies totter and fall, magnificent structures upon which perhaps a million or more has been expended tremble and quiver, and then as with a blast of rending thunder, the death knell of those within their walls, in a few moments are but a confused pile of shattered masonry, the catafalque of a hecatomb of inhaled victims. And in a few short minutes the busy city, throbbing and pulsating with life, in the midst of its joys and its sorrows, its happiness and gladness and its heartaches and cares, is

but a city of dead, doomed, engulfed in ruin.

Ah! and how would those who had fatuously forgotten their Creator feel as they realized, while being precipitated downwards and yet downwards midst the ruin of their shattered mansions, that in a few moments they must face the offended Deity. But on the other hand those who had served and obeyed Him, and who knew that their sins were completely atoned for by their Redeemer's sufferings, could feel no fear. For they would know that the gates of the glory land were being opened to receive them.

THE HOLY SPIRIT AND PHYSICAL PHENOMENA.

It is a profoundly interesting story which Mrs. Downie, of Nellore, India, has to tell concerning the religious awakening at that mission station. Briefly summarized it is as follows: For some two years a little company had been in the habit of meeting at noon for prayer for an outpouring of the Spirit. Last December it was decided to hold an additional service in the evening from eight to nine o'clock. On a Sunday evening at this service, "in a flash something passed over the congregation and a tumult of sound arose begging description. . . . Some of the girls fell to the floor fairly writhing over the realization of sin. The meeting broke up at midnight because all were exhausted." Since then the services have been held until eleven and twelve p. m. and there is no abatement in the interest apparent. In one of these services a girl went into a trance, with head thrown back, arms folded, and motionless except for a slight movement of the foot. She held conversation with some unseen person, laughed and sang.

Dr. and Mrs. Downie are among our best and most trusted missionaries. That the events described by Mrs. Downie really occurred is placed beyond question by the character of the reporter. That souls have been born into the kingdom of God, that Christian lives have been brought into closer relations with Jesus Christ and to a larger measure of freedom from sin, is cause for profound thanksgiving. Thus far there can be only one thought among the people of God.

When we pass beyond this to a consideration of the physical phenomena described and of their relation to the work of the kingdom of God, there is a likelihood that some divergence of opinion will be found. Already this event in Nellore has been interpreted as a repetition of Pentecost, and we are assured that there is no good reason why we should not expect, in our day, such manifestations of the presence of the Spirit as appeared on Pentecost. But these are not such phenomena as marked Pentecost. With the exception of the "sound as of a rushing wind" of which Mrs. Downie speaks, the physical phenomena are very unlike those recorded in the second chapter of the book of Acts. At Pentecost there was a fire-like appearance "parting in this direction and that, so that a portion rested on each of those present." Those upon whom the tongues of flame rested began to speak other languages than their own. Nothing of the kind is reported from Nellore. On the other hand, Mrs. Downie tells us of trance and writhing, physical contortions and suffering which—so far as we know—were entirely absent on the day of Pentecost. We have, in the New Testament, a history of the early church for some time following that memorable day, but there is no evidence that the scenes of that day were ever repeated, or that Peter or John or James or Paul expected or desired any such repetition. Pentecost served the purpose of God in attesting the "truth of the gospel and the character of the apostles as divine messengers," but we know of no more reason why that day should be "reproduced" than for the duplication of the miracle of the multiplied loaves and fishes, or of the transfiguration.

An esteemed contemporary goes so far as to assure its readers that it is "entirely unreasonable, irreverent and sacrilegious to attribute them (the scenes at Nellore) to any other agency than the personal presence of the Holy Spirit." We have no

question that God by His Spirit was present in Nellore, and that every emotion of penitence, every righteous decision of the will, was due to the influence of God. But is it really irreverent and sacrilegious to question if trance and contortions were the work of the Holy Spirit? These phenomena were familiar to those who attended the old-time Methodist camp-meeting, and they are found at the present time among certain bodies of Christians, notably the "Holiness" bands, "MacDonaldites," etc. Are we ready to say that the leaping and laughing of our "holiness" friends, the screaming and jumping and swoons—the so-called "work"—of the "MacDonaldites," are evidences of an unusual outpouring of the Holy Spirit? If it is sacrilegious to question these phenomena when present in a Baptist revival is it any less so when they are found in a meeting of the "Holy Jumpers"? Or must we accept all the extravagances and abnormalities of action found in connection with any religious service as indubitably produced by the Spirit of God?

There is a danger here, and it is found in the temptation to identify the fruits of the Spirit with physical phenomena rather than with moral and spiritual qualities. When a certain man, much esteemed by all Christians for his wisdom and unselfish devotion to the kingdom of God, was writing to the Galatians concerning the "fruits of the Spirit," he failed to mention trance or cries or writhings, but catalogued love, joy, peace, long-suffering, kindness, faithfulness, meekness, self-control, as the marks of the presence of the Spirit of God in the soul of man. Such misconception of the true functions of the Holy Spirit issue in harm to the interest of God's kingdom. It places temporary paralysis of the inhibitory nerves above the virtues and graces of the Christian character. It tends to an undervaluation of that which Jesus exalted, and to an undue exaltation of that which Jesus ignored. It will produce a generation of Christians who depend upon moods and feelings, upon excitation and nervous exhaustion, rather than upon quiet communion with God through the Spirit, quickened vision and added strength for the common duties of life.—*The Standard*.

LIQUOR TRAFFIC IN THE SOUTH.

In the South there is not one State which as a State has prohibition enacted as a law or incorporated in the Constitution, but it is there that temperance has made the most rapid progress in recent years. The typical Southerner of the funny column, who never used water except for washing purposes, is out of date. The following remarkable showing is summarized from *The New Voice*: In Texas, 136 counties have total prohibition, 62 counties have partial prohibition, and 46 counties have unrestricted sale of liquors. In Tennessee, out of 5,500 cities and towns in the State only 8 have unrestricted sale of liquors. In only 12 of the 96 counties can whiskey be sold legally. In Kentucky, 47 counties have total prohibition, 54 have partial prohibition, and 18 have unrestricted sale of liquors. In Arkansas, 44 counties have total prohibition, 2 counties have partial prohibition, and 29 have unrestricted sale. In Mississippi, 65 counties out of 75 have prohibition, and out of 200 legislators all but a dozen or less have signified their approval of a referendum for State prohibition. In Georgia, 103 counties out of 137 have prohibition. In all the Southern States there are only 24,000 saloons, while there are 27,000 in New York City alone.—*Watchman*.

As an example of the ability of the juvenile scholar to evolve an unexpected meaning from his text, a correspondent of *The Spectator* relates that the following question was put to a history class: "What misfortune then happened to Bishop Odo?" The reply came readily: "He went blind." An explanation was demanded, and the genius brought up the textbook. "There, sir!" triumphantly; "the book says so." The sentence indicated by the ink-stained digit read: "Odo was deprived of his see."

BAPTIZE, BAPTISM, BAPTIST.

E. O. WHITE.

In the WESTERN RECORDER of November 16th is an extract from the *Christian Observer*, "The fact is the scholarship of the whole world is wellnigh unanimous, that immersion is not the baptism of the New Testament." The Greek words for "Baptize," "Baptism," "Baptist" occur in the New Testament 93 times. They are always translated "baptize," never "immerse." When the authorized version of the Bible was prepared, the scholarship of the Christian world, as represented in the body of translators failed to find a single place among the 93 in which it could properly be translated "immerse."

It is surprising that such a paragraph could ever appear in a religious paper of any standing among an intelligent people. Any ordinary reader of church history should know that the conditions laid down by King James to his company of revisors—the "scholarship" appointed to prepare the Authorized Version of 1611, forbid the translation of "baptize," "baptism," "Baptist." Old ecclesiastical words were to be transferred not translated.

This plan of King James was a repetition of Bishop Gardiner's device in the reign of Henry VIII. The crafty bishop finding that to withhold an English Testament from the people was impossible, maintained that there were many words in the New Testament of "such majesty" that they were not to be translated, but must stand in the English Bible as they were in the Latin. A hundred of these he put into a written list, which was read at convocation. Bishop Burnett, the church historian, says: "Gardiner's design in this was visible; that if a translation must be made, it should be so made and daubed all through with Latin words. The readers should not understand it much the better for being in the English tongue. A taste of this list of a hundred words to remain untranslated, readers of the WESTERN RECORDER will get from the few following words, viz., ecclesia, sacramentum, gloria, adorare, baptizare." The design he had of keeping these hundred words untranslated is plain enough; that the people might not discover that visible opposition which was between the Scriptures and the Roman church. This could not be better accomplished than by disguising these places with old foreign words the people did not understand. When the Romanist party found they could not keep the people in the dark wholly, they resorted to this expedient, of giving them something that should be called a translation.

King James in the Authorized translation of 1611 adopted, partially, Bishop Gardiner's plan, when he yielded to the expressed wishes of the Puritans, to submit the Bible to a revision, which produced the Authorized Version. The "scholarship" of the age, to whom King James committed the work, required to do homage to his royal wisdom by compliance with fourteen instructions, of which the third was, viz., "The old ecclesiastical words to be kept—transferred, not translated." The translators working under the King's slavish restrictions, boasted of the medium course which they had observed between Popish midnight and Puritanical sun shine. They said, "We have on the one side avoided the scrupulosity of the Puritans, who leave old ecclesiastical words, and betake to others, as when they say WASHING for BAPTISM and congregation instead of church; also on the other side we have shunned the obscurity of the Papists in their axynes, tunke, etc., whereof their late translation is full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language it may be kept from being understood."

The "fourteen instructions" of King James, riveted, fettered, and shackled the "scholarship" of the revisors, hence the ninety-three words in the New Testament—baptize, baptism, Baptist, go transferred not translated into the "Authorized Version."

King James and his Bishops did what they pleased, as being both state and church. There was not one who dared to challenge the propriety of their proceedings, or if there were a few such as Andrew Melville, of Scotland, and John Welsh, who spake out, they were silenced. The threat of King James at Hampton Court Palace that all opponents would be "harried out of the land, or worse," meant dungeons, banishment or death to all objectors.

That royal edict which prohibited the translation of the ecclesiastical words, as they were called, and gave the Authorized Version, with "Baptize" for immerse, "Church" for congregation, "Bishop" for overseer, has resulted in consequences which we would charitably hope were not anticipated. But it appears evident from this unwarrantable interference with truth, painful and protracted controversies might have been avoided, and unanimity of sentiment would have been produced.

To leave a Greek word untranslated is to withhold from the unlearned reader a complete translation of the writing in which it occurs. It is to throw him back upon other resources for the interpretation of the passage; to render him dependent for instruction on either books or living teachers; to transfer him again to the guidance of the "scholarship" of the church—the priests, bishops and clergy. It is as far as the passage is concerned to render the rule of faith, not the Scriptures, but the interpreter, a Gardiner, Cranmer, Calvin, Knox, Robinson, Wesley and hence comes the many breeds and sects of Christendom. Had all the Greek words been honestly translated into the vulgar tongue, the "scholarship" of interpreters would not have been required to mystify the foreign words "baptize," "baptism," "Baptist." The crafty tricks of the Romish priests, wrought mischief in the Tudor days, and

bred the sects of the Reformation, and the tricks of King James and his bishops have kept the sects in perpetual controversy up to this year of grace 1905.

Canon Westcott, in his volume on "The English Bible," acknowledges that King James' revisers had made it a church Bible—and the translators in their notable dedication to their "dread sovereign" declare that they intended to make a translation "for the Church of England." King and bishop worked in unison—state and church one. The truth is, Canon Westcott in making this admission pronounces the severest condemnation on that translation and its authors. Words in the New Testament that should countenance the practice of the Church of England must be left as Rome had planned and purposed by Bishop Gardiner the previous century. Foreign words of such importance as "baptize," "baptism," "Baptist," must never be converted into plain English.

Far away back in the 8th century, A. D. 735, the honest Bede translated the Scriptures, and for the foreign word "baptize" he gave the English word "dip." Later in the 14th century, 1330, the learned and devout Wicliffe, when translating the Scriptures rendered the foreign word "baptize" into the English word "wash." Tyndale, who translated the New Testament in 1525, tells us that "baptize" means "to plunge into the water." Archbishop Cranmer, who issued a translation of the Bible in 1539, says "baptize" means to "dip in water." The present Archbishop of Canterbury, president of the British Foreign Society, has in this 20th century advised that the marginal reading in the Scriptures for "baptize" be "immerse."

Toronto, Canada.

WORKING TRUTHS FOR A TWENTIETH CENTURY AWAKENING.

BY REV. CHARLES EDWARD JEFFERSON, D.D.

The great word on the lips of the coming preacher will be "God." The name which is above every name has been too much neglected in these recent years, even by the men anointed to proclaim it. There have been reasons for this neglect. The evolutionary philosophy awakened a new and thrilling interest in man. Whence he came, how he started, what have been the processes of his climbing, these are the questions which have bewitched and absorbed us.

The miseries of man have also conspired to fix our attention on him. He has come from the country to the city, and he is in trouble. He has become the victim of all sorts of economic and social forces, which have left him lying bleeding and half dead by the side of the road along which the strong have driven furiously to wealth and power. To lift the man who is down and place him on our breast and get him into the nearest inn is a problem of vast dimensions, and has taken a deal of our thought and time.

We have been caught in the complex of secondary causes, and have had little inclination to consider the Cause which underlies them all. To many minds God's presence has become dim, his personality vague and doubtful. His holiness has been by many quite forgotten. In admiring or pitying the creature we have gotten our eyes off the Creator. Our first duty is the step of the prodigal, "I will arise and go to my father."

The prophet of the coming days is going to say in the words of one of old, "I have yet somewhat to say on God's behalf." Man's cause has been pleaded eloquently and long, and the time has arrived for the forthputting of the claims of God. Beginning at the earth always ends in Babel, beginning at the throne of God leads to Pentecost. We are coming back to the old evangelism of the apostles. Wherever Paul went his message was, "We pray you in Christ's stead, be ye reconciled to God." Simon Peter met the uproar in the streets of Jerusalem on the day of Pentecost with a great declaration of God—"I will pour out my spirit upon all flesh;" and from first to last it was upon what God had done in Christ that he based his passionate exhortation to repentance.

All deep eyed men are seeing with increasing clearness that it is not by ecclesiastical might or by political power, but by the Spirit of Jehovah that the mountains of iniquity are to be leveled and the rough places made smooth. The evangelism of the coming days will begin with God.

Two doctrines will be counted cardinal. In the forefront will be placed the sovereignty of God. If the Puritan passion has died out of our blood, it is because the Puritan conception of God has faded out of our hearts. What we need to see today is a throne with God on it. Democracy has made havoc with our ideas of authority, and the result is a flabbiness of responsibility and a laxness of conduct which, unless counteracted, will lead to our ruin. The pessimism and hopelessness so prevalent today, even among professing Christians, are the direct result of a failure to grasp the fundamental doctrine of God's omnipotence.

Nor will the holiness of God be forgotten. The decadence of the sense of sin has been caused by the blurring of the doctrine of God's holiness. "Holy Father" was the title by which Jesus knew God, and it is thus that we must know him if it is to be well with our souls. In the coming days we are going to believe again that whatsoever a man soweth that shall he also reap, that without holiness no man can see the Lord, that there is no peace unto the wicked, that the soul that kineth dies in the act of its sinning, and that God is calling upon men everywhere to repent.

No man acquainted with the teaching of the latest science need be ashamed or afraid to preach the most rigorous doctrine of retribution. "You preachers do not tell men often enough that every sin brings its inevitable punishment," is a sentence spoken to me years ago by a physician.

Behold the goodness and severity of God! This is the completing statement of the apostle, and the prophets who are to redeem the twentieth century will let the sentence stand without abridgment. With cities rotting at our doors, and the wail of the damned ringing in our ears, and with an ancient empire crumbling to pieces before our eyes, it is not hard to believe that while God is ready always to forgive the penitent he will by no means spare the guilty.

Christianity is more than a legend of pity, it is a bugle blast calling men to battle. Jesus is more than the consoler of people in trouble, he is the anointed King of men. He announces his kingship again and again in his discourses, and it is as Lord and Messiah that Peter presents him to his countrymen on the Day of Pentecost. To submit to him unconditionally is man's wisdom and peace. It is not the picture of the earthly Jesus with his hand upon a leper that this age needs most of all to see. We need to see the Son of God as John, the apostle, saw him, with many crowns upon his head, the universal sovereign of the kingdoms of life.

God's condescension will also be seen afresh in Christ. The great words spoken in the upper chamber will be restudied, and upon many hearts they will fall with the emancipating charm of a fresh revelation. "Ye shall know that I am in my Father, and ye in me and I in you." "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

In Christ also we see God's indignation against sin. He is the holy Christ. Though merciful, he says to workers of iniquity—I never knew you. Though gracious, he says to transgressors of God's will—depart from me, ye cursed. Tender above all tenderness known to mortals, he paints pictures of loss and pain and doom so terrible that they have burned themselves into the retinas of men's eyes and into the gray matter of their brains forever. Whenever his gospel is preached men cannot go to the judgment saying, I did not know the heinousness nor the awful penalties of wrongdoing.

What is needed is a fresh vision of God, a lifting of the heart to higher levels of aspiration and devotion. The world groans and travails in pain, waiting for the appearance of a new race of prophets—men of insight and of courage, who, endowed with the Holy Ghost shall say to our generation in tones which burn with fervent heat: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." —The Congregationalist.

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.

Church Hymns and Tunes for Baptist Churches. H. M. Turner, D.D., Kerr Boyce Tupper, D.D., and Wm. F. Biddle. A. S. Barnes & Co.

This is the Baptist edition of the Church Hymns and Tunes issued by the publishers, and is the successor of the Praise Book. It has the old favorites along with much that is new. There is added a copious selection of "responsive readings." The publishers have done their work well. The mechanism of the book is of the highest order.

