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The Italian Methodist Conference held its annual meeting in Rome. The reports were most hopeful. One church in Sicily reported 170 conversions, and there were 900 additions in all. Three new houses for worship had been built. The college in Rome is prospering. In Northern Italy the preachers preached in the public squares to large audiences without being molested.

This is indeed marvelous and encouraging. At a public meeting in Amritsar, India, where Mohammedans and Sikhs were gathered, the high priest of the Sikhs of that district made a speech. He praised a deceased native Christian, whom he had known, and then said: "I have a request to make of all present. All pray from this night forward that the Kingdom of Jesus may make speedy advance in this whole district and in India."

Rev. W. P. Hares reports that in one week nineteen persons from four villages in the Narowal district, India, were received into the church. Bala Shah is the great god of those people, but they are losing faith in him, and during the year five great images of him have been destroyed by his worshippers.

The *Word and Way* says in regard to the talk of union with the Campbellites: "Concerning this question of union there is no need to mince matters. No two denominations are more widely separated doctrinally, than are Baptists and Campbellites. The differences are fundamental and vital."

In the last *Examiner* three "movements" are advertised at some length on one page. Two of them are young people's movements, and all of them are commendable. But the question arises are they all really "movements" or merely efforts on the part of a few to get up a movement. We wish them all success.

One of the saddest things we have seen in many a day is the statement made by Canon Horseley: "It is difficult for a man to get into some of the local public houses [the English name for liquor saloons] because they are so full of women." Thank God that is not true in this country.

The *Watchman* says truly: "Whatever may be the changes of theological thought from age to age, the great fundamental truths abide." It could have added that every jot and tittle of the truth will abide. Man's theological views have no more effect on God's truth than man's astronomical views have on the stars.

HEALING THE CRIPPLE.

BY REV. A. G. DIXON, D.D.

The words of Peter are very suggestive, "Silver and gold have I none." Two apostles at whose feet the sales of property had been laid have not taken any of it for their own use. They have not even any pocket change. They are not living for themselves. They have caught the spirit of Him who gave Himself for others, and therein is their title to nobility. A little fellow on his way to school in New Brunswick leaped in front of a runaway team, that he might rescue his brother and sister from danger. He was struck by the wheels and rendered unconscious. When he came to consciousness his first words were, "Are Harry and baby hurt?" He had no thought of himself. This is an echo of the spirit of the apostolic church which choose to be poor that others might be helped.

When Peter lifted him up, he stood for a moment as if he were trying his new ankles, then he walked, and when he found he could stand and walk, he began to leap and praise God. He was too happy to behave. The staid conventionalism of the temple worship could not express his feelings. His antics attracted a crowd and got the apostles into trouble, but he could not help it. Time was when men would "Hallelujah" and clap their hands for joy. They felt that God had done so much for them that they could but praise Him. We have lost this confusion in the temple. The nap of the deacon in the corner is never disturbed by a shout. Is the loss a gain? Does your joy express itself in more quiet ways, or is there no joy to express? Has rigid conventionalism frozen our grace? May God melt the ice and make the water of exultant joy flow out, even if it makes a little noise in flowing.

A Pope remarked to a cardinal as they stood by a table covered with gold, "The church need say no longer 'Silver and gold have I none.'" "Yes," replied the cardinal, "but the church has not the power to say, 'Rise up and walk.'" In gaining gold there has been a loss of power. It is better to be poor in gold and rich in grace than poor in grace and rich in gold. The gold may be used for God's glory, but the grace is His glory.

The promises are to us and our children. Ours is the God of the apostles. A ragged Indian came into a western camp to beg for bread. Around his neck he wore a charm which had in it a folded piece of paper. On examination this paper was found to be an honorable discharge from the United States army and a pension for life. The poor, hungry Indian was very rich, but his riches were of no use to him because he had not claimed them from the government. Do we see ourselves? Have we failed to claim the fulfillment of the promise and for that reason are poor and weak? Let us unroll the precious promises crumbled in the hands of unbelief or increased in the charm of a mere superstitious awe, and present them to our Lord for cash payment. He is able to meet all His obligations. You need not fear a run on His bank. He will supply all our needs according to His riches in glory by Jesus Christ.

