

WESTERN RECORDER

Faith, Hope and Love, these three.

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Thomas Spurgeon and his twin brother, Charles, were 50 years old on September 20. The birthday gifts to Thomas were about \$6,000 in money, all of which he gave to the church's treasury. The regular expenses of the church, which include funds for the Orphanage, colporteurs, &c., are \$25,000 per year. Besides they gave him a grandfather's clock, and an oil portrait of himself to hang in the pastor's study, and gave Mrs. Spurgeon a silver salver.

The Portraits of the former pastors, Benjamin Keach, Gill, Rippon and C. H. Spurgeon are in the pastor's study. In his presentation speech Bro. Higgs noted that all of their pastors were baptized and every one of them had long pastorates; Keach was pastor for thirty-six years, Gill for fifty-one, Rippon for sixty-three, and Spurgeon for thirty-eight. He added that "the church trusted their present pastor would not disgrace his apostolic succession by falling below this standard."

Thirty years ago Stanley sent out an earnest appeal for at least one missionary for Central Africa. Now there are to-day 100 ordained native pastors, 2,000 churches with 60,000 members. Praise God.

The New York *Christian Advocate*, in answering some Episcopalian boasting, says of that sect: "Though it has been in this country three hundred years, it only ranks tenth in the number of its members; there are two Presbyterians to every Episcopalian and there are 100,000 more Lutherans than Presbyterians; there are seven Baptists to one Episcopalian and over a million Methodists more than there are Baptists. . . . Last year the Episcopal church only gained 19,203."

Dr. J. M. Buckley, the greatest man among the Northern Methodists, pays this tribute to Dr. Alexander Maclaren: "It is no light thing to preach from one pulpit for half a century, and yet to preserve one's freshness and to grow in pulpit grace. Harder yet is the task of writing week after week, year after year, decade after decade articles on the International Sunday School lessons, and keeping the work always at a high level of interest and helpfulness."

Henry I. Barbey, who died in Geneva, Switzerland, left \$20,000 to the American Episcopal church in that city. He made the request in his will that this church "continue to maintain its purity and simplicity of public worship and that it refrain from admitting into its public services any of the rites and practices of that party in the Protestant Episcopal church of the United States known as the 'ritualistic' or 'high church' party."

LIBERTY IN TEACHING.

PRES. J. J. TAYLOR, D.D., LL.D.

The ethical tone of an institution of learning takes its pitch and gathers its power from the teachers. They represent maturity, scholarship, intellectual poise, ripened character. They are called to be instructors and guides, and at the same time they become exemplars of conduct. A teacher who is fit for his place teaches much more than is written in text-books. He teaches himself. Excellence in arts, sciences, languages, literatures, or other branches of learning, does not alone constitute fitness. Moral rectitude, faith, fidelity, loyalty—these are qualities that count for more than stores of technical information. In the presence of a professor, learned, but agnostic, intellectual, but insincere, shrewd, but corrupt, callow youths easily sink into the abyss. A shrug, a glance, a jest, an arching of the brows may stab the faith that has been nourished in Christian homes, and leave young souls bereaved and desolate, to drift without anchor and go down at last in black despair.

There arises here the question of the teacher's liberty of thought and action, a question which holds a conspicuous place in current thinking. Much, however, that is said on the subject is utterly sophistical. By what possible means shall a man's

Can you burn a truth in a martyr's fire?
Or chain a thought in a dungeon dire?
Or stay a soul as it soars away
In glorious life from the house of clay?

Under the sting of persecution Galileo may crawl in the dirt and abjure his faith, yet in his heart he will still affirm, "But it does move, though." His body may be confined, his lips may be made to belie his mind, but his thoughts can not be bound. The sophistries of infidelity aside, all thinkers are essentially free thinkers. To question this fact is nonsense, arrant and idiotic, branding the questioner as a trifler, or, in the language of Tolstoi, as "a barbarian who knows nothing of the things of the mind."

Free in thought, every true teacher demands freedom in teaching the things that he conceives to be true, and that without reservation and without hindrance from any source. Less than this would brand him as a craven and dastard, would whelm him with infamy and render him a mark for the finger of scorn.

All forms of personal liberty, however, have their limitations in the rights of others. The teacher's liberty is in no sense exceptional. This fact is recognized in the case of the mythical geographer who offered to teach "the flat or the round system according to the views of his patrons." He recognized the rights of those who paid the bills. On the assumption that he was simply a theorist who had no convictions touching the subject, he was entirely ethical, though not admirable. He ought to have had convictions, and having them he ought not to have held them in abeyance in order to secure a place.

The devotees of the Ptolemaic philosophy have as much right to promulgate their views as have persons of any other class. They may be persuaded, and so led out of their errors; but any attempt to coerce them is persecution, any attempt to delude them deception and treachery, and in either case it is none the less base because enacted in the name of truth.

The founders of institutions have rights. Stephen Girard, an infidel of the French school, gave large property to establish in Philadelphia a college that should never be entered by any minister, missionary, preacher, ecclesiastic or any order whatsoever; he explained that he wished to protect the pupils of the institution from all religious bias, and so wrote it in his will and recorded it in the annals of the times; yet to-day a marble chapel stands on the grounds, and religious services are regularly held in Girard College, every song the violation of a trust, every prayer the voice of a traitor! From treachery in the name of righteousness to treachery without sauce is simply a matter of taste, and what wonder the City of Brotherly Love has become famous for its filth?

If infidelity has rights, surely faith has equal rights. Men who believe in the plenary inspiration of the Bible, in the divinity of Jesus together with his miraculous birth, his vicarious death, his superhuman resurrection, and in all the wonders recorded in the two Testaments, are clearly within their rights when they establish institutions in harmony with their faith and for the furtherance of the same. Teachers who hold divergent views are at liberty to teach what they conceive to be true, but not at liberty to practice deception and live a lie. No honorable man would offer to do such a thing, the offer itself being an invincible token of ethical decay. If by concealing objectionable views men hold positions in Christian institutions, they are untrue to themselves, and it follows as the night the day they can not then be true to any man. They are ethically unclean, and are unfit to be teachers and leaders of men. Or if securing their positions by deceit they use them to upset the faith on which those positions were established, they set themselves in the class of Judas Iscariot, who betrayed the Lord for money. For such men the vocabulary of condemnation is taken up in vain. Surely if there is any special hell, any darkness thick with horrid gloom, any thunder fierce with uncommon wrath, it is reserved for these wolves in sheep's clothing, who basely sneak in to scatter and destroy the Lord's flock! Vengeance belongeth unto him, and he will surely repay. "The mills of the gods grind slowly, but they grind exceedingly small."

Georgetown College.

INTERDENOMINATIONAL BAPTISM.

Our readers will be interested in reading what the *Congregationalist*, the leading paper of that denomination, has to say of Dr. A. C. Dixon's acceptance of the pastorate of a Pedobaptist church. If we understand the situation it does Dr. Dixon unintentional injustice on one point. Of course by accepting that pastorate he gives up the belief practically universal among all Christians, Catholics, Greeks, Lutherans and all others that baptism is essential to church membership. For he insists that immersion is the only baptism and yet he will receive the unimmersed into the church. But we understand Dr. Dixon will not sprinkle babies himself as the *Congregationalist* thinks he will.

"Rev. A. C. Dixon, D.D., of Ruggles Street Baptist Church, Boston, on accepting the pastorate of the Moody Church, Chicago, has already had the cold shoulder formally turned on him by his Baptist brethren in Chicago. Their objection to giving him a welcome was that the Moody Church is Congregational and that it approves of theories of baptism generally

accepted by denominations other than the Baptist. Baptism is administered in the Moody Church to infants as well as adults, and by sprinkling, pouring or immersion as the candidates prefer, all methods being regarded as equally Scriptural so far as any expression by the church is concerned, and all those baptized being received into the church on equal terms.

As to the doctrines which Baptists believe and regard as distinguishing them from other religious bodies, Dr. Dixon declares that he believes them thoroughly, while he does not insist that the church to which he is to minister shall believe them. He believes immersion to be the only baptism and to be administered to believers only, but he accords to all other Christians liberty to practice what they believe. It is therefore to be inferred that as pastor of the Moody Church he is ready to baptize infants and to sprinkle or pour as well as to immerse when his people believe those to be appropriate forms of baptism. Dr. Dixon asserts with great positiveness his views of what the Bible teaches concerning itself and concerning God and men and God's relations to them. But Dr. Dixon declares that the Moody Church, while it has no fellowship with those who would destroy those interpretations of Scripture which it regards as fundamental, gives to every individual the right to interpret the Scriptures for himself and to obey them according to the light he has. Dr. Dixon says that the creed of the Moody Church to which every member assents might be adopted without compromise of principle by any true Baptist church. He omits to state that every true Baptist church has a creed at least one article of which could not be adopted by the Moody Church.

The simple fact underlying Dr. Dixon's statement is that he does not consider immersion as essential. He believes that it is the only baptism, and will continue to declare his belief. But he accepts without compunction the pastorate of a church which does not so believe, and will administer baptism in the forms desired by its members.

"But most significant is his position as a leading Baptist that the one barrier which his denomination in this country has persistently held up between itself and the rest of Christendom ought to be a barrier no longer."

"What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones? Present joys, present blessings, slip by and we miss half of their sweet flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us? We who are so mutable, so faulty, so irritable, so unjust, and he who is so watchful, so pitiful, so loving, so forgiving! Why can not we, slipping our hand into his each day, walk trustingly over that day's appointed path, thorny or flowery, crooked or straight, knowing that evening will bring us sleep, peace and home?"

Let us face the future with courage and with faith, for of all the ages that have come and gone, not one has such hope for humanity as the twentieth century.—*Josiah Strong.*

Nothing but Omnipotence can stand in the way of a determined man.—*James M. Bunce.*

THE DAMNABLE HERESY.

BY GEO. VARDEN.

Let me express a thought which comes to me with impressive force as I ponder, perhaps for the hundredth time, the language of Peter: "There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and shall bring upon themselves swift destruction."

All heresy, being departure from the faith which was once for all delivered to the saints and by which alone we can be saved, must of necessity be damnable, but there is one heresy of such Satanic pre-eminence that the apostle calls a halt and instead of sweeping on and writing—"who shall bring in damnable heresies and upon themselves swift destruction"—specifies one particular under the general statement, as though this were the heresy of all heresies, the most damnable of all those that stalked before him, viz.: "even denying the Lord that bought them."

"There shall be": yes, these teachers of negations are among us today, some of them occupying the highest seats, and asserting their damnable heresies with a quasi-scientific method and apodictic certitude. So that the words of this apostle are even now fulfilled in our ears, that "by reason of them the way of truth is evil spoken of." The implied antithesis here must not be overlooked, that those who deny the substitutionary death of our blessed Lord and Savior Jesus Christ furnish the occasion for speaking evil of "the way of truth." The denial of this cardinal dogmatic fact vitiates the entire system of biblical truth.

How striking is the personal appeal which this apostle makes to his readers: "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot, who was verily foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." The precious blood of the spotless lamb of God is the sole basis of our faith and hope in God. This is the permeating dogmatic fact of the New Covenant, which is perpetually foreshadowed throughout the Old.

See, too, the increasing boldness of these professional deniers of the faith. For they no longer introduce these damnable heresies privily, but proclaim them from the house-tops. It meant a good deal when Paul exhorted Timothy to shun profane and vain babblings, assigning as a reason that "they would increase unto more ungodliness." *Facilis est descensus Avernii.* All down-grades are easy.

THE BAPTIST EVANGELISM.

BY REV. A. L. VAIL.

The Baptist evangelism is as old as the Baptist life. The Baptist type roots in evangelism, and dies without it. This is true in some measure of all denominations, but it is peculiarly true of us. Others usually have a machine to keep things going when life fails, but we depend wholly on life. When, then, the evangelistic life is dead the whole thing is dead. Quicker than any other people we can get to the place where nothing but a funeral is in order. And we have a considerable knack for funerals, with short shrift and no after-claps. A great many possible monuments over the Baptist dead have not been erected because the mourners were too few or too busy with something else to attend to the monument business. That is a loss to the historian, but a gain to the Kingdom.

Baptists in this country have had something to do with originating more heresies and growing more excrecences than any other people, and they have shown a finer faculty than any other for expelling their

heresies and casting off their excrecences and going right on as if nothing unusual had happened. They can run through the whole process while some others are inspecting the machine, because they have no machine to inspect. Lamentations over our loose jointedness are often ill-put. It is that very loose jointedness that frequently enables us to cut loose and shake off and push on, while the "highly organized" are unbuckling the harness from the "kickers" and mending the breaks in the combination. The advantages of liberty where there is life have never been accurately diagnosed or adequately catalogued; but when this is done Baptist history will be available. Whoever wishes to study the exhibition of the ability of freedom to regulate itself, heal its own diseases, and "hoe its own row," will study the Baptist denomination. It is not matched for that purpose.

The Baptist evangelism has held an essentially straight course, through swamp and glade and greensward, over hills of difficulty and on mountains of glory, from the beginning until now. It started afoot, it secured a pony and saddle bags, it rose to the dignity of a gig, it loaded a two-horse wagon with missionaries, it rode on a freight train, it took a "sleeper," it chartered a car, and, finally, it built its own cars—but all the way it bore one message and one heart-beat. Its continuance depends on the perpetuity of the message and the maintenance of the heart-beat, whether treading the earth, sailing the sea, or navigating the air.

The Baptist evangelism has always been individualistic. Peculiarly, above every other people, we have honored and utilized the individual initiative. We have held that if a man has an experience to tell, let him tell it; if he hears a call, let him answer it. So Isaac Case set out alone for the forests of Maine, and John Clarke for the prairies of Missouri; so Holmes heard the call of the Tuscaroras, and Hickey that of the Mexicans; so a thousand and thousands, most of whose names have faded from human records, went forth over this continent, without diplomas or commissions or credentials, because they had visions of their own in which men of Macedonia stood by them, and when they woke they went the way of the vision's light. And as resources have accumulated and organizations have arisen, the Baptist type has preserved the individualistic element and prevented in large measure the organization from becoming a machine; and it is still true that our evangelism must and will have and honor the individual. For when a Baptist organization tries to play the machine it breaks down in the main bolt, and ordinarily God is good enough to keep the bolt broken, and nothing under the sun more delights a real Baptist than to see a Baptist machine go to smash when it tries to run over a man.

The Baptist evangelism has always started from a definable base. At least that is so much so as to make it substantially true. In the earlier days here was no base but a church, and the evangelism of that time started here. The pastor heard a call, and the church bade him answer it. Essentially, though not always formally, he went out from the church and he came back to the church. Or he went out from the Association "on the errand of the churches," and followed his trail over swail and summit in the consciousness that he was not a comet cut loose from his brethren, but a messenger bearing their message. It is true that, more or less, the line of this life has been temporarily diverted from this conception, but the type ever tends to rectify the error. Some earlier organizations have forgotten the churches theoretically, but they have soon remembered them practically; for in one way or another Baptist evangelism must recognize them before it gets very far—unless it gets into the mud.

The Baptist evangelism has always been constructive. It has, as a rule, started out to set up something that would be available for those who might come after. It has believed in the church as a divine institution, and its goal as well as its base has been a church. The Baptist indi-

vidual stands on his own feet and goes his own way, but he steers for a church. This he does from spiritual instinct and for constructive considerations. He has too high an opinion of his own individuality, as well as of the message he bears, to waste it on the ephemeral, and therefore he puts it into the institution on which he recognizes most clearly and fully the divine stamp of evangelistic permanence.—*Examiner.*

IS SOCIETY ON THE DOWN-GRADE?

BY GEORGE W. E. RUSSELL.

Dr. Pusey, who was born in 1800, and was an aristocrat on both sides, wrote thus in 1875 of Society as he remembered it in his youth: "It used to strike me, in young days, how the preference of others to self, the great shock which it evidently was to give pain to anyone, the consideration of everyone's feelings, the thinking of others rather than oneself, the pains that no one should feel neglected, the deference shown to the weak or the aged, the unconscious courtesy to those secularly inferior—were the beauty of the refined worldly manners of the 'old school'; that it was acting upon Christian principles, and that if, in any case, it became soulless, as apart from Christianity, the beautiful form was there, into which real life might re-enter."

The actual result has been very different from that which is here suggested as a possibility. The soul has not entered, and the "beautiful form" has disappeared. The decay of manners is perhaps the most conspicuous of all the changes in Society. Now and then one hears an ecstatic exclamation: "What beautiful manners!" and it is elicited by that which, fifty years ago, was the ordinary demeanour of a gentleman in the presence of ladies. Nowadays in that presence men loll, and lounge, and squat, and cross their legs, and even put their elbows on the table. In their way of addressing women they substitute "vulgar familiarity for gentlemanlike ease." All signs of chivalrous deference have vanished as completely as swords or pigtales. And reticence has gone with deference. There is apparently no topic on which men and women in Society do not feel themselves at liberty to converse. The epithet "unmentionable" has ceased to have a meaning. The most scandalous vices are discussed with airy familiarity, and women will chatter to men about appendicitis and maternity. The enormous increase of luxury in every department of life, with its resulting outlay, has kindled an insane eagerness to be rich. All scruples as to the method of acquiring money are as completely out of date as duelling or cock-fighting. The "straight tip" is pursued as devotedly as if it were the Holy Grail. No one is ashamed of living on other people. Men and women are estimated, not by what they are or can do, but by what they have and are ready to impart. But surely a young man starting in life with no other equipment than a turn for cards and a talent for picking up meals gratis is a novel figure in our social system. He is in part a produce of the enormous development of private gambling, which accompanies the heavier transactions of the Stock Exchange. Where Poker slew its thousands, Bridge slays its tens of thousands.

Another evil sign of the times is the breakup of the home. People nowadays have more exciting interests than nurseries and school-rooms. A tete-a-tete dinner is the acme of boredom. To-day people habitually dine at clubs and restaurants who a few years ago would as soon have had their baths in public as their meals. The love of publicity is indeed one of the most marked characteristics of the time. "Hide thy life" used to be the maxim of aristocracies. To-day everyone strives to live in the full-blaze of the social searchlight. We cultivate the interviewer and inspire the personal paragraph. To be praised is good, but to be advertised is essential; and even obloquy is preferable to obscurity. "Repose," we have been told, used to "stamp the caste of Vere de Vere," but it has long since made way for a feverish and undignified activity. Ev-

eryone is always on the move—coming and going, and packing and unpacking, and "just off to" this, and "just back from" that. Tennis and cycling, ping-pong and motor-cars, turn the weekly day of rest into a crowning fatigue; and no one goes to church. This fact, of course, is connected with that general disregard of religious observances which has possessed large sections of the community. Perhaps that disregard is a more respectable thing than the purely perfunctory church-going of older days, when people slumbered in the family pew, and woke in rapture at the magical words "And now." But for good or for evil, it is a sign of the times, and should not be left out of account in an estimate of the changes in Society. "What do these people believe?" was a question asked in bewilderment by Archbishop Benson when first he became acquainted with Society in London; and, if the answer could be truthfully given, it would, I fancy, reveal a very exiguous and a not very exalted creed.

There is, so far as I know, only one aspect of Society which compares favourably with what we know about our grandfathers' doings, and that concerns our drinking habits. We no longer consume three bottles at a sitting. We are not habitually carried to bed. We do not reel, flushed and noisy, from the dining-room to the drawing-room. Tobacco has produced this greater decency of conduct; but after all, perhaps the improvement is more apparent than real. We drink at luncheon, and this our grandfathers never did. We nerve ourselves with brandy and soda, and correct our well-earned dyspepsia by the aid of kimmel. Women drink at least as freely as men. We don't get drunk, but we are always drinking.

But, after all, such matters as I have enumerated may possibly be dismissed as trivial. Certainly they are only signs and tokens of a deeper demoralization. The social down-grade on which I have been asked to express my judgment is a longer and more dangerous descent than anything which I have yet described. A friend of mine, who knows Society as well as most men, has described its present condition in a trenchant passage which I may paraphrase though I could not quote.