Important Views. J. M. Weaver, D.D., and Theodore Harris, Esq. Introduction by T. T. Eaton, D.D., LL.D. \$1. Baptist Book Concern, Louisville, Ky.

A unique book by a preacher and a banker. It is in three parts, the 1st and 3d being by Dr. Weaver and the 2d by Mr. Harris. Dr. W. sketches his "Over 40 years in Louisville," and follows this with a discussion of Spiritual Life—Its Nature and Source; How to advance it; Failures in it, and how to deal with them; How real victories are won in it; How one may know that he is saved.

Mr. Harris opens his part with a fine article on Trusts, which he prepared by request. Next comes an article on immortality which led to the conviction of the printer who set it. Then follow discussions of the Devil, Jesus, Mercy, God's Love, Faith, Love, Hope, Resurrection, Christmas, Smite Amalek, and The Jew. All these are very interesting and instructive. Mr. Harris has fine literary taste, and he writes with clearness and vigor.

In the 3d part Dr. Weaver discusses a variety of topics, devotional and practical. Several of these appeared originally as articles in the WESTERN RECORDER, and were issued as tracts by the American Tract Society. It is well that they are here preserved in permanent form. Among many others we note especially the articles on Forbidden curiosity, Spiritual evolution, Three remarkable gardens, How to become holy, Pure devilishness, Prayer (three articles), Pastor in homes of his people, Ills and pleasures of old age, and Divine healing and anointing. Dr. Weaver writes with power and with unction.

Rests by the River, Devotional Meditations. George Matheson, D.D., LL.D. F. R. S. E. \$1.25. A. C. Armstrong & Son. New York.

The recent death of Dr. Matheson adds tenderness to this his last book. He has greatly en-

riched our devotional literature, and this book is the fitting culmination of his work. There are 104 of these meditations, and all of them are rich and juicy. A text of Scripture is given and then three pages of suggestive comment. A book for the quiet hour, as well as for the busy hour. Get a copy, readers, and before you go to your work every morning, read one of these meditations.

Primers of the Faith. James M. Gray, D.D. \$1, net. Fleming H. Revell Company. New York and Chicago.

"A concise treatise from the popular point of view for the aid of Sunday School teachers and lay workers. It deals with the criticism of each book of the Bible, and also considers some of the latest proofs of its truth." And the work is well done. Such books are needed. Not only must the elaborate treatises of those who attack the faith be elaborately answered, but popular treatises should be published for those who have neither the time nor the learning for the elaborate works, but who need to be furnished against current skepticism.

The book has three parts. I. How we know the Bible is genuine. II. How we know the Bible is credible. III. How we know the Bible is Divine.

A New Appraisal of Christian. Joseph Dunn Barrell. 50 cts. net. Funk & Wagnalls. New York.

A very kind and a very interesting discussion of Mrs. Eddy, her doctrines and her claims. It is, on the whole, the most satisfactory discussion of "Christian Science" we have seen. It has been hard for us to take "Christian Science" seriously, so grotesque is its absurdity.

The Young Convert's Problems. A. C. Dixon, D.D. 50 cts. American Tract Society. New York.

Dr. Dixon writes in his best vein, and here discusses The Holy Spirit, The Church, The Bible, Prayer, Temptation, Money, Amusements, The Ideal Christian. This little book is as good for old converts as it is for young ones.

Studies in the Life of the Christian. Henry T. Sell, D.D. 50 cts. net. Fleming H. Revell Co. New York and Chicago.

This is a religious text-book, for classes in the Bible, with questions at the close of each chapter. The subjects are: The Christian's Teacher, God, Man, Fellow Man, Faith, Book, Prayer, Service, Church, Home, Business World, Society, State, Hope. The aim is to set forth Scripture teaching on each of these topics. This book is in line with Dr. Sell's other well known works, and in preparing them he has rendered good service to Christian pedagogy.

Every American business man has reason to be interested in the leading article in the *Atlantic* for October. "Commercial Panics, Past and Future" is the title, and the author is A. D. Noyes, Financial Editor of the *Evening Post*. Just at present, when we are riding on the top wave of prosperity, it is well worth while to take a look ahead. Another panic year will be due before long: Mr. Noyes believes that if we can find out the causes that bring about such a disaster, we can control them—at least to some extent. The same number contains a timely article by John H. Latane on the "Forcible Collection of International Debts."

Every admirer of Lafcadio Hearn—to-day recognized as one of the masters of English prose in his generation—will want to read a striking fragment of his unpublished Autobiography, "Two Memories of Childhood." Then there is a brilliant comparison by A. F. Sanborn of two great world-cities, "New York after Paris." Elizabeth McCracken writes on "Pictures in the Tenebments."

Other notable contributions are "Romanticism in Music," by Daniel G. Mason; "My Shakespeare Progress," by Martha B. Dunn; and "A Relish of Keats," by Bradford Torrey. "Captain Christy," a splendid sea story by H. M. Rideout, and unusual tales by Edith Wyatt and Clare Benedict, make up the fiction. Louise Guiney has a poem, which will not share the fate of most magazine verse; and there is a stirring war poem, "The Orphan Brigade," by the late Dean Shaler of Harvard.

Answer a fool according to his folly.—Prov. 6:5.

Dr. Pierson related the following: John B. Gough tells a good story of his old friend Mr. Carroll. Together they had been listening to an infidel lecturing in Hyde Park on the merits of illuminating gas, who said that the inventor of gas did a great deal more for the world than did the inventor of Christianity. At the conclusion of this man's tirade against the Gospel, Carroll got up and said, "Now that our friend has finished, I would like to say a word or two to you;" and he prefaced his address in defence of Christianity by saying, "When the last speaker comes to die; he will not send for a gospel messenger, I suppose, but he will send for a gas-fitter."

The divorce evil is assuming both growing and alarming proportions in our country. Nearly half a million divorces have been judicially granted within the past twenty years. Europe has four times our population, yet within this same period only half the number of divorces have been granted. Evidently the marital ties are less sacred with us, or more easily annulled by our courts. Marriage should command a higher premium among Americans. Easy divorce is a disgrace to any nation. It is a bad omen for its future.

The backward look never sees the way out.—Josiah Strong.

SUNDAY-SCHOOL LESSON

SUNDAY, OCTOBER 21.

THE PARABLE OF THE TALENTS.

Matt. 25:14-30.

Motto Text—"A faithful man shall abound with blessings."—Prov. 23:20.

This parable is given by Matthew alone. There is a somewhat similar parable in Luke 19:12-27. But it was spoken on a different occasion, and the chief lesson is different, as Bruce well points out. In that the servants were given the same amount and in the use of it had acquired different amounts and were given rewards differing accordingly. In this parable they receive different amounts; they show an equal diligence in the use of what they had received and their reward is the same.

Trench remarks in comparing this parable with the one in the previous lesson: "While the virgins were represented as waiting for the Lord, we have the servants here working for him. There, by the end of the foolish virgins, we are warned against declensions and decays in the inward spiritual life—here against sluggishness and sloth in our outward vocation and work. That parable enforced the need of keeping the heart with all diligence—this the need of giving all diligence also to the outward work, if we would be found of Christ in peace in the day of his appearing."

"Who called his own servants"—his slaves who belonged to him. Slaves were frequently artisans and stewards in those days. "Five talents"—a talent of gold was more than \$10,000. "To every man according to his several ability." God is just in his requirements and wise in his allotments. The five talents may seem a large amount, but it is not too large to be a type of the business which God has committed to us. The whole business of our Lord in this world while he is gone, is committed to human hands. The work is all the Spirit's, it is true, but he uses human agency. For example, while all the Bibles and preaching which could be poured into a heathen nation could not save one soul without the active presence and work of the Holy Spirit, yet if men did not send the Bibles and the missionaries, the Spirit would not Himself preach the gospel to those souls, but they would be left to perish.

We are inclined to think that in this parable by "his several ability" is meant what we usually call talents or God's gifts to us of mental, physical and moral power, and the talents of the parable mean our opportunities for usefulness arising from our possessions,

Eruptions

The only way to get rid of pimples and other eruptions is to cleanse the blood, improve the digestion, stimulate the kidneys, liver and skin. The medicine to take is Hood's Sarsaparilla Which has cured thousands.

our influence, our family and social relations, and in fact all the opportunities and means which we have for using our "several abilities" in the service of our Lord. But whether any such distinction can be made one thing is eternally true, all that we have and are belong to him and are his means entrusted to us for whose improvement and use we shall be held to a strict accountability.

So soon as they received their talents, the two servants went diligently to work with them. Whenever their Lord came, be it sooner or later, he should find them at work with all accomplished that each could do "according to his several ability." But not so did the third servant who had received one talent. It is very likely that the servant with one talent is represented as the unprofitable one to show how inexorable is God's demand that his servants shall work. He is the one whom we would suppose was the most excusable; if he then was severely punished for his unfaithfulness no one need hope to escape. Even the smallest and feeblest must work, and work up to the full measure of his ability, or be punished for his failure.

"After a long time"—in all these parables and warnings of our Lord he makes it distinctly understood that his coming will not be speedy. But when he comes he reckons immediately with his servants. "Well done good and faithful servant."—Good here means devoted, single-hearted. Whoever is thus will be sure to be faithful, there is no danger of neglect of duty when the whole heart is engaged. Observe that the commendation to these two servants is exactly the same. They had the same character, "good and faithful," they had been equally diligent in serving their Lord. In proportion to their several ability and the talents entrusted to them they had made the same amount. This lord was not so hard a man as to think of the amount of money he received, he cared for the goodness, the faithfulness of his servants. Yet even here the Lord does not leave unasserted the sovereignty of God. For a difference is made between these good and faithful servants. Not only did God in the beginning make a difference as He chose between the abilities and the talents, both of which were his gift, but also at the last, the talent of the unfaithful servant is not divided between them but given to the one who had most. God's personal will and good pleasure rule his universe.

"Enter thou into the joy of thy Lord."—Every faithful one shall enjoy himself to the full of his capacity in heaven. What is that joy of the Lord in this world? We may share that if we will. And what shall it be in the world to come? And that joy is to be shared by the good and faithful, not the successful servant. "Lord, I knew thee that thou art a hard man."—The cool impertinence of this excuse fairly takes our breath. Did he think insolence would excuse his sloth? And yet how many are today calling God "hard." Are laying the blame of their failure to repent and believe and serve on God. Some call him hard because he says: "He will have mercy on whom He will have mercy and whom He will He hardeneth." Whatever sins we are guilty of let us shun the insolence of this unfaithful servant and beware of even in our thoughts calling God "hard." It is said in Job's honor that he did not

"charge God foolishly." This wicked servant is not the only one who has tried to excuse himself for his sloth by attacking God's character and actions. Let us never forget we owe him the duty and obedience of servants, that we are not to presume to judge Him either now or hereafter, but that he is to judge us.

As we read this parable we are amazed by the daring insolence of the servant who tried to excuse himself by finding fault with his Lord. But teachers need to press home the warning to their scholars' hearts that they do not even in their hearts call God "hard." They are in danger of doing it when they find doctrines in the Bible which they do not like, or when affliction or losses come upon them. "Thou wicked and slothful servant."—The master admits for a moment the charge that he is a hard man, simply in order to show the falsehood as well as the insolence in the man's excuse. If the master was a hard man reaping where he had not sown, so much the more reason for the servant to have done all he possibly could have done to satisfy that master. "The Lord can not tolerate waste of opportunity, neglecting to make the most of things; sloth, unprofitableness. Mere indolence is in his view wickedness, for it is selfishness and selfishness, as the moral opposite of that self-devotion which is the cardinal virtue of the divine kingdom, is to the Lord of the kingdom the very essence of evil." (Bruce.)

"The exchangers"—the bankers of that day. Those who had not strength nor energy to engage in business could secure some income by giving their funds into their hands. "With usury"—that is with interest, which was the former meaning of the word usury. "Cast ye the unprofitable servant"—punished, observe because he was unprofitable. God requires work from all of his servants, not one is exempt, no matter how small his acquirements. But it is a blessed thought that he rewards us according to our faithfulness, the one who had earned two talents receiving the same commendation as the one who had earned five.

RAMBLES IN WALES.

Sunday and Monday, June 3d and 4th, the Refuge Baptist church Pen-y-darren, held its annual meetings, when the Rev. D. Price, pastor of the Tabernacle Baptist church, Merthyr, and the writer preached. We had excellent meetings. Tuesday, June 5th, I visited the grave of my late dear pastor, the Rev. John Jones (Mathetes), who is buried in Ivor's Camp's Cemetery, near Dowlais. I had with me as my companion the Rev. J. B. Jones, Dowlais, Alderman W. Lewis, Pen-y-darren, with whom I stayed, and a young man from the Vale of Ceiriog, whose name I have forgotten. On our way to the cemetery there are places of much historic interest in relation to the beginning of the Baptists of Dowlais, hence we were anxious to see them, viz.: Blaen-Morlais and Cae-racca. In 1804 Mr. John Jenkins, who, in later years became the renowned Dr. John Jenkins, Hengoed, lived at Blaen-Morlais, worked in the mines and preached here and there as opportunity permitted. One Sunday at the invitation of the occupant of Cae-racca he preached there also in 1804. Dr. Jenkins says in his autobiography, that this was one of the hardest meetings, seemingly, he ever preached

at, and yet to his great joy four were converted at this meeting and this was the beginning of the strong Baptist churches that are now in Dowlais. There is a great comfort in facts like this. The cemetery is a little beyond this, hence we were soon there, and though there are hundreds of noted men buried here, yet the chief object of my attraction was the grave of my old pastor. His friends have placed a beautiful monument over his grave on which is the following epitaph in Welsh: "In memory of the Rev. John Jones, Mathetes, who was a faithful and popular Baptist minister for 32 years. He was ordained May 26, 1846; he died Nov. 18, 1878; aged 57 years. He was one of the excellent men of the earth, one of the best men of the Welsh nation, a writer of fame and authority, a popular author, an able preacher, a faithful and honest minister of Jesus Christ. "He was a burning and a shining candle." There never was a truer epitaph. I went away feeling glad that I had seen the grave of the one who had started me in public life. I went that afternoon to Tnoedys-hiw, which is a few miles below Merthyr, where I preached to an excellent audience Thursday evening, June 7th. Rev. James Jones is the honored and successful pastor of this church. I stayed here with Mr. and Mrs. Thomas Parry. Mr. Parry is a brother of Mrs. Richard C. Lewis, of Edwardsdale, Pa. Friday I crossed over the mountain to Hirwaun, where I preached that evening to a fine congregation. Rev. George Hague is the pastor of this church. Bro. Hague has been pastor of different churches in Ohio and Pennsylvania, but he is now happily situated at Hirwaun.

Saturday, June 9th, I went to Swansea to attend the wedding of the Rev. J. C. Hughes, B. A., who crossed with me in the Caronia. Mr. Hughes was married to Miss Florence James, third daughter of Mr. and Mrs. Lewis James, Milverton, Swansea, June 9th, in the Memorial Baptist chapel, by the Rev. John W. Williams, D.D., assisted by the Rev. John T. Griffith, D.D., Edwardsdale, Pa. The chapel was well filled, and among them were the Revs. John Gomer Lewis, D.D., E. Edmunds, R. Richards, the Hon. Gwilym Morgan, mayor of Swansea, etc. After the ceremony a reception was held at the Royal Hotel. In the afternoon the young couple left for Liverpool, and June 12 they sailed for America, and they are now comfortably fixed on Hyde Park avenue, Seranton, Pa. Mr. Hughes is the pastor of the First Welsh Baptist church of Seranton.

Sunday, June 10th, I preached in the Calvary Baptist church, Aberdare. This is the oldest Baptist church in Aberdare, and is the mother of a large number of churches. The late famous Rev. Thomas Price, Ph.D., was pastor of this church from 1846 until he died in 1888, and his old home, Rose Cottage, is still kept up by his faithful daughter, Emily. The name of Dr. Price, Aberdare, will never be forgotten. The present excellent pastor is the Rev. James Griffiths. Mr. Griffiths visited America this last summer. He is very much respected by his church and the denomination at large and worthily so. I had a very happy day with this dear old church and was well entertained at the home of the pastor.

JOHN T. GRIFFITH,
Edwardsdale, Pa.

CONCORD ASSOCIATION

Met with Pleasant Ridge church, Owen county, September 26. Attendance the first day was small on account of constant rain. Dr. B. F. Swindler was chosen Moderator and Dr. W. H. Waldrop assistant. Pastor Ransdell was re-elected Clerk, and former treasurer was re-elected. Introductory sermon by Bro. Waldrop was highly complimented. One of the best the writer has heard for years. The weather was more favorable the second day, and the attendance was better. Dr. Waldrop and some friends provided amply for messengers and visitors. It was your scribe's pleasure to enjoy the hospitality of Dr. Jack Bots and wife at their model home in Owenton. I also enjoyed a meal with Bro. Waldrop the first day, and one meal with Dr. Swindler.

WHITE'S CREEK ASSOCIATION.

Convened with Ghent church, October 2. The day was favorable but the attendance was small. The arrangement for entertainment was well planned. The welcome was most cordial. O. W. Geier, Moderator, H. M. Froman, Assistant, Ernest Llewellyn, Secretary, Wilford Griffith, Assistant, J. M. Giltner, Treasurer, and M. B. Perry, Auditor. At the close of each session the association elects officers for ensuing year. Former pastor H. F. Searcy, now pastor of Lawrenceburg and Hillsboro, was present. All were delighted to have him, and he felt at home. Dr. Bow made one of his best mission speeches. With him your scribe spent the previous night at Carrollton, where I hoped to meet Mr. James Gayle, the popular superintendent of the Carrollton & Worthville railroad, but he was in Louisville. Pastor-Evangelist E. F. Wright, of New Liberty, preached the introductory sermon.