Peter and John take the devil by surprise. The healing of the man was not on the programme. Our programmes for revivals the devil knows how to interrupt. He is certain to start rival attractions. It is well to take him by surprise. Let the programme go, while you do what comes in

the way. The prayer in the temple can wait while you stop on the way and win a soul for Christ. This newly-won soul may go into the temple with you and give life to the meeting. Be ready for emergencies by living all the time in fellowship with God.

Christ works through men who magnify the needs of the soul. The healing of the man's ankle bone was an incidental matter. It is used simply as a church bell for calling the people together. Peter and John do not set themselves as faith healers and invite people to bring their sick. In the sermon that follows nothing is said about physical needs of the multitude. They are urged to repent of their sins and save their souls. The salvation of the soul is the final salvation of the body. And Jesus, the great healer, did not magnify physical healing. He told some who were healed to say nothing about it. He knew that such physical healing could be counterfeited. The magicians can do so with their enchantments. Christian science, which is opposed in its vagaries to both Christianity and science, bases its claim for acceptance on its power to heal disease. And almost every modern heresy makes the same claim.

The apostles healed many sick people, but in their preaching the salvation of the soul was their single thought and purpose.

Christ works through men who preach a full Savior. The cross with its blood is in the front. Peter never leaves out the crucifixion. "Without the shedding of blood there is no remission." A Savior without nail-prints is an imposter. Sinners need first of all forgiveness, and it can be had only through Christ on the cross.

Peter also magnifies the resurrection of Christ. The two things go together. When a man makes little of the death of Christ, he is certain to make little of the resurrection. If his death was an episode, his resurrection was a myth, a restoration of suspended animation or some other device of unbelief. When a man goes wrong at the cross he goes wrong about everything else. He rejects the alphabet and cannot, of course, read. He rejects the life that comes through death, and cannot grow. He cannot unlock the treasures of truth because he has thrown away the key. The unbelief that makes our Lord only a hero in meeting death, because He could not help it, makes him very common-place every where else.

Having proclaimed the death and resurrection of Jesus, Peter now fills them with hope by pointing believers to the times of restoration of all things, which will take place when Jesus returns in glory. Restoring the impotent man's ankle bone is a prophecy of the time when all ankle bones shall be restored. Jesus restored eyes, muscles, nerves, morals and mind. His miracles of healing were simply an earnest of the complete restoration of the body when the Lord of life shall appear.

Let us not, however, look forward to this until we have come to Calvary and been justified by the blood. When Robert Bruce was fleeing from his enemies, they chased him with his own bloodhounds. As they scented the track of their master they threw up their heads and rushed after him with haste. The servant of Bruce hearing them coming declared that they were lost, and they should have been had not they come to a river, which they waded up stream for some distance, and thus threw the hounds off the scent. When the hounds came to the bank they were confused, and returned, while Bruce rested in the shade of the forest. What the river was to Bruce and his

servant the blood of Calvary is to our sins. Our sins are thrown off the scent. They cannot pursue us further. We have passed beyond their condemnation. We are safe forever in the cool shade of the forest of God's love. There will be conflict, but not against the guilt of sins, and, as it was with Bruce, there is a throne of triumph ahead.

SEEKING EASY PATHS.

We are too much given in these days to the seeking of easy paths. We do it at the beginning for our children. Everything that would seemingly test them or cause them to endure aught of hardness is taken out of their way. When we come to their education we follow the same plan. All their studies must be made interesting and almost everything is sacrificed to that. Anything savoring of study, of work is ignored. The same system follows us into collegiate circles. We have been forming elective courses guided by this principle. The result that might be looked for has almost inevitably followed. The easy path has for the most part been taken, that is the line of least resistance. The same principle is to be discerned in the reading of the present time. We read newspapers and magazines and light fiction *ad infinitum*; we do not, however, grapple with that which demands thought. The process has been carried on so long that in the case of many the power of thought is radically weakened. Someone said in the writer's presence the other day that it is questionable whether nine-tenths of those who read would be able to master such a piece of work as Butler's Analogy. The same influence is to be seen in connection with lectures and sermons. Anything demanding real thought is listened to impatiently and that which is interesting is demanded. The truth of the matter is we have been and are seeking easy paths in our methods of education, and in the area of reading and thought. We have to a large extent been feeding ourselves on pap and lading it out with a spoon, nor giving much time to the digestion of even that. It may be popular, but it is needful to call attention to this which constitutes a real weakness at the present time. The easy thing is not the best thing always, either for childhood or manhood. It takes oftentimes that which is arduous, which demands strenuousness to produce fibre, character. It will not be amiss for us to think of this.—*Baptist Commonwealth*.