We are living in an age of decadence, and we pretend not to know it. Not a feature is wanting, though the worst cannot be mentioned. We are Romans of the worst period, given up to luxury and effeminacy, and caring for nothing but money. Courage is so out of fashion that we boast of cowardice. We care nothing for beauty in art, but only for a brutal realism. Sport has lost its manliness, and is a matter of pigeons from a trap, or a mountain of crushed pheasants to sell to your own tradesmen. There is not an ounce of manliness in the country; and, as for the women, if there were a gladiator fight in the Albert Hall, and the beaten man went down, the women would be ready with their little thumbs. "We have the honour of belonging to one of the most corrupt generations of Society. To find its equal we must go back to the worst times of the Roman Empire, and look uncommonly close then."—*London Daily News.*

BAD BARGAINS.

A Sabbath school teacher once remarked that he who buys the truth makes a good bargain, and inquired if any scholar recollected an instance in Scripture of any one making a bad bargain.

"I do," replied a boy. "Esau made a bad bargain when he sold his birthright for a mess of pottage."

A second said:

Judas made a bad bargain when he sold his Lord for thirty pieces of silver."

A third replied:

"Ananias and Sapphira made a bad bargain when they sold their land, and then told Peter a falsehood about it."

A fourth observed:

"Our Lord tells us that he makes a bad bargain who, to gain the whole world, loses his own soul."—*Children's Friend.*

Subscribe for the Recorder.

WHY BAPTISTS OPPOSE ANY UNION OF CHURCH AND STATE.

BY ELVEN J. BENGOUGH, B.A.

(Continued from last week.)

Once more, in Holland in the beginning of the present century, the King of that country, influenced largely by the history of the Dutch Baptists, written by Ypeig and Dermont, offered the Baptists the patronage and support of the State, and they declined the alliance—declined it on principle.

It was the Baptist principle of separation of church and state that led to the founding of the colony of Rhode Island, the first government under which absolute religious liberty was proclaimed, and after the government of Rhode Island was modeled the constitution of the United States of America in this respect.

Roger Williams was banished from Massachusetts for holding to the principle as may be shown from the specification of his offences.

"Whereas, Mr. Roger Williams, one of the leaders of the Church of Salem, hath broached and divulged dyvers newe and dangerous influence against the authoritie of the Magistrates, and also writt lres of defamacon, both of the Magistrates and churches here, and that before any conviecon and yet maintaineth the same without retraccon, it is therefore ordered that the said Mr. Williams shall departe out of this jurisdiction within sixe weekes nowe nexte ensuing, which if hee neglect to performe, it shalbe lawfull for the Governor and two of the Magistrates to send him to some places out of this jurisdiction, not to arrive any more without licence from the court."

Then we have Mr. Williams' own statement of what the Governor said when summing up the case:

"He stood up and spake: Mr. Williams (said he) forth these four particulars:

"Firstly—That we have not our land by patent from the Kingdom, but that the natives are the true owners of it, and that we ought to repent of such a receiving it by patent.

"Secondly—That it is not lawful to call a wicked person to Swear, to Pray, as have acts of God's worship.

Thirdly—That it is not lawful to heare any of the Ministers of the Parish Assemblies in England.

Fourthly—That the Civill Magistrates bear existence only to the Bodies and Goodz and outward State of man, etc."

If this fourth specification means anything it declares that conscience and laws of worship are beyond the jurisdiction of Civil Courts.

(The order of banishment against Roger Williams was repealed by the Massachusetts legislature within the past three years.)

As to the relation between Rhode Island and the United States Constitution we have the following facts:

Jefferson sometimes attended a Baptist church near Monticello. He once stated, in speaking of Baptist polity, that he considered it the only form of pure democracy that then existed in the world, and had concluded that it would be the best plan of government for the American colonies. Mrs. Madison testified that it was a Baptist church from which these views of Mr. Jefferson were gathered. At the Virginia Baptist Church Committee in 1788 the first subject taken up was whether the new federal constitution made sufficient provision for the secure enjoyment of religious liberty; and where it was agreed unanimously that it did not. Upon consultation with Mr. Madison the committee determined to address General Washington. In 1789 when Washington became President this address was formally presented. To this Washington returned a favorable answer. As a result an amendment to the constitution was made the next month, September 25, which says:

"Congress shall make no law establishing articles of faith or a mode of worship, or prohibiting the free exercise of religion, or prejudicing the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition to the general government for a redress of grievances."

It would be quite in place here to speak of the objections that may be made to the actual working of a state church, and for a model for consideration we naturally look to England. There is not time to do more than touch on two or three outstanding features. The church was established in the reign of Henry VIII, and land confiscated from the monasteries was turned over to the church. This land has been bringing in its revenue to the ecclesiastical coffers ever since. Besides that the church collects tithes on all the land in the country. This is for the support of the clergy and by ancient provision was payable in produce, one-tenth of all the produce grown being turned over to the clergy. Not until 1836 was it allowed that this should be paid in money. A special Act of Parliament in that year gave the people that privilege. The tithes are paid by the land owner, so that many people in England will deny that they are paying tithes, not knowing that they are paying it in increased rent. The tithe is fixed upon the average production for the previous seven years. A tithe map and apportionment for each parish is deposited with the incumbent and church-warden, and any one interested may have access to the same and obtain extracts by payment of 2s 6d for inspection and 3d for every 72 words contained in the extract. Upon the joint application of the tithe-owner and the land-owner to the Board of Agriculture, tithe may be redeemed for a sum not less than 25 times its amount. This is dependent upon the consent of the Board and sometimes on that of the Bishop and patron. Town property and building land is often redem-

ed, agricultural land rarely, the cost being too great. Thus a man having a large block of land for sale, will often redeem the land, leaving it free of tithes, by handing over to the church a sum of money of a piece of land equivalent to 25 times the annual tithe. He is then looked upon as a generous, philanthropic and religious man, whereas he is merely making his land more saleable.

Dr. Forsyth, before the Congregational Union, said that the disobedience of the passive resisters was not to the State but to the church. What they objected to in the Act was not that in which made for education, but that which compelled them to support a church against which their whole existence and history were a protest. They objected to the provisions by which the Established Church profited at their cost. It was not the government which inserted in the Act the objectionable provisions as an act of spontaneous endowment, but it was the church that was forcing the conscience of resisters by the hand of the state. They honored the church in much, in its saints, its scholars, its episcopal statesmen, and its devoted clergy, but they owed it no allegiance, and it was not their fault if they resisted a state which identified its claim with a church their Christian conscience compelled them to oppose.

"He desired," continued Dr. Forsyth, "with all the authority he possessed as their chairman, to make a public appeal to the Bench of Bishops, to the two Archbishops of Canterbury in particular. In the name of that Assembly he made that appeal, with profound respect to the person and office of those venerable men. He deprecated the attitude of those mischievous allies whose note was 'Down with the Church.' Even some on their own side were less than just to the Anglican idea of the ministry. He did not appeal to the compassion of any, but to all that was most devout and Christian in the Anglican Church. He spoke in the name of half the fellow-Christians in the realm, and above all, he spoke in the name of their common Master and Saviour, and for the honour of His Truth and Gospel, which were above the need of ignoble defence as their persecutors used. In that frame and in that name he appealed publicly to his Grace the Archbishop of Canterbury in particular as a just, wise, and godly prelate against the scandal to Christ's name before the world, against the insults and offences they who were fellow-members of the household of faith were called on to endure at the hands of a law he or his had invoked against them."

From the *British Weekly*, October 19th, we copy the following:

"Particulars of the admirable arrangements made for the third annual Passive Resistance Day appear in our advertisement column. At the afternoon meeting in the City Temple on Friday, October 7th, all the speakers, except the chairman, the Rev. R. J. Campbell, will have been in prison. Mr. James Everett has had messages of acceptance from more than twenty, including Mr. J. F. B. McOwan, who is at present in Wandsworth Gaol; the three resisters who came out of Bedford Gaol a little while ago; Mr. Percy Webb, and the Rev. T. J. Robins, of Leeds. Dr. Aked, who is to be one of the speakers at the evening demonstration, is looking forward eagerly to coming up from Liverpool for the occasion. There is no abatement of the enthusiasm for passive resistance all over the country, as these meetings will undoubtedly show."

Coming now to Canada. We have here no state church, but it is not because there never was an attempt to establish one. A writer signing himself "Veritas" wrote about 30 years ago:

"According to the mistaken usages of the dark ages of the history of the world, it was the intent of our rulers to build up a state church in this province, or, in other words, to subsidize a sacerdotal class and religious denomination for state purposes. The outline of the gigantic scheme to cover the whole of our territory with a net-work of church parishes, to sustain a corrupt and luxurious priesthood, and create a dependent servile and miserable tenantry, is generally known. The parties originating the scheme laid hold of it with the tenacity of those who were engaged in a struggle for life or death, and from 1815 to 1855 a period of 40 years, they never wavered in purpose nor laxed in effort to entail upon our population a system which would have been a curse to us throughout future generations."

The Clergy Reserves had their origin in what is known as the Constitutional Act of 1791. By the 36th section of that Act provision was made for reserving out of all grants of public lands in Upper and Lower Canada, past as well as future, an allotment for the support of a "Protestant Clergy." This allotment was to be "equal in value to the seventh part of the lands so granted." By the next section it was provided that the rents, profits, and emoluments arising from the lands so appropriated were to be applicable solely to the maintenance and support of a Protestant clergy. In these and the companion clauses providing for the endowment of rectories, were enfolded the germs of the worst evils with which the colony was ever afflicted. They were prolific of the bitterest political and sectarian strife. They wrought intolerable hardship and wrong to many industrious settlers. They retarded the growth of the province, hindered the development of its resources, kindled in the bosoms of many of its inhabitants a deep and lasting resentment, and aroused in many others the spirit of hatred, malice and all uncharitableness. They were the means of arraying those who should have gone forward hand in hand and shoulder to shoulder in the path of material and moral progress, in two hostile camps, and they

became eventually one of the exciting causes of the rebellion and bloodshed of 1837.

The Clergy Reserves were dealt with in the Act of Union 1840, but not satisfactorily, and after 15 years of experience the Imperial Government handed over the question to the Canadian Legislature, the Imperial Act of this time stating that "it is desirable to remove all semblance of connection between church and state." The result was the secularization of the reserves and the question passed out of Canadian politics.

Another question involving church and state relationship, which has caused bitter feeling in Ontario is that of Government grants to denominational educational institutions. The question was fiercely fought in connection with Toronto University which was founded a century ago as a church institution, and it has come up at various times since.

Dealing with recent instances, we find in 1900 Kingston desired to make a grant to Queen's University. This was not legal under the condition of the Municipal Act which allowed municipalities to make grants "to the University of Toronto or Upper Canada College." The Legislature felt that the situation was exceptional and to meet the circumstances added to the provision the words "or any other college or university in Ontario," and Kingston was thus permitted to make the grant. An act made 30 years ago by the first legislature of Ontario was changed for the benefit of Queen's University, which then received \$50,000 from the city.

A little later Ottawa University (Catholic) was burned and our legislature saw fit to make the institution a grant of \$10,000 to aid in rebuilding.

Last year an unexpected application was made of the provision passed for the special benefit of Queen's Alma College (Methodist). St. Thomas was the institution involved.

The church was supported, till last year, entirely by the denomination and individual contributions. The college then found itself in debt to the amount of \$42,000 and \$10,000 more was required immediately for improvements. At the same time, certain Toronto Methodist leaders wanted a similar college in Toronto. A large estate for instance would give thirty thousand dollars besides paying the St. Thomas College debt if Alma would move to Toronto, if debt could not be paid in St. Thomas at once. Of course the college would have to go into the hands of the mortgagees. When these affairs became known a meeting of leading local men interested was called and the facts laid before them. They decided to petition the Council to come to the aid of the college by voting \$15,000, this with some Toronto assistance and other local contributions would meet their required \$52,000. The matter was looked upon purely as a business transaction by the Methodist brethren. It simply meant that if the city gave \$15,000 by private or municipal means they could hope to continue the college, but not otherwise. The Methodists claimed also that the college was of value to the city as a whole and that the municipality had a right to support it. The matter was thus submitted to the people and the by-law was first defeated by fifteen votes. The Board at once proceeded to close the college and hand the property to the mortgagees. At once a number of citizens waited on the Board and asked to allow them to influence the Council to submit the by-law again with certain condition as follows: "The city to have a lien practically a mortgage on the property until the debentures were redeemed or for such portion as was not redeemed. The college to be under an obligation to register a minimum of one hundred and fifty students. The mayor to be a member of the Board ex officio." This by-law carried by about three hundred.

The Methodist church as a whole did not ask for this, it was a matter of the citizens of St. Thomas and in fact the Methodist Conference at Montreal passed a resolution against the College Board asking its assistance and later called upon the authorities to throw up the bonus.

"The Baptist church in Toronto," writes my St. Thomas informant, "seems to have made some strong expressions in the matter but the local Baptists took a different standpoint. Most of them, I believe, voted in favor of the college bonus, looking on the matter as a business proposition and not considering it violated, to any extent at least, the principle of the separation of church and state on account of its peculiar local aspect. I may state, however, that some Baptists were strongly opposed on principle, but their numbers were few. The by-law was chiefly opposed by Roman Catholics and citizens who considered the college not a benefit to the city."

The Baptist denomination in the province has held consistently to their principle. When Woodstock College was burned in 1861 one year after erection, Woodstock offered the use of a building rent free for two years, and the town would assess itself \$6,000 for the benefit of the college. The offer was firmly refused and the money was paid by the college.

When Jarvis St. Church was renovating the building, they applied to the city for the use of the pavilion. This was granted free, but the church declined the condition and insisted on paying rent.

When McMaster Hall was built the denomination might have had the land free, as with Victoria University, but it was refused. A check for \$10,000 was written and handed over on principle.

There are many ways in which church and state are so intertwined that it is sometimes difficult to distinguish the application of the principle. For instance when a preacher performs a marriage ceremony he becomes an officer of the state. Is this a violation of the principle?

In this country Christianity is the law of the land. It is against the law to blaspheme. When an infidel wished to hire the town hall of Napanee for a public lecture the point was raised that the procedure was illegal on the ground that Christianity is part of our civil constitution.

The Lord's Day Act is a religious edict issued by the state, for it is not an act for the establishment of a weekly holiday, but specifically for the preservation of the Lord's Day.

The Ontario Government will give land at reduced price for religious purposes. Only the other day Presbyterians and Methodists obtained at half price sites from the Temiskaming Commission for churches.

Government aid to charities under denominational control is a common thing, as for instance, the Sunnyside Orphanage, a Catholic institution. The Methodists receive annual government grants for their educational work among the Indians.

All church property is exempt from taxation. Jarvis St. Church has insisted on paying taxes to the city until about two years ago when the city gave to the Episcopalians a piece of land on the Island for a church. As a protest against this action Jarvis St. Church withdrew its contribution to the city.

The question of church taxation is one in which the application of the principle seems clear, but it is one on which good Baptists differ. While it would seem only proper in rendering to Caesar the things that are Caesar's to pay the tax levied by the city on the land of the city, still we find such men as Rev. J. B. Kennedy, of this city, and the late Dr. Lorimer, of Boston, who expressed themselves emphatically in favor of exemption. The first takes the ground that the people who are most expensive to government should pay the most taxes, hence religion which facilitates government should not pay. Dr. Lorimer bases his argument on the principle of separation of church and state, claiming that as it is wrong for the state to help support the church, so it is wrong for the church to help support the state.

I think I have given enough instances to show that the question of the relation of church and state is by no means a dead issue. There are applications of the principle yet to be made, and violations of it yet to be corrected.

To sum up, in the words of Veritas, whom I have already quoted:

"The one legitimate work of government is to hold its shield over the people, protecting all in the exercise of their religious convictions, but bestowing favors upon none. A civil ruler or legislator, in the exercise of his public functions, should know no men as a religionist, but only as a citizen or subject; he has no right to enter the domain of conscience; to extend favor to one creed or to proscribe another. This is beyond his sphere, according to the simple and self-evident law, 'we ought to obey God rather than men.'"

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.

White Fire. By John Oxenham. 12 mo. 366 pp. New York: American Tract Society, 150 Nassau St.

One does not often meet a story at once so wholesome and so thrilling. The whole book is full of incidents that stir one's blood. The story opens with Jean Arnot, a little girl heiress to an immense fortune, who meets and talks with Kenneth Blair, a herd boy who was studying geometry as he watched the cattle. Going home she told her story which interested her pastor who was calling, and he hunted up the boy and helped him in his studies.

Ten years after Jean Arnot heard the young man make a speech as he was about to go out as a missionary. He was brought back soon wounded almost to death by the natives who had attacked him and the old missionary whom he went to assist, killing the old man and leaving the younger for dead.

There are few more tragic and finer things in literature than the author's account of the death of the old missionary. Kenneth goes back to the same islands, Jean going with him as his wife. Their adventures on those islands make an absorbingly interesting story.

KEEPING FAITH WITH CHILDREN.

There is a too much neglected influence in the management of children which we should not fail to exercise—keeping faith with them. They ought to be able to have entire reliance upon our word. We need scarcely say, therefore, it is eminently necessary we should promise nothing rashly, either good or evil. We hear a child confide to his companion, "Mamma said she'd punish me if I slid down those banisters, but I am sure she won't, you know." Or, to encourage a child's effort at self-government in some direction, the mother promises to carry him up to bed; and we hear, "Mother promised to carry me up to bed her own self, but she has gone out." Adults are quick to acknowledge the necessity of steadfastness in government for themselves; it should not be difficult to recognize the same necessity in the management of children.

SUNDAY-SCHOOL LESSON

SUNDAY, NOVEMBER 4.

THE LORD'S SUPPER.

Matt. 26:17-30.

Motto Text—"This do in remembrance of me."—1 Cor. 11:24.

"Now the first day of the feast of unleavened bread."—The passover feast. The feast began on the 15th of the month Nisan, but as leaven (Ex. 12:18) was to be removed from their houses on the 14th, the latter was sometimes called the first day. Men have no encouragement under the New Dispensation to keep any "day" except the Sabbath. For it is impossible to say beyond cavil on what day the events occurred. "Where wilt thou that we prepare for thee to eat the passover?"—They had to take a lamb to the temple to be killed, and roast it with bitter herbs.

"Go into the city to such a man."—Mark and Luke tell how they were to find him. They would meet a man carrying a pitcher of water, and must follow him home and speak to the master of the house in which he went. "The Master saith, My time is at hand; I will keep the passover at thy house with my disciples."—This unknown man was a disciple who acknowledged the Master. Our Lord meant the time of his death was at hand, but whether the unknown man understood the meaning is doubtful. It was enough for him that his Lord desired to use his house. He himself showed the apostles a large upper room already prepared.

"Now when the even was come, he sat down with the twelve."—The evening of the 15th of Nisan was the day for eating the paschal lamb. It seems from John that our Lord ate it a day in advance. Of one thing we may be sure. There is no contradiction, and can be none, between the inspired writers. It was evidently not intended that the exact day should be known, thus, as I said removing all pretext for observing Palm Sunday, Easter, &c., &c.

"And as they did eat, he said, Verily I say unto you, that one of you shall betray me."—A startling announcement to the little group of twelve who had followed him so long. They might well be exceedingly sorrowful, first, that their Lord should be betrayed, and betrayed by the treachery of one of their little band.

"And began every one of them to say unto him, Lord is it I?"—It shows their humility and their consciousness of their own frailty that they did not say, "Lord, I will not, whoever may." Judas was forced to speak or to be convicted by his silence when all the others were speaking.

No Appetite
Means loss of vitality, vigor or tone, and is often a precursor of prostrating sickness. This is why it is serious. The best thing you can do is to take the great alterative and tonic **Hood's Sarsaparilla** Which has cured thousands.

"He that dippeth his hand with me in the dish, the same shall betray me."—He would be betrayed by one who had been an intimate friend. It is probable this is not the same remark which John has recorded which was spoken to John alone. When Judas went out still the disciples did not understand, but supposed he had gone to make necessary purchases.

"The Son of man goeth as it is written of him."—According to the prophecies. "But woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born."—God had decreed that the Lord should die for the sins of men, but that did not make the guilt of Judas and Caiaphas any less. The moral quality of action is in the motive, and Judas did not betray his Lord because he wished the will of God obeyed. The closing words show the eternity of punishment. If Judas ever were saved it would be better for him to have been born.