LITTLE RIVER ASSOCIATION.

Met with Cadiz church, October 3. Bro. T. E. Richey, of Princeton has kindly consented to report the proceedings. It was my first visit to Cadiz, the county seat of Trigg county. The city has water works and many lovely homes. Being the terminus of the Cadiz railroad that connects with the I. C. R. R. system at Gray, it is a fine distributing center. For years I. N. Strother was pastor, and during his ministry an elegant meeting house was built costing about \$10,000, and also a neat parsonage. He is now pastor in Memphis, Tenn., but he was present to look after interests of the Association. He has a strong hold on the church and citizens generally. W. C. White is a prominent member of the church and to his enterprise the community owes the Cadiz railroad. The messengers had the advantage of half fare over Bro. White's railroad. It was my pleasure to enjoy the hospitality of Mrs. Lucy W. Grasty, assisted by Mrs. Dunn. Dr. Bow came on second day and left a deep impression by his great talk on missions. The church is without a pastor, but they have their eyes turned toward one of our best young preachers. Surely a church that built such an elegant house of worship can support a pastor for all his time. The same is true of many other churches.

There are hundreds of churches in Kentucky having preaching one Sunday in each month that could have half time preaching, and at least 200 churches in the State that are able to have every Sunday preaching, that are content with preaching twice a month. H.

LITTLE RIVER ASSOCIATION

Met with the Cadiz church Oct. 3, 4 and 5. The representation of the churches was very good and the letters exhibited an average interest in missions, though not over a tithe of the responsibilities of the membership was shown in the aggregate amount contributed.

Rev. H. Boyce Taylor, of Murray, preached a masterly sermon on the question of giving, in which he vividly portrayed the prevailing dereliction of duty as being the result of absence of Scriptural motive and Scriptural plan in giving. It is to be hoped that Bro. Taylor will let the churches have this great sermon in tract form, and that, too, at an early day. I recall the following visitors present, viz.: Dr. W. P. Harvey, Louisville; H. Boyce Taylor, Murray; J. A. Bennett, Utica. The various questions usually before such bodies for consideration were before this and were discussed with a degree of interest. If only the membership of the churches as a whole will, through the incoming year, take hold of each with the zeal commensurate with its claims a great work will result.

Much destitution exists within the bounds of this Association, and this means much effort requisite to supply it, and that hastily. Cadiz is an elegant little city and the Baptists have an elegant house of worship in the heart of it, but no pastor to occupy the pulpit. This ought not so to be. They are amply able to have one for full

time, and it is hoped they will soon secure one adapted to the place. We all left Cadiz with regret for we were most royally entertained by a royal whole-souled people. God bless them. T. E. RICHEY.

A WORD ABOUT HOME MISSIONS.

The welcome news given to the Baptist press last week that Dr. B. D. Gray had declined the call to Waco and would remain with the Home Board is a source of gratification to all Southern Baptists who are interested in the great work of that Board. Dr. Gray has been an exact fit in the Secretaryship, and it would have been no easy task to fill his place. We all rejoice that he will still give his great powers of body, mind and soul to the task set him by the Convention. We may be well assured that now that he has turned his back upon so tempting a field in the pastorate, he will give himself with redoubled consecration to the work of Home Missions. Having secured the right man in the office, the secretaryship of a great Board ought to become a life work. In the carrying out of great policies such as are involved in the Home Mission work, often a long term of years is needed, and some masterful man with a full and strong grasp of the situation must stand at the helm year in and year out. Into a work of such far reaching influence it is worth while that a man should put the whole of his life. We trust that the pres-

The Great Difference In Life Insurance Companies

is not revealed by their names nor their claims. The day before the San Francisco disaster, all Fire Insurance Companies seemed alike to the thoughtless; there was a great difference nevertheless, and when the test came, some quibbled, some defaulted, while others drew on the reserve funds which they had ready for such a contingency, paid the large amounts due, and went right on.

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If you would like to know for yourself the latest phases of Life Insurance, or wish information concerning any form of policy, consult our nearest agent or write direct to

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We show a complete line of all the new Fall Models, full fitted or semi-fitted, in Chevots, Worsteds, Plaids and Fancy Mixtures. Pony coats, box coats, satin or silk lined, with or without velvet collar. Some of the plaid effects are trimmed with fancy braids in the new styles. In ordering give waist and bust measurement.

We fully guarantee all goods to be just as represented and that the fit, finish and materials are the very best procurable for the price paid. Goods sent on approval if desired.

ent decision of Secretary Gray means a great service that will stretch through many years.

If this means to Dr. Gray a fresh and deeper devotion to his work as Secretary, it ought to mean to us all a new inspiration to rally to him and give the Board a generous and hearty support. There never was a time in the history of Southern Baptists when there was a larger or more far reaching work to be done on the home field. There never was so loud and so earnest a call to our constituency everywhere to put forth every effort to accomplish the great things that are before us.

The great constructive policies now mapped out by Southern Baptists in the home land demand on the part of all our churches a new devotion to work. With these facts before me may I not ask that Kentucky take a stronger hold upon the work of Home Missions. Let every pastor who reads this plea see to it that, during the coming season, this work shall have its proper recognition at the hands of his church. If we would do this in Kentucky there would be a forward movement that would make every heart rejoice. Let us do our best this year for Home Missions.

J. S. DILL,
Vice-Pres. of Home Board for Kentucky.

DEAR RECORDER:

I spent Saturday and Sunday, September 23rd and 24th in an Institute at Lebanon Junction, with Bro. W. A. Burns. The church is holding all of its services at the present time in the Masonic Hall, as their church was burned several months ago. A new brick structure is in course of construction and they expect to occupy the building late in the fall. There was a splendid attendance at all of the sessions of the Institute. It was Review Day in the Sunday School and the Secretary

1907

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conducted an oral examination of had stuck. When the new church is finished the Sunday school will be better housed and three of the lessons he better housed and three of the first quarter, also the third classes will be provided for outside of the main auditorium. It was a surprise to see how well the class responded to Prof. Wright of the public schools, questions on the lessons at the beginning of the year and it was a matter of encouragement to their teachers to see how well their work

JOSEPH T. WATTS.

HE LAY ASLEEP ON A
PILLOW.

He lay asleep on a pillow
While the skies with terror were
rife,
And each white-toothed black-
throated billow
Was yawning to take His life,
Though twelve loved men
Were struggling then
In what seemed but a hopeless
strife.

If duty had called Him to aiding,
Would you find Him, a slug-
gard, to lie?
No man ever saw Him evading
Nor in toil standing selfishly by.
No need of His hand
As they put out from land,
So, He slept. 'Twas His Father
on high.

'Twas His Father was Lord of the
ocean,
To do His will was His care,
And Gennesaret's rage and com-
motion
Were nothing to Him lying
there.
To float or to fall
As His Father might call,
In going to sleep was His prayer.

The blackness may cloud us, ap-
palling
Our hearts and bedimming our
sun;

If to labor His service is calling
There'll be strength until vict'ry
is won;

If duty be sleep,
Kind watch He will keep,
For the Storm-God and Father
are one.

—Alice Nye Fite, in Watchman.

Our Pulpit

SIMPLE BUT SOUND.

C. H. SPURGEON.

"One thing I know, that, where-
as I was blind, now I see."—John
ix. 25.

Did it ever strike you how wonder-
fully calm and collected our
Lord must have been at this time?
He had been preaching in the tem-
ple, talking to a multitude of Jews.
They grew furious with him; a
number of stones which were used
in repairing the temple were ly-
ing about on the floor, and they
took up these stones to cast at
him. He, by some means, forced
a passage, and escaped out of the
midst of them; and when he came
to the gate of the temple with his
disciples,—who seem to have fol-
lowed him in the lane which he
was able to make through the
throng of his foes,—he saw this
blind man; and as if there had
been no bloodthirsty foes at his
heels, he stopped—stopped as
calmly as if an attentive audience
had been waiting upon his lips,—
to look at the blind man. The dis-
ciples stopped too, but they paused
to ask questions. How like our-
selves! We are always ready to
talk. How unlike the Master! He
was always ready to act. The dis-
ciples wanted to know how the
man came to be blind, but the
Master meant to deliver the man
from his blindness. We are very
apt to be entering into specula-
tive theories about the origin of
sin or the cause of certain strange
providences; but Christ is ever for
seeking out, not the cause, but the
remedy; not the reason of the dis-
ease, but the way by which the
disease can be cured. The blind
man is brought to him. Christ

asks him no questions; but, spit-
ting upon the dust, he stoops
down, and works the dust into
mortar, and when he has done this,
taking it up in his hands, he ap-
plies it to what Bishop Hall calls
the eye-holes of the man (for there
were no eyes there), and plasters
them up, so that the spectators
look on, and see a man with clay
upon his eyes. "Go," said Christ,
"to the pool of Siloam, and wash."
Some kind friends led the man,
who was only too glad to go. Un-
like Naaman, who made an objec-
tion to wash in Jordan, and be-
clean, the blind man was glad
enough to avail himself of the di-
vine remedy. He went, he washed
the clay from his eyes, and he re-
ceived his sight.—a blessing he had
never known before. With what
rapture he gazed upon the trees!
With what delight he lifted up his
face to the blue sky! With what
pleasure he beheld the costly,
stately fabric of the temple; and
methinks, afterwards, with what
interest and pleasure he would look
into the face of Jesus,—the man
who had given him his sight.

It is not my object to expound
this miracle to-night, but well it
setteth forth, in sacred emblem,
the state of human nature. Man
is blind. Father Adam put out
our eyes. We can not see spiritual
things. We have not the spiritual
optic: that has gone,—gone for-
ever. We are born without it,—
born blind. Christ comes into
this world, and his gospel is de-
spicable in men's esteem even as
spittle,—the thought of it disgusts
most men. Gentility turns on its
heel, and saith it will have noth-
ing to do with it, and pomp and
glory all say that it is a contempti-
ble and base thing. Christ puts
the gospel on the blind eye,—a
gospel which, like clay, seems as
if it would make men more blind
than before, but it is through "the
foolishness of preaching" that
Christ saves them that believe.
The Holy Spirit is like Siloam's
pool. We go to him, or rather he
comes to us, the convictions of sin
produced by the gospel are washed
away by the cleansing influences
of the Divine Comforter; and, be-
hold, we, who were once so blind
that we could see no beauty in di-
vine things, and no excellence in
the crown jewels of God, begin to
see things in a clear and heavenly
light, and rejoice exceedingly be-
fore the Lord.

The man no sooner sees than he
is brought before adversaries, and
our text is a part of his testimony
in defence of the "Prophet" who
had wrought the miracle upon him,
whom not as yet did he under-
stand to be the Messias.

"One thing I know, that, where-
as I was blind, now I see." Al-
though the parable would furnish
us an admirable topic, we prefer
to keep to this verse, and linger
upon the various reflections it sug-
gests.

I. We have before us, in these
words, an unanswerable argument.
The fact is, the personality of the
thing gives it power. People tell
us that, in the pulpit, the minister
should always say, "We," as edi-
tors do in writing. We should
lose all our power if we did. The
minister of God is to use the first
person singular, and constantly to
say, "I bear eye-witness for God
that, in my case, such-and-such a
thing has been true." I will not
blush nor stammer to say, "I bear
my personal witness to the truth
of Christ's gospel in my own
case." Lifted up from sin, deliv-
ered from bondage, from doubt,
from fear, from despair, from an
agony intolerable,—lifted up to

joys unspeakable, and into the ser-
vice of my God,—I bear my own
testimony; and I believe, Chris-
tians, that your force in the world
will be mightily increased if you
constantly make your witness for
Christ a personal one. I daresay
my neighbour, over there, can tell
what grace has done for him. Yes;
but to me, to my own soul, what
grace has done for me will be more
of an establishment to me for my
faith than what Christ has done
for him. And if I stand up, and
talk of what God's grace has done
for this or that brother, it may
do very well; but if I can say,
"I myself have proved it," here
is an argument which drives in the
nail,—ay, and clinches it, too. I
believe, Christian men, if you
would prevail when you have to
argue, you must do so by bearing
a personal testimony to the value
of religion in your own case, for
that which you despise yourself
you can never persuade others to
value. "I believed, therefore have
I spoken," said the psalmist
Luther was a man of strong faith,
and therefore he kindled faith in
others. That man will never move
the world who lets the world move
him; but the man who stands firm,
and says, "I know, I know, I
know such-and-such a thing, be-
cause it is burnt into my own in-
ner consciousness,"—such a man's
very appearance becomes an argu-
ment to convince others.

Moreover, this man's argument
was an appeal to men's senses, and
hardly anything can be supposed
more forcible than that. "I was
blind," said he; "you saw that I
was; some of you noticed me at
the gate of the temple; I was blind,
now I see. You can all see that I
can look at you; you perceive at
once that I have eyes, or else I
could not see you in the way I
do." He appealed to their senses.
The argument which our holy re-
ligion needs, at the present mo-
ment, is a new appeal to the senses
of men. You will ask me, "What
is that?" The holy living of
Christians. The change which the
gospel works in men must be the
gospel's best argument against all
opposers. When first the gospel
was preached in the Island of
Jamaica, some of the planters ob-
jected grievously to it. They
thought it an ill thing to teach the
negroes, but a missionary said,
"What has been the effect of your
negro servant Jack hearing the
gospel?" and the planter said,
"Well, he was constantly drunk
before, but he is sober now. I
could not trust him, he was a great
thief; but he is honest now. He
swore like a trooper before, but
now I hear nothing objectionable
come from his mouth." "Well,"
said the missionary, "then I ask
you if a gospel, that has made such
a change as that in the man, must
not be of God, and whether you
ought not rather to put your in-
fluence into its scale than to work
against it?" When we can bring
forward the harlot who has been
made chaste, when we can show
the drunkard who has been made
sober, or, better still, when we can
bring the careless, thoughtless man
who has been made sedate and
steady; the man who cared not for
God, nor Christ, who has been
made to worship God with his
whole heart, and has put his confi-
dence in Jesus. We think we have
then presented to the world an
argument which they will not soon
answer.

If our religion does no more in
the world than any other, well
then, despise it; or if men can
receive the gospel of Christ, and yet
live as they did before, and be

none the better for it, then tell us
at once, that we may be undeceiv-
ed, for our gospel is not wanted.
But we bring you forward proofs.
I hope, my brethren, there are
scores and hundreds here who are
yourselves the proofs of what the
living gospel can do. Many and
many a story could I tell of a man
who was a fiend in human shape,
a man who, when he came home
from work, made it an hour of
peril, for his wife and children
dreaded to hide from him; and that
man now, see him when he goes
home, how he is welcomed by his
wife, how the children run down
to meet him; you shall hear him
sing more loudly now than ever he
cursed before, and he who was
once a ringleader in the army of
Satan has now become a ringleader
in the army of Christ. I shall not
say where he is sitting to-night. I
should want many fingers if I had
to point out all who are here. The
Lord's is the glory of it. That is
the argument, "Whereas I was
blind, now I see." Do we not
know of some who, when they came
to make their profession before
the church, said, "If anyone had
told me, three months ago, that I
should be here, I should have
knocked him down. If any man
had said I should make a profes-
sion of faith in Jesus, I should
have called him all the names in
the world. I become a canting
Methodist! Not I!" But yet
grace has changed the man; his
whole life is different now. Those
who hate the change cannot help
observing it. They hate religion,
they say; but if religion does such
things as these, the more of it the
better. Now we want, dear
friends, in the dark lanes and al-
leys of London, ay! and in our
great wide streets, too, where there
are large shops and places of busi-
ness, we want to give the grovel-
ing world this argument, against
which there is no disputing, that,
whereas there were some men
blind, now they see; whereas they
were sinful, now they are virtu-
ous; whereas they despised God,
now they fear him; we believe this
is the best answer for an infidel
age. What a deal of writing has
been lately about and against Dr.
Colenso! You need not think of
reading the replies to his books,
for most of them would be the best
means of sending people to sleep
that have ever been invented; and,
after all, they don't answer the
man: most of them leave the ob-
jections untouched, for these is
a speciousness in the objection
which is not very easily got over.
I think we should be doing much
better if, instead of running after
this heathenish bishop, we should
be running after poor sinners; if,
instead of writing books of argu-
ment, and entering into discus-
sions, we keep on each, in our
sphere, endeavoring to convert
souls, imploring the Spirit of God
to come down upon us, and make
us spiritual fathers in Israel. Then
we may say to the devil, "Well,
sir, you have stolen a bishop, you
have taken away a clergyman or
so, you have robbed us of a leader
or two; but, by the help of God, we
have razed your territories, we
have stolen away whole bands;—
here they are, tens of thousands of
men and women who have been re-
claimed from the paths of vice,
rescued from the destroyer, and
made servants of the Lord." These
are your best arguments; there
are no arguments like them.
—personal witnesses of what di-
vine grace can do.

My dear hearer, do you see a
beauty in Christ? Do you see a
loveliness in the gospel? Do you

perceive an excellence in God your
Father? Can you read your title-
clear to mansions in the skies?
You could not do this once. Once,
you were a stranger to these
things; your soul was dark as the
darkest night without a star, with-
out a ray of knowledge or of com-
fort; but now you see. Seek after
more knowledge; but, still, if you
cannot attain it, and if you trem-
ble because you cannot grow as
you would, remember this is
enough to know for all practical
purposes, "One thing I know, that
whereas I was blind, now I see."