Professor Paulus was an eminent man in his day. He did not, however, accept evangelical Christianity, nor did he believe in a future state. On his death bed he called about him a group of friends that they might see how an Atheist and philosopher could die. "You will take notes," he said, "as I dictate my symptoms. To a philosopher the last moments of life are of great significance and may be of scientific value." He dictated a few of his symptoms with a clear mind and voice, and as he grew weaker said faintly: "Now I will describe the process of dissolution. This is the end of what is called the soul." His friends waited for the revelation of what might be deemed interesting proof of their teacher's dreary creed. He believed in matter, but disbelieved in spirit. After a few more words the Professor fell back upon his bed and closed his eyes. For a while he lay motionless. Then suddenly starting up, his eyes brilliant with an expression of extreme wonder and surprise, he called out in a loud voice: "There is another life! There is another life!" And then he passed into unconsciousness.—*Baptist Messenger*.

THE SINLESS LIFE.

BY J. T. WILSON, ESQ.

The subject of this article may lead some to think that reference is made to the redeemed life in Heaven or to the life of the redeemed after death. But that of which I purpose to write briefly is the claim of the modern sanctificationist to sinless life on earth. Such a claim seems to me not only unscriptural and unsupported by example in the experience of human life, but as leading, logically, to great absurdities.

First, it presupposes, as the editor of this paper has often said, perfection of knowledge in him who professes sinlessness in this life. Without perfection of knowledge how shall one know the depths of the human heart and distinguish absolutely between right and wrong? How else shall one determine the moral quality of thought, purpose, word and act with inerrant accuracy?

Motives, purposes and acts which seem to us good to-day may to-morrow, under better instruction and greater light, appear evil. So then unless sanctification confers perfection of knowledge we cannot know that it confers perfection of morality.

Second. The principle that like begets like runs through all life. An apple tree produces apples, a cherry tree, cherries, and a pear tree, pears. If the father and mother belong to the white race their offspring will be white; if to the black race, then black. If sinless perfection be true and the father and mother have attained to that state, so that they sin not, neither in the spirit or flesh, then their offspring, born after the attainment of this condition, will be holy, wholly sanctified, sinless from birth, sinless from conception, needing not to be regenerated or born from above. Thus there would grow up a class, distinguished from their kind, for whom Jesus did not die, and the statement of Scripture that "He tasted death for every man" would be untrue.

Third. Jesus Christ was immaculate. He sinned not, neither in His spirit nor in His flesh. He was the only perfect man, and He could claim perfection of life because He possessed perfection of knowledge—because He was God, manifested in the flesh. He was crucified and buried, but His flesh did not see corruption, the penalty of all sinful flesh. When His disciples visited the open tomb His body was not there. He had arisen.

The resurrection of the Christ was not only necessary in the scheme of salvation, but necessary also in the sense that sinless flesh cannot be holden of the grave; it cannot see corruption. Corruption is the penalty which the flesh pays because sin dwelleth in it. The saints who have died and now dwell in the Father's presence are awaiting the redemption of their bodies—those bodies which paid the penalty of corruption for indwelling sin. But if the sinless body of our Redeemer did not pay this penalty, will He require it of those whose bodies and spirits are sinless to-day? God's providence which is God's order of procedure is as changeless as God himself. Hence if the doctrine of sinlessness as taught by the modern sanctificationist is true, it can be proved; for when the sinless man dies and his grave is opened, it will be found as empty as the sepulchre in which the body of our Saviour was entombed. God is just, and He will not require the sinless body of any child of His to pay the penalty of sinful flesh.