The couches upon which they reclined at meals held three persons. John was lying in front of his Master, which position was called lying in his bosom, tho' he did not touch him. From our Lord's answer to John and from the fact that the others did not seemingly understand the answer to Judas, "Thou hast said," it is inferred that Judas was the other one upon that couch. "Thou hast said" was an affirmative answer. This was Judas' chance for repentance. His Lord had warned him of the fearful punishment of the betrayer, and let him see his meditated sin was known. But the guilty man went out to his deed of darkness to feel remorse when it was too late for repentance. His name for all time shall be a synonym for infamy. He is an awful warning as to the length to which the love of money can carry a man. He is an illustration of the truth that the best possible surroundings and teachings can not make a man good whom the Holy Spirit does not regenerate.

"And as they were eating, Jesus took bread, and blessed it, and brake it."—It was a flat cake of unleavened bread such as the Jews used in their passovers, and do to this day. "Take, eat; this is my body."—The word "this" is neuter, while bread is masculine in Greek, which shows the bread was a symbol of his body. This was self-evident, for his body was there in their sight, whole, and not yet broken for their sins. The transubstantiation of the Catholics is the silliest of all heresies, and it is a mystery that persons of intelligence can believe it.

Almost as silly is the view that spiritual grace is given in the communion. If that were the case a man ought to commune every hour or every minute so as to receive as much spiritual blessing as possible. By this means he could grow in grace till in a short time he would surpass Paul even. God blessed all acts of obedience. But no external act, whether baptism or eating the Lord's Supper confers grace on the soul. The Lord's Supper is a memorial to show forth our faith in his blood till he come.

"And he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it."—The Greek shows that the command is that all of the disciples should drink, not that they must drink all of the wine. "For this is my blood of the new testament."—Of the new covenant. "Which is shed for many for the remission of

sins."—As in the case of the bread, it is evident the wine was only a symbol of his blood. "Present tense expresses what is near and certain, on the point of taking place."—Broadus. While the atonement is sufficient for all, and most probably sufficient to save a dozen races like ours, it is efficient only for God's people. Because Christ died God remits the sins of those who trust in him for salvation.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."—Wine was called the fruit of the vine in one of the hymns which were sung at the passover, Lightfoot tells us. What is meant by drinking it new in the kingdom has always been a mystery. It is most probable our Lord refers to the marriage supper of the lamb of which we are told in Revelation.

INTERESTING CONTEST.

Heavy Cost of Unpaid Postage. One of the most curious contests ever before the public was conducted by many thousand persons under the offer of the Postum Cereal Co., Ltd., of Battle Creek, Mich., for prizes of 31 boxes of gold and 300 greenbacks to those making the most words out of the letters Y-I-O-Grape-Nuts.

The contest was started in February, 1906, and it was arranged to have the prizes awarded on Apr. 30, 1906.

When the public announcement appeared many persons began to form the words from these letters, sometimes the whole family being occupied evenings, a combination of amusement and education.

After a while the lists began to come in to the Postum Office, and before long the volume grew until it required wagons to carry the mail. Many of the contestants were thoughtless enough to send their lists with insufficient postage and for a period it cost the Company from twenty-five to fifty-eight and sixty dollars a day to pay the unpaid postage.

Young ladies, generally those who had graduated from the high school, were employed to examine these lists and count the correct words. Webster's Dictionary was the standard, and each list was very carefully corrected except those which fell below 8000 for it soon became clear that nothing below that could win. Some of the lists required the work of a young lady for a solid week on each individual list. The work was done very carefully and accurately but the Company had no idea, at the time the offer was made, that the people would respond so generally and they were compelled to fill every available space in the offices with these young lady examiners, and notwithstanding they worked steadily, it was impossible to complete the examination until Sept. 29, over six months after the prizes should have been awarded.

This delay caused a great many inquiries and naturally created some dissatisfaction. It has been thought best to make this report in practically all of the newspapers in the United States and many of the magazines in order to make clear to the people the conditions of the contest.

Many lists contained enormous numbers of words which, under the rules, had to be eliminated. "Pegger" would count "Peggery" would not. Some lists contained over 50,000 words, the great majority of which were cut out. The

largest lists were checked over two, and in some cases, three times to insure accuracy.

The \$100.00 gold prize was won by L. D. Reese, 1227-15th St., Denver, Colo., with 9941 correct words. A complete list of the 331 winners with their home addresses will be sent to any contestant enquiring on a postal card.

Be sure and give name and address clearly.

This contest has cost the Co. many thousand dollars, and probably has not been a profitable advertisement, nevertheless perhaps some who had never before tried Grape-Nuts food have been interested in the contest, and from trial of the food have been shown its wonderful rebuilding powers.

It teaches in a practical manner that scientifically gathered food elements can be selected from the field grains, which nature will use for rebuilding the nerve centres and brain in a way that is unmistakable to users of Grape-Nuts. "There's a reason."

Postum Cereal Co., Ltd., Battle Creek, Mich.

RAMBLES IN WALES.

Sunday, June 24, I preached at Zion, Pentre, Rhondda. This is an English church. I spent a very pleasant day with them. Monday, June 25, I went from the Rhondda Valley to Landebie, Caermarthenshire, the home of the late well known Dr. Fred Evans. This is a beautiful country, and Landebie is a quaint little village. In the Evans' family here there were five brothers and one sister. The five brothers were preachers—three of them are now dead—John Evans, M. A., died at Westerly, Rhode Island, March 22, 1897, and was buried at the River Bend Cemetery, R. I., March 26. Dr. Fred Evans died at Landebie, his native home, July 21, 1897, and was buried at Anunanford, which is about two miles from Landebie. His last pastorate in America was the First Baptist church of Milwaukee, Wis. He returned to his native home on account of his health, and died there. A beautiful monument has been placed over his grave by his American friends. George, the youngest, died some years ago in Wales. Two brothers are still living—the Rev. Thomas Valentine Evans, at Clydach Baptist church, where he has been the honored pastor for more than 24 years; Gwilyn is pastor of Port Chester Baptist church, New York State. The old home is now kept by the only sister, Mrs. Mary Painter, and her accomplished Christian daughter, Nellie; fack—this is a veritable home of the prophets. Bro. Evans came from Clydach to meet me here and spend a night with me. The Welsh Baptists have lately started a Baptist church here, and they have built a neat little chapel, and in July, 1906, a neat silver communion set was presented to the little church by Mrs. Dr. Fred Evans, in honor to the memory of her late beloved husband.

Tuesday morning, June 26, Bro. Evans and I went to Pontarddulais, Caermarthenshire, to attend the Association of the Baptists of Caermarthenshire and Cardiganshire, held June 26-27. They have a fine body of Baptist ministers in this Association as in all the Associations of Wales. Whilst I stayed here I was the guest of Mr. John Jenkins (Gwili) of Oxford, who had preached with me at Gstrad. This is his home, with his mother and sister. One of his rooms is full of prize bardic

chairs.

Tuesday evening, three addresses were given at the Association—the first on Baptist Missions in India by a missionary named Davies. It was an excellent address. The second on the recent revival in Wales by the Rev. J. Williams of Cardigan. The address was full of the revival spirit. The third address was by the writer on "The service rendered by the Baptists of Wales to America prior to 1789." It was a very enthusiastic meeting. That great body of ministers and laymen were delighted to hear of the service rendered by their ancestors to America. I felt very sorry that I had to leave on Wednesday morning for another appointment.

Wednesday morning, when we were seated at the breakfast table at the home of Mr. Jenkins, we were thrown almost from our chairs by a general shock; I thought that it might have been a blast or an explosion in some mine or quarry, but it was not so—it was a general slight earthquake through Wales, which caused slight damages in some places. I left after breakfast for Aberkenfig, Glamorganshire, after having had a delightful time in these parts.

JOHN T. GRIFFITH.

Edwardsdale, Pa.

PERNAMBUCO BAPTIST MISSION.

It is with feelings of deep thankfulness that I write to tell you of the good work that is going on in the city and province, and of the signs of quickening and revival that are everywhere manifest. We have been having wonderful times in the First Baptist church. Since writing last, ten persons have been baptized, while thirteen others, who have been approved, will be baptized shortly. Besides these, there are a large number of enquirers. At the interior churches the same thing is happening. At one place a native pastor baptized twenty-two at a time. A little later he baptized seven others, and organized a promising church. At all the other churches the forward movement is much in evidence. Flourishing Bible classes and Sunday schools, the outcome of earnest desire for Bible study and instruction, together with a remarkable development of the spirit of prayer, are among the many hopeful signs that the great revival which we are all expecting will not be long delayed.

Not less important is the spirit of unity and co-operation which is showing itself among the different denominations of this city. A bi-monthly prayer and fellowship meeting has been arranged for all the missionaries, at which a wide range of subjects, bearing upon the work of the Lord, will be discussed. "Christ is the center: if we are close to Him we shall be close to one another," said Dr. Mott, who visited us early in the month, and his words are beginning to bear fruit.

In course of conversation Dr. Mott said to me: "Now is a wonderful opportunity for South America, and in my opinion it is the last one." He is going back to the States to urge the missionary boards to make the best use of it. He hopes to come back in three years, to help on the cause of Christ in this "neglected continent."

The visit of Mr. Elihu Root, his refusal to attend a Sunday race meeting held in his honor, and his speech at the Pan-American Congress demonstrating the friend-

PILES CURED QUIKY 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.

NEW HOTEL ALBERT

11th St. and University Place, New York City, 1 Block W. of Broadway.

The only absolutely fire-proof transient hotel below 23rd St. Location most central, yet quiet. Convenient to all department stores and the All modern improvements, including telephone in each room. 200 rooms at from \$1.00 to \$2.00 per day; 100 rooms with private bath at from \$2.00 to \$4.00 per day. Club breakfasts and meals at fixed prices. H. FRENKEL, Prop.

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 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.

ship of the United States for South America, have done a great deal to further missionary work, removing the lies and intrigues of the Jesuits, who said we were here as the spies and secret emissaries of the U. S. Government.

Our ex-priest, Joseph Pane, is going to William Jewell College to prepare for work in this country. I would urge the brethren in the churches, not only to help him as is their custom, but to hear him on the subject of Catholicism in Brazil. He has a message which is worth while listening to, and has proved himself worthy of all confidence.

Next week we celebrate our 14th anniversary. Dr. Deter is coming from Rio de Janeiro especially for it, and the church is praying for, and expecting, a time of great revival and blessing. Please pray that it may come and spread.

Yours in His name,

SOLOMON L. GINSBURG,
Missionary.

P. S.—Mr. and Mrs. Sheppard are expected to arrive on September 1st. We shall be glad to welcome them, and hope that many more will shortly be coming out. The opportunities for work are many. Doors are opening up on every hand: our great need is for more men—spiritual and consecrated.

CONCORD ASSOCIATION NEWS.

Our late session was greatly disturbed by the inclement weather, inasmuch that it seems like we have hardly had any meeting this year. Yet we had some interesting reports and discussions, and our minutes will be fine reading, as they will embrace a history of our association by the facile writer, "Bishop" J. W. Waldrop. Matter would have to be drier than Ezekiel's valley of dry bones, which were very dry, if it did not become readable under his mystic touch.

Many excellent meetings have been held in our bounds and others yet to be held. Pastor J. S. Ransdell will be aided in his Greenup Fork and Gratz churches by Rev. J. A. Davis, of Bloomfield, beginning the 15th inst. Pastor E. F. Wright will aid me here beginning November 12th. My church had a fine report for the association. We are looking forward to better things next year.

I am going (D. V.) on the 22d to Davis county to aid Pastor T. M. Morton in a meeting at Sugar Grove church, where I was pastor for eight years. That is a noble people with a noble pastor. I am expecting a delightful time, and I hope profitable to the cause.

We have recently had a Sunday School Conference conducted by Rev. J. T. Watts, our Sunday School Secretary. Our people were delighted, and it was the general opinion that he was the peer of any man in the field for such work. An outsider remarked in the expression of the day, he was "on to his job," and Dr. Rees, who entertained him, said you could not lead him on to other subjects. So his "job" is on to him. The incessant rain prevented a large attendance.

Our mission board, composed of one from each church, and all resident pastors, meets November 5th in Owenton Baptist church.

B. F. SWINDLER.

Owenton, Ky.

DEAR RECORDER:

My church completely and most agreeably surprised us at our

home yesterday. They came driving up to the house—forty-two in number. They had their baskets well-filled and a most bountiful dinner was spread. Before dinner was served we were invited into the parlor and introduced to the special gifts, consisting of dry goods, notions, groceries of every kind, canned goods, syrups, green fruit and potatoes by large bags full, and chickens amounting in all beside the dinner, to \$25. It is not enough to say I love my church. They are whole-hearted and generous and one of the best churches on earth. We had an enjoyable day and parted by singing "God be with you till we meet again," and a cordial invitation to come again.

LUKE P. V. WILLIAMS, Pastor.
Shirley, Ind.

FRAGMENTARY.

JOS. N. BARBEE.

RADICAL HIGHER CRITICISM CRITICISED.

A secular newspaper says editorially:

"An advocate of the radical higher criticism and a writer of books in defense of the newer theology, has an article in one of our leading papers which is a fair illustration of sublimated thinking and nebulous expression. Here are some samples that are supposed to be in the nature of definitions and clear statements. 'The modern knowledge of the subconscious constitution of the soul is necessary in order that the cold objectivity of truth may be brought into warm subjective nearness and experience.' 'A wholesome spiritualized synthesis is the present need.' 'Intrinsically, the Bible is a historic sketch of the divine intimacies of lofty souls, a chart of the spiritual development of humanity.' The Bible 'is inspired to each one to the degree that he gets inspiration from it.' If it be true, as is generally admitted, that the writers of scripture used their own vocabulary and their own processes of thinking when they penned the thought of God to the world, we have profound reason to be thankful that the author from whom we have been quoting was not one of those selected as the channel for the pure Word of God. He could not write a Bible for common people. He is hardly open to the charge of concealing thought, for there does not seem to be even the shadow of a thought hiding within the rubbish of his words."

This is a good one on Foster, the Ingersoll of 20th century.

BOY HARDLY KNOWS HIS FATHER.
The following from the Fort Worth Record (Texas) is lamentably true and fathers ought to prayerfully consider same:

"In this age of financial fury the boy scarcely knows his father. Really, he is no more than a mere acquaintance. In the home everybody is so busy—mother is overwhelmed by social functions, and the father is immersed in financial tides. There is something fearfully sad about it all. The old fireside chat and the sacred bonds of the family circle have about become treasures of the past."

Dr. John P. Green, president of William Jewell College, will deliver a lecture in our church (here) on October 11th, under auspices of the Baraca Club, which is composed principally of the young men of the church. The Dr.'s subject is "Old Heads On Young Shoulders."
Louisiana, Mo.

THE BAPTIST CATECHISM. LIFE SAVED BY SWAMP-ROOT

BY M. B. WHARTON, D.D.

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL

At the last meeting of the Alabama Convention, at Talladega, a resolution was introduced by myself which was unanimously passed requesting Dr. J. M. Frost, our Secretary of the Sunday School Board, to prepare a catechism of high order for uniform use in our Sunday schools. Since then I have heard a general expression in favor of the project, and have received several letters on the subject urging the importance of catechetical instruction in our Sunday schools. Many think the international method of instruction played out, so to speak. It has some advantages, of course, and much sentiment connected with it of having "fifteen million" children the world over studying the same lessons at the same time (but what of the "lessons" and the "studying"). The commercial feature of the system is, perhaps, most attractive, as it requires the printing and publishing of so much "stuff," to use a typographical expression. Even granting that the international method is here to stay why not a still greater reason for having the catechetical books super-added, that denominational peculiarities may be taught. I know how this is proposed to be done, but with the present system instruction in Baptist principles is below par in our Sunday schools.

I wrote to Dr. Frost recently to know if he was doing anything with the Alabama request. He said in reply that he had not had time, but hoped to get at his desk and attend to such matters before very long. I suppose he will not give attention to it till after the meeting of the Southern Baptist Convention, and that is, of course, the proper thing for him to do, as his Board is the creation of the Convention. I hope the Convention will reiterate and emphasize the request. One of the ablest addresses I ever heard before the Convention was by Dr. Whitsitt on Catechetical Instruction.

But even if the Board should not take the matter up somebody should and publish a graded series of question books for use in our

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

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

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

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

Sunday schools. I say graded series, for that is just what we need, and just where the catechisms already published by Dr. Broadus, Dr. Boyce, Dr. Chambliss and others fail. Dr. Dement in his recent address at the Seminary well said that the same lesson would not do for the whole school. If the Baptist Book Concern, or some concern like it, were to publish a series of graded catechisms in which Bible doctrines, and particularly Baptist doctrines were set forth, it would sell like "hot cakes," for the people are asking for these catechisms everywhere. With such books, like the old lady's tea to which she added calamus, our Sunday school instruction would taste like something which it does not.

Eufaula, Ala.

You can not find the blessing of the upper room on the first floor.

\$5.00
SAVED

WE HAVE SOME

Gems of
Songs

MUSIC EDITION
Which Sells for

\$25 Per Hundred.

For a limited time we will make these for

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Baptist Book Concern,
INCORPORATED.

THE BIBLE.

Lamp of our feet, whereby we trace

Our path, when wont to stray,
Stream from the fount of heavenly grace,

Brook by the traveler's way.

Bread of our souls, whereon we feed,

True manna from on high;
Our guide and chart, wherein we read

Of realms beyond the sky!

Pillar of fire, through watches dark,

Or radiant cloud by day;
When waves would 'whelm out

tossing bark,
Our anchor and our stay!

Word of the ever-living God,
Will of his glorious Son;

Without thee how could earth be trod,
Or heaven itself be won?

Lord, grant us all aright to learn
The wisdom it imparts;

And to its heavenly teaching turn,
With simple, childlike hearts.

—Bernard Barlon.

Our Pulpit

A HANDKERCHIEF.

BY C. H. SPURGEON.

"Jesus saith unto her, Woman, why weepest thou? whom seekest thou?"—John xx. 15.

In the garden of Eden, immediately after the Fall, the sentence of sorrow, and of sorrow multiplied, fell upon the woman. In the garden where Christ had been buried, after his resurrection, the news of comfort—comfort rich and divine,—came to a woman through the woman's promised Seed, the Lord Jesus Christ. If the sentence must fall heavily upon the woman, so must the comfort come most sweetly to her. I will not say that the resurrection reversed the curse of the Fall; but, at any rate, it took the sting out of it, lifted it up, and sanctified it. There was reason enough for the woman to weep after the sentence had been pronounced upon her; but there is no reason for her to weep now that Jesus Christ has fulfilled the promise which followed upon man's disobedience, namely, that the Seed of the woman should bruise the serpent's head.

Observe the wise method followed by the Divine Consoler. In order to comfort Mary Magdalene, our Lord put a question to her. It is often the wisest way to relieve minds that are swollen through grief to allow them to find the natural end of their sorrow by asking them why they are weeping. We have to do this with ourselves sometimes: we inquire, "Why art thou cast down, O my soul? and why art thou disquieted within me?" The soul begins to ask for the reason of its grief, and often finds that it is insufficient to justify so bitter a sorrow; and perhaps it even discovers that the sources of its sorrow have been misunderstood, and that, if they had been rightly comprehended, they would have been sources of joy instead. He who would be wise in dealing with the daughters of grief must let them tell their own story; and, almost without a single sentence from you, their own story will be blessed by God to the relieving of their grief.

Moreover, it is always wise, before we attempt to comfort anyone, to know what is the peculiar form and fashion which grief has taken. The physician who, without investigation, should at once proceed to apply a remedy to his patient, might be giving the wrong medicine for the disease. He has to make his diagnosis of the malady, to see whence it came, what are its symptoms, and how it works, and then the physician adapts his medicine to the case. Sit thou down with thy sorrow, my friend, and let us hear what aileth thee. What causeth thee to fret? What causeth thy soul to travail? Possibly, the sorrowing ones will themselves direct thee to the right remedy for their malady, and so thou shalt be able to speak a word in season, and "a word spoken in due season, how good is it!" Thou art at present like a man groping in the dark, and thou wilt be as one pouring vinegar upon nitre if thou dost sing songs to a heavy heart, and thou wilt make matters worse which thou hadst hoped to make better unless thou dost find out the cause of the mourner's tears.

My one object, at this time, is to take this question of our Lord to Mary, and apply it to all who are sorrowing here; and although I shall keep to the text, and repeat the question, "Woman, why weepest thou?" I shall hope that other sorrowers besides the women here will find comfort from the words which the Holy Spirit will teach me to speak. I shall ask, first, is it natural sorrow? And, secondly, is it spiritual sorrow?