III. We will again change our
view of the subject. This is a
model confession of faith.

This blind man did not do as
some of you would have done.
When he found his eyes, he did
not use them to go and hunt out a
quiet corner so that he might hide
himself in it; but he came out
boldly before his neighbors, and
then before Christ's enemies, and
said, "One thing I know, that,
whereas I was blind, now I see."
Why, there are some of you who,
I hope, have grace in your heart,
but you have not courage to con-
fess it: you have not put on your
regimentals. I suppose you call
yourselves members of the Church
Militant, but you are not dressed
in the true scarlet; you do not
come forward, and wear the Mas-
ter's badge, and openly fight un-
der his banner. I think it is very
unkind of you, and very dishon-
ouring to your Master. There are
not many who speak for him, and
it is a shame that you should hold
your tongue. If he has given you
eyes, I am sure you ought to give
him your tongue. If he has taught
you to see things in a new light,
I am sure you ought not to be un-
willing to confess him before men.
After so much kindness in the
past, it is cruel ingratitude to be
ashamed to confess him. You do
not know how much you would
comfort the minister. Converts
are our sheaves, and you, who are
not added to the church, do as it
were rob us of our reward. No
doubt you will be gathered into
God's garner, but then we do not
know anything about that; we
want to see you gathered into

DOCTOR'S WORDS.

Talks About the Analysis of Post-
um Food Coffee.

To the Doubting Thomases, the
endorsement of a physician as to
the wholesomeness of Postum Food
Coffee may be comforting.

When coffee causes nervousness
and dyspepsia, it's time to stop it.
And there is where Postum is a
true comforter. It is a warm, pal-
atable and wholesome beverage
and at the same time is a liquid
food.

Coffee does harm, not because
it's well or poorly made—not be-
cause it's high or low priced—but
because of the alkaloid—drug—
caffeine, it contains. The habitual
use of coffee, therefore, forms a
drug habit.

A Buffalo physician said recent-
ly, "I have used Postum Food Caf-
fee in my family and find it to
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most wholesome, delicious bever-
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delightful and refreshing.

"I have read carefully Dr. Dav-
enport's analysis of Postum Food
Coffee, as printed on the pkg.,
which I most heartily endorse. I
have been prescribing it to my pa-
tients."

The Dr. is right and there's a
reason. Read the little book, "The
Road to Wellville," in pkgs.

God's garner here; we want to hear you boldly say, "Whereas I was blind, now I see."

You cannot tell, besides, how much good you might do to others. Your example would move your neighbours, your confession would be valuable to saints, and might be a help to sinners. Your taking the decisive step might lead others to take it. Your example might be just the last grain cast into the scale, and might lead others to decide for the Lord. I am ashamed of you, who were once blind, yet now see, but do not like to say so. I pray you lay the matter to heart; and, ere long, come out, and say, "Yes, I cannot withhold it any longer. Whereas I was once blind, now I see."

"Well," says one, "I have often thought of joining the church, but I can't be perfect." Now this man did not say, "I was once imperfect, and now I am perfect." Oh, no; if you were perfect, we would not receive you into church-fellowship; because we are all imperfect ourselves, and we should fall out with you if we did take you in. We don't want those perfect gentlemen; let them go to heaven; that is the place for perfect ones, not here.

"Well," says someone else, "I have not grown in religion as I should like to do; I am afraid I am not as saintly as I would desire to be." Well, brother, strive after a high degree of holiness, but remember that a high degree of holiness is not necessary to a profession of your faith. You are to make a profession as soon as you have any holiness, and the high degree of it is to come afterwards.

"Ah!" says another, "but I could not say much." Nobody asked you to say much. If you can say, "Whereas I was blind, now I see," that is all we want. If you can but let us know that there is a change in you, that you are a new man, that you see things in a different light, that what was once your joy is now your sorrow, and what was once a sorrow to you is now your joy,—if you can say, "All things have become new;" if you can say, "I feel a new life heaving within my bosom; there is a new light shining in my eyes. I go to God's house now in a different spirit. I read the Bible, and engage in private prayer, after quite a different fashion. And I hope my life is different, I hope my language is not what it used to be. I try to curb my temper. I do endeavour to provide things honest in the sight of all men. My nature is different: I could no more live in sin as I once did than a fish could live on dry land, or a man could live in the depths of the sea."—this is what we want of you.

Suppose now a person getting up in the church-meeting (and there are scores and hundreds here who attend church-meetings), and saying, "Brethren, I come to unite with you. I know the Greek Testament; I have also read a good deal in Latin; I understand the Vulgate; I can now, if you please, give you the 1st chapter of Mark in Greek, or the 2nd chapter of Exodus in Hebrew, if you like. I have also, from my youth up, given myself to the study of the natural and applied sciences. I think I am master of rhetoric, and I am able to reason logically." Suppose he went on then to say what he knew about business, what a skillful tradesman he had been; and after going through that should say, "I have a great deal of theological knowledge; I have read the Fathers; I have studied Augus-

tine; I could talk about all the ponderous tomes that were written in the ancient times; I am acquainted with all the writers on the Reformation, and I have studied the Puritans through and through: I know the points of difference between the great Reformed teachers, and I know the distinction between Zwingle and Calvin."—I am sure, dear friends, if a man were to say all that, before I put it to the vote whether he should be admitted to church-membership, I should say, "This dear brother has not any idea of what he came here for. He came here to make a confession that he was a living man in Christ Jesus, and he has been only trying to prove to us that he is a learned man. That is not what we want;" and I should begin to put to him some pointed questions, something like this, "Did you ever feel yourself a sinner? Did you ever feel that Christ was a precious Saviour, and are you putting your trust in him?" and you would some of you say, "Why, that's just what he asked poor Mary, the servant girl, when she was in the meeting five minutes ago!" All that learned lumber is good enough in its place: I do not depreciate it; I wish you were all scholars: I love to see you great servants in the Master's cause; but the whole of that put together is not worth a straw, compared with this, "One thing I know, that, whereas I was blind, now I see." And this is all we ask of you: we only ask you, if you wish to join the church to be able to confess that you are a changed character, that you are a new man, that you are willing to be obedient to Christ and to his ordinances, and then we are only too glad to receive you into our midst. Come out, come out, I pray you, ye that are hiding among the trees of the wood, come forth. Whosoever is on the Lord's side, let him come forth. It is a day of blasphemy and rebuke. He that is not with Christ is against him, and he that gathereth not with him scattereth abroad. Come forth, come forth, ye that have any spark of love for God, or else this shall be your doom. "Curse ye Meroz, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

IV. And now, to conclude, my text may be used in a further way: for it sets before us a very clear and manifest distinction. You cannot every one of you say, "One thing I know, that, whereas I was blind, now I see." My hearers, solemnly, as in the sight of God, I speak to you, lend me your ears, and may these few words of truth sink into your hearts! Are there not some of you who cannot even say, "I was blind?" You do not know your own blindness: you have the conceit to imagine that you are as good as most people, and that if you have some faults, yet certainly you are not irretrievably lost. You have no idea that you are depraved, utterly depraved, saturated through and through, and rotten at the core. If I were to describe you in Scriptural language, and say, "Thou art the man," you would be shocked at me for giving you so bad a character. You are amiable, your outward carriage has always been decorous, you have been generous and benevolent, and, therefore, you think there is no need for you to be born again,—no necessity for you to repent of sin. You think that the gospel is very suitable for those who have

gone into foul, open sin; but you are too good rather than too bad! O my hearers, you are stone-blind, and the proof that you are so is this, that you do not know your blindness! A man who is born blind does not know what it is to lose sight: the bright beams of the sun never made glad his heart, and, therefore, he does not know his misery. And such is your state. You do not understand what it is that you have lost; what it is that you need. I pray God to do for you what you cannot do for yourselves—make you feel now, once for all, that you are blind. There is hope for the man who knows his blindness—there is some light in the man who says he is all darkness—there is some good thing in the man who says he is all foul. If you can say—

"Vile and full of sin I am,"—

God has begun a good work in you. You know that, when the leper was afflicted with leprosy from head to foot, the priest looked at him, and, if there was a single spot where there was no leprosy, he was unclean; but the moment the leprosy covered him everywhere, then he was made clean; and so you, if you know your sin so as to feel utterly ruined, lost estate, God has begun a good work in you; and he will put away your sin, and save your soul. Alas! there are many who do not know that they are blind.

And yet I know, to my sorrow, there are many of you who know that you are blind, but you don't see yet. I hope you may,—I hope you may. To know your blindness is well, but it is not enough. It would be a dreadful thing for you to go from an awakened conscience on earth to a tormenting conscience in hell. There have been some, who have begun to find out that they are lost here, and then have discovered that they are lost hereafter as well. I pray you, do not tarry long in this state. If God hath convinced you of sin, I pray you do not linger. I prayed to-night that the Lord would save us, and he is waiting now. The way of salvation—oh, how many times I have preached this! and how many times more will it be necessary to tell you over and over again the same thing—the way of salvation is simply this, trust Christ, and you are saved; just as you are, rely upon him, and you are saved. With no other dependence, with no other shadow of a hope, sinner, venture on him, venture wholly, venture now. I hear the wheels of the Judge's chariot behind thee. He comes! He comes! He comes! Fly, sinner, fly! I see God's bow in his awful hand, and he has drawn the arrow to its very head. Fly, sinner! Fly! while yet the wounds of Christ stand open; hide thyself there, as in the cleft of the Rock of Ages. Thou hast not a lease of thy life, thou canst not tell that thou shalt ever see another Sabbath-day to spend in pleasure; no more warnings may ever ring in your ears. Perhaps you will never have even another week-day to spend in drunkenness and blasphemy. Sinner, turn! God puts this alternative before some of you to-night—turn or burn. "Turn ye, turn ye from your evil ways; for why will ye die?" One of the two it must be—die or turn. Believe in Christ, or perish with a great destruction. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." And you who are aroused and convinced to-night, I pray you to trust Christ,

and live. The whole matter is very simple. "Whereas I was blind, now I see." Dost thou to-night see that Christ can save thee? Dost thou believe that he will save thee if thou wilt trust him? Then trust him, and you are saved. The moment you believe, you are saved, whether you feel the comfort of it or not;—ay, and the thought arising from the full belief that you are saved will yield you the comfort which you will never find elsewhere. Have I trust in Christ, O my soul? Thou knowest, O Lord, I have; thou knowest I have.

"Other refuge have I none,
Hangs my helpless soul on thee."

It is written, "He that believeth on him is not condemned." Then I am not condemned. Perhaps I feel at this present moment no joy, but then the thought that I am not condemned will also make me feel joy by-and-by; yet I must not build on my joy. I must not build on my feelings, but simply on this that God has said, "He that believeth and is baptized shall be saved." I, believing in Christ, am saved. And that is true of you also,—you in the aisle over yonder; you by that door there, and you behind me here: it is true of every man, woman, or child in this place who has now come to put trust in Christ: it is true of the man in the smock frock, who did not intend to come here to-night, but who, seeing the people strolled in, and who has been saying in his heart, "I will believe; I will trust Christ too." Well, then, you are saved, your sin is blotted out, your iniquity is forgiven, you are a child of God, the Lord accepts you,—if you have really trusted Christ,—you are an heir of heaven. Go and sin no more; go and rejoice in pardoning love, and God bless you, for Jesus' sake! Amen.

We are willing to love our neighbors—if we can choose our neighbors. But that is just where God tests us. He gives us neighbors whom we naturally would not choose, in order to teach us to act upon the real neighbor rule of helping the man next us, whoever he is. Until we do this our neighborliness is but a sham, not the Christian kind.

One of the best sayings of the late Rev. Dr. Justin A. Smith was: "He that preaches a true Gospel teaches a true philosophy."

PILES CURED QUICKY AT HOME

Without Pain, Cutting or Surgery.

We Prove It. Sample Package Free.

Seven people out of ten are said to have Piles. Not one man in a million need have them and we are proving it every day at our own expense. We send a sample package of the wonderful Pyramid Pile Cure to any person absolutely free.

We don't do this as a matter of amusement or philanthropy, but because it is to our interest to do so. We know that the sufferer from piles, tormented, and driven almost crazy by this wretched trouble, will find such immediate relief that he will go at once to his druggist and buy a box and get well.

We know that we have got the greatest remedy in the world for piles, and we are ready and willing to stand or fall by the verdict of those who make the trial. We have been doing this for some years now and we never yet have had occasion to regret it.

And the remedy at the drug store is exactly the same as the sample we send out. As, for instance, here is a man who got such immediate relief from the sample that he at once bought a box. Was it just the same? Undoubtedly, since it cured him after all sorts and kinds of things had failed.

Here is a sample of the kind of letters we get every day and we don't have to ask for them:

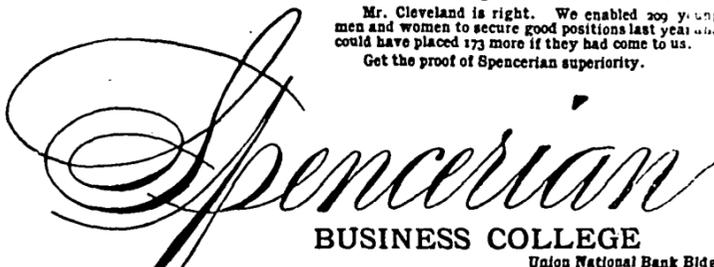
Received your sample of Pile Cure and have given it a fair trial and it has proven the best I ever tried and effected a complete cure. I can recommend you highly in this vicinity. Have used your sample and one box and it has been a complete cure. It has been worth \$100 to me.

Thanking you for the sample and the cure, I will recommend you to everybody. Yours respectfully, Julius Mayer, Dealer in Feathers, Ginseng and Hides, Bedford, Ind.

Pyramid Pile Cure is for sale at every druggist's at 50 cents a box or, if you would like to try a sample first, you will receive one by return mail by sending your name and address to the Pyramid Drug Company, 59 Pyramid Building, Marshall, Mich.

It Tastes, Looks and Has the Aroma of Coffee, Still is not Coffee.
PERFECTION RYE 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.
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Grover Cleveland Says: "The opportunities for young people in business careers are greater now than ever before."
 Mr. Cleveland is right. We enabled 200 young men and women to secure good positions last year and could have placed 175 more if they had come to us. Get the proof of Spencerian superiority.



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 Union National Bank Bldg. Sixth and Main Streets LOUISVILLE KY.
 EXPERT ACCOUNTING DEPARTMENT
 Thos. E. Turner, Chas. G. Harris, Mgrs.

You will find as you look back upon your life that the moments that stand out are the moments when you have done things in the spirit of love.

CANCER
 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, 71 W. 11th St., Covington, Ky., cured of cancer of the breast eleven years ago.
 Mrs. B. Y. Moses, Brownsville, Tenn., cured of face cancer ten years ago.
 Address Dr. C. W. WALKER, 17 W. 4th St., Cincinnati, O. for free book of information and advice.

When answering advertisements mention this paper.

Editorial.

Dr. P. T. Hale has removed to Louisville and has entered upon his work as Corresponding Secretary of the Baptist Education Society. He comes with the hearty approval of everybody. We do not know any one else on whom our people would so heartily have united. He has made a most favorable impression wherever he has spoken, and the outlook is good for a great work. Dr. Gatliff's noble beginning ought to prove a great stimulus and an inspiration to us.

For the first time in Kentucky Baptist history we have an opportunity to build up a harmonious and effective educational system under denominational control, with the guarantee of permanence.

Individual annual memberships are open to Baptists in good standing for \$10 each. Churches contributing \$25 each, in a year, can choose a member of the Society. A Baptist in good standing contributing \$100.00 may become a life member. If there is any preference for either school, that preference will be respected. If no preference is expressed, the money will be applied at the discretion of the Society. It is a general body, and there is no question but it will ever be thoroughly representative of the denomination. No man who is not a Baptist in good standing can become a member. While this fact may hinder some Pedobaptists and others from giving, it furnishes a guarantee to Baptists that their money contributed will never pass from the control of the denomination, and will be wisely used for education.

There should be many thousands of annual members. Churches should arrange to have representatives, and there should be many life members. Of course there should be a goodly array of large contributions. There ought to be another \$100,000 contribution or two, several \$50,000 contributions; more for \$25,000; still more for \$10,000, &c., &c. It is arranged that the subscriptions can be met in five payments, at yearly intervals. This enables friends of Baptist education to make their gifts larger than if it were all to be paid at once. The \$400,000 needed to meet the conditions of Dr. Gatliff's noble gift, should be subscribed within a year. What a glorious time we will have at Mayfield next June, if Dr. Hale can announce that the whole \$400,000 is secured in cash and valid subscriptions. Is not this gloriously worth doing!

It was at considerable personal sacrifice that Dr. Hale came to us; but he felt that it was the call of God, through the brethren, and he is counting on the hearty co-operation of the brethren, and that includes the sisters, in this great work. All the co-operation possible will not be too much.

The *Christian Weekly* comments at length on our quotation from Alexander Campbell (McCalla Debate) affirming the continuity of Baptists since the days of the Apostles. The *Weekly* says: "It would have been but fair for the *Recorder* to notify its readers that when Mr. Campbell used the language attributed to him, he was a Baptist, and even if he meant what our contemporary seems to infer from his language it was simply the claim of a Baptist. The McCalla debate occurred in 1823,

a number of years before Mr. Campbell left the Baptist church, and it is more than probable that at that time he had not particularly examined the claim of Baptist succession."

Let it be remembered that Mr. Campbell never retracted that statement or in any way modified it in his after life. He allowed the statement to stand, published to the world, and allowed Baptists to continue to quote it *ad libitum*. Hence it is perfectly fair to quote it today as Alexander Campbell's opinion, and as having his full authority.

But more than that, and a good deal more than that—Mr. Campbell after he left the Baptists and became a full-fledged Disciple, reiterated the same thing. In his treatise on "Baptism," published in 1851, on page 409, Mr. Campbell says:

"There is nothing more congenial to civil liberty than to enjoy an unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination in all ages and in all countries, has been, as a body, the constant asserters of the rights of men and the liberty of conscience." Italics ours.