CAN PREACHING MOLD THE AGE?

BY REV. ALBERT C. APPELGARTH, PH.D.

The firmament of the twentieth century contains many luminous spots. Achievements have been remarkable. Human inventions appear to have attained the name of perfection. More money is given for philanthropic objects than ever before in the world's history.

But our sky is not without its ominous signs. Materialism is growing. The tide of irreverence rises. Sensuality spreads. Our vision is earthbound. All denominations

complain that converts are few. Possibly the church is not making the headway it should. One thing, at least, is clear. In our generation, as in the days of the prophet Amos, mankind needs awakening. Conscience is to be enthroned in the marts of commerce, in the halls of legislation. Entrenched wrong is to be vanquished. Injustice is to yield to justice. The rule of gold is to be supplanted by the Golden Rule. Men are to render to Caesar the things that are Caesar's, and to God the things that are God's. Higher ideals are to be instilled. Our eyes are to be filled with the wondrous possibilities of manhood and womanhood. In a word, the age needs to be molded for right, for truth, for God. How can the task be accomplished.

A university president recently declared that education is the panacea. Crime, he contends, will cease, when individuals know the calculus and can conjugate Greek verbs. The absurdity of the assertion need not be emphasized. Such a statement flies squarely in the face of all history. The wisdom of man has never constituted the alchemy for transforming the son of Adam into the son of the Highest. Some modern prophets depend on sociology to lift the age heavenward. But man cannot be reformed by acts of Parliament. All true amelioration comes from within, not from without. Men must be born again before they can enter the kingdom of God, either here or hereafter.

Marconi hurls messages thousands of miles through space without a conductor. Not such is God's method. He calls men to preach the unsearchable riches of Jesus. Neither press nor platform can take the place of the Christian minister. And all attempts to influence humanity by the indirect methods of philanthropy are poor, inefficient, insufficient, compared with the power of the preacher to awaken the true man in man, to inspire lofty aspirations, and to implant impulses for their realization.

Out of Corinth, from Galatia, to a large extent out of the Roman Empire, Paul, the Apostle, banished heathenism. The words of Peter the Hermit caused the people to shout, "God wills it," and the Crusades were inaugurated. The sermons of Martin Luther shook the Papal throne, and the Reformation was introduced. Savonarola transformed Florence from the City of the Humanities into the City of God. John G. Paton swung the New Hebrides out of the darkness of savagery into the light of civilization and Christianity. Frances E. Willard wrapped the mantle of purity around the nation's deformity. Mankind can be molded by preaching. Again philosophy indicated the Golden Age in the past. The religion of Jesus places the goal of human progress in the future. The kingdoms of this world are to become the kingdoms of our God and of Christ.—*Examiner*.

THE REJECTED PREACHER.

There is a rejected preacher. There always has been a rejected preacher. His cry is heard through all the ages sometimes a warning cry turning into wrath, and again a pitiful pleading cry turning into grief. Among the voices of men none has spoken so sadly. Like winter winds wailing in a frost-stricken forest we hear the refrain of his anguish sounded across the desolation of generations. "He is a man of sorrows and acquainted with grief." He has left messages with the world stained with tears and throbbing with pain. An Isaiah, a Jeremiah, a Jesus of Nazareth, or a Paul, we find him sooner or later weeping over a people who would not hear.

Whether born in that age or this, or preaching there or here, the marks which the rejected preacher bears are always the same. He is God's man. In the endless controversy between God and man he is on God's side. He believes that God is right and that man is wrong. His convictions are clear and straight. He draws the line at God's will. Whatever is against that will is disobedience, rebellion. And not only so, it is dangerous, fraught with final disaster. No man who is against God can succeed. And hence his great sorrow, his

tears; his cry of anguish. He sees men going to ruin, refusing to hear the word of warning, to see the sign of danger, blind deaf, secure, saying to themselves peace, when there is no peace. If he believed less in God and less in man, if he loved God less and man less, he would have less sorrow. But knowing what God is and what man may be, and loving both, he sees his message rejected with a pain that smites to the heart.

He is also a man filled