I. We will, first, enquire about that which is common to us all without exception. Is it natural sorrow? Is it sorrow which springs from our human nature, and is common to all who are born of woman, to whom sorrow cometh as a portion of our heritage?

Well, my friend, what is the cause of thy grief? What aileth thee? Is it because thou art bereaved? Hast thou lost someone who was very dear to thee? Then thy grief is not unusual, and thy weeping is not unpardonable, for Jesus wept as he stood at the grave of his friend Lazarus. But let not thy weeping go beyond due bounds. Thy tears are right enough so far, but they may be wrong if they go any further. There is a weeping of regret, and of a lacerated spirit, upon which God looks with pity; but there may come a weeping of rebelliousness upon which even our Heavenly Father may feel that he must look with anger. "Why weepest thou?" Wilt thou look into thy heart, beloved, and see whether the cause of thy grief is such as doth fully justify it, or see whether thou hast carried it too far already? Thou hast lost a child—a lovely child; but, my sister, thou hast not really lost thy child. Callest thou that babe lost which is up among the angels? If your child had been taken to be a prince in a palace, you would not have said that he was lost; inasmuch as he has been caught away to be with Jesus, say not that he is lost. Thou art the mother of one who can see the face of God, and thus saith the Lord unto thee, "Refrain thine eyes from weeping, for thy children shall come again from the land of their captivity."

II. Now I come to our main question, which is this, is it spiritual sorrow? If so, is it sorrow for others, or sorrow for yourselves?

I will begin with the nobler form. "Woman, why weepest

thou?" Dost thou weep for others? Are there some, whom you love, and for whom you have often prayed, who remain in the gall of bitterness, and in the bonds of iniquity? This is a suitable subject for mourning. Weep not for those who have gone to be "for ever with the Lord," for all is well with them; but weep for those who are living in sin,—for the young man, in his unbridled lust, who has dishonoured his father's name,—for the daughter who, in her wilfulness, has gone astray into the paths of transgression. Weep for the heart that will not break. Weep for the eyes that will not weep. Weep for the sinners who will not confess their sins, but are resolutely seeking their own damnation. Ah, my dear friends, when you are weeping like that, you are weeping as your Saviour did when he wept over Jerusalem, and God will put your tears into his bottle. Be comforted, for those tears of yours are omens of good to the souls you pity; for, as surely as you groan and sigh and cry over these beloved ones, you are doing what you can to bring them the blessing, and I think that is a token that the blessing of God is on its way to them. You remember that it is written that "the power of the Lord was present to heal" on a certain occasion: why was it more present then than at any other time? Was it not because there were four men, who were breaking up the roof to let down a sick one into the room where Christ was? Wherever there is real concern for souls, although it be only in four persons, there is, about the ministry, a power of an unusual kind. Go on, then, and still weep, but not hopelessly, not with the bitterness of despair. The Lord will see thy tears, and will hear thy prayers, and will grant thy petition, even though thou mayest not live to see it. Peradventure, when thou art in heaven, thy son, thy husband, thy sister, over whom thou now art weeping, shall be brought to Christ.

Possibly, however, the sorrow for others relates to the church with which this mourner is connected. It is often my lot to meet with brethren and sisters coming from country towns, who say to me, "What are we to do? The place of worship, where we attend, might almost as well be pulled down, for there is no life, no energy, no power there. Oh, it is wretched work indeed when that is the case! Many towns and villages would be all the better if the meeting-house and the parish church, too, were utterly demolished, because then they would feel that they had not any religious means at all, and would, perhaps, be stirred up to seek them. But now, there is dead formalism in both places. There is nothing worse than sluggishness in the pastors and members of a church. What is the use of a dead church? It is no use at all. The fact is, the better a church is, the sooner it rots when it is dead. The man who is very stout is the very worst person to keep in the house when once he is dead, and the church that seems to be most packed with divine truth is the most obnoxious to all when once the life goes out of it. Well, my dear friends, if you are sorrowing over the low condition of the church to which you belong, and the state of religion in general in the neighbourhood where you live, I would not stay your tears, yet I would try to comfort you, and I would advise you to take the case to your

Lord. He is the Head of the Church, so carry that burden to him. Do not go about finding fault; do not try to sow dissension and dissatisfaction, or you will do hurt instead of good. But lay the matter before your Lord and Master, and give him no rest till once again he puts forth his almighty power, and raises his church to life.

Now I must leave this point; but I think that it is a grand thing to sorrow and weep for others. We ought to make it a rule of our life to bear the sorrows of other people. If sinners will not repent, we cannot repent for them; if they will not believe, we cannot believe for them; true religion can never be a matter of sponsorship, but we can do this for sinners. We can say to the Lord, "O Lord, these sinners will not themselves feel their sin, but we feel it, it grieves us, and cuts us to the heart!"

O Lord, wilt thou not give them repentance? Wilt thou not cause these sinners to believe in thee? We confess their iniquity before thee, for we know the guiltiness of their hearts in rejecting thee. We weep and mourn that they will not admire thy beauty, and will not yield their hearts to thee; but, dear Saviour, do win their hearts in answer to our prayer. They are far away from God by their wicked works; bring them nigh by thy precious blood." That is what I mean; and if you can do this, appropriating, as it were, the sins and sorrows of mankind to yourself, you will be showing your sympathy with them in the best possible way. Woman, if thou weepest thus for others, blessed art thou among women.

But, now, "why weepest thou?" Is it for thyself? Are these spiritual sorrows on thine own account? Art thou a sorrowing child of God? Dost thou know thyself to be a Christian, and yet dost thou weep? Then, what is the cause of thy grief? Dost thou miss thy Lord's presence? If so, there is reason enough for thy weeping: yet why shouldst thou weep? He is present even now; you have not seen him, but he has seen you, and is gazing upon you at this very moment. Beloved mourner, do not say, "I am out of fellowship with Christ, and I am afraid I cannot return to that blessed experience for months." Listen to this text: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door,—that is all—"I will come in to him, and will sup with him, and he with me." It was to the angel of the church of the Laodiceans, the lukewarm Laodiceans, that these words were written, and they are also written to thee, my sister, and to thee, my brother, if thou hast grown lukewarm. Be willing for Christ to come to you; and, ere ever you are aware, your soul shall make you like the chariots of Amminadib. Do not imagine that restoration to communion with Christ need occupy a longer time than conversion, and conversion is often wrought instantaneously. So thou mayest be lifted up from the depths of despondency to the heights of sacred fellowship with thy Lord before this present service closes. Be of good cheer, and let the joy be renewed this very hour.

But perhaps thou sayest, "I weep because I have grieved my Lord." Those are blessed tears, although the offence which caused them is grievous. Well may we be grieved when Christ has been grieved by us; but, mourning soul,

though he is rightly grieved with thee, remember this gracious declaration, "He will not always chide: neither will he keep his anger for ever;" and this comforting promise, "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Only confess that thou hast transgressed against the Lord thy Redeemer, and thou mayest come back to him at once; even now he comes to meet with thee, and he brings with him the basin and the towel, that he may wash thy soiled feet, for he has washed thee once in his blood, and now he will again wash thy feet, and thou shalt be clean every whit, and shalt walk with cleansed feet in renewed fellowship with thy Lord.

Possibly, some of you say that your sorrow is that you are not as holy as you wish to be. Ah! that is a sorrow which I share with you, for I can say with the apostle Paul, "When I would do good, evil is present with me;" and though I hear of some who do not find that evil is present with them, I suspect that the reason is, because they do not know themselves as they really are, or they would find that it was so with them, at least at times. If I could, I would be without one sinful thought, or word, or deed, or imagination, or wish, and so would you; and because you cannot be so at present, you weep. It is well that such tears should fall, only do not let those tears dim your view of Christ. Do not let those longings prevent your knowing that you are perfect and complete in Christ Jesus. Do not let your struggles hinder you from believing that Christ has conquered for you, and that he will yet conquer sin in you. Do not let anything take away from you the full conviction that sin shall be altogether destroyed in you, and that Christ will present you to his Father, "without spot, or wrinkle, or any such thing," "holy and unblameable and unreprouvable in his sight."

Perhaps you say that your sorrow is because you can do so little for Christ. Ah! there again, I have sympathy with you; but do not fret about that. Those of us, who have the largest opportunities are often those who most regret that we can do so little avail ourselves of them. But I know some godly women, who are confined to the house with the care of a numerous family, or, worse still, are confined to their bed, in constant pain, and one of their greatest griefs is that they can do so little for Christ. But, brother, sister, do you not know the rule of David; and the rule of David's Lord? They that abide by the stuff shall have the same portion as they who go out to the battle. You are like the soldiers who have to keep in the rear, and guard the baggage; but when the King comes back, with all the active troops who have been doing the fighting, you will share the victory with them. You who are at home keeping the camp preserve many things which might be forgotten if we were all on active service. Be you comforted, then, if you are called to suffer or to be in obscurity: you shall be equal to the man and woman who are called to labour more prominently. Do what you can: I do not know that Christ himself ever praised anybody more than he did that woman of whom he said, "She

hath done what she could." I daresay she wanted to do a great deal more, but she did what she could, and if you have done what you could, it is well.

"Ah!" says another, "but I am conscious of a great deal of weakness. What I do is done so badly. Even in prayer, I do not always prevail; my petitions often seem to come back to me unanswered." Well, dear friend, do not altogether regret thy weakness, for there was one, who said that, when he was weak, he was strong. If you have many infirmities, which make you weak, there is a way of glorying in infirmities because the power of Christ doth rest upon you. Suppose that you are not only weak, but that you are weakness itself,—that you are nothing and nobody; for, when you have reached that point, the cause of your weeping will have vanished, because, where you end, there God begins; and when you have done with self, then Christ will be all in all to you, and you will lift up your voice in praise of him who hath done such great things for you.

Many strange things happen to young Christians between the time of their conversion and their entrance into heaven. Their programme of life is seldom carried out. The map which they make of the route is not according to the true geography of it. They reckon that, as soon as they have believed in Jesus, they will enter into sweet peace and rest, which is probably correct, but they also suppose that this peace and rest will always continue, and probably increase, that they will go to heaven, singing all the way, along pleasant roads and paths of peace, and that the light upon their way will get brighter and brighter, till it comes to the perfect day. They feel so happy, and they sing so sweetly, that they imagine it will always be with them just as it was in the first hours of their Christian experience. They are like persons who have, for the first time in their lives, come into the bright light of day, after having lived in a deep mine, or been imprisoned in a dark dungeon. They ask what season of the year it is, and they are told that it is spring-time, that the flowers have begun to bloom, but they are told that there are brighter days to come, that May is a fairer month than April, and June brighter still, and then will come the months of harvest, when the sickle shall be thrust in amongst the golden grain.

All this is very cheering, so this new beginner plans that, tomorrow, he will be out all day upon the green grass, or in the gardens admiring the bursting buds, and gathering for himself many a delightful garland of flowers; but, perhaps, when he gets up tomorrow-morning, the heavens are black with clouds, and a torrent of rain is falling. "Oh!" saith he, "I never reckoned upon this." Then, perhaps, in June, there comes such a hurly-burly in the sky as he never thought of,—flames of fire and loud thunders out of the heavens, and dreadful drenching showers intermixed with rattling hail. "Oh!" said he, "I never calculated upon this; I thought the months were to grow brighter and brighter, and that, at last, there would come the golden harvest." We tell him that these rains and storms all conduce to the very result which we promised him, and that they are by no means contrary to our statement. We were only giving him a brief outline of the year's history, and

these things are by no means contrary to our outline, nor need he fear but that the month of harvest will come in due season. It is true, young Christian, that you will have a light upon your road, and that it will grow more and more bright unto the perfect day. It is true that the ways of wisdom "are ways of pleasantness, and all her paths are peace." Your highest conception of the joy to be found in Christ is not an exaggerated one. However much delight you may anticipate, you shall have all that, and you shall also have even more, as you are able to bear it; but intermittent times will come,—strange times to you,—in which your joy will seem to be dead, and your peace will be fearfully disturbed. Your soul will be "tossed with tempest, and not comforted." You will sorrowfully sit in sackcloth and ashes, and you will not go to the table of feasting, but to the house of mourning. There will you be made to drink the water of tears, and have your bread salted with grief. Be not surprised, then, when this comes to pass, as though some strange things had happened to you. Remember that we have told you of it; we, who have gone further on the road to heaven than you have gone, tell you that there will come dark times, and stormy times, and we bid you prepare for them.

Now I must turn to others in our assembly. "Woman, why weepest thou?" Perhaps thou sayest, "O sir, I dare not put myself down among the saints!" Well, then, will you put yourself down among the sinners? "Yes, I am a sinner," you reply: "yet I think—I hope—I am not altogether without some little faith in Christ. I sometimes feel myself inclined to love him; but, oftentimes, I am of another mind, averse to all that is good." Ah, my friend, I know you: and I have met with many like your class. I said once to one of your sort, "You say that you are not a Christian." "No," she said, "I fear I am not." "Then," I asked, "why do you go to the house of God on the Sabbath? Why don't you stop at home, or go where sinners go?" "Oh, no, sir!" she answered, "I could not do that: when I hear people blaspheme the name of Christ, it cuts me to the quick; and I am never so happy as when I am with the people of God. I enjoy the hymns that they sing: and, while I am with them, my heart gets so warm that I feel as if I must praise the Lord. I think it is a great mercy that I cannot help blessing and praising God." "Well, then," I said, "I think that you must really have some faith in Christ, or you would not feel and act as you do."

I remember hearing of a minister, who wrote down these words, "I do not believe on the Lord Jesus Christ," and asked a person, who was full of doubts, to sign her name to that declaration, but she would not do that. She did believe in Christ, though she did not think that she believed. I once offered a person, who said she had no faith, a five pound note if she would give up her faith, but she said that she would not take a thousand worlds for it! Mrs. Much-afraid, and Mr. Despondency, and Mr. Feeble-mind, and Mr. Ready-to-halt,—there are plenty of that family still living; and I know why thou weepest, good woman, for thou also belongest to that tribe. Well, then, if thou canst not come to Christ as a saint, come to him as a sinner. If thou hast made a mistake, and hast never trusted in Christ, do

it now. If you really have not repented, and have not believed, and have not been renewed in heart, remember that it is still written, "Him that cometh to me I will in no wise cast out," "and whosoever will, let him take the water of life freely." If the title-deeds of your spiritual estate are not genuine, but forgeries, do not dispute the question with one who is wiser than yourself; but come straight away to Jesus Christ, empty-handed, in the manner in which he bids all sinners come to him, and then I shall not have to ask, "Why weepest thou?"

But, last of all, is this person, who, is weeping, a seeking sinner? Christ not only said to Mary Magdalene, "Why weepest thou?" but also, "Whom seekest thou?" for he knew that she was seeking HIM. I would give all I possess if I might always preach to weeping sinners who are seeking Christ. I sometimes think that I would like to be always weeping on account of sin, if I might be always sure that I was seeking Jesus. It is possible that there has come into this place someone who is seeking a Saviour. Ah, weeping woman! dost thou weep because sin burdens thee? Dost thou weep because sweet sin has become bitter to thee? Dost thou weep because the things, wherein thy soul

HUSBAND DECEIVED

But Thanked His Wife Afterwards

A man ought not to complain if his wife puts up a little job on him, when he finds out later that it was all on account of her love for him. Mighty few men would.

Sometimes a fellow gets so set in his habits that some sort of a ruse must be employed to get him to change, and if the habit, like excessive coffee drinking, is harmful, the end justifies the means—if not too severe. An Ills. woman says:

"My husband used coffee for 25 years, and almost every day.

"He had a sour stomach (dyspepsia) and a terrible pain across his kidneys a good deal of the time. This would often be so severe he could not straighten up. His complexion was a yellowish-brown color: the doctors said he had liver trouble.

"An awful headache would follow if he did not have his coffee at every meal, because he missed the drug.

"I tried to coax him to quit coffee, but he thought he could not do without it. Our little girl 3 years old sat by him at table and used to reach over and drink coffee from papa's cup. She got like her father—her kidneys began to trouble her.

"On account of the baby, I coaxed my husband to get a package of Postum. After the first time he drank it he had a headache and wanted his coffee. We had some coffee in the house, but I hid it and made Postum as strong as I could and he thought he was having his coffee and had no headaches.

"In one week after using Postum his color began to improve, his stomach got right, and the little girl's kidney trouble was soon all gone. My husband works hard, eats hearty and has no stomach or kidney trouble any more. After he had used Postum a month, without knowing it, I brought out the coffee. He told me to throw it away." Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

once delighted, have now become thy torment and thy grief? Then I rejoice over thy tears, for they are precious in God's sight; they are more valuable than the finest diamonds in the world. Blessed is the soul that can repent of sin.

But, possibly, thy weeping is because thou art afraid of being rejected by Christ. Put every tear of that kind away, for there is no fear of one sinner, who comes to Christ, being rejected by him. As I reminded you just now, he hath said, "Him that cometh to me I will in no wise cast out." Come, then, thou burdened sinner; come, thou heavy-laden soul and trust thyself with Jesus, and then he cannot—unless he can completely change, and that is impossible,—he cannot reject thee. Come and trust him even now, and thou shalt be saved this very hour.

But, perhaps, thy weeping is for this reason; thou sayest, "Alas! I have been aroused before this, and I thought that I would seek the Lord, and I did get some hope, and I fancied that I was relieved of sin, but I have gone back, and my last end has been worse than the first." Well may you weep if that is really the case, and I cannot forbid you to do so. But, my dear friend, if you came falsely once, that is only one more reason why you should come truly now. If you built on the sand once, and that house is gone, it is but another argument for building on the rock. If you were excited, and mistook a transient emotion for the work of the Spirit of God,—if you put presumption in the place of faith, do not do so again; but come, just as you now are, and rest your weary soul on Christ's atoning sacrifice, and you shall find peace, immediate and permanent peace.

But, possibly, you weep because you say, "If I came to Christ, I fear I should not hold on to him to the end." I know you would not by yourself, but I also know that he will hold you on if you will but come and trust him. It is not you who have to keep Christ, it is Christ who has to keep you. I should not wonder if your former failure arose from your having so much to do with it. So, have nothing to do with it this time. If you are very weak, lean all the more heavily on your Beloved; nay, if you are nothing, let Christ be all the more to you because of your nothingness. If you are black, give all the more praise to the blood that can make you whiter than snow. If you realize that you are lost, and fear that you will be found amongst the damned, flee the more eagerly to those bleeding wounds which give life, not merely to perishing sinners, but to sinners dead in trespasses and sins.

"Ah!" saith one, "I think you have invited me, but I feel as though I could not come, and I weep because I cannot come, for I do not properly understand the matter." Well, then, dry your tears, and listen while I tell you the story again, and we who believe in Jesus will pray the Holy Spirit to lead you to understand the truth. The Father, whom you have offended, does not ask you to do anything to make him pleased with you; he does not wish you to contribute either good works or right feelings in order to make an atonement for your sin. His dear Son, Jesus Christ, has made the only atonement for sin that can ever be made; what the Father bids you do is to accept of what his Son has done, and trust alone to that. Can you not do this? What more do you need, you doubting, sorrowing seekers, but

that you trust in Jesus Christ, the Son of God, who was nailed to Calvary's cross, but is now risen from the dead, and gone back to his glory with the Father? We sometimes sing, in one of our hymns,—

"What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

And I say the same to you who are seeking Christ, "What more can he say to you?" What sort of a promise would you like him to make to you? Shall it be one like this, "Though your sins be as scarlet, they shall be as white as snow?" You say that you would like such a promise as that: well, there is that very one in the Bible. Or would this one suit you, "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?" Or would this one meet your case, "The blood of Jesus Christ his Son cleanseth us from all sin"? Surely this one must suit you, "Whosoever shall call on the name of the Lord shall be saved." Or this message, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Or this, "Seek ye the Lord while he may be found, call ye upon him while he is near." If these do not meet your case, I do not know what you would wish to have. My Lord, by his blessed Spirit, seems to have put the gospel into all sorts of lights to suit all sorts of eyes, and he tells us, his ministers, to labour for this end, to get you to look at Jesus Christ. I have tried to do this, and I beseech you not to be content with your weepings, or your feelings, or your Bible-searchings; do not be content even with prayer. The way of salvation is, "Believe on the Lord Jesus Christ;" so, rest you in him; that is believing. Trust in him, depend upon him; that is another way of believing in him; and when you have done that, you are saved,—saved the moment you believe in Jesus. The great work of salvation then commences in you, as the work of salvation for you is already complete, and you shall be saved from your sins, made new creatures, and made holy creatures, through the power of that blessed Spirit whom Jesus Christ bestows upon those who believe in him.