Now we submit that it is "but fair for the" *Christian Weekly* "to notify its readers that when Mr. Campbell used the language attributed to him he was" no longer a Baptist, but was a full-fledged Disciple and the recognized leader of the Disciples.

Now, Bro. *Christian Weekly*, we have notified our readers, as you have said fairness requires, and we want to see whether you will notify yours correspondingly. We repeat—When a Disciple preacher attacks Baptist continuity from the Apostles, he is not simply attacking the Baptists, he is attacking Alexander Campbell.

Dr. J. W. McGarvey (the greatest scholar among the Disciples) publishes an elaborate review of Dr. Frost's "Moral Dignity of Baptism," and closes with the following paragraph:

"The real difficulty in the minds of Baptists and others, on this subject, lies in the failure to distinctly conceive what remission of sins is. They think of it as a change in the sinner's heart which they style regeneration, and which is effected, they think, by the direct action of the Holy Spirit. With that conception in mind it is impossible for them to believe that baptism is in order to the remission of sins. It would be equally impossible with me. But the remission or forgiveness of sins is not a change within the sinner. It is an act of God with reference to the sinner; it is a change in His mind. It is a change of precisely the same nature as forgiveness by a man toward his fellowman. The change in the mind and heart of the sinner which is necessary in order to forgiveness, does and must take place before forgiveness; and if, as the Scriptures plainly teach, forgiveness is granted in connection with baptism, it follows as a necessary conclusion that the requisite change in the sinner takes place before baptism. Can Bro. Frost get hold of this thought? If he can, he need puzzle his brain no longer over any of the passages which connect baptism with the remission of sins, or with salvation from sins that are past."

This is a remarkable deliverance, and we are by no means sure that the Disciples generally will approve it. The change in the sinner, which we call regeneration, Dr. McGarvey admits comes before baptism, while the forgiveness of sins comes, he claims, after baptism. Since, as Dr. McGarvey believes, only immersion is baptism, those who have received affusion are not baptized. Since remission of sins, according to his view, follows baptism, none of those who have received sprinkling or pouring have received remission of sins. But since regeneration comes before baptism, many of these Pedobaptists may be regenerated, although being unbaptized their sins, as the doctor argues, are not forgiven. Since these Pedobaptists continue in their unbaptized state till death, they must, according to the doctor's logic, remain unforgiven and die with their sins resting upon them. Of course all who die unforgiven are everlastingly punished in the world of woe. So here we have regenerated souls going to spend eternity in Hell. Then, what good did their regeneration do them?

It does not seem to us that Dr. McGarvey's deliverance helps the case, in the end. We do not see what advantage a regenerate man suffering for his sins in Hell, has over an unregenerate man by his side. We are glad, however, that Dr. McGarvey concedes that regeneration comes before baptism. That is an important concession, though it requires that he should take another step and admit that men are saved before baptism. The Bible is clear on the question of the salvation of all who believe: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John iii. 36. Again our Lord says, John v. 24: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Thus every one who believes is saved. Then in order to make baptism always accompany salvation, it is necessary to claim that true believing is inevitably followed by baptism. And since the Pedobaptists are not baptized, it inevitably follows, according to this, that they have never truly believed, and so they are not Christians at all. There is no escaping the logic which makes baptism in order to forgiveness of sins, and which consequently sends the Pedobaptists to the pit of everlasting despair, since they have not been baptized.

It is no answer to say that we do not know what God will do with unbaptized believers—or "the nouns unimmersed." If God teaches in His Word that baptism is in order to forgiveness, then that is exactly the way of it, and any view that admits the salvation of the unbaptized, on any basis whatever, thereby flatly contradicts the doctrine that baptism is a condition of pardon.

The income of the white Baptists of Kentucky is over \$40,000,000 a year. Suppose they gave one-tenth of this for religious purposes, that would put \$4,000,000 in our work. There could well be spent in pastoral support and church expenses \$2,000,000 a year. This would leave \$2,000,000 for missions, education and other benevolent objects. Dr. Hale asks for \$400,000 for education; that could be paid the first year, and leave \$1,600,000 for missions and other objects. Then we could give

a quarter of a million dollars each to foreign, home and state missions, and still have \$850,000 for other uses. Then we could establish a Baptist Sanitarium in Louisville for \$100,000. This would answer because the institution would be self-sustaining, but to provide for contingencies, another \$100,000 could be set aside for it. This would leave \$650,000 to be used. We could add \$250,000 to the equipment of the Theological Seminary and have left \$400,000. We could give the Orphans' Home \$100,000 and then have \$300,000 to pass to a reserved fund.

All this—out of one year's contributions of the Baptists of Kentucky if only they would contribute one-tenth of their income to the cause of Christ. Is there any valid reason why this should not be done?

Goettingen, Prussia, Oct. 4th. The seismograph at the observatory here today registered a powerful earthquake 14,000 miles distant from this town."

Thus read the cablegram to the New York papers. The seismograph, no doubt, is a wonderful instrument, but we had no idea of its marvelous capabilities. Since the earth is only 25,000 miles in circumference, it is impossible that any point on the earth's surface should be more than 12,500 miles distant from any other point, or, on a direct line through, more than about 8,000 miles distant. Since the earthquake registered by this wonderful seismograph at Goettingen, was 14,000 miles distant, it must have been at least 1,500 miles away from the earth's surface. Then the question arises—how could a shaking of something 1,500 miles away from the earth be an "earthquake?" We, in our ignorance, have supposed that when there is an earthquake, some part of the earth quakes, but now it appears that earthquakes occur 1,500 miles away from the earth. Great is German science, and the seismograph is its prophet!

We have lying before us a Unitarian paper which editorially delivers itself as follows: "The *Theological School* of the Chicago University is a powerful leavening force, working for liberal Christianity. Professor George B. Foster's book on 'The Finality of the Christian Religion' is a thoroughly Unitarian work." Unitarians know Unitarianism when they see it.

It is quite the style in some quarters to point out absurdities in the views of past generations. Often a man with a fad, thinks that by showing how the fathers believed some things that were wrong, he can establish his fad. It is true the fathers were not perfect, and careful scrutiny can find defects in their views; but it has not yet been proven that even their nonsense was any worse than the upstart sophisms of today.

Thomas Carlyle said: "Ambition, literary, political, pecuniary, never yet profited any man." The only ambition that benefits is the ambition for service.

Again Carlyle says: "'Woe to them that are at ease in Zion,' but surely it is a double woe to them that are at ease in Babylon, in Dom Daniel." It is cursed to be at ease in Zion, but O, the horror of being at ease in Babylon!

Editorial Varieties.

The *Religious Herald* comes to us changed to the 24-page form. The first page is, naturally, given to a picture of Dr. A. E. Dickinson, who has been editor for over 40 years. Judging from the copy before us, the picture falls far short of doing Dr. Dickinson justice; but fortunately the public know what a handsome man he is, so that his reputation for pulchritude will not seriously suffer from this picture. We congratulate the *Herald* on its prosperity and on the great work it has done and is doing, and there never was a time when that work was more needed than now.

We cordially welcome the Rev. W. R. Ivey to Kentucky. He gave us a pleasant call on his way to Maysville, where he becomes pastor. He did a fine work, under God, at Oxford, Ala., and also at Bessemer, and we look for great things at Maysville, by God's blessing. We were sorry to learn that Mrs. Ivey and their only son had to stop off at Pulaski, Tenn., because the boy was taken sick on the way. We earnestly hope he will soon be restored.

Dr. H. M. Wharton, in his evangelistic work goes all over the land, and he writes: "I find the *WESTERN RECORDER* almost everywhere I go." Yet, there are a few places left not reached by the paper. We ask our friends to see that this destitution is supplied.

A music teacher lost his position in a certain one of our schools, and he has brought suit for damages; the president of the school had spoken of the new teacher in a way that, in the opinion of the old teacher, reflects on him. We never understood either music or musicians.

We are deeply pained at the accident that befell the son of our honored brother, J. W. Headden, of Mt. Sterling last week. Young Mr. Headden was badly hurt in a game of football. We hope he will soon be fully restored.

The Tennessee Baptist Convention meets on the 18th inst. in Clarksville, Tenn. A fine meeting is expected. The sermon will be preached by Dr. W. H. Bruton.

And now here comes the *Religious Herald* charging that the *Baptist Flag* is guilty of blasphemy.

Dr. Wm. C. Minifie, of England, arrived in Louisville Saturday and began his engagement at Walnut Street church Sunday, preaching to immense congregations, and delighting them all. He is a preacher of great power, and his preaching resembles that of Spurgeon, with whom he was long closely associated. He is strikingly original, transparently clear and thoroughly biblical. He commanded the closest and the most reverent attention. This is his first visit to America, all too brief, but it will not be his last. We will publish something from him next week about Baptists in Great Britain. We will also give our readers one of his sermons in full.

"True piety does not need perfuming!"

John Calvin married the widow of a Baptist.

Heredity is important; and yet Chesterfield's son was an ill-mannered boor; Mozart's son disliked music; Ben Franklin's son was a Tory, and the last of the Plantagenets served as sexton in a West End church in London.

In Chicago they have formed the Cook County Bible Class Athletic Association, whose object is to Christianize athletic sports and to enlist in Bible study those fond of such sports. They propose to give a dinner October 12th at which they hope to have a thousand present.

Prof. S. N. Patterson had been misunderstood in one of his philosophical deliverances. Hence he felt called to explain, and he wishes it understood that what he really meant was as follows: "Energy must transmute itself in order that the parts may remain pliant in the growing social organism." There now!

A leading Presbyterian paper claims that infant baptism is of great benefit to parents. It says: "That it has been thus blessed to parents in all ages and lands is unquestionably true." That is a new one on us.

"It does not hurt dollars that dimes are in circulation."

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. Wm. C. Minifie of England: The axe floating; The ladder from earth to Heaven. He is a great preacher and he spoke to immense congregations. He preaches twice daily during the week. One by letter.

Broadway—Pastor Jones: Glorious gospel; Christ the great commoner. Three by letter, one for baptism.

Chestnut St.—Pastor Weaver: Peace of God; Night without Jesus.

East—Bro. J. W. Lowe: Missions in China. Pastor Wilson: King's highway. One by letter.

McFerran Memorial—Bro. E. C. Dargan: Lord's Supper. Bro. J. R. Sampy: Christian perfection. Two by letter. Pastor Hamlett begins a week from Sunday.

Twenty-second and Walnut—Pastor Hunt: The blessed cup; God first. Ten by letter. Two missions united at 19th and Duncan.

Calvary—Pastor Gillon: Sunday school rally; Defensive Christianity. Four for baptism, three by letter, two restored, six baptized.

Clifton—Pastor Foster: God's call to the Christian. Bro. J. W. Lowe: Missions.

Highland—Pastor Dawes: Deacons; Delighting God. One by letter, one baptized.

Immanuel—Pastor Watts: Sermon in symbols; Comprehensive religion. Two by letter. Lot to be enlarged 28 feet for pastorium.

Parkland—Pastor Vick: Man's wisdom or God's; Untrodden path. Five by letter. Recognition services 3 p. m. Bro. Weaver, Mullins, Eaton, Wilson, Hunt and Vick took part. Dr. W. T. Bruner presided. A very interesting occasion.

Portland Ave.—Pastor Maddox: Meekness of Christ; Refuse not Him that speaketh.

Third Ave.—Pastor Ransom: Baptists and their mission; After-math of blessings. Meetings nightly. Bro. B. B. Bailey begins Sunday.

Twenty-sixth and Market—Pastor Reed: Thorns; Waiting sinner. Two baptized.

Hazelwood—Pastor Althoff: Great Teacher; Christian stewardship.

Highland Park—Pastor Arvin: Great High Priest; Great invitation. One for baptism. House needs enlargement.

East Mead—Pastor Brandenburg: Sin laid on Jesus; Blood of the New Testament. Two by relation.

Oakdale—Pastor Mohler—Availing prayer; Power of the word. Two by letter.

Ormsby Ave.—Pastor Williams: Choosing paths; Rendering due to God and to Caesar.

Culbertson Ave. (New Albany, Ind.)—Pastor Clutton: Christian obligation; Enemies of the cross. Mission school organized.

Eighteenth St.—Bro. E. E. Burdick: Be of good cheer.

Beechland—Pastor Hill: Unbelief; Building new houses. Last sermon in old house next Sunday by Bro. W. E. Powers, who organized the church.

Glenview—Pastor Brock: Christ healing Centurion's servant.

Salem, Ind.—Bro. W. O. Carver: The church.

Thirty-sixth and Grand—Bro. S. J. Shearfield: Peter's denial.

Jeffersonton—Bro. Kimbrough: Working for the Master; Seeking the Saviour.

Hope Mission—Pastor Bruce reports a good week. Prisoners in jail hold prayer meetings of themselves.

Bro. Wm. C. Minifie was at the Pastors' conference and he delighted the brethren by an interesting talk on ritualism, rationalism and secularism in England.

Next Monday at 10 a. m. he is to deliver his lecture on Spurgeon in the chapel in Norton Hall.

SEMINARY ITEMS.

Having said nothing in our last week's items about the improvement recently made on N. Y. Hall we will in this way extend our thanks to those who had about ten thousand dollars' worth of repairs and improvements put on it during the vacation.

Drs. Eaton, Robertson, Carver and Weaver recently dined in N. Y. Hall.

Messrs. B. V. Balton, W. Q. Brock are to assist J. H. Chapman in the dining department of N. Y. Hall.

The Missionary Society appointed the following committees at its first meeting: Executive Committee, J. B. Leavell, chairman; Corresponding Committee, C.

C. Smith, chairman; Hall Committee, W. I. McGlo.

Rev. W. R. Hill filled his appointment at Harrod's Creek Sunday. Fine congregation.

Rev. J. E. Wills reports a fine day at Meadow Home Sunday.

Rev. T. L. Halcomb filled his appointment at Pitt's Point, where he baptized 24 as a result of a meeting conducted by J. E. Wills a month ago. Necessary arrangements were made for repairing and painting the church house.

Rev. S. E. Reed has recently been called at Eight Mile; reports good outlook.

Rev. C. W. Knight had the following brethren with him at Little Flock Saturday and Sunday: Lloyd T. Wilson, W. S. Allen, J. T. Early, W. F. Bostie, A. H. Mahaffey and Bro. Anderson. Two good days.

The following brethren supplied Sunday: Rev. W. C. Lowe at Cayseville; Rev. C. O. Hamlett at Wohomion Station; Rev. J. H. Moore at Glen's Creek. Dr. Dargan was called as pastor; Rev. R. P. Walker at Grandmire; Rev. C. E. Burdick, at Eighteenth St.

Dr. W. C. Minifie addressed the Y. M. C. A. in N. Y. Hall last Sunday afternoon.

Dr. Mullins has recently gone to Chicago.

Bro. J. W. Lowe, a missionary from China, was at chapel exercises Monday; brought greetings from the recent appointed missionaries who are former students of the Seminary. Bro. Lowe gave us some very timely remarks from his experiences as a missionary, and urged that we look at the world as a great workshop and that it must be brought to God.

The Missionary Union convened in N. Y. Hall last Monday evening and had a heart to heart talk by Bro. Lowe. Let me say to all Bro. Lowe is to speak on his work next Monday evening at 4:30 in Norton Hall. All are invited.

A. H. MAHAFFEY.

THE STATE.

The new house of worship at Waterford was dedicated Saturday. Bro. C. H. Jones preached the sermon. It was a memorable occasion.

Pastor M. E. Dodd writes from Fulton: "Yesterday was a good day with us; two by letter and two baptized. Bro. P. T. Hale was with us and preached at night. He is certainly the right man to lead in our educational movement and we should all delight to follow him. We believe this movement means much to Kentucky Baptists in more ways than one. Our church letter to the Association shows the following encouraging figures: Increase by baptism 55, by letter 34, by restoration 4; present membership 305; contributions \$3,519.84. Value of church property \$12,500. The Lord has been good to us. We are glad."

Our church at Beattyville give up their beloved pastor, Charles T. Brookshire, with regret. They passed most complimentary resolutions concerning him, heartily endorsing and commending him as a faithful minister of Christ.

Bro. B. A. Dawes aided Pastor Scruggs, at Midway, in a good meeting. Twenty-three additions.

Bro. W. D. Powell writes: "I enjoyed my work with Pastor Stuart at Berea. We raised the money and paid some debts which had been standing for five years. We had 23 accessions. Bro. Stuart is held in highest esteem by every one in Berea. Yesterday we raised the last of the debt on the Ludlow church. Pastor Vickers has labored long and faithful at Ludlow, and has done a great work. We are having good audiences and are praying for a revival."

Bro. T. B. Rouse writes from Lone Oak: "Please state in your paper that the West Union Association will convene with Spring Bayou Baptist church October 17th. This church is on the I. C. R. R., 13 miles west of Paducah."

Pastor J. A. Booth writes: "I have just closed a meeting of 12 days at Tatham Springs. There were 30 additions—25 by experience, 1 restored and 4 by letter. The rain and high water were a great hindrance, but the congregations constantly grew in numbers and their interest intensified. They are a splendid people at Old Mt. Olivet church—royal in nature and loyal to the Recorder and the Baptist faith. It is a pleasure to serve such a people. Bro.

H. P. Hatchett is just entering upon his work as pastor. He is a very efficient minister of Christ, most highly esteemed for his work's sake, and a congenial yoke-fellow."

Pastor B. H. Cunningham writes: "I have just tendered my resignation of the Second Baptist church of Paducah. During my two years' stay with that church we received 173 members, or more than double the original membership. Missions were increased from \$13 to \$260. Sunday school doubled its former enrollment. The church is in very much better condition financially and spiritually than it has ever been before. My stay with that people has been a very pleasant one."

Pastor Wm. M. Stallings writes from Smith's Grove: "I have just closed a meeting here in which I had the assistance of Bro. T. N. Compton, who preached the gospel with great tenderness and power. Many souls were saved and 21 added to the church by experience and baptism and 5 by letter. The church was greatly revived and the outlook grows brighter with each passing day. We had many obstacles with which to contend, sickness, deaths and a great deal of rain, but the interest never waned and the congregations were fine through it all. The new church at Oakland is moving right along and will begin work on their house in a few days. I am to preach for them Sunday afternoon."

Pastor E. O. Cottrell writes: "We have just closed a two weeks' meeting at Great Crossing, which, all things considered, was one of the best ever held in the history of the church. We were ably assisted by Bro. E. F. Wright, of New Liberty. He is one of the most lovable and best all-round preachers in the State. He won the affections of all in the community and will ever find hearts and homes open to him at Great Crossing. The church was graciously revived, the cause strengthened and nineteen added to the fellowship of the church, eleven by baptism and eight by letter. We began our first pastorate with the Great Crossing saints in 1905 and have received seventy-seven into the church to date, and have seen the mission offerings treble. Our present membership is 240."

OTHER STATES.

Pastor E. F. Watson writes: "Please change my paper from Emory, Texas, to Nevada, Texas. I move there to take charge of South church for half time."

Pastor J. S. Snyder writes from Chester, S. C.: "Under the preaching of Bro. H. M. Wharton, Chester church has had one of the best revivals in her history. Bro. Wharton was with me 17 days and preached with rare simplicity. Often many had to go away for the want even of standing room. Up to this time as a result of the meeting 51 have joined. I have been in Chester just nine months to-day, and 86 have come into the church during this time. Bro. Wharton goes next to High Point, N. C."

Pastor R. E. Small accepts the care of the Poe Mill church, Greenville, S. C., and goes there from Ray.

The elegant new house of the Beech Street Baptist church, of Texarkana, Ark., was formally opened last Sunday. The pastor, Bro. A. J. Barton, and the church have our congratulations and best wishes.

Pastor W. S. Roney writes: "Please change my address from Magnolia, Ark., to Crockett, Texas, as I go there to take charge of the work October 14."

Pastor B. F. Yello writes from Peebles, O.: "Please send my paper after this number to New Lexington, O., as I go there for full time from the 14th of this month. Success to WESTERN RECORDER."

Reports from Kentucky indicate that Georgetown College, of which Dr. J. J. Taylor is president, has had a great opening; in fact it seems to be on a boom. The dormitories are full already and students are being turned away. There are six students there from Virginia. Among them is the daughter of Rev. Dr. W. C. Taylor, pastor of the First Baptist church of Petersburg.—*Religious Herald.*

Pastor J. D. Allen, of Commerce, Tex., is visiting Mrs. Allen's relatives and friends in Kentucky. He is one of the brilliant array of Kentucky Baptist preachers sons-in-law. We wish one of our Kentucky churches would secure him as pastor.

That was a handsome wedding at Broadway church on Wednesday night. Pastor A. Paul Bagby, of Woodlake,

was the happy bride groom and Miss Lula Strother, daughter of Mr. and Mrs. Sanford Strother, was the beautiful bride. The ceremony was by Dr. C. H. Jones, assisted by Dr. T. M. Hawes. Messrs. J. Clyde Turner, Harry Williams, Owen and James Strother were the ushers, and Dr. George Bagby was best man. Miss Mabel Strother was the maid of honor. Miss Rella Bourne sang beautifully "O perfect love." Bro. Bagby's name is added to the already brilliant list of Kentucky Baptist preachers sons-in-law.

Dr. T. C. Johnson, of Charleston, W. Va., writes: "I have read 'Faith and The Faith' with a great deal of pleasure and profit. It is certainly a book for the times, and will mightily help to turn the tide against the destructive liberalism of the present day."

A NEW EVANGELIST.

Dr. J. J. Porter, one of our strongest men and one of the ablest preachers in the land and for years standing in the forefront as a leading, aggressive pastor, has recently resigned his great First church at Joplin, Mo., to give himself wholly to evangelistic work. He was with me at Twenty-second and Walnut last spring and did some powerful preaching and effective work. Pastors and churches desiring his services can address him at Joplin, Mo.

M. P. HUNT.

DEAR RECORDER: Here in our work we were blessed with the presence and help of Dr. W. W. Hamilton during July. About 75 came into New Liberty and Long Ridge churches, 52 of whom were by baptism. In every meeting held up till this time in these parts, there have been a goodly number of additions. The associational year shows a small but encouraging advance in mission gifts. Others will write you of the recent meeting of Concord Association held amid the down-pour of rain. Our gifted and venerable Bro. J. W. Waldrop made report of the History of Concord Association, which is ready for the press. In this Bro. Waldrop has done a service which is beyond praise.

We face the new associational year with delightful fellowship and larger hope. Please be assured of our desire to have a part in the onward move of Kentucky Baptists.

Dr. Hale's coming to Kentucky at this time is of the Lord. New Liberty saints take pride in counting him among her ex-pastors and will be with him in his efforts for enlargement of Kentucky educational interests.

New Liberty, Ky. E. F. WRIGHT.

DEAR RECORDER: After two years' work with Immanuel church of Covington I have resigned to complete my Seminary course and to do evangelistic work. During vacations I should be glad to assist those pastors who have called on me when I had not the time, or any others who may desire my services.

During our two years together here, the Lord has doubled the strength of this church both in number of members received and in a financial way. The church is well organized for good work, and a good field for the right man. I trust God will send the man. I have just been assisting Bro. R. R. Noel in a 20 days' meeting. Ten days at Pleasant Point and ten days at Waynesburg. Eighty-four accessions to the churches, 63 of them for baptism. Several Campbellites and Methodists among the number baptized. At Waynesburg the stores began to close on the second day and all came to church. At the close of the meeting we organized a fine B. Y. P. U. God gave us a wonderful meeting, and I attribute it to the earnest, faithful, able and consecrated sowing of their dear pastor. Bro. Noel is truly a man of God and a devoted pas-

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He loves his members as if they were his own children. He has many people entrusted to his care; his responsibility is great and he is doing a fine work. He has a good open-hearted people and they all seem to love their pastor and to help him. May God prolong his days and make his last years the sweetest and most successful for His glory. To know Bro. Noel is to love him.

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Stories for the Young and Old

FATHER AT PLAY.

Such fun as we had one rainy day,
When father was home and helped us
play!

We made a ship and hoisted sail
And crossed the sea in a fearful gale—

But we hadn't sailed into London town
When captain and crew and vessel went
down.

Down, down in a jolly wreck,
With the captain rolling under the deck.

But he broke out again with a lion's
roar.
And we on two legs he on four,

Ran out of the parlor and up the stair,
And frightened mamma and the baby
there.

So mamma said she'd be policeman now,
And tried to 'rest us. She didn't know
how.

Then the lion laughed and forgot to
roar,
Till we chased him out of the nursery
door.

And then he turned to a pony gay,
And carried us all on his back away.

Whippity, lickity, hickity ho!
If we hadn't fun, then I don't know!

Till we tumbled off and he cantered on,
Never stopping to see if his load was
gone,

And I couldn't tell any more than he
Which was Charlie and which was me.

And mamma came out the rumpus to
quiet,
And told us a story to break up the riot.

—The Standard.

A "DANDY" THANKSGIVING.

BY FRANCES J. DELANO.

Draxie hated to cry, if she felt badly she usually gave vent to her feelings in a few vigorous kicks. She was kicking the steps now desperately. It was Thanksgiving morning and it might as well be Fourth of July for all the "Thanksgiving" feeling there was about it. Aunt Daraxia had "cooked up" the day before, when Draxie was at school, and she had swept and dusted every inch of the house—if there was anything in this world that Draxie detested it was a spick and span Thanksgiving, and that was just the kind Aunt Daraxia was going to have.

This was Draxie's first Thanksgiving away from home, and the memory of past Thanksgivings, with a back yard where the wind blew the leaves every which way, a pile of pumpkins, big and splendid, against the wood shed, a house full of spicy odors—no wonder these memories made Draxie homesick!

"Hello!" It was Esther coming down the street.

"Hello," responded Draxie crossly.

"What you doin'?"

"Nothing." Draxie's voice was as near to a growl as it ever got.

"What's the matter? Aunt Draxie been mean?"

"No, but she's spicked up so you can't put a thing down anywhere, and she's got all cooked up so I can't help, and she's going to put on the very best tablecloth, or course I'll get something on it, I always do. I just wish it wasn't Thanksgiving—at all, that's what I wish."

"What's Aunt Draxie cooked up?"

Esther's mind was in full sympathy with her little half-starved stomach.

"O, three kinds er pies and cranberry sauce; she got the turkey all ready yesterday; all she's got to do is to put it in the oven."

"O, my! ain't you going to have a good dinner!"

There was something in Esther's voice that roused Draxie and she turned about and looked at her. "What you going to have?" she asked.

"Same's yesterday, I guess."

"You are? Draxie opened her eyes wide.

Esther nodded. "There's a strike on," she confessed, "and Father's out and Mother's off sewing."

"You're not going to eat dinner all alone?"

"No-o-o—Mother's coming home, so's Father, but there isn't going to be any dinner."

"Why, Esther Simonds! Here Draxie jumped up. "I'm going right and ask Aunt Draxie if you can't stay to our dinner." At the door she turned back. "We won't get any thing on the tablecloth, do you 'spose? Do you ever—on yours?"

Esther shook her head. "We—we don't have a tablecloth," she said.

"What!" Draxie slammed the door to and took a step back, "Don't have any tablecloth?"

"No-o-o-o."

"Why Esther Simonds! Eat off the bare table!"

Esther nodded, the color rushing to her face.

"I shouldn't think it would seem as if you ever had anything to eat."

"It don't—much," declared poor Esther.

"But—but—today's Thanksgiving. O, my! if Aunt Draxie won't let you stay to our dinner, it won't be Thanksgiving at all, will it, and it won't be for your father and mother any way."

Esther shook her head.

Draxie opened the door now with her usual energy and dispatch. "I'm just going to ask Aunt Draxie if she won't give one of our kinds er pies to your mother and father—you wait."

When Draxie bounced into the kitchen, Aunt Daraxia was putting the turgey into the oven.

"Well, what now?" she exclaimed, scenting trouble at once.

"O, Aunt Draxie, can't Esther please stay to our dinner? She isn't going to have any Thanksgiving at all—and won't you please give one of our kinds er pies to Esther's father and mother so they can have a Thanksgiving?"

The eager confidence in Draxie's voice exasperated Aunt Daraxia, she slammed the oven door and straightened herself. "Draxie Dexter, I wish you'd come into this house just once and ask for something (I don't expect you to come in without asking for something, that would be out of all reason—for you) but I wish you'd think up something just once that I could say yes to; I'm sick and tired of forever saying no."

"O, Aunt Draxie," in her earnestness Draxie rung her hands, "please say yes to this one, please do."

Evidently Aunt Daraxia had reached the limit of her patience. "O, dear me!" she exclaimed, "I wonder if your father will ever come and take you home, seems to me I'm at my wits' end, and me getting a Thanksgiving dinner and company expected. Look here."

Aunt Daraxia turned short round, "that little Jew girl can't come, I'm expecting company. Now I want you to sit right down in that chair there and think up everything you're going to want to-day and out-with it once for all. If there's one single thing in reason, I'll be glad and thankful to say yes."

Draxie plumped down into the chair designated and fixed astonished eyes upon Aunt Daraxia. "Was it possible that she was going to be allowed to ask for all the things she wanted? The novelty of the situation turned disappointment into joy. Without a moment's hesitation she began.

"Please, Aunt Draxie, will you give me a pie for Esther's father and mother—you didn't say no to that—and we've got three kinds a mince pie would be good 'cause it seems Thanksgiving, and couldn't you lend one of your old tablecloths to Esther? They haven't any and it wouldn't seem like Thanksgiving to eat off a bare table. And if you'd give me a pumpkin—and show me how to make a pie—could you show me?"

"Go on," said Aunt Draxie grimly.

"Let's hear the whole business. What next?"

"Well, I'll ask Esther if there's things to make a pie with—"

"No, you won't, you'll sit right there and out with all you're going to—what next?"

Draxie hesitated a moment. "If you'll give me a pumpkin, I guess we can fix it for dinner some way—and there'll be the mince pie, and the pumpkin, and potato, or course they'll have potato, and I don't know 'bout meat—If you've got any meat, will you please give me enough just for their dinner? And—and—" The necessity of drawing such an important moment to a close made Draxie sigh heavily: "Well, I guess that's all—'cept—maybe you'd give us a rumpkin pie 'stead of showing us how?"

Draxie was in the habit of having ninety-nine out of a hundred of her requests refused, so, when Aunt Daraxia packed her off with a mince pie, a tablecloth, some cold meat and a dish of cranberry sauce, she was happy.

"Mind you come home at twelve o'clock," said Aunt Daraxia, as Draxie hurried downstairs, "We're going to have company and you'll probably be an inch thick."

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It soothes the child.
It softens the gums.
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Sixty years has proved the best remedy
for Children Teething.
Be sure you ask for
Mrs. WINSLOW'S SOOTHING SYRUP
AND TAKE NO OTHER.

Twelve o'clock was the last thing to trouble Draxie just now; it was hours away, and meantime important things were to be done. Esther's kitchen had got to be tended to (Draxie did not like a spick and span Thanksgiving, but she could not, on account of being a relative of Aunt Daraxia's, set a table, particularly a Thanksgiving table, in a room that had not been first swept and dusted). Then a fire must be made and the dinner prepared.

Fortunately for the success of the whole scheme, Esther was used to keeping a fire and seeing to the dinner, so what Draxie couldn't do Esther could, and in the course of time everything was ready—the room clean, the potatoes washed, the tea kettle singing, and Draxie and Esther on the watch.

"And there's your mother," declared Draxie, "just coming round the corner."

"If she knew, wouldn't she hurry though!" exclaimed Esther. "I'm going to ask Father to wait and come in with Mother, so they can see it together."

To Draxie it was the supreme moment of the day when at last the door opened and Esther's father and mother walked into the room. Discouragement was an unknown word to Draxie, so she could not be expected to understand exactly how great the change was that came over these two tired faces; but when the "sprise" she was looking for appeared, she gave up all responsibility and hoped straight up and down. The next minute everybody was as excited as Draxie herself. They all talked at once and the room fairly buzzed with eager questions and delighted answers. Esther's mother cried just a second—it was all so different from what she had expected, she said, and she was "that tired"; but it was only for a moment, and then they all gathered about the table—all but Draxie.

The whistles were blowing for one o'clock, and Aunt Daraxia and her company were sitting at state at their Thanksgiving dinner, when Draxie, not a clean spot on her, bounced into the room.

"O, Aunt Draxie, you'd oughter seen 'em—I've had the dandiest Thanksgiving!" This was her salutation; then, seeing the company, she stopped short.

Now the company (a nice old gentleman and his wife), having heard about Draxie's Thanksgiving scheme, had been looking eagerly for her coming. Before Aunt Daraxia could say a word, the old gentleman rose from the table and grasped Draxie's hand.

"So you've had a dandy Thanksgiving, have you, Miss Draxie?" he said, after the first few words of greeting, "was it equal to your Aunt Daraxia's feast here, do you think?"

Draxie's quick eye took in at a glance the well-spread table, the half-liequent expression of Aunt Daraxia's face, and the twinkling eyes of the old gentleman.

"Come now tell us what you had," urged the old gentleman.

"I had—I had—we had a 'sprise,' blurted Draxie.

"Ice cream?"

Draxie shook her head. "Twasn't eating, the dinner was for Esther and her father and mother.

The old gentleman looked puzzled, then his brow cleared. "O, I see," he said. "Esther and her father and mother had the dinner and you had the Thanksgiving, was that it?"

Draxie did not answer, the turkey had suddenly claimed her whole attention. The old gentleman followed her gaze, then he glanced at Aunt Daraxia. "An empty stomach and a full heart, eh, Miss Daraxia? Shall we give her the nicest piece of turkey on the platter?"

Aunt Daraxia said, "Yes."—Interior.

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CANVASSERS WANTED EVERYWHERE.

CANCER FOR TWENTY YEARS.

Practically in that time no developments have been made for its cure, excepting the knife, which has been abandoned by the more thoughtful physicians. A book upon its treatment and cure has been published by Benj. F. Bye, M. D., of Indianapolis, which promises to be the beginning of the end of cancer, and is mailed free to physicians and those who are afflicted.

To those who are worn with travel the quicksand is most dangerous. Woe to him who in old age has only the bog 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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The Man With a Scowl

on his face this time of year is frequently a man with a heavy cough or cold. Hale's Honey of Horehound and Tar cures these ills quickly. Sold by all druggists.

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Cure in One Minute.

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

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Stories for Little Ones.

HETTY'S CURIOSITY.

Hetty sat alone by the fire. She had amused herself by watching the hands of the clock traveling round and round until her head bobbed sleepily. Mother and Dorothy had gone to the village. She could hear Robbie teasing for stories, and now and then the low voice of nurse. She began to look around for amusement. It seemed to her that just then a little voice said to her, "I wonder what it was in mamma's bureau drawer! She said it was for sister's birthday. I wonder if it would be any harm just to peep?"

Now when one hears or thinks he hears things of this sort it is best to run away at once and forget all about it. Hetty did not do this, but kept thinking how nice it would be to see that package before sister came home.