May God bless the words I have spoken to the comfort of some! I believe he will; I expect he will; I know he will; and he shall have the glory. Amen.

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The agonizing itching and burning of the skin, as in eczema; the frightful scaling, as in psoriasis; the loss of hair and crusting of scalp, as in scald head; the facial disfigurement, as in acne and ring worm; the awful suffering of infants, and anxiety of worn-out parents, as in milk-crest, tetter, eczema, or salt rheum—all demand a remedy of almost superhuman virtues to successfully cope with them. That Cuticura Soap, Ointment, and Pills are such stands proven by the testimony of the civilized world.

Pure religion may generally be measured by the cheerfulness of its professors.—Chatfield.

Editorial.

Much interest is naturally felt by Protestants everywhere over the fight which is going on between church and state in France and Spain. And Baptists who have for so many centuries opposed the union of church and state are especially interested. There is no thought in Spain now of separation, but that will probably be the outcome as the present pope seems utterly lacking in the statesman ship of Leo XII.

In France the Catholic priests have been more or less openly the enemies of the Republic. While the astute Leo lived their enmity was less open, for he ordered them to be good citizens and support the government chosen by France. Since his death the warfare was open and fiercer and the French Government was at last forced to abolish the Concordat which established the union between church and state.

The Government, during the union, held the title to all the church property of the Catholic church. A law was passed to give this property to the churches as was just. The law required the churches to choose boards of trustees called "Religious Associations" from their membership, and the government would give these trustees the title to the property. Nothing could be fairer it would appear.

The Catholic bishops held a meeting and denounced the separation between church and state in no measured terms. After they had thus relieved their feelings, the majority agreed to accept the situation and advise the parishes to appoint the Religious Associations to receive the titles to the property.

It is said in the English papers and currently believed that Cardinal Merry Del Val, a Spaniard, who is the pope's Secretary of State, concealed the latter resolution from the pope and showed him only the first. Whereupon he persuaded Pius to send a letter to the faithful in France denouncing the Associations and urging the Catholics not to appoint them. The trustees would necessarily be mostly laymen. The pope took the ground that the Catholic church is a hierarchy and laymen must not be put into a position where they might control the properties. We suppose he wished the French government to deed the property to the pope or if that will not do as he is a foreigner, to the church dignitaries in France.

The rumour is current that when Pius learned of the trickery of Del Val he was very indignant and dismissed him. But he would not take back his dictum—how could he and claim to be infallible? So his letter was read in the churches and the bishops declare the trustees will not be appointed. There being no trustees in sight to whom the Government could give the buildings it was hoped they would hand them over to the hierarchy. But the Prime Minister replied coolly then the Government will continue to own the buildings in those parishes where no trustees are appointed. There the case stands. Leo would find some way out of it, but whether Pius will, remains to be seen.

In Spain the Government has made civil marriages legal, proposes to control education in schools supported by the state, and refuses to turn the cemeteries over

to the control of the priests. In Leo's time the cemeteries were given into the control of the municipalities. These set apart a corner of the cemeteries for the burial of foreigners and Spanish Protestants. Against this Rome is protesting and insisting that they shall not be buried even in a corner together in the same cemetery with the Catholics.

So far neither side show any disposition to yield. But if one was given to prophecy it would be that the French government will stand by its colors and the Spanish find some excuse for yielding.

Dr. J. M. Buckley, the greatest man among the Northern Methodists, is a manly man, who fights fairly and who admits the truth frankly when he sees it. Therefore the more weight attaches to this quotation from him. In speaking of Baptists he says: "Our judgment has been and is that the firm and stern adherence to the principle that none are entitled to the communion who have not been baptized, and none have been baptized who have not been immersed on profession of faith, has given the Baptists, in comparison with the Congregationalists, their greatly superior power in gathering and keeping converts."

"Relative to church government their fundamental principle is the same. And their doctrinal views are the same—except on baptism, its subject and mode, and the relation of baptism to the communion. If in practice the relaxation of these views widely extend among the regular Baptists a change may be expected to take place in the adhering power of the communicants."

A favorite plea of those who wish us to give up the Scriptural order in the ordinances and to adopt open communion, is that close communion keeps so many out of the Baptist churches. They say there would be many thousands who would join the Baptists if it were not for our narrowness in this thing. Oh! how great would be our growth!

Of course that is no argument at all, with those who put the commands of the Lord above all consideration of numbers. It is no argument at all with those who know that numbers may be a weakness instead of a strength. A disciplined regiment is worth more in any warfare than a mob ten times its number.

But experience has shown the argument is entirely wrong. The thousands do not come to Baptists who surrender their principles. So far from it, in every country where there have been close and open communion Baptists, it is to the "narrow" close communionists that the thousands go. Such is the fact of history in this country and in England. Surrender principle for numbers, and you do not get the numbers.

Letting down the bars: breaking down the walls of the fold is no way to attract those that are on the outside. The pasture out there is as much to their liking as that inside. In truth they prefer it. The reason they would be willing to go into the fold is for safety. Therefore the stronger the wall and the higher the bars the more likely they will be to seek to enter in. When men stand firmly by their doctrines other men think there must be something in them. When men show themselves ready to yield their convictions for any reason of expediency, other men conclude their convictions were of no consequence and not

even worth the trouble of considering them.

Expediency must never be a consideration in our churches. Pleasing God is their one duty, and their great joy. Obey Him, and leave the question of numbers to Him. Love Him with all your hearts and minds and strength and do all that you do to the glory of God. Then will he bring into Zion all his chosen ones. And the churches wish no others in their fellowship. The worst place on earth for an unregenerated man is in a church. And there is nothing worse for the churches than to have unregenerated men in their membership.

The power of the Gospel and God's answers to prayer are illustrated in the conversion of Mr. James Berry who was for ten years the executioner for the British government and is now a minister of the Gospel.

One Monday morning when he left home his looks made his wife fear he was going to do something desperate. What there was in his face which made her feel that, she could not have told. But it was sufficient to send her to God in prayer that he would save her husband.

Mr. Berry went to the train with the full intention of committing suicide. His plan was to jump out in the tunnel upon the line on which the express going the other direction would pass. While he was waiting for the train a young man came up and began to talk to him about the account of a revival which was in the morning paper Mr. Berry was reading. It came out in the course of the conversation that Mr. Berry was not a Christian and the young man urged him to go to the Bowland Street mission.

To his own surprise Mr. Berry gave up his thought of suicide for that time at least and promised to go that night to the meeting. He went home and told his wife the whole story, and she then rejoicing told him of her prayer.

He went to the meeting and was converted. Whether that night or afterwards he did not say in the relation of his experience. He was deeply convicted of sin and correspondingly joyful when he found forgiveness of his sins in trusting his soul to the atoning sacrifice of his Saviour.

This story is a common one, thank God! But it is none the less a cause for rejoicing. The thing to which we wish to call attention is the faithfulness of that young man in his talking to a stranger he met while waiting for the train. All young men who are Christians ought to be thus about their Lord's work. That is their one great business in this world, to use every opportunity God gives them to direct sinners to their Saviour. They can reach so many whom the preachers can not reach. No converted man ought to allow a day to pass without saying something about his soul to some sinner. It requires grace to say the right thing, but God will give that grace.

Strong pleas are made for the restoring of the whipping-post for those who have been guilty of minor crimes. It is hard to answer the plea in the face of such facts as we give, although sentiment may be against the post. We take this from Mr. Wheatley's "The Drift of Derelicts," which is a report of the things he himself has seen and known in his work in the slums. A man had embezzled some small

amount. He was sent up for three months. His wife was crippled and there were five children. Their sufferings were great till relieved by Mr. Wheatley. For they had no money on hand, and the children were too small to earn any money. They might have done something had it not been for the law against letting little children work in the manufactories, but the little they could have done would have been far from sufficient.

Another man whose family were dependent entirely upon his daily wages was sent to prison for six months. They had seven little children and the eighth was born while he was in prison. Their poor neighbors helped them all they could, but the tax was very heavy upon them. Mr. Wheatley tells of many such cases.

Of course the men who break the law ought to be punished. There are also charitable institutions which might receive the children. But the wives love their husbands, their children and their poor little homes. The family would be separated if they let their children go to the institutions, and the probability is it would never be united again.

The question which is asked by many, and their number is increasing is. Would it not be far better to punish the man at the whipping-post and let him go? Thus he could continue to support his family. This is looking at the matter from the standpoint of the innocent sufferers. From the standpoint of the man's good the question is asked, Would it not be better to whip him and let him go than to shut him up with other criminals mostly worse than himself? Is it not almost certain he will come out of prison a worse man than he went into it?

Whatever be the correct view, these points are worth thinking about.

Kentok Hori, an educated Japanese on a visit to this country, has expressed his views as to the difference in education in this country and in Japan. He said the Western education lays too much stress on information; deals too much with the mind as if it were a storehouse or an encyclopedia. He said, "The Oriental education is best in that it deals only in such things as develop the mind, leaving general information quite alone."

The one object of education, in the usual sense of the term, not referring to religion and morality, is to train the mind to reason accurately, to observe closely, to concentrate itself upon a subject and hold to it with no wandering thoughts, so long as may be necessary. In so far as we lose sight of this simple fact we lower education, and raise up a generation of intellectual weaklings.

The results of wrong ideas on this subject is seen in the case with which Dowie, Mrs. Eddy, the Fox sisters *et id omne genus* make converts among those who do not observe closely and reason accurately.

And now some of the "higher critics" are trying to do something to "allay the prejudice against the higher criticism." A man's favor toward the higher criticism is always in exact inverse ratio to his reverence for the Bible. He who cares for the Bible turns away from the higher criticism and he who cares for the higher criticism turns away from the Bible. We are prepared to prove this.

Editorial Varieties.

Dr. W. L. Watkinson, of England, a leading Methodist divine of Great Britain, filled his engagement at our Theological Seminary Monday and Tuesday of this week. His three lectures were on Preaching to the people; The effective sermon; Preparation of the sermon. He preached Tuesday night in Broadway church. Dr. Watkinson is well known in this country by his books, and he is highly esteemed. We will next week speak of his lectures.

The Chicago Tribune made search for the missing and defaulting bank president, Stensland, and found him in North Africa. A reward of \$5,000 had been offered for his capture. This amount was paid over to the Tribune and that paper turned it promptly over to the defunct bank to reimburse the depositors so far as it would go. This is handsome. Well done, Chicago Tribune! We need more such papers.

The progress of temperance sentiment in Kentucky is marked by the action of the Grand Lodge of Masons last week, in ordering that no man in the liquor business can be admitted to any Masonic lodge in the state.

Governor Beckham declares that he will see to it that the "lid" is kept on in Louisville as well as all over the state, so long as he is Governor. He will exhaust his power in that direction and if that does not avail, he will call the Legislature together to give him more power. We think he has the power, and we rejoice in his determination to see that the saloons, as well as others, obey the laws. We have not yet heard from the present candidates for the nomination.

The American Bible League is to hold a conference in Chicago, October 29th, 30th and 31st. It will be a great and an inspiring occasion. The League stands for the inspiration and authority of the Bible as against baptized infidelity and every other kind.

The venerable and beloved Mrs. Jefferson Davis, died last week in New York after a lingering illness. She was a typical Southern Woman of the highest rank. Married to her distinguished and already famous husband while he was a member of Congress, and when she was but nineteen years of age, she stepped at once into the most brilliant social circle in America and adorned it. She was a true helpmeet for her husband, who loved her with chivalric affection, and her devotion to him and to his interests was beautiful. She was an earnest Christian and abounded in good works. She took a lively interest in religious affairs and in works of charity. She was the center and the chief charm of the circle in which she moved—a thoroughly womanly woman, of the highest gifts and graces.

The missionaries in China propose that on January 27, 1907, the centennial of Robert Morrison's sailing for China be celebrated. A series of centenary mission pamphlets will be issued and a permanent \$100,000 memorial erected at Canton. It is to be a Y. M. C. A. building. Free-will offerings are asked, and special meetings in the interest of this cause are desired. Perhaps the best way to send contributions is through our Foreign Mission Board at Richmond, designating that the money is for the Morrison Memorial.

In regard to titles, it should be remembered that the men of highest rank have no titles, or, if they have, their titles are not considered. Saxonatola, Wickliffe, Luther, Bunyan, Napoleon, Gladstone, Spurgeon, Carey, Judson, Washington, Jefferson, Calhoun, Clay, Webster, Carlyle, Ruskin, Milton, Shakespeare, Tennyson, &c., &c., &c. Who ever thinks of titles in connection with these names? Spurgeon had no title, but his brother was D.D., LL.D. And that brother is known to the world and will be remembered, not because he was a D.D., LL.D., but because he was Spurgeon's brother.

At the farewell banquet in Boston to Dr. A. C. Dixon, Dr. P. S. Henson presided and among other things said of Dr. D.: "Let him go to Chicago. Chicago needs him. It has needed somebody ever since I left, and I know no man who can better fill the aching void than my friend Dixon."

Each man by the grace of God can rise to higher things; but he who gives way to temptation goes down with the avalanche.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Pastor Eaton: Faithfulness; Believing. Nine by letter, two for baptism, three baptized. Bro. W. C. Minifie left Tuesday. \$600 raised for the support of a new mission.

Broadway—Pastor Jones: Power from on high; Sowing to the wind and reaping the whirlwind. One for baptism, four by letter.

Chestnut St.—Pastor Weaver: God's call to His church; The way of Cain.

East—Pastor Wilson: Our Lord Jesus Christ; No room for Jesus. One by letter.

McFerran Memorial—Pastor Hamlet: Office of pastor. One by relation, three by letter.

Twenty-second and Walnut—Pastor Hunt: Hypocrisy; Second commandment. Seven by letter, one for baptism.

Calvary—Pastor Gillon: Redeeming the time; Revelation of character. \$300 added to pastor's salary.

Clifton—Pastor Foster: Missions; The sower. Two by letter.

German—Pastor Janzen: Seasons of refreshing; Well in valley of tears.

Highland—Pastor Dawes: Unreasonable dejection; Inseparable company.

Immanuel—Pastor Watts: Evidences of election; Harvest past and not saved. One by letter.

Parkland—Pastor Vick: Sleeping disciples; Preparation for death.

Third Ave.—Pastor Ransom: Christ the way. Bro. B. B. Bailey: Preparing to meet God. Bro. Bailey preached twice daily last week and continues this week. Two for baptism, five by letter, one by relation.

Twenty-sixth and Market—Pastor Reed: Unity of the Spirit; Who can be saved? One for baptism.

Thirty-sixth and Grand—Pastor Toomer: David's backsliding; Herod's hypocrisy.

Eighteenth St.—Pastor Bolton: Peter's confession.

Oakdale—Pastor Mohler: Fellow workers in Christ; Christ's love for sinners. One by letter.

Hazelwood—Pastor Althoff: Humanity of Christ; An unselfish law.

Ormsby Ave.—Pastor Williams: Christian's assurance; Why be a Christian? Two by letter.

Narrads Creek—Pastor Hill: Being dead yet speaking.

Hope Mission—Pastor Bruce reports good week.

Culbertson Ave. (New Albany)—Bro. W. M. Bruce is aiding Pastor Clutton in a meeting.

Shelbyville—Bro. P. T. Hale: Consecration of wealth; A supreme purpose. Shelbyville will come up well in the Education movement.

East Mead—Bro. P. W. Gatlin: Kept by God's power. Bro. W. C. McCuen: Fishers of men. One by letter.

Pastor Hunt presented a strong paper at the Pastors' Conference on city missions. He set forth the needs of Louisville and the opportunities. He specially urged having a great Baptist mission tabernacle in the heart of the city.

Dr. Buttrick, of the General Education Board, was present at the Pastors' Conference and he made an interesting talk. He commended the Southern Baptists for their loyalty and generosity to education. Southwestern Baptist University raised \$75,000 and got \$25,000 from the Board. Mississippi College, Howard College, Furman and Wake Forest have done likewise. And now Mercer has been voted \$75,000. Dr. Buttrick gave an interesting account of the work of the General Education Board, on which we will comment next week.

SEMINARY NOTES.

The interest at the Seminary is growing daily and the number of students is steadily increasing.

Dr. W. L. Watkinson, Wesleyan Methodist of England, is here to deliver a series of lectures on the following subjects: "The effective sermon," "Preaching to the people," "Preparation of a sermon." So far his lectures are being heard by large audiences. Dr. Watkinson speaks from the experimental side of preaching as well as the scientific.

Rev. C. W. Knight, a recent graduate of the Seminary, has lately gone to Utica, Miss., where he is to take up his work for the ensuing year. Bro. Knight is a promising young preacher and so we shall expect great things of him.

The Evangelistic Band had its first meeting in N. Y. Hall a few evenings ago. The election of officers was as follows: Bro. J. B. Leavell, the president of last year, was re-elected; vice-president, Bro. Tiffany; secretary and treasurer, Bro. Carter; statistical secretary, Bro. Goodman; chairman of music, Bro. Edwards. Through the instrumen-

tality of this Band human life is being improved and God is being glorified.

Dr. Dargan is attending the General Association of Missouri this week.

Dr. Eager has gone to Baltimore in the interest of the students' fund.

Bro. C. T. Brookshire is called away on account of his sick father. It is hoped that his father will soon improve and he will return to his school work.

Supplies Sunday: Bro. Sam Morris, Cropper; Bro. J. T. Haskins, Rush Creek; Bro. R. P. Walker, Ten Mile; Bro. E. E. Burdick delivered Sunday school address at Eighteenth Street S. S.; Bro. E. L. Anderson, Ludlow; Bro. E. M. Harris, Newport, Ky.; Bro. A. R. Abernathy, Pineville, Ky.; Bro. S. T. Cinnamond, La Grange, Ky.; Bro. T. L. Halcomb, Younger's Creek—is to supply for the remainder of the year; Bro. W. S. Allen, Little Flock.

Some of the bachelors of N. Y. Hall have decided to be so no longer. Rev. James F. Goodman married to Miss Myrtle M. Brooks, of La Salle, Mich. Rev. C. A. Westbrook married to Miss Willie Cunningham, of Norborne, Mo., October 17. The first bride and groom have returned to the Seminary; the second are expected to reach Louisville in a few days. A. H. MAHAFFEY.

THE STATE.

Pastor J. F. Jones, of White's Run, was aided by Bro. W. E. Foster. Twenty-three additions and more to follow.

Our Walnut Street Evangelist, W. D. Powell, is engaged in a great meeting with Pastor W. D. Nowlin (W. D. and W. D.) in Owensboro. Up to Sunday night there had been just one hundred additions to the church.

Eld. W. H. Bell writes: "As I have left the dear old state of Kentucky and settled in Nash, Texas, you will please send my RECORDER, which is now going to corner Mill and Helm streets, Henderson, Ky., to me at Nash, Texas. I am within five miles of Texarkana, and will work in Arkansas and Texas. Encouraging prospects before me."

Bro. J. B. Ferrill writes: "I closed on the 16th a good meeting at Cox's Bend, near Greenburg, with eleven additions, ten by experience and baptism and one by relation. I go to Bro. H. T. Huber at Mt. Washington on the 21st for another meeting. I just received notice of a call to an important field near Bowling Green, in Warren county. Expect to spend most of the remaining part of the year in evangelistic work."

Pastor R. R. Noel writes from Stanford: "The churches of the South District Association, who made pledges to assist Grove church, please send to me at Lancaster, Ky., as I am called upon to meet expenses and need the money, and we have let the work. The lumber bill is cash. Bro. J. T. Betts commenced with me at Olive church yesterday. Three professions first day and prospects for a good meeting."

Pastor J. H. Tow writes: "I have just closed a gracious meeting with my church at Homer which continued nine days. There were eleven additions, ten by experience and baptism, one by letter. God's people were greatly revived and the meeting was an old-time, old-fashion revival. The church seems strengthened in the faith, and a higher regard for Baptist principles obtains in the community. We rejoice in the prospect before us. Pray for us."

J. T. Lewis, pastor, writes from Cloverport: "On the 16th of September we began a meeting with Stephensport church, continuing twelve days. Bro. J. W. Thompson, of the Seminary, was with us and did the preaching. Truly we can say he is a preacher of the gospel of the Son of God. We did not have a large gathering—six additions, four-baptized and two by letter. The blessing to the church was through breaking the bread of life and duty from the word of God. We are now on our sixth year's work as pastor with this church. The Lord has greatly blessed us. To Him be all the glory."

Pastor W. T. Short writes: "I write to tell you of the good meeting that we have had at our Union Band church, in Nelson county. We began the 5th Sunday in September and closed the 11th of October. The first week of the meeting heavy rains and high water interfered greatly with the attendance. In this meeting we had with us State Evangelist E. W. Conkley, who did the preaching

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to the great delight of us all. I feel like that our cause is wonderfully strengthened by this meeting. Bro. Conkley is a plain, sympathetic preacher that wins the hearts of both saint and sinner. Our meeting resulted in 13 additions by experience and baptism. There were three other conversions. Dear reader will you not pause here and breathe a prayer for the Master's cause at Union Band?"

Pastor J. W. Manly writes: "We have recently closed a successful meeting at Clover Bottom Baptist church, in which W. E. Summers, of Georgetown, did the preaching. Seven were added to the church, six by baptism and one by letter. The church will not ask for help from the Elkhorn Board this next year."

Pastor F. M. Morton writes: "We had a good time at Dawson Springs Saturday and Sunday. Received three by letter. Bro. W. D. Powell will assist us in a meeting there in January. We hope to be able to hold this meeting in our new house. In order to do this we must insist on those who have subscribed to this work to please send in their subscription at once. We have the house covered with tin shingles. We don't want to have to cover it with a mortgage."

OTHER STATES

Pastor Fred D. Hale writes from Wilmington, N. C.: "From the annual letter of the First church to the District Association, October 17, the following items are taken: 'Additions during the year 170, net increase 124, the present membership being 704; contributions to State, Home and Foreign Missions \$1,655, an increase over last year of \$556; total contributions for all purposes \$8,028. This is an increase over last year of \$3,205. The advance along all lines of church life and work is in proportion to the increase numerically and financially.' General Evangelists of the Home Board, W. W. Hamilton and W. D. Wakefield, have begun in the revival in which they are engaged with us. Will report results at the close of the meeting."

Pastor T. J. Porter writes from Roanoke, Ala.: "Please change my paper from Cairo, Ill., to Roanoke, Ala. I took charge of the pastoral work here last Sunday."

Pastor Rosser, of Selma, Ala., writes: "As you seem fond of chronicling Baptist political success, you may like to know that the man selected by the recent primary and nominated by the recent Convention for Chief Justice of Alabama is a Baptist—a member and trustee of the First Baptist church of Montgomery—Jno. R. Tyson is his name. In the same primary and convention Major Harris, one of the big Baptists of the state, won as Railroad Commissioner. By far the best men who were candidates for Governor and Lieutenant-Governor were also Baptists, and only some peculiar conditions encompassed their defeat."

"In my own church here, one of the Judges of the Supreme Court holds his membership. The chairman of the Democratic party of the state is one of my noble deacons. The State Senator from this district is also one of my flock, as is also one of the recently nominated men for the lower house."

GOOD ADVICE TO BANKERS.

At a meeting of the Bankers' Association held in Louisville, Rev. E. L. Powell said, among other things: "I am embarrassed by your knowledge as magicians of finance, but comforted by the reflection that there are many things in a greater realm of which you may be ignorant, and yet once in a while one of your members breaks into the world of thought in a way interesting. In our own city one of the oldest and best known bankers—Theodore Harris—has collaborated with Dr. J. M. Weaver, one of the oldest and best loved ministers among us, a book on the vital and important questions of religion and the

spiritual life. It is a most interesting union of finance and theology and I would advise you to get the book."

B. Y. P. U. QUARTERLY.

The Sunday School Board beginning with the quarter now current and for succeeding quarters has made new and extensive improvements in its periodicals. I wish to emphasize here especially the B. Y. P. U. Quarterly. This can be best done by giving the subjects for October, November and December as now appearing in the Quarterly.

FOR OCTOBER.

7—Devotional meeting. Obedience to Jesus.

14—Bible study meeting. The Epistle to the Philippians.

21—Doctrinal meeting. The Baptist distinctive doctrine; The Bible, the rule of faith and practice.

28—Missionary meeting. Italy.

FOR NOVEMBER.

4—Devotional meeting. The blessedness of communion with Christ.

11—Bible study meeting. The Epistle of James.

18—Doctrinal meeting. Baptist distinctive doctrine: Religion, spiritual and personal.

25—Missionary meeting. Work on frontier.

FOR DECEMBER.

2—Devotional meeting. Courage or cowardice, which?

9—Bible study meeting. The Epistle of Philemon.

16—Temperance meeting. (May be used as a business meeting).

23—Doctrinal meeting. Baptist distinctive doctrine: Baptism a personal act of confession.

30—Missionary meeting. According to this program each month has a devotional meeting, a Bible study meeting, a doctrinal meeting and a missionary meeting. And with each meeting there is a suggested program. The devotional lessons and doctrinal lessons are prepared by our editorial secretary, Dr. I. J. Van Ness. The Bible lesson studies are prepared by Dr. B. A. Dawes. The missionary lesson by Dr. W. O. Carver, and are all able and timely.

This gives the Quarterly a new and unique place and is finely adapted to the needs of our young people. There is no change in the price. Single copy ten cents per quarter; ten copies or more to one address, each, six cents. The Board takes great pleasure in co-operating with the Executive Committee and doing what we can to promote the great interest.

J. M. FROST.

Nashville, Tenn.

DEAR RECORDER:

It becomes my pleasure and gratitude to state that my noble little church of 101 members was the banner church in the last report at West Kentucky Association, surpassing even Fulton, with over three hundred members. It is nothing but fair to say, however, that my people have been remodeling their church building. Over four thousand dollars contributed last year. In fact it is the best report in the history of the church. Some one may think, well, you have been there nearly four years, you ought to do something by that time. Well, it is a matter of gratitude that God's blessings have been upon our work. My people gave over \$300 to our University in Tennessee. God bless Brother Hale in his educational work in our state. I hail the coming Hale. W. L. NORRIS.

Columbus, Ky.

Rev. J. M. Weaver, D.D., Louisville, Ky.

Dear Bro. Weaver: I am in receipt of my copy of your book, "A Preacher's and a Banker's Views on Important Subjects," and am much pleased with it. Bro. Harris has treated his subjects very finely. His article on Trusts is the best I ever read on the subject. Your several articles I have read with great charm, especially the account of your building the house of worship. How wonderfully God wrought for you and through you. I am glad you and Bro. Harris joined hands and hearts in the making of this book. The uniting of preacher and business man in the product of literature as

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Mrs. A. L. Howe, Tully, N. Y., writes: "Actina" removed cataracts from both my eyes. I can read well without glasses. Am 65 years old. Robert Baker, Ocean Park, Cal., writes—"I should have been blind had I not used 'Actina.'" "Actina" is sent on trial, postpaid. If you will send your name and address to the New York & London Electric Association, Dept. 88B, 929 Walnut St., Kansas City, Mo., you will receive, free, a valuable book—Prof. Wilson's Treatise on Disease—a book that will instruct and interest you.



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well as in Christian activities is almost an ideal combination. May God make the book a great power. I enclose herewith the dollar, the price required.

Fraternally yours,

J. M. FROST.

Nashville, Tenn.

BELLS.

It is suggested to those churches without a Bell that now is the time to see that you have a Bell on your Church for Christmas time to "Ring Out the Glad Tidings." Then think of the influence of a Bell. It not only calls attention to the time and place of worship, but also invites the stranger to take part in the service. These are only a few of the many uses to which the Bell may be put.

The old established, reliable firm, the C. S. Bell Co., Hillsboro, Ohio, is the sole manufacturer of the celebrated Steel Alloy Church Bell. The Steel Alloy Bell is guaranteed to please.

If you need a Bell write to the Bell people for information in detail. They will also assist you in the purchase of a Church Bell by the aid of a unique plan which they have to offer.

DEAR RECORDER:

I would to God every Baptist paper in the bound of our Convention would copy the article on the first page of the RECORDER this week by Dr. Hutson on "The Greatest Doctrine in the Bible." It is true, timely and needs to be emphasized in this day of so much loose thinking on a subject so vital. Let such blazing gospel truths be burned into human hearts. Happy and fortunate must be the people that hear and heed such messages. I thank you for it and commend the WESTERN RECORDER for its contention for the faith once for all delivered unto saints. May God bless that message to the glory of His Zion.

W. M. WOOD.

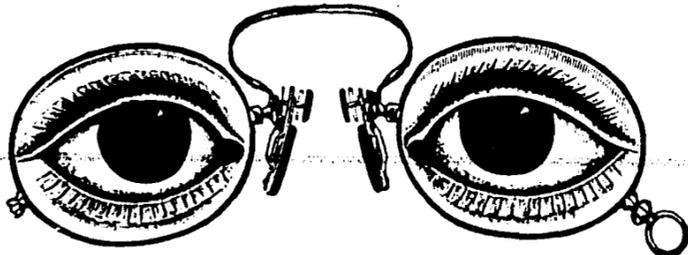
First Baptist Church, Covington, Ky.

We beg Senex's pardon. Where he wrote that "it would seem that some had insisted the women might lead in prayer in these small meetings, cottage meetings as it were," the printer turned prayer into "songs." Paul was speaking of prayer and not of singing in the passage which Senex was giving an exposition.

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Family Circle

Stories for the Young and Old

CHRISTMAS AT THE NORTH POLE.

'Twas the night before Christmas, and at the North Pole
Not a creature was stirring, not even a mole.
The stockings were hung by each little bear,
In hopes dear Saint Nicholas soon would be there.
Ma Bruin in her korchief, Pa Bruin in cap,
Had curled themselves snugly to get a good nap—
When up on the Icebergs arose such a clatter,
They scrambled up quickly to see what was the matter.
The aurora shone bright on the snow and the ice;
'Twas like day, don't you know! And then, in the trice,
Appeared Santa Claus laughing and jolly of face,
On the top of a berg; but he soon slid to base
On a queer little sledge drawn by eight barking seals,
Strung all over with bells, which rang silvery peals,
While Santa Claus shouted to each by name,
Come, Sloppy! up, Floppy! hi Dukel and ho, Dame!
Now, Freezer! now Sneezer! on Frappel and hey,
Heap full the stockings. Ta-ra boom-de-ay!
The peanuts and candies he took from his store,
Tin monkeys and rattles, and forty things more
He crammed in the stockings, which grew in such size
It made the two bruins most burst from surprise.
Then he wrapped himself warm from his toes to his hat;
The seals dressed in sealskin—of course you know that—
Got into the sledge, set all the bells ringing,
And the last that was heard of him, gaily was singing
A rollicking song as he drove out of sight:
"Merry Christmas to all! to all a good-night!"
—Exchange.

DR. JOHN WILEY, AMBASSADOR.

BY REV. J. K. WILSON, D.D.

(Continued from last week.)

"Friends, I wish you could go into that little village to-day. There's old Daddy Simmons, nearly a hundred years old, entirely deaf; hasn't heard a word for years. Yet he's sitting in the pew in the corner, looking with all his poor eyes, and seeing the glory of God in that lad's face. And there's young Ed Ernschaw, just out of prison, and fighting his best for a straight life, whose one earthly help and prop is the pastor who has taken him into his very heart. What is he going to do without him! And up on the hill lies Graney Stevens, bedridden and helpless, waiting patiently until the service is over, and the Elder comes, as he does every Sunday, to talk over his sermon and read and pray with her. It's her one glimpse of heaven for the week. Perhaps I oughtn't to speak of myself, but here I am"—and his voice broke and the tears ran down his cheek—not the only tears in the house, either—"here I am, a sinner for more than threescore years, and a mere babe in the Christian life, led into it by the Christlikeness of that blessed lad—friends, I can't bear to think of what it's going to mean to me not to have him to help me against the sins of a long life!

"And now I musn't say any more; perhaps I ought not to have said as much as I have. I don't know what I want; I am not asking you for anything. Only—I—I—thought that if—you knew just how much it meant to us—maybe you wouldn't insist on his coming, maybe you would let him stay. He doesn't know that I am here; none of the church knows it. It seemed to me that I was led of the Lord—but I don't know—I don't know. Pardon a poor old man whose heart is pretty near broken!"

Superior to Lemonade.

HORSFORD'S ACID PHOSPHATE.
A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

And he sat down and buried his face in his hands.

Probably never was such a scene witnessed in that church before—or in any other, for that matter. Men and women were weeping all over the house, touched by the simplicity and pathos of the plea. But aside from the sobbing no sound broke the tense stillness. It seemed as if no one knew what to say. Finally Deacon Grant arose.

"Brethren and sisters," he said, "I have been profoundly moved by what we have heard this morning. I have been enthusiastic in urging the calling of Brother Doane, for I believed that he was just the man we need. What Dr. Wiley has said only deepens that conviction, and makes me want him the more. And—yet—I can't help thinking of that church that will be heart-broken if he comes; I have been trying to put myself in the place of the people there. And I confess that it seems to me that to insist upon Mr. Doane's coming would be like stealing that poor man's one ewe lamb, and I cannot bring myself to do it. Of course we have a right to insist; we have Mr. Doane's written promise; but the divine of all rights is the right to give up our rights for the sake of others. Therefore I move that the First Church release Rev. George Doane from his acceptance of its call to the pastorate, and that formal notice of release be sent him by the hand of Dr. Wiley."

Silence, again. O, it was hard! Just as they had thought everything was settled, to have to give it all up! And yet, could they insist? Nobody was willing to oppose the motion; yet nobody wanted to second it.

Then from the pulpit the preacher's deep voice repeated slowly the morning's text:

"Let every one of us please his neighbor for his good to edification; for even Christ pleased not himself!"

Up sprang Mr. Daniels, one of the wealthiest men of the church—and one of the least spiritual.

"That gets me, friends," he said. "I don't see how we're going to get away from that. It isn't business, letting our man go. I'm sure that he's just the man to fill up our pews and boom us all along the line. But—I guess that we must give him up for Longeove's sake—and—for Christ's sake,"—he stammered a little over the words so unusual on his tongue,—and I therefore second Deacon Grant's motion."

Dr. Bronson, the minister, rose. "I am a stranger here," he said; "but I thank God that it is my privilege to be with you to-day, and to witness one of the most Christ-like actions that I have ever known of a church's doing. May I make a suggestion? To vote in an ordinary, formal manner on this question would be to spoil the delicate beauty of it. Let me ask, therefore, that every head be bowed upon the pew-back, and that with eyes closed, and with prayer for guidance, the hands of those favoring the motion be raised. I think," he continued, as his suggestion was followed, "I think—yes," as the last reluctant hand came up, "yes, every person present has voted in the affirmative; and the world has this day witnessed a striking exhibition of that love that seeketh not her own."

Craftily Dr. Wiley kept to himself the fact of his embassy and its result until the next Sunday. Then at the close of the morning service he asked the privilege of a few words.

"You all know, brothers and sisters," he said, "that our beloved pastor has been called to the First Church of Bolton; and that, owing in some measure to his failing to comprehend the greatness of our love for him and our need of him, he has accepted the call. But his heart is with us, and he doesn't want to leave us. A request to the Bolton church to release him has been refused, and Elder Doane is preparing to keep his engagement."

"In full knowledge of all this a member of this church was in Bolton last Sunday, and made a statement of the case to the First Church; and as a result I hold in my hand a most cordial letter from that church freely and cordially, for the sake of Christ and the little church at Longeove, releasing Rev. George Doane from his promise to them. That letter reads as follows:"

It was interesting to see the joy and hope come back to those weather-bent faces during the reading of the important document! It was like the reviving of the mown grass when the gentle showers have come.

When Dr. Wiley sat down, all eyes were turned toward the pulpit. Slowly rising, and speaking with evident difficulty, the pastor said:

"Beloved, our good friend has kept his secret well. This, then, is the mysterious 'business' that called him away. What he has said to-day is news to me

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It is absolutely harmless and for Sixty years has proved the best remedy for Children Teething.
Be sure you ask for
MRS. WINSLOW'S SOOTHING SYRUP
AND TAKE NO OTHER.

as really as to you, but, if it is half as good news to you as it is to me, I am more than satisfied. It was breaking my heart to think of leaving you; and now, God willing, our parting day shall be far distant."

He resumed his seat, and an awkward silence ensued, broken, to the relief of all, by Eph Stile's drawl:

"Do enny 'f you ladies 'n' gen'lemen up in th' singin'-seats happen t' know a hime called 'Praise God fr'm whom all blessin's flow!' Ef y' do, wouldn't it be a good time t' sing it right now?"

Yes, they knew it, and it was a good time to sing it; and they sang it as it never was sung in that meeting-house before. Only the pastor couldn't sing. His head was bowed behind the pulpit desk, and his heart was overflowing in gratitude to God for the great gift of his people's love.

Years have passed since that day, and Elder Doane is still pastor at Longeove, and expects to be for the rest of his life. He is getting a little gray now, and stoops a bit, after the manner of those who carry heavy burdens. He is poor in this world's goods, but exceedingly rich in the respect and love of the whole country-side—yes, and of the people of God as far as he is known. More than one church has sought to lure him away from his first love; but without pausing even seriously to consider the matter the contented pastor of Longeove simply replies, in the words of the woman of Shunem, "I dwell among mine own people!"—*The Christian Endeavor World.*

THE WOOD FIRE.

The trouble with the fireplaces in modern houses is that they are so artistic, with their tiling and metal backing, that people do not use them, and so miss the perpetual charm and delight of an open wood fire. The fireplace should be so simply framed that nothing about it draws attention from the blazing logs when they are once lighted, and soot is the only back-ground for a flame. The careful housewife who scrubs the interior of her fireplace is guilty of sacrilege in the esteem of the great and noble company of fire worshippers. Away, too, with those vain simulacra of a wood fire—the gas logs that you light after turning a metal key. They are not the real thing. The test of a fire is Charles Dudley Warner's "Can you poke it?" If you cannot poke it, you do not want it. But, says some tidy housewife: "The house is warm enough without an open fire. We have steam heat in every room, and all through the halls. We don't need a wood fire." No, you do not need a wood fire to keep your body warm, but you need it to keep your heart aglow; you need it for the life of meditation, of emotion, of sentiment and love. Turn off the steam or hot water from the living room, if not all day, always in the evening, and light a wood fire. It will pay you a hundred times over, no matter what hickory costs.—*Exchange.*

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

Mr. H. C. ROBERT, Mgr. Atlanta, Ga., Jan. 3, 1906.
Dear Sir: Answering your favor of 30th inst., referring to the matter of song books purchased by our Sunday School, we wish to state that the competent committee selected "GLORIOUS PRAISE," after a careful consideration of a large number of song books. We are more than pleased with our selection. It is, in our opinion, the best book we have used in our Sunday School work, covering a period of more than twenty years. Yours very truly,
C. R. NORMANDY, Supt. West End Pres. S. S.

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Stories for Little Ones.

WHEN MOUSIE SCORED.

Ever since he had been a wee bit of a fluffy kitten he had been thought a marvel of cleverness. Thus his name, Marvel. As if he had a reputation to sustain, Marvel seemed to grow more and more wonderful. So much so that it must be confessed that Marvel was about as well-satisfied a kitten as lived on the west side of New York.

When visitors were in the drawing room Marvel was praised for his beauty and grace. When he was in the kitchen the cook entertained all her visitors with how he guarded her turkeys and roast beef while she stepped outside to have a word with the policeman. When Don's boy friends came to spend the afternoon the tales that were told of Marvel's cleverness in the matter of rat-killing—well, they were so thrilling that Marvel himself was astonished. When all these things are considered it is not surprising that Mavel regarded himself as one of the wonders of the cat world.

It is only fair to Marvel to state that in the matter of keeping his mistress' apartment clear of mice Marvel scored his greatest success. The occupants of all the other apartments were overrun with these pests, but never was one seen or heard in the territory over which Marvel had control. His glaring eyes struck such terror to venturesome mice that many of them died of the shock. At least that is a common belief in the social circles of mouseland.