She went over cautiously and opened the drawer; slowly she drew out the package and untied the wrappings. She was not prepared to find anything so lovely! A dainty wax doll lay before her. This happened long ago, when wax dolls were first made, and Hetty had never seen one. She held it close against her face and pressed her lips to the rosy cheeks.

"Dorothy will never know that I loved you first!" she said.

Hetty was very curious about the soft, rounded cheeks—she thought they looked sweet enough to bite, and before she thought she had pressed her teeth into them. To her dismay there were left the marks staring up at her in telltale fashion. What could she do? She tried to smooth the disfigurement away with her fingers, but it only seemed to make the matter worse. "It is a wax doll," she argued, "and I guess I can melt it back." So she went down to the library fire, and held the doll close to the flames, hoping the wax would soften and run back to place.

The fire was so hot she had to turn her own face away from it, and after a moment, when she looked again, the wax was streaming down over the pretty pink dress, and every vestige of expression was gone. Hetty threw herself down upon the library floor, and gave such a cry of distress that nurse came running in to see what was the trouble. Just at that moment the door opened, and mother and Dorothy came in.

When the story was told and Hetty had been punished and afterward forgiven, mother said: "It shows you, Hetty, how your curiosity leads you into doing wrong, and into suffering. Now this disfigured doll is to be yours, and the one in the other drawer, exactly like it, is to be Dorothy's. If you had only waited, see what happiness you would have had!"

Poor Hetty never forget this lesson, and after that she seemed to feel no curiosity about things that were concealed from her.—Mira Jenks Safford, in *Youth's Companion*.

DAN'S CANDY MOUSE.

Little Dan went to the grocery store one morning with his big brother. It was very cold, but the sun was shining as brightly upon the snow as though it were spring-time, and every flake of snow was a blade of sweet green grass. The sky was blue, and great fleecy clouds were floating all around it. Dan said they looked as though

they were big ships with white sails, and the sky was a big blue ocean. Sometimes one ship would sail right into another, and then the two would go on together for a time, and then saying "good-by" to each other float on alone, just as though they had never met and been friends.

Mamma wrapped Dan very warm, putting on his red tam-o'-shanter and his overcoat, and drawing his fleecy-lined mittens over his hands, and then fastening the clasps around his wrists, so that they could not slip off and be lost. While she was buttoning his overcoat, Dan said to her:

"Mamma, may I have a penny to buy me a candy mouse?"

"No, dear," mamma answered. "You had a mouse yesterday; and, when you get to the grocery with brother, you must not ask for anything."

"But I want a mouse again to-day," said Dan.

"No, dear, not to-day. Now make mamma a promise that you will not ask Arthur for one when you get to the store."

"But, mamma—"

"Promise me," said mamma. "Remember, you must be a good boy, and not ask for a candy mouse, or anything else. You had one yesterday, and to-morrow, if you are good, you may have two pennies—one for your bank and one for a mouse."

So Dan promised that he would not ask brother for a cent either to buy a candy mouse or anything else; but, when he came home from the grocery half an hour afterward, he had a chocolate mouse held fast in his little chubby fingers.

"See, mamma, see what I got!" he said.

Mamma looked. "Where did you get that?" she asked.

"Arthur gave me a penny to buy him," Dan replied.

"Yes, mamma, I did," said Arthur. "We had hardly got into the grocery when Dan began to tease and tease, and wouldn't stop. He was very naughty, and I just had to give him the cent."

"Dan," said mamma, "didn't you promise me that you would not ask brother for anything?"

"Yes, I know I promised," Dan answered. "But you see, mamma, when I got over to the grocery I changed my mind."

Then mamma took the candy mouse, and put it away. The next morning she held little Dan on her lap for a long time, and told him what a promise meant, and how, when a man or woman or a little boy or a girl make a promise, they are expected to keep it, no matter what happens; and how dishonorable a thing it is not to live right up to what they have promised to do. Then she took the chocolate mouse, and put it under a glass tumbler on the sideboard, where Dan could see it, and remember what a promise meant.

Mamma kept the mouse under the glass on the sideboard for two weeks, and then she gave it to little Dan, who said he would always remember what a promise meant; and I think he will.—Every Other Sunday.

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

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THE GENERAL ASSOCIATION OF MISSOURI AND CENTENNIAL CELEBRATION.

In the year 1796 (110 years ago) the first Baptist settlers came west of the Mississippi River. They landed in a wild and howling wilderness, amid swamps, wild beasts and American Indians. They cut down the trees and built rude huts for houses and had but few necessities or luxuries of life. Soon pioneer preachers came among them and began preaching the gospel to the people, not in magnificent churches, for they had none, but in their cabins or under the trees. The first convert was Mrs. Ballou, the wife of one of the oldest citizens. She was baptized by Thomas P. Johnson in Randal's creek, near Jackson. This was the first baptism. The first church organized was Tywappity, some 15 miles from here, in 1805; but this organization soon disbanded. The following year, 1806, Bethel was organized, which is the first permanent non-Catholic church ever organized west of the Mississippi River. At this church the first district association was organized 1816. Seventeen or eighteen years later about 1833 or 1834, Baptists had increased in such proportions that it was deemed wise to organize a General Association of Missouri, which they did.

The seventy-second session of this body will meet with the First Baptist church, Cape Girardeau, during October 23-26. On Monday, the 22d, the Ministers' Meeting of the State will be held. The 24th is set apart for a Centennial Celebration to be held on the site of the old Bethel church. The Jackson church have put this ground in order for the gathering of the people. The Association will leave here in a body, spending the entire day on the ground, returning here that evening. We are expecting a joyful time and extend invitations to Drs. Eaton and Harvey to come and help us rejoice over one hundred years of Baptist history. There may be room for some tears also.

In a few weeks we celebrate the founding of our city, which was

just one hundred years ago. Though it is old, yet it is rapidly becoming new. There has been a western "boom" on the Cape for five years. Many changes have been made in that time, and others are rapidly coming about. In fact Southeast Missouri is the coming section, full of much promise.

T. J. DUVAL.

Cape Girardeau, Mo.

DEAR RECORDER:

The Lord has graciously blessed South Mississippi this year. We have many things for which we should be thankful. Notwithstanding the long dry spell we had in the spring, yet our farmers will reap an abundant harvest this fall. Therefore we must render unto God our thanks and praise for these temporal blessings. It is true that sickness and death has visited the homes of many of our friends this year, and made our hearts sad and our homes lonely, yet we try to be submissive to the will of God. We do not know why God comes into our homes and takes the dear children, nor why he takes such useful young men and young ladies, nor do we question the wisdom of our Heavenly Father, for we know he makes no mistakes, hence we say, "Thy will be done and not ours."

We have not only been blessed with the temporal blessings of life, but we have been especially blessed spiritually. I believe we have had some of the most earnest gospel preaching in this country this year than we have had for a long time. I am glad to hear so many of our young ministers preaching the old time gospel—salvation by grace through faith, and not of works. We rejoice to say that through this earnest pleading with the lost, that many of our boys and girls, young men and young ladies have turned their backs upon the world and accepted Jesus Christ as their personal Savior, and many of our Christian people have been made stronger in faith, and by the help of God have promised to do more to build up the Master's Kingdom upon earth.

All the churches in South Mississippi have had their protracted meetings, resulting in quite a number of accessions to the membership of our denomination.

The Mississippi Association will convene with Ebenezer church, 12 miles southwest of Liberty, Miss., Thursday, October 11. You are cordially invited to be present. As some of the ministers are moving and some coming in, I will wait until November, then I will write you information as to the field work. J. J. STRINGFIELD.

DEAR RECORDER:

On last Friday, September 7th, the Booneville Association of Missionary Baptists met at New Prospect church or Laurel Creek, Clay county, Kentucky. The letters, as usual reported nothing at all for missions except the Riverside church at Oneida, which reported \$10 for missions; \$15 to help build a church house in West Virginia and fifteen hundred for school purposes. A motion was made to receive the letters, whereupon Bro. Levi Shurlock objected to receiving the letter from Riverside on account of them having adopted the Philadelphia Confession of faith. Knowing that the principal points objected to were those contained in the third and tenth chapters, I read and explained that while we at Oneida believed that this was a very fine statement of the Bible doctrines on these points, yet we did not make any of them tests of fellowship. The Moderator warn-

ed the association against these terrible doctrines as something to be dreaded. A brother who was later on elected Assistant Moderator, likened those of us who believe the doctrines of grace as stated in the old confession to "raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever; clouds without water, trees without fruit," etc. Bro. J. A. Burns urged the brethren not to make the doctrines of grace a test of fellowship. They voted us out 38 to 8. A query from the Corinth church asked if the association should fellowship churches which held to "eternal personal, unconditional election." The committee reported that the association did not fellowship that doctrine and advised the appointment of a committee of five to look out all preachers who preached it and all churches which harbored it and report them to the association next year. Bro. Burns moved that Dr. T. T. Eaton be asked to meet with this committee. This was voted down almost unanimously—only three voting for it.

The next day a motion was made to appoint an associational evangelist, and that we take pledges for his support. The Oneida church pledged \$25; Bro. Burns for Pleasant Run church, \$12, and Bro. Tom Murrell \$12 for Crain Creek. The remainder refusing absolutely to help support the evangelist, yet they have the power to appoint whom they wish.

If the brethren continue their present policy they will drive out several preachers and churches and divide many other churches. This is a new thing—the Arminians making the doctrines of grace a test of fellowship. May God speed the day when we

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SEVERN'S VALLEY ASSOCIATION.

The Severn's Valley Association was held with Bethel church in the Southern part of Hardin county. This church is one of the older churches, this being its centennial year. Owing to the continuous rain the first day's session was but a small gathering and the body organized, and after re-electing Moderator S. H. Bland, and electing L. A. Faurest as Clerk, adjourned till next day. While on account of inclement weather the attendance was not large, yet for several reasons this was one of the

best sessions of this vigorous young body. One of the most apparent characteristics of the session from first to last was unity and hearty good fellowship. There is nobody anywhere that has a more noble, royal and consecrated band of gospel ministers than the Severn's Valley Association. The letters from the churches indicate that good work is being done, and advance has been made in many directions, and others indicate the need of strong effort to push forward.

The various reports on the several phases of our work were strong and vigorous, and were discussed with a lively interest generally, and seemed to be heartily received by the people.

Of course Dr. T. T. Eaton was present and was a very helpful factor in making the first day a success, notwithstanding the small crowd. Drs. J. G. Bow and J. A. Burnett were present to represent their work, but, as is often the case, left too soon for us to afford them a good opportunity to present the work to best advantage. Bro. J. E. Gwatkin, of the Argus, was present and several brethren from neighboring associations were recognized and invited to seats. Pastor H. S. Bell was happy in the execution of his plans for the entertainment of the body, which was done in the very best way that Severn's Valley has ever received.

The body will meet next year at Mill Creek church, about four miles from Vine Grove, on the I. C. railroad. It is hoped that there will be increased interest manifested in the Sunday school work throughout the church during the coming year. A committee was appointed to plan and hold institutes at such times and places as seemed best for the advancement of this work during the year. Some foundation work has been done along some lines that give us hope of good building for the future. K.

DEAR RECORDER:

I am just in from a four weeks' continual work; first week given to Cumberland River Association, which met with one of my churches, Pleasant Point, of which I gave you some notes at its close. Bro. E. L. Andrews, of Covington, Ky., then commenced with me, giving me 21 days of his valuable time before entering the Seminary, which was equally divided between the Pleasant Point and Waynesburg churches, and in which the Lord was with us from beginning to finish. The visible results—51 additions to Pleasant Point church and 33 to Waynesburg church; total 84, of whom 64 were by baptism; my churches greatly refreshed and a B. Y. P. U. organized at Waynesburg with 49 members, which will go to 75.

Bro. T. J. Betts, will, D. V., assist me at my Olive church, commencing second Sunday in October, and then I shall have completed the rounds already. The Lord has added in three of my churches 108—24 at Grove—the pastor doing the preaching. 51 at Pleasant Point and Waynesburg 33. Bro. Andrews in the lead. To God be all the glory.

R. R. NOEL.

DEAR RECORDER:

I am now permanently located in Colville, Stevens county, Washington. Colville is the county seat of this county of vast undeveloped resources and rapidly increasing population. It is in the beautiful Colville river valley and has a population of about 1,500 energetic Eastern people. This county has

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the three requisites for a pleasant location—fine water and good soil, splendid climate and unsurpassed healthfulness. Just one more thing is needful—more Baptists. So far as I can learn I am the only Baptist pastor within a circuit of 75 miles. More are needed, prayed for and sought after. The great Northwest affords the opportunity, not of a life-time, but of the century, for laying efficient foundation work. The country needs young men full of grace and grit who, for the love of their Master, are ready to undergo, do and dare for Him. If any such are willing to come out here I will be glad to correspond with them. Brethren, pray for us and that men may be raised up for work in this needy field.

C. S. TREADWELL.

NEW ALBANY, MISS.

The New Albany pastor preached his farewell sermon the last day of September.

I understand Dr. E. R. Osborne expects to take a higher course in Theology at Chicago.

The New Albany church is in the front ranks in her support to the denominational work.

She is justly called the church

of patience in many respects. Her pastor has not had an opportunity to complain that he did not have his way. The support has been ample. His successor is Dr. E. L. Wesson, of Sardis, Miss. I understand Bro. Wesson will begin his work at once. When he takes charge of the New Albany Baptist church he will be to us all Bro. Wesson, the Baptist pastor, friend and counsellor.

I have been kind of ex officio pastor on the outside of the church since my return home. It has been a great trial to me to keep from being drawn into more work than I could well afford to do. This church licensed me to preach thirty-three years ago, and I have had a deep interest in her doctrine. We are all hopeful of a continuous advance in all lines of work. The church was never more united than they are on their new pastor. They will care very little ere long whether they are called a board church, gospel mission church or a Land Mark church, but their great care will be their doctrine and progress. For that reason I, without fear, use these offensive words to the tender feelings of some Baptists, knowing they are only words. S. M. STEWART.

may have an association founded on the old Confession and wide-awake to all of the great interests of the kingdom of our Lord.

H. L. McMURRY.

Oneida, Ky.

DEAR RECORDER:

I thank you for your promptness in sending me "Faith and The Faith." I am delighted with it and feel that it has done me great good. Bishop Eaton has done much for the religious world in giving it "Faith and The Faith," a book that is *multum in parvo*. I faithe "Faith and The Faith," I also faithe Bishop Eaton. He talks so much like the Bible reads. I would advise every preacher in the land, both Baptist and Protestant, to send for this great little book and read it prayerfully and carefully.

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The Farm and Household

John Garnett, of Glasgow, sold a suckling horse mule colt to W. P. Butt for \$85.

B. Lawson, of Cardwell, sold to Charley Camden three mules for \$275.

G. A. Forrest, of Metcalf county, recently sold a pair of 3-year-old mules for \$265.

Neal Franklin, near Hiseville, sold Buck Hayes a two-year-old mare mule for \$150.

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

Dent Ford, of Good Luck, Metcalf county, bought a three-year-old mule from Ike Emmet, near Tompkinsville, for \$100.

C. H. Meng, of North Middletown, sold to C. S. Brent & Bro. 300 bushels of bluegrass seed for 95 cents per bushel.

The Georgetown Times reports the following prices at the sale of T. J. Burgess at Sadieville: 475 cattle were sold, two year old medium steers bringing from \$3.90 to \$4.17 per cwt., and good yearlings from \$25 to \$35; 600 stock ewes brought from \$3.50 to \$8.60, an average of \$6 per head; 39 small yearling mules were bought by E. E. Garrett, of Seven Mile, Ohio, at \$69 per head. The sale amounted to \$24,000.

According to Dr. O. W. Ewly, LOOSE TEETH.

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of the Department of Agriculture, rapid progress is being made in the eradication of the cattle fever tick. The agents of the Department of Agriculture have been experimenting in Virginia and have met with such success as to promise excellent results before the close of the season.

The Clay City Times notes a strange disease among the cattle about Stanton and many are dying. They take with running nose, sore tongue and mattering eyes, which grows worse until the animal cannot eat and dies. The State authorities have made an investigation of the disease and seem to be at a loss to know the real trouble, but thought perhaps it was a poisonous weed the cattle were eating in that particular section.

Matt Long sold to James E. Clay, Marchmont Stock Farm, 200 barrels of new corn at \$2 per barrel, delivered at the crib. . . . Warren Rogers weighed up half of his 68 fat cattle—34 head—sold recently to Jonas Weil, and they averaged 1,403 pounds, sold at 5 cts. . . . R. P. Barnes sold to Stewart & Lowe 90 tons of hay, more than one-half of which is mixed hay, at \$10 per ton. The hay is baled and will be shipped. . . . Whaley & Boardman shipped to the eastern market six cars of fat cattle, averaging from 1,200 to 1,400 pounds, at from 41-2 to 43-4 cts. per lb.; was purchased in Bourbon, Fayette and Clark counties. . . . Thomas McClintock & Sons shipped one car load of 1,400 pound cattle to the Pittsburg market, that cost 5

cents per pound, and one car extra fat hogs to the Cincinnati market that cost \$5.95 per hundred.—Paris Kentuckian.

VENTILATION OF COW STABLES.

There is one thought that lies at the bottom of all right efforts to ventilate a stable. That is, that ventilation depends always on circulation. This essential principle seems to escape the understanding of many who write us on this question. The King system provides: (1) That the stable room shall be as tight as possible, so that the currents of air shall be compelled to go or come where they are wanted. To that end, all hay or silo openings must be kept closed when not in use. (2) That intake of air must be even with the ceiling, in small openings say 8x10 on all sides of the stable as much as possible, and plenty of them. (3) The outgoing current must be taken even with the floor and large enough to create a complete change of air in the stable every hour at least. To this end it is well to have the outgoing air shaft situated about midway of the stable with a large opening at the bottom, the full width of the shaft and high enough vertically to draw out all of the air of the stable in an hour. The shaft should be double-lined so that no air will enter except at the opening at the bottom. It is better, we think, to build the shaft on the outside of the stable so that it will take up none of the inside room. The point is to make it like a large

chimney so that it shall have a strong upward draft. To do this, the shaft must extend well above the ridge of the roof. The walls of the stable should be constructed with two or more dead-air spaces, which can be cheaply done with 2x2 studding spiked on over each other and building paper between.