So famous did Marvel's victories become that Mamma and Papa Mouse no longer dreaded fox terriers, mouse traps or Rough on Rats. That is, they did not fear them with anything like the terror with which they regarded that dreadful cat in apartment 24 in the Victoria—the house of Marvel's mistress. So vividly were the death pictures described to the little mice that not one of them even thought of making the attempt. That is, only one did, and what happened to him is the reason for this story being told.

It was one morning when Marvel's mistress had gone down town to do some shopping. Marvel was lazily dozing on a velvet cushion, wishing he had been born a dog instead of a cat. Such is the ingratitude of animals! Dogs are taken shopping, reflected Marvel, while cats are left at home to mope. I wish life were not so easy, complained he. Nothing but eat, sleep and eat again. Don't I wish I might for once have the excitement of a rat hunt! It makes my blood thrill! I have not had a rat, or a mouse either, for, let me see—nigh on to a year, for it was the night before Don's birthday, and a mouse dared to be tempted by his birthday cake.

In the midst of these dissatisfied musings a faint scratch, scratch, scratch, was heard. Marvel's ears were sharp and he knew that his wish about the rat hunt was about to be realized. He hoped that the intruder was big and the contest would be lively. Another victory he added to my already long list, reflected the conceited Marvel. You have my sympathy, Mr. or Mrs. Rat, as the case may be.

Marvel quivered with excitement. His eyes grew bigger and

bigger; his tail circumference multiplied itself by two, and his claws extended that the intruder should be greeted at the moment of its entrance. The scratching ceased and the lively gnawing proclaimed the fact that in another instant the rat would make its entrance. It tried to have it a dignified one, for such is the fashion among rats of good family. The dignity quickly departed, however, as soon as he saw Marvel, who was very angry when he learned that his visitor was not a rat, but the tiniest little bit of a mouse. How to get away from the monster was all the mouse thought of, and no wonder. For the expression on Marvel's face was enough to strike terror to the heart of a far older and wiser mouse than this one proved to be.

Marvel did not give the mouse long for reflection. He looked scornfully at it, as much as to say, "You foolish creature. The biggest rat has never escaped me. Don't for an instant think that so insignificant a thing as you have a ghost of a chance."

The mouse had evidently about the same opinion. His only idea was that he should die bravely and from some lofty position. There was nothing above him except a draped toilet table resplendent in pink silk and white lace. Marvel's mistress was very proud of it, and only this morning had admired it as she sat before it making her toilet. Among the various articles mousie noticed a something that looked as if it might prove of some use to him. It was a toilet bottle—sometimes called an atomizer, and it was filled with toilet water. Mousie did not know this. What he did know was that it was covered with a pink silk network that enabled his feet to cling to it until the final agony should be over. Up, up the atomizer floundered mousie until he reached the top. Marvel was surprised at the trick, but knew that it was of no use. All he had to do was to spring on the table and overturn the bottle, when all would then go his way. As mousie saw what Marvel intended doing he made one leap further up, when something happened—something unexpected and unforeseen.

Hisss-s-s! Such a remarkable noise! But this noise was not all. With the hiss-s-s-s came a stream of something wet, strong-smelling and very smarting. At least Marvel found it so. The stream came with such violence into Marvel's face that it hurled him over on the floor, while it nearly blinded him with its stinging sharpness. He forgot all about what he had intended to do next. The fact is, he gave no thought to the mouse at all. He thought only of himself and his escape from the hiss-sissing downpour.

In a few minutes Marvel regained his feet and enough of his senses to enable him to scamper under the bed, where he remained for the rest of the day.

As for the mouse, he never knew what happened or how it happened. All he knew was that when he fell from his clinging position a few minutes later Marvel had vanished and he was master of the situation. He did not stay long to enjoy it. Instead he scampered out of the room as fast as his four legs could carry him.

That evening when hunger had driven Marvel out of his hiding place he was very reflectful. He listened to his mistress, who was explaining Don's history lesson to him. At the words, "Napoleon grew too confident of his power

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

and one day met his defeat at Waterloo,' Marvel looked up from his milk, and if any one had understood cat language no doubt he would have heard him exclaim, "Yes, even as I did. Strange, too, that defeat should have overtaken us both at Water-loo."—*Minerva Spencer Handy, in Brooklyn Eagle*



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MUNCIE, ILL.

The Muncie Baptist church has just concluded a three weeks' meeting with every reason to feel thankful as we look back and note the contrast now with a month ago. Eld. R. S. Kirkland, of Fulton, Ky., commenced on the 28th of September. During his stay the forts of sin were shelled by his masterful use of the word of God until it seemed that only adamant hearts could withstand his clear reasoning and tearful gospel pleadings. Several are known to have professed and seventeen united with the church during his stay; two uniting with the church before he came and two afterwards, making 21 in all. To the Lord be all the praise.

As Eld. Kirkland has recently come to us from the Old School Baptists, in which denomination he spent ten years as an evangelist, and put nearly 3,000 into their ranks a word from us as to his work here might not be out of place. We regard him, first, as a man of unusual ability in his simplification of the Scriptural doctrines and truths in general; as clear of all clap-trap methods in order to secure results, such as "card-signing," "hold-up-your-hand," "repeated propositions," etc., relying on the Spirit's power to move men and love as the underlying cause of all acceptable service to God; as an able defender of the Baptist doctrine and fearless in its presentation and having the happy faculty of showing wherein our experiences prove the doctrine; his exhortations unexcelled for warmth and power. His efforts were most certainly appreciated here and especially by the aged, as a return to those principles that made the denominational name—Baptist—stand for all it was and is worth. We feel that a bold and fearless return to the old time method of friendship toward all and affiliation with none—in union meetings—would be the shortest route to denominational success.

Our pastor, Eld. W. M. Strickland, came from the Old School Baptist church also, and too much can not be said of his labors and in getting Eld. Kirkland to hold the meeting.

V. R. DALBEY.

DEAR RECORDER:

My hearing is gone, my eyes are going very fast, my days "are well nigh numbered." I am close on to 85 years old, very weak and feeble. I am the second white child born in Graves county, Kentucky (this was a wilderness then). Have been a member of the Baptist church 67 years. I regard the RECORDER as the best paper I ever saw; read it when I was a boy; have been a close reader for the last fifteen years. May it live long and shed its benign influence from the rising to the setting of the sun. Song by W. C. Buck:

There is a world we have not seen,
That time shall never dare destroy;
Where mortal footsteps have not been,
Nor ear has caught its sounds of joy.

There is but one more river to cross,
Then I'll sing troubles over, troubles over;
There is but one more river to cross,
Then I'll sing troubles over.

JOHN W. TAYLOR.

Hickory Grove, Ky.

THOROUGH-GOING CONVICTION.

Rev. Lyman Abbott is reported as saying that the great falling off in the number of students in our theological seminaries is because freedom of thought is not encouraged in them—that young men who are looking to the ministry play shy of them, being unwilling to be hampered by the narrowness of orthodoxy taught therein. Fudge! The very opposite is true. If the good Doctor is correctly reported he shuts his eyes to the limitless and trackless latitudinarianism exploited in many of these Divinity schools.

In accounting for the small number of students in Andover Seminary a writer in the Advance, a Congregational paper, gives a far more rational view when he writes: "Andover Seminary has created its own dilemma. The doctrines taught and those neglected to be taught have driven away its students. The rationalistic revolt from the creeds of Christendom and the teaching of its own creed began at Andover. There is nothing that lays hold of the energy and enthusiasm of a young Christian like something positive—a thorough-going conviction. When doubt and uncertainty began to be injected into our Christian teachings young men turned to other lines of life. If Andover had looked for a method of sure and speedy suicide she would have done just exactly as she has done." Let the reader judge between this discerning Congregational writer and Dr. Abbott.

The seminaries that hold on to the old orthodoxy are the ones that are holding on to their students. Witness the Louisville Seminary and other schools of the prophets in the Southland. Their professors are not lecturing to empty benches in echoing classrooms. G. V.

WHY DO SO MANY MEN LEAVE THE MINISTRY?

The religious papers have had a great deal to say recently about "Why so few men are entering the ministry." This is an interesting

subject, but I should like for some one to tell us why so many good men leave the ministry. Is it not possible that this is one reason why so few enter the ministry? I am not criticising those who leave, because I have a very high regard for all of them and many of them I count as my friends. Those who leave the ministry have good reasons for so doing, but some light on the subject may be interesting. Look at the list in our Southern territory, to say nothing of the great number elsewhere. Space will not allow me to mention the names of all, but here are some of them: Rev. E. Y. Mullins, D.D., Rev. E. C. Dargan, D.D., Rev. A. J. Robertson, D.D., Rev. J. R. Sampey, DD., Rev. Geo. B. Eager, D.D., Rev. John H. Eager, D.D., Rev. W. O. Carver, D.D., Rev. W. J. McGlothlin, D.D., Rev. W. P. Harvey, D.D., Rev. J. N. Prestridge, D.D., Rev. J. J. Taylor, D.D., Rev. P. T. Hale, D.D., Rev. J. G. Bow, D.D., Rev. B. H. Dement, D.D., and about five hundred others in Kentucky. In Tennessee Drs. Frost, Folk, Van Ness and others; in Virginia Drs. Pitt, Mitchell, J. W. and S. C. Willingham, Corbett, Hobday and others; in Texas Drs. Carroll, Gambrell and others. Drs. Gray, Love, Bell and others in Georgia; Drs. Thomas and Potat in South Carolina, and a great host of others in our territory as good and as great. Why did they all leave the ministry? Would it not be interesting reading if they would tell us? I would like to know.

W. P. HINES.

WEST UNION ASSOCIATION.

West Union Association, which convened with Spring Bayou church, McCracken county, Octo-

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ber 17-19, was well attended, the churches were very well represented and the entertainment was magnificent. The various committees, usual on such occasions, reported and the questions were liberally discussed. All the reports on missions were discussed together, Secretary Bow being gladly accorded the highest degree of interest to all. The letters from the churches did not indicate more than a tittle of the money contributed the cause merits. Yet I would not say that these churches are more derelict than the average churches of the country. When we think of the magnitude of the interests involved—the multiplied thousands of lost souls in the home land and the hundreds of millions in heathen lands—and then think of the fullness of the meaning of the com-

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

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mand, "Go ye into all the world and preach the gospel to every creature," we can but be overwhelmed with a sense of our obligations in the matter.

The question of schools and colleges elicited special attention. Rev. Calvin M. Thompson, the beloved pastor of the First church, Paducah, sprung a surprise question when, for his personal information, he asked in what sense and to what degree associational ownership of the Baptist schools prevailed, the query applying specially to Blandville College. The discussions brought out the apparent fact that no real ownership exists. The matter will receive further attention in future.

There were but few visiting ministers present except from adjoining associations. Indeed, I recall only the names of Secretary Bow and myself. I represented the RECORDER and did better than I did last year with these same people.

Altogether the occasion was a very pleasing one, and will long be recalled in memory with delightful emotion. T. E. RICHEY, Princeton, Ky.

DEAR RECORDER:

Your editorial in the WESTERN RECORDER of the 20th inst. was read with interest, and your request for "facts" anent the disease by those "who know of any cases of hydrophobia," should appeal to all physicians who have had personal experience with the

disease. Yet it is "threshing out old straw." Medical journals have been filled with the subject—pro and con—for the last half century, and "leading doctors" (whatever that may mean) have arrayed on either side, and two of the doctors you name were my preceptors in the "Auld lang Syne," yet I am certain that if either of them had been bitten by a dog—pet poodle or cowardly scavenger—they would have cauterized the wound as quickly and as thoroughly as the most ardent believer in rabies. By the way the latter name (rabies—madness) is the more proper name than hydrophobia (dread of water) is the better name for the disease in animals, as they do not dread water as man does. I have seen dogs, that at least had something the matter with them, when pursued run into the Little Miami river in Ohio, when I was a boy after them, and they, to all human appearances, drank greedily, and the whole crowd would have so testified to that fact before a jury. But Trousseau, who had more experience and recorded more true observations than any other man, unless Pasteur is the exception, declares they simply "bite the water, while not a drop does or can go down the throat." He put the water in a pan in their kennel, and while they often went through the motion of drinking, the water remained at the same level. I have practiced medicine for forty-five years, have known scores of persons bitten by dogs, many wounds being cauterized, many others having no attention paid to them, and until two years ago I had not met a case of hydrophobia, and it was not a case of lyssophobia (dread of dog-bite) as he had forgotten it, as he had often been bitten before, and although it had been but three weeks since a rabid dog bit him on the ear, it never recurred to him, nor did he mention it, although perfectly rational, except when in convulsions produced by any attempt to swallow, the breeze of a fan or the "swish" of the dress of the nurse. He died in 48 hours, and they all die with the self-same symptoms; and yet there is no such disease! Kill the dogs.

The latest studies in the disease by competent observers, have almost conclusively demonstrated that the disease originates with the pole-cat, and is disseminated by dogs, foxes, wolves and other animals of that class. There are several other things pertaining to medicine that array the "leading doctors" against each other. "Milk-sick," for instance, one of the most formidable diseases of the West when the country was new, now unrecognized or unknown, and you could never find its habitat. "There's none here, but over on Wolf Creek, Ambraw, over the river on across the ridge, there's lots of it," and that is as close as you ever get to it. Many things are forgotten, pass out of mind, and treated as though they were not, yet with the "fathers" they were very much in evidence. I recently bled a man—ad deliquium—who had been to a score of doctors of the later vintage and not one had ever used the lancet for venesection, had never seen it used, and didn't know how!

"Mother's Marks" is another phenomenon that sets the "leading doctors"—the ultra-scientific and the bed-side observer, by the ears. "Such a thing is absolutely impossible to Anatomy and Physiology," but the other fellow produces a "specimen," and its explanation, and they are both "convinced against their will." Your figures of 150,000 dogs

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handled without hydrophobia reminds me of the magistrate (magistrate man) in Iowa who gave judgment for the defendant for stealing hogs, which was proven by

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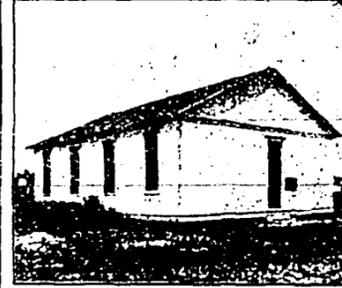
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three witnesses who saw him take the hog, while the defendant had twelve witnesses who "did not see him take the hog," and so the defendant had the preponderance of evidence (?). Say to your readers, if bitten by a dog, to have the wound immediately, intelligently and thoroughly cauterized, and I will feel much safer about them. F. M. AGNEW, M. D. Makanda, Ill.

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 The Quincy Incubator is a simple, practical, reliable heater, with a record for high percentages unequalled by any other machine. Self-regulating, self-ventilating, and needs no moisture pans in any climate. **Try It For 90 Days.**
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OWING TO THE GREAT DEMAND FOR
The Christian Life Bible

We Have Decided to Make the Offer Again to Western Recorder Readers
 "The most helpful and valuable aid to the reading and understanding of the Word produced in a generation."

The Farm
 and Household

This year's corn crop will be two billion bushels larger than this country ever before produced. The price will be, on opening, about 35 cents and gradually go up.—*Exchange.*

There were 800 cattle on the market at Winchester Monday. Most of the sale of steers was at \$3.25 to \$3.75; heifers brought \$2.75 to \$3.25. Hogs brought from 6 to 6 1-2 cents; sheep sold a little slowly, but quite a number of good northern ewes were sold at \$6.25 to \$6.50.—*Winchester Democrat.*

The tobacco crop marketed in Cincinnati this year will reach \$20,000,000 in value.

A FOOD CONVERT.

Good Food the True Road to Health.

The pernicious habit some persons still have of relying on nauseous drugs to relieve dyspepsia, keeps up the patent medicine business and helps keep up the army of dyspeptics.

Indigestion — dyspepsia — is caused by what is put into the stomach in the way of improper food, the kind that so taxes the strength of the digestive organs they are actually crippled.

When this state is reached, to resort to stimulants is like whipping a tired horse with a big load. Every additional effort he makes under the lash increases his loss of power to move the load.

Try helping the stomach by leaving off heavy, greasy, indigestible food and take on Grape-Nuts—light, easily digested, full of strength for nerves and brain, in every grain of it. There's no waste of time nor energy when Grape-Nuts is the food.

"I am an enthusiastic user of Grape-Nuts and consider it an ideal food," writes a Maine man:

"I had nervous dyspepsia and was all run down and my food seemed to do me but little good. From reading an adv. I tried Grape-Nuts food, and, after a few weeks' steady use of it, felt greatly improved."

"Am much stronger, not nervous now, and can do more work without feeling so tired, and am better every way."

"I relish Grape-Nuts best with cream and use four heaping teaspoonfuls at a meal. I am sure there are thousands of persons with stomach trouble who would be benefited by using Grape-Nuts. Name given by Postum Co., Battle Creek, Mich. Read the little book, "The Road to Wellville," in pkgs. "There's a reason."

The Main Points in Scripture
 AS BROUGHT OUT IN
The Christian Life Bible

SUBJECTS.—The five subjects or great themes which are here presented in colors may be said to form the heart of all Bible truth. There are many who wish to know what the Word of God has to say respecting sin and the means by which it is overcome.

SCHEME.—By orderly steps the reader can now follow the very language of Scripture as it first pictures Sin, and then puts over against it Christ, with Faith on man's part leading to Love and Salvation.

COLORS.—The choicest passages from all parts of the Bible have been brought together and arranged in colors.

- SINScarlet
- CHRISTGold
- FAITHBlue
- LOVEPurple
- SALVATIONGreen

ESSENTIAL SCRIPTURE TRUTH
 The following are the Vital Bible Themes with their headings as presented in the
Christian Life Bible

- SIN.—Nature; Examples; Results; Divine Feeling toward Penalty; Remedy; Repentance and Forgiveness.
- CHRIST.—Son of Man; Son of God; Sinless; Atoning; Risen; Ministering; Exalted.
- FAITH.—Relies on God; Honors His Word; Centers in Christ; Renews the Believer; Endures Trial; Certainly Triumphs Produces Joy and Love.
- LOVE.—God is Love; His Love to us; Our Love to Him; Lord and Disciple; Christian Brotherhood; Man and Neighbor; Love Abideth.
- SALVATION.—Plan; Conditions; The Spirit's Work; Assurance; Power; Service; Eternal Reward.

ADVANTAGES OF THE CHRISTIAN LIFE BIBLE.

The Bible's Best Thoughts in the very words of Scripture are placed at a glance before the reader—each great theme in its own color.

The great simplicity of this work is such that it requires no key or intricate system of reference and is readily understood at once by all.

The saving of time, heretofore necessary in searching out the Concordance references to these subjects, will be clearly apparent.

To any one paying their subscription in full, we will send this Bible for \$1.65, or with full Index for thirty-five cents additional

Western Recorder DEPARTMENT P
 LOUISVILLE, KENTUCKY.

A hogshead of old Burley tobacco sold on the Louisville market last week at \$25.50 per hundred.

Joe and Jim Myers, near Hiseville, sold a pair of two-year-old mules to Elie and Haid Myers for \$260.

Bonta Bros., of Harrodsburg, recently sold 32 yearling mare mules to Tennessee parties at \$147.50 each.

W. S. Gibbs, of Willisburg, sold to Wilson & Co., of Washington, three young jacks. Price \$1,450.

W. T. McFarland, of Columbia, bought a mare mule colt from J. M. Ellis for \$70; and sold a horse mule colt to J. R. McFarland for \$65.

Chas. Blanton, of Boston, sold his fine yearling jack which won in his class, also sweepstakes at the Bardstown Fair, to W. S. Gibbs, of Willisburg. Price \$600.

Farmers may read the following and benefit: Keep the pigs growing. Pumpkins are fine for them in September. Separate from the others those you intend to fatten for early markets. Feed the soft corn to these, with ground rye. Provide warm quarters for the sheep. Turnips, with a little rye bran are good to eke out the

pasture. Keep the ram with flock for early lambs.

W. F. Bush sold the past week to Robert Quisenberry eight steers, weight 900 lbs., at 3 1-2 cts.—*Danville Advocate.*

In Mason, the executors of Col. W. W. Badwin sold 79 head of horses for \$10,655. The highest price was \$425 and the lowest \$32.50.

In Bourbon, Charles H. Meng, of North Middletown, sold to W. H. Renick thirty yearling cattle, averaging 760 pounds, at 4 cents per pound. W. B. Woodford sold to Thomas McClintock & Sons one car of fancy export cattle, averaging 1,494 pounds, at \$5.17 1-2. Mr. Woodford also bought twenty-six feeding cattle, averaging from 900 to 1,000 pounds, at from \$3.80 to \$4.00.

USES OF ORANGES.

In the latter part of the winter and the earlier spring, when the appetite is prone to flag, the use of fresh fruit is particularly desirable, while the supply is somewhat scanty. Apples, which are the great dependence among northern fruits, are no longer at their best, and it is fortunate that just now the wholesome and refreshing orange is so cheap and so uni-

versally abundant that it can be largely employed to fill the gap. As it has a great variety of domestic uses, it is really one of the most valuable of fruits in the household economy. In some form it may add fittingly to the plainest or the most elaborate table to good advantage.

Refreshing and wholesome as it is in its natural condition, the orange is not less excellent in a great variety of cooked forms. It may take the place of apples, for instance, in various puddings.

Orange Tapioca—Is prepared like apple tapioca, by cooking the tapioca in a double boiler to a clear jelly-like consistency, adding water as needed, and a pinch of salt. Remove peel and seeds from three or four rather sour oranges, slice them or, preferably, tear in bits with a fork, rejecting all pithy bits, and grate over them a little of the yellow rind. Sprinkle with sugar, pour over the tapioca, and bake. Serve with plain or whipped cream.

Orange Batter Pudding—Calls for the same arrangement of the fruit in a deep pudding dish. Make a batter with two eggs and a small cupful of flour to a pint of milk. Pour this over the fruit, and bake. It should go at once from the oven to the table and be eaten with a hard sauce.

Orange Short Cake—Is one of *Country Gentleman*.

the best winter short cakes, and it is also very good when made with orange marmalade. Any favorite light biscuit dough may be used for the cake. Another rule calls for an egg and half a cupful of sugar, with a small quart of flour, a teaspoonful of soda and two of cream of tartar, a pinch of salt, a large tablespoonful of soft butter rubbed into the flour, and milk enough to mix a soft dough. Sprinkle the oranges well with sugar, if sour, and sour oranges are better than sweet ones for this and similar uses. Serve with sugar and cream.

Orange Salad—Four oranges make an excellent salad, cut thinly and dressed with a plain French dressing of salt, pepper, vinegar and oil. They are particularly good with poultry or game.

For creams and ices, oranges are among the best of fruits, and their use is manifold, requiring a long paper to set it forth fully. For jellies and marmalade, the orange is also of great value, and this is a good time to put them up for future use, when less full of flavor and also much more expensive. To imitate the flavor of the Dundee marmalade, the bitter orange is required, not always to be procured. But with or without this tang, an excellent domestic product presents no special difficulties.

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ITEMS OF INTEREST

News the World Over

Pius X is not showing that marvelous diplomacy which made Leo one of the greatest statesmen of the last century.

Here the Pope intervened. As most churches had but one priest the greatest number of the trustees would necessarily be Catholic laymen.

The Legislature of Pennsylvania voted \$4,000,000 for the construction of a state capitol. The building has been finished and the officials declared it had been constructed for \$4,000,000.

The fact that the Sultan of Turkey is known to be sick and is thought to have cancer has turned the attention of the world to his successor.

Christian Work gives several instances which show that the old sturdy sense of independence is not dead among our people, and that all men will not take aims in any shape.

There has been complaint by many persons in this city of flatulent dyspepsia which was never so general before.

Dr. Richard Jones in an address before the Welsh Branch of the British Medical Association said in regard to boric acid and similar chemicals which are used in meats:

MILK THAT IS WHOLESOME.

Since the scientific handling and preservation of milk, originated by Gall Borden in the early '50s, the use of Eagle Brand Condensed Milk has become general.

PERFECTION RYE COFFEE. It Tastes, Looks and Has the Aroma of Coffee, Still is not Coffee. Have you used it? If not, ASK YOUR GROCER for it: and, if he don't get it for you at once, write to us for our three special offers.

TALL'S BOOKS. SELF AND SEX SERIES. Subjects that should be understood by every person and information properly given which should not be hidden by false or foolish modesty. Commended by highest medical authorities and eminent people everywhere.

ILLINOIS CENTRAL R. R. CHEAP FARM LAND. \$38.00 Louisville to California

SOUTHEAST OFFERS BEST OPPORTUNITIES FOR SECURING HOMES

Many farmers in the Northern and Eastern states are selling their high priced lands and locating in the Southwest.

Unusual opportunities exist along the lines of the Missouri Pacific Iron Mountain Route. The rich alluvial, delta lands and river bottom lands of Southeast Missouri, Eastern Arkansas, Louisiana and Texas, capable of producing 60 bushels of corn, a bale of cotton, 4 to 6 tons of alfalfa, 150 bushels of potatoes and other grains, vegetables and hay crops, can be bought for \$7.50 to \$15.00 per acre.

Uplands more rolling, lighter soil, adapted to fruit growing—peaches, pears, plums, grapes, berries—also melons, tomatoes and other vegetables, can be bought for \$5.00 to \$10.00 per acre in unimproved state.

Write for map and descriptive literature on Missouri, Arkansas, Louisiana, Texas, Kansas or Indian Territory. Very cheap rates on first and third Tuesdays of each month.

R. T. G. MATTHEWS, T. P. A., Louisville, Ky. or H. C. TOWNSEND, G. P. & T. A., St. Louis, Mo.

AND THE NORTHWEST Daily to October 31, 1906.

Extremely low round trip rates to points in Mississippi, Louisiana, Arkansas, Indian Territory, Oklahoma, and Texas on the first and third Tuesdays of each month.

Excursion Rates Daily to Hot Springs, Ark. Through personally conducted excursion sleepers, Louisville to California, Arizona, and Texas.

W. J. McBRIDE, City Pass. Agt., Fourth and Market Sts. F. W. HARKLOW, D. P. A., Louisville.

'Big Four'

The Best Line to INDIANAPOLIS PEORIA CHICAGO And all points in Indiana and Michigan CLEVELAND NEW YORK BOSTON And all points East.

Information cheerfully furnished on application at City Ticket Office, "Big Four Route," No. 259 Fourth Ave. or write to S. J. Gates, General Agent, Louisville, Ky.

EXCURSION TO THE SOUTH Oct. 16 Nov. 20, 1906 To all points in the States of Florida, Alabama, Georgia, North and South Carolina Reached by the Atlantic Coast Line

Tickets give final limit of 30 days, and permit stop-overs in either direction. Following rates given as information corresponding low rates to all other points:

Table with columns: From, To, Rate. From St. Louis to Tampa, Fla. \$25; From Cincinnati to Tampa, Fla. \$20.

FLORIDA STATE FAIR, TAMPA. NOVEMBER 14-19. Illustrative advertising sent on application to W. J. CRAIG, Pass. Traf. Mgr., Wilmington, N. C. WILBUR MCCOY, A. & L. Agent, Jacksonville.

CANCER. Successful treatment without the knife, based on 25 years experience. PROMINENT REFERENCE: Hon. A. A. Oden, County Treasurer, Hartsville, Ala., cured of face cancer five years ago.

ONE FARE PLUS \$2.00 For Round Trip Tickets. VIA Louisville & Nashville R. R. To Nearly all Points in ALABAMA, FLORIDA, GEORGIA, KENTUCKY, LOUISIANA, MISSISSIPPI, VIRGINIA NORTH AND SOUTH CAROLINA TENNESSEE.

Tickets on sale 1st and 3rd Tuesdays from May to November inclusive, good returning 21 days from date of sale. For further information, consult your local agent, or address J. H. MILLIKEN, D. P. A., Louisville, Ky.

GERMAN BANK Fifth & Market St., Louisville, Ky. CAPITAL \$250,000 SURPLUS \$405,000 General Banking & Savings Bank. Interest Paid on Time Deposits. P. VIGLINI, PRESIDENT.

Mayfield Sanatorium. Medical and Surgical Institute. Send for Catalogue, 2120 Payne Ave., St. Louis, Mo.

Will You Be an Anvil or a Hammer? DON'T BE BOSSSED—BE A BOSS NOW IS THE TIME TO CHOOSE

Invest a few months and dollars in a good business education. The Spencerian Course is best. Get the proof.

Spencerian BUSINESS COLLEGE. Union National Bank Bldg., Sixth and Main Streets, LOUISVILLE, KY. EXPERT ACCOUNTING DEPARTMENT. THEO. R. TURNER, CHAS. G. HARRIS, MGRS.

DEATHS

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

know them. Brother and Sister Clinton spent a long life together very happily. Brother Clinton is anxiously waiting for the Master to call for him. Both of those old people have long been members of the First Baptist church of Chehalis, Washington.

A Notre Dame Lady's Appeal.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatics, lumbagos, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures.

NAIVE.

The funeral of Sister Sarah Naive was preached at South Elkhorn church last Sunday by Rev. T. C. Stackhouse, of Lexington, her former pastor. She was 85 years of age and had been a Christian for 43 years.

CLINTON.

Sister Rebecca Clinton, wife of Deacon W. T. Clinton, departed this life September 8th, and was buried on the 9th. Sister Clinton, whose maiden name was Stone, was born in Kentucky in 1837.

BLMYER CHURCH. BELLS. Send Away Cards and Subject Cards. For more Catalogue, The C. B. BELL CO., Hillsboro, O.

ROYAL Baking Powder

ABSOLUTELY PURE

Healthful cream of tartar, derived solely from grapes, refined to absolute purity, is the active principle of every pound of Royal Baking Powder.

Hence it is that Royal Baking Powder renders the food remarkable both for its fine flavor and healthfulness.

No alum, no phosphate— which are the principal elements of the so-called cheap baking powders and which are derived from boges, rock and sulphuric acid.

ROYAL BAKING POWDER CO., NEW YORK

There were two severe storms last week. The first and the worst was in the West Indies. Havana, Cuba, and Miami, Fla., suffered worst on land, but the greatest loss was of ships, barges, etc. One hundred houses were blown down in Miami. Of seven barges filled with workmen only 47 were rescued, being picked up at sea. These were on barge 4. The loss of life will be very heavy it is feared. The other storm swept over New Mexico, Utah, Colorado and Wyoming. The greatest damage was to Salt Lake City where much property was destroyed, but only three lives lost.

Memorial services to Mrs. Jefferson Davis will be held in many cities in the South. They were held under the auspices of the Confederate Veterans and the Daughters of the Confederacy in this city in the Calvary Episcopal church, whose pastor, Dr. Minnegrode, is the son of Pree Davis' pastor in Richmond. Dr. Minnegrode paid a most eloquent tribute to President and Mrs. Davis, the Southern soldiers and the Southern women.

The statistics of the exports from this country to China and Japan have been published. They show a great falling off from the same months in 1905. In the eight months ending with August the exports to China fell off nearly one-half and to Japan almost as much. So the boycott did amount to something. The Chinese have an inalienable right to buy from any one they wish to, and to refrain from buying as they choose.

England has a treaty with Japan and there can be no restriction on the immigration of Japanese into any part of the British empire. The coolies in India are British citizens and have all the rights of such in all the empire. These two facts may yet force Canada to set up as an independent nation. For the Japanese and the coolies are coming into British Columbia at a rate which is rousing the fears of the white men lest they be swamped. Canada has excluded the Chinese by requiring every Chinaman who comes in to pay \$500. But they have failed to discover any legal way to guard themselves from the others.

Dr. and Mrs. J. R. Guthrie, of Lagrange, have removed to Louisville (1104 2nd street). We are glad to welcome him to the city. He has been a leading physician in Oldham county for years, and he will, no doubt, have greater professional success in Louisville.

The October number of the Review and Expositor is out. It is a good number. The contents are: Higher Criticism, by Prof. D. F. Estes; Theoretical Value of Moral and Religious Experience, by Prof. James Ten Broeke; Epistle to the Hebrews, Prof. W. T. Whitley; Attempts to Eliminate the Supernatural from the Gospel History, by Prof. James Ivernack; Musical Titles of the Psalms, by Rev. L. L. Henson; Prevailing Tendencies in Modern Theology, by Prof. James Orr; Place of Science in Ministerial Education; Book

Reviews. The Book Reviews are by the Faculty of the Seminary, and they fill 54 pages. The Seminary Press. \$2 a year; 60 cents a copy. Norton Hall, Louisville, Ky.

The Woman's Missionary Union, 301 N. Charles St., Baltimore, supplies all literature needed for the various missionary societies, along with programmes for meetings, collections of recitations, etc. Tracts or narrative pamphlets are 2 cents each. Manuals, Collections of Recitations, etc., are from 10 cents to 25 cents each.

Dr. L. W. Munhall gave his lecture on "The Book of Books" at the annual fall conference of the Princeton Theological Seminary, on the evening of October 8th. He also gave the closing address of the Conference, Wednesday the 10th, his subject being Evangelism.

DEAR RECORDER:

I have been ten months on the field as pastor of the First Baptist church, Argenta, Ark. Argenta is a city of fourteen thousand inhabitants, with two Baptist churches, two Methodist churches, a Presbyterian, a Catholic and a Campbellite church. The First Baptist church has a membership of over two hundred and fifty and the other (Baring Cross in west end of city) has over one hundred members. The First church has an arm extended to the north part of the city which will no doubt grow into a church in a few years.

The Lord has blessed us with a continued revival ever since the middle of January. There have been forty-seven baptisms and twenty-one additions by letter and they continue to come in at almost every service. We witness conversions at the regular Sunday services and we have baptizing two and three times a month. We have had no great ingathering at any one time, but the work goes on from Sunday to Sunday at the regular services.

Besides my work as pastor in Argenta, I have had the pleasure of holding a protracted meeting at Bryant, Ark., with twelve conversions, and another at East Union church, twelve miles out of Little Rock, with seventeen conversions, and still another at Counce, Tenn., with fourteen conversions. I try to give God the praise. In addition to this pastoral and revival work I have been called upon by six Baptist churches to defend Baptist doctrines and practices in debate, and I have met Elds. E. M. Borden, Bynum Black (Campbellites), and J. M. Crow (Soul Sleeper), and R. H. Pigue (Methodist), in debate, and I am this week engaged in a debate at Thornton, Ark., with R. H. Lyons (Campbellite) and will, October 23, meet Eld. Joe S. Warlick, the greatest of Campbellite debaters, in a debate at Roxie, Mo.

BEN M. BOGARD, Argenta, Ark.

DEAR RECORDER:

Rev. E. L. Andrews, who has been the pastor of Immanuel Baptist church for the past two years, preached his farewell sermon to a large congregation on last Sunday evening. He having resigned the church, will now finish his course in the Seminary at Louisville. We regret very much giving him up, but then we recognized the power of an all-wise God who is directing things with his people, and if he sees fit to remove him to another field it behooves us to submit to His divine will, and pray with an earnestness of heart that He may send us the right man in his own good time to supply the place. Bro.

Andrews has a host of friends who regret very much giving him up as a pastor. He has done a great work for the church during the short time he has been pastor. God, through him, has freed the church of the burden of debt which has been hanging over it for many years. He has also added to the church membership 290 souls and increased the enrollment of Sunday school from 175 to 342 during his stay here. The church under his leadership has been one of the most prosperous in Northern Kentucky. The church has contributed nearly double the amount of money for missions, having this year paid \$326.73. May God continue to bless him and to use him for the advancement of his cause and kingdom is our prayer.

N. M. NORTHCUTT, Deacon. Covington, Ky.

TWO SEEDS—A PARABLE.

There was once two seeds which longed to rest in the Sun's light on a shelf in a beautiful palace, but by some mishap one in being carried thither fell upon a newly spaded piece of ground, and the soil being loosely disposed, sunk out of sight and could not be found. The other was safely laid in its desired place.

Both were for a time forgotten; one of which was thought to be lost, but the other in its warm resting place on the shelf, beamed upon by the sun, began to shrink and shrivel until its poor life was become like the life of a stone, hard and flinty.

Not so with the other, for, though apparently lost and hidden from view by its contact with the earth, it, in its dark hiding place, wet by the rain which fell upon the soil became soft and its heart burst and it died; but out of its inner being there came forth a tiny sprout, which kindled with life and grew as the warmth of the sun's rays penetrated its moistened bed, until little by little it reached upward toward the blue sky from which the seed had long been hidden, until rearing its head above its lowly surroundings, it sent forth buds which opened into the most beautiful flowers and their fragrance was wafted upon the breeze; a delight to the passer-by and a blessing to the poor, the oppressed, the sick and the afflicted.

In their ministry sad hearts were cheered and the lonely and desolate comforted. Would you know the meaning of the parable?

Like seeds, having within us capacity for good, if we are the Lord's planting, we desire places of ease and luxury, of rest and comfort, away from the world's turmoil and care.

Give us these and our hearts become like the seed on palace shelf—hard and flinty.

Though occupying a place, yet we render little or no service and bring no lasting blessing.

The good we do is of a moment's duration, and is soon passed away.

We thought to be of great comfort and for a moment as it were, we were, but the ravages of time, like the prosperity of the world, blighted our usefulness and we were soon forgotten.

Hard though our lot may seem, deprived of earth's pleasures that we may not be surfeited with them and shut up to duty's call, though it cause our hearts to sink within us, and though obscure our station, and self-denying our lot, and cross-bearing our portion, like the seed hidden away in the recesses of the earth, in darkness and death, the Divine life within us

HYGIENIC UNDERWEAR.

A New Popular Priced Undergarment That is Having a Remarkable Sale.

Hygienic underwear at a popular price is something entirely new—heretofore such a garment sold at \$1.50 and upwards. Vellastic Utica Ribbed Fleece Underwear is made by a patented machine which makes it possible to sell a high-grade underwear at 50 cents. This low price combined with the hygienic value, perfect fit and superior quality of Vellastic Underwear has created such a demand that the mills find it hard to keep pace.

Vellastic Underwear is an elastic ribbed garment with a soft downy fleece next the skin. The elasticity of the rib allows perfect fit and comfort, while the fleece keeps the body warm and allows perfect ventilation. Vellastic Underwear will not shrink, nor will the fleece bunch or mat.

Prices: Men's and women's garments, 50c. Ladies' Union Suits, \$1.00 each.

Children's union suits at 50c; two piece suits at 25c a garment. The trade mark, Vellastic Utica Ribbed Fleece, is sewed on every garment. If not at your dealer's, write us, giving us his name. Booklet and sample of fabric free. Utica Knitting Co., Utica, N. Y.

will reach up toward Him who is its Author and Captain, and in acts of love and mercy, like the beautiful "Rose of Sharon" shed its perfume on the breeze and bless generations after generations of those who are poor and lonely, sorrow-stricken and afflicted.

Of such it may be said: "Their life is hid with Christ in God." PARLEY D. ROOT, North Springfield, Vt.

When writing to advertisers mention the WESTERN RECORDER.

Live Stock Markets.

Table with columns for CATTLE, HOGS, SHEEP AND LAMBS, and TOBACCO, listing various grades and prices.

Table with columns for BAPTIST BOOK CONCERN, listing various book titles and prices.

Kaufman-Straus Co.

FOURTH AVENUE, LOUISVILLE, KENTUCKY.

Dry Goods, Suits, Cloaks, Millinery, Notions, Toilet and Fancy Goods, Books and Stationery, Etc., by Mail.

Our mail order system is noted for promptness. We are in touch with every postoffice in the South; while our closeness to the great railway and express terminals give us an important time advantage in the filling of orders.

Individual Attention is the Invariable Rule.

We have an adequate corps of shoppers—every one intelligent, experienced, and instructed to remember that they are shopping for you only—that they must please you and save you every cent they can.

We have no separate stock for mail order customers—your goods are selected at the counters where you would purchase if here in person. We are prepared to supply you with everything you need in Medium and Heavy Weight Underwear for the coming season. Our stock is large, being selected from what is considered the very best makes in the country, and in weight and texture, particularly adapted to climatic conditions obtaining in this section of the country.

While quality is the paramount consideration with all of our merchandise, we can and do quote prices which are known to be lower in many instances, than can be quoted by merchants with a smaller output. Let us quote you prices and convince you of our statement.

Pastors Pocket Record

By Sylvanus Stall. New and Enlarged 50c. BAPTIST BOOK CONCERN INCORPORATED. Louisville, Ky.

Table listing various poultry items like Hens, roosters, ducks, turkeys, and their prices.