Then have as many windows in the stables as it is possible to put in, consistent with the strength of the walls, and we will have a stable-room that will be a constant promoter of the health and efficiency of the cows. There is hardly an old stable-room in the country that cannot be fitted up with the King system of ventilation at but little cost, if the owner will only think so. It is a comfort to go in midwinter into one of these stables and note the pure, invigorating air absence of foul odors, and to see how bright, and vigorous the cows are. All this tells mightily on the cow when we look to her for a dividend, and the beauty of the thing is, it works automatically.

No good dairy farmer should be without such ventilation in his stable. He will find that it will greatly affect the percentage of sickness in the herd.—Hoard's Dairyman.

Ten cents' worth of crude oil thoroughly mixed with half a bushel of sawdust will supply a satisfactory kindling for about three months. Half a teacupful in a piece of newspaper laid on a square of tin will start any fire. The mixture should be kept in tin or iron receptacle in a cool, dark place.

ITEMS OF INTEREST

News the World Over

Prof. Kuno Fischer at the age of 82 now retires from Heidelberg University, where he has been the most popular professor. Prof. Edward Zeller, aged 93, has celebrated the 70th anniversary of his receiving the doctorate. In all these years he has received all the honors which can be given a scholar. Prof. Johannes Ranke is younger. He is as able a teacher at 70 as he has ever been. Brain work seems to conduce to longevity.

In their kindly efforts to make everything easy for children in study, modern teachers have greatly injured that most important power of close observation. A professor recently tested the students. He had a masked man stand before his class for ten seconds. Some days afterwards he laid several masks before them and only one in six could pick out the right mask. No making things easy is wise or just to the young which prevents them from being capable of close observation.

Dr. D. J. Doherty, a commissioner, sent out to the Philippines to make a thorough investigation and to report facts only, has written a letter telling what he has seen. He says there is actual depression in all business in the islands in spite of the rosy reports of prosperity. He has questioned many men in all the walks of life, and they all tell the same story of depression. They say times are very bad and they are discouraged. They say the causes are that prices are higher than they were in Spanish times and that all they can make is taken by the island government in taxes.

The "financiers" in New York City who have bought up so large a proportion of Cuban land, and who are believed to have stirred up the negroes to make an insurrection and are furnishing the money to buy the insurgents arms are insisting that Cuba must be annexed. They are having the insurgents burn the property of U. S. citizens so as to make a pretext for demanding annexation. But their little game is well understood by the Washington authorities.

Premier Stolypin of Russia has issued a decree in which he makes good his promise. Poland and the Baltic provinces are to have legislatures, and a large degree of autonomy is promised to other provinces. Restrictions on the Jews are largely abolished and an income tax will make the rich pay their share of the taxes. Besides selling the peasants the greater part of the crown lands, the great estates of the noblemen are to be cut down and much of their land sold to the peasants on very easy terms. If the Socialists do not succeed in murdering Stolypin he will do a great and good work in Russia.

In 1904 Mr. S. P. Venner, the explorer, was in Central Africa. He came across a tribe of cannibals who had caught Ota Benga of the pigmy tribe Bahichhi. To save his life Mr. Venner bought him, and finding it impossible to send him back to his tribe, at the little fellow's earnest request, brought him to New York. He is 4 feet 11 inches high and 23 years old. He has been married twice, one wife was stolen by a neighboring tribe and the other died from the bite of a snake.

The baby chimpanzee at the Zoo needed skilled care and Mr. Venner lent Benga to the keeper of the monkey-house. He works with the monkeys, especially the little chimpanzee, with great success. He has learned about 100 English words and the keeper has learned so many of his words they manage to understand each other. When not busy with the monkeys he spends his time making hammocks. He is generally good natured but objects to being stared at by sight-seers.

The two big battleships, Minnesota and Louisiana, have shown a serious fault in construction. And they cost millions, each of them! The trouble is the steam pipes run too near the magazines which are so overheated ammunition is not safe in them. Secretary Bonaparte has ordered a court-martial of the captain and first lieutenant of the Alabama who were to blame for the collision of the Alabama and Illinois.

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OWEN.

Died in Irvine, Ky., the wife of Rev. S. A. Owen, on September 29th. She was a victim of tuberculosis, and has been an invalid for some time. She was a devout Christian and endured patiently to the end. She was buried in Richmond Cemetery, and funeral services were conducted by Drs. B. B. Bailey and G. W. Shepherd.

COMPTON.

Died, Mrs. Ella Ann Compton, on September 22 at the age of 73, after fifteen years suffering as a confirmed invalid. Miss Ella Ann Townsend was married to Rev. S. D. Compton February 23, 1859; left a widow October 14, 1898. Four children deceased—Emma Compton, Sam W. Compton, Ethan J. Compton, and Mrs. Jennie Jackson. Four survive her—William H. Compton, Rev. T. N. Compton, Mrs. Lena Cox and Mrs. Ella Browder. She was a faithful wife, a fond mother, a sound Baptist, a fervid Christian. The Bible and the WESTERN RECORDER were the literature and comfort of her last days.

GARDNER.

Mrs. Marian Jenkins Gardner, daughter of the late Benjamin Jenkins and wife of Frank Gardner, was called up higher after weeks of patient suffering from paralysis, September 10, 1906, aged 62 years. She was a member of Big Spring Baptist church 45 years, a devoted wife and fond mother of six surviving children—Mrs. George Bush, Mrs. Quinn Cofer and Mrs. Joe Hagan, of

Campbellism Exposed.

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

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Hardin county, and Mrs. Lum Reid, of Elizabethtown; Mr. Owen Gardner, of Hardin county, and Mr. Ben Gardner, of Louisville; also a sister, Mrs. Lee Carr, and brother, Mr. James Jenkins. They sorrow not as those who have no hope.

A NOTRE DAME LADY.

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

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ITEMS OF INTEREST

News the World Over

A tornado entered New Orleans near Audubon Park. It was very narrow only 30 to 50 feet wide, but it traversed five miles in its course through the city. It unroofed buildings and destroyed property to the amount of half a million. It was reported at first that quite a number of persons were killed, but that proved to be a mistake. Some were hurt.

President Palma resigned in Cuba, and Secretary of War Taft proclaimed himself provisional governor and took possession of the palace. He sent for 5,500 U. S. soldiers whom he had all in readiness to embark to support him when he made himself ruler. It looks now as if the Sugar Trust would succeed in its plotting and Cuba be annexed. Annexing by proclamation is easy—but hunting down the Cubans in their woods and morasses will not be so easy as Weyler found out.

Politics in New York are even more mixed than usual. Mr. Hearst, thanks to Tammany, secured the nomination for Governor from the Democratic Convention. He had already been nominated by the "Independent League," a radical party largely of his own making. Every Democratic paper and every Independent one except those Mr. Hearst owns has bolted his nomination. So has Mayor McClellan. In anger at this Mr. Hearst is having the Independence League bring out tickets in the principal cities against the Democratic tickets.

The statistics of Chicago for the first half of this year show a decided improvement in the number of murders and suicides. In the same months in 1905 there were 81 murders and 210 suicides. These are reduced to 60 and 177. But by street cars, railroads and vehicles 211 were killed outright and 2,151 were injured. These figures show the need of sterner and swifter punishment to those who deny the right of pedestrians to life and limb.

The Comptroller of the U. S. Treasury will have the religious newspaper in his hair for refusing to comply with the wishes of their idol. His word is law in the Treasury and he declares that the spelling shall not be changed unless Congress passes a law to that effect. The Navy Department also refuses to adopt the 300 words because a "past" mate means an entirely different thing from a "passed" mate. And that is one of the 300 words.

Another accident to a big modern ironclad. The Dutch Piet Hein sank near Nienwediep, because in some way a sea-cock got opened and they could not close it. No lives were lost as it sank gradually and not far from shore. The Dutch have won a victory over the brave Malays of Java, probably the thousandth in the centuries in which the Javanese have been fighting for independence. The Malays lost all their force of 400 men, all killed, no wounded. When will Holland's cup of iniquity be full?

CANCEROL PERMANENTLY CURES CANCER AND TUMOR.

No pain. No scar. No experiment. Convincing book will be sent free on request. Address Dr. L. T. Leach, Drawer 88, Indianapolis, Ind.

The Herald and Presbyterian, in answer to the effort which has been made to restore the canteen in the U. S. army posts and in the Northern Soldiers' Homes, says: "It develops that in the Confederate Soldiers' Homes there are no beer canteens and never have been, and there has been comparatively little trouble on account of 'outside resorts.'"

DEAR RECORDER:

Enclosed find \$6 for which please move up my date on the WESTERN RECORDER. Am taking so many periodicals that I have been trying to cut out some, but I have not found it possible to bring myself to the point of cutting out the RECORDER. Have read it ever since I was a child, and though I am far removed from the "Old Kentucky Home" the RECORDER is just as dear as ever.

God has richly blessed us here in North Missouri. Brother Compton comes to assist us in a series of revival meetings about the first of October, and we are looking to God for the blessings of the Lord on his people. May you enjoy the greatest usefulness in the Kingdom is the prayer of.

JNO. W. T. GIVENS.

Princeton, Mo.

DEAR BRO. WEAVER:

I believe that I should have subscribed for any book that you and Bro. Harris would have proposed simply out of personal regard for the authors; but in this case I am charmed and edified. The thought feeds and delights. The style glints and refreshes. Here's my check for the price. Write another.

Cordially yours,

J. J. TAYLOR.

Georgetown, Ky.

DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

1906.

OCTOBER.

- 11—Enterprise, North Fork, Magoffin county.
 - 11—Wayne County, Beaver Creek church.
 - 12—Mt. Zion, Tidal Wave church, near Rockhold.
 - 17—West Union, Spring Bayou church.
 - 23—Ohio Valley, Seebree church.
 - 24—Blood River, Poplar Springs church.
 - 25—Graves County, Mayfield church.
- (Lower bottom Green River.

If change or corrections are necessary write to the papers.

J. K. NUNNELLY, Secretary,
Georgetown, Ky.

MARSHALL, TEXAS.

The fifty-sixth annual session of Soda Lake Association met with the First Baptist church, Longview, September 20-23, 1906. The annual sermon was preached by Dr. J. H. Gambrell of the Standard, and it was a fine sermon and well received. Deacon J. M. Callaway was re-elected Moderator, Bro. Massey, clerk, and J. H. McGee, Treasurer.

The usual committees, representing all our denominational work, were appointed and made reports with free discussions, which emphasized all lines of our work. The letters from the churches showed an increase all over the Association, and the churches were reported, upon the whole, in good shape. The missionaries, Revs. S. M. Russell, J. H. Foyd and R. F. Watson, made their report and they were paid off for the year's work. The Association seemed to be well pleased with the work done. The attendance was not, perhaps, as good as some others, and yet it was good, and every one seemed to be glad to be there.

The entertainment was royal, and every one seemed to think they had the best home. Pastor Duncan and his noble people know how to make people feel at home. This writer made his home with the pastor and his good wife. Bro. Duncan has done a fine work here, and is much beloved by the people. The visitors were Revs. J. H. Gambrell, representing the Standard, J. H. Thorn, representing State Missions, and one thousand dollars was pledged for the work. Bro. Archer, from Judson Association,

was present and was admitted to a seat in the body. Collections were taken for Orphans' Home, and Rev. E. B. Eakin, one of our old ministers who has worn his life out in the work. The next meeting will be held with the Forest Hill church near Longview. There was not a discord in the entire meeting, and all agreed that it was one of the best sessions that the body has ever enjoyed.

Our Convention is to meet with the First Baptist church in Waco, embracing the second Sunday in November, and our great campaign is on. We are to raise for State Missions more than eighty thousand dollars, and must do it if we go up to the Convention without a debt, but the workers are willing and will make the effort of their lives to accomplish the great work. We have now on the field nearly three hundred missionaries, and in last quarter there were more than nineteen hundred baptisms.

AMONG THE CHURCHES.

Rev. W. A. Hamlett, pastor of Gaston Avenue, Dallas, has accepted a call to McFerran Memorial church, and will leave our State to the regret of all our workers. May the Lord bless him in his new field.

Rev. A. B. Ingram has recently gone from First church, Gainesville, to Waco, and Rev. L. R. Burgess has recently resigned at Paris, and that important field will be

A \$1 BOOK ON MONEY MATTERS FREE

Our new book will be of great interest to you if you want to profitably and safely invest \$10 to \$100 or more. The book will cost you nothing but a postal card.

A Covina, California, client says—"Your book contains a full dollar's worth of pointers. I believe I should have been hundreds of dollars ahead if I had had it before."

A Johnstown, Pa., client says—"Your book is really an eye-opener on money matters."

The President of a Big Boston Corporation says—"Your book struck me as being by far ahead of anything I have ever seen."

A Glen Richey, Pa., man says—"Had I had your book several years ago I might have been spared the humiliation of losing my savings of years."

EVERY READER OF "WESTERN RECORDER" SHOULD SEND FOR THIS BOOK.

The following are a few of the many subjects covered:

(1) How you can surely make a lot of money through good investments, even if you start with as little as one dollar or a few dollars a month.

(2) How safe, non-speculative business enterprises sometimes earn 100 per cent to 300 per cent for the original investors, while outsiders believe these enterprises to be paying only 5 per cent or 10 per cent. (The book is full of surprising facts.)

(3) Some names, facts, and figures of special interest to every one who has any money on deposit in any bank.

(4) How to make the most of a small income.

(5) How to invest small sums where you will have absolute safety of principal and an unconditional guarantee of a certain, fixed income from your investment.

(6) How to avoid risks, and, at the same time, be sure of the best possible returns on real estate investments. Don't put any money into any kind of investment real estate anywhere until you read our book.

(7) How to choose between stocks, bonds, and real estate; the difference between listed and unlisted stocks; how banks make fortunes; what "watering" means; protection for investors; special help and advice for those who want to start by investing \$5 or more per month, etc.

This copyrighted book is not like any other book ever published. It can be had from no other source. It is a very small book (only 24 pages), but it contains a lot of practical, "boiled down" money-making information, which will appeal to the common sense of every reader. This book is not an advertisement of any particular investment, but we are distributing it free for the purpose of advertising our general banking and brokerage business. The book is entitled "Common Sense on Money Matters."

To every one who writes for this free book, we will also send (free) some interesting information about one of the best investments we have ever been able to offer to the public. Write us a postal, now, saying simply: "Send 'Common Sense on Money Matters.'"

WELLS & CORBIN

2328 Land Title Building
PHILADELPHIA.

open after the first of October.

Our schools have all opened with good attendance and fine prospects for a great year's work. By the time this is in print, Pastor Weaver will be in a meeting, assisted by Rev. Butler, of Bryan, and this writer hopes soon to hold a meeting with his church.

JNO. H. MYERS.

Marshall, Texas.

Live Stock Markets.

CATTLE.

Extra good export steers	.. \$4 75a 5 15
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
anners	.. 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 pack. and butcher,	.. 6 25
200 to 300 lbs	.. 6 60
Medium pack., 160 to 200 lbs	.. 6 50
Light ship., 120 to 160 lbs.	.. 6 50
Choice pigs, 90 to 120 lbs.	.. 6 50
Light pigs, 50 to 90 lbs.	.. 5 25a 5 50
Rugs, 150 to 400 lbs.	.. 3 50a 5 85

SHEEP AND LAMBS.

Good to choice fat sheep	.. 4 00a 4 50
Fair to good sheep	.. 3 00a 4 00

Common sheep	.. 2 50a 3 00
Bucks	.. 2 00a 3 00
Choice shipping lambs	.. 6 75a 7 00
Good butcher lambs	.. 4 00a 5 00
Seconds	.. 5 50a 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 (green or mixed)	.. \$6 25a 6 50
Trash (sound)	.. 6 50a 7 25
Common lugs	.. 7 25a 7 75
Medium lugs	.. 7 75a 8 75
Good lugs	.. 9 00a 10 00
Common leaf (short)	.. 7 50a 8 50
Common leaf	.. 8 50a 9 75
Medium leaf	.. 10 00a 11 00
Good leaf	.. 11 50a 13 50
Fine and selections	.. 14 00a 15 00

Burley—Bright Red.

Trash (green or mixed)	.. \$6 50a 7 00
Trash (sound)	.. 7 50a 8 00
Common lugs	.. 8 00a 9 00
Medium lugs	.. 9 00a 9 75
Good lugs	.. 10 00a 11 00
Common leaf (short)	.. 9 00a 10 00
Common leaf	.. 10 50a 11 75
Medium leaf	.. 12 00a 13 00
Good leaf	.. 13 50a 15 00
Fine and selections	.. 16 00a 20 50

Dark.

Trash (sound)	.. \$5 50
Common lugs	.. 5 50a 5 75
Medium lugs	.. 6 00a 6 50
Good lugs	.. 6 50a 7 00
Common leaf (short)	.. 7 00a 7 50
Common leaf	.. 7 50a 8 00
Medium leaf	.. 8 50a 9 00
Good leaf	.. 9 00a 10 00
Fine and selections	.. 10 00a 11 00

POULTRY.

Hens 10c per lb.; roosters 5c.; spring chickens 11 to 12c; ducks 11c; turkeys 11 to 12c; geese \$5 per dozen.

EGGS.

17 to 18c, case count; candled 19c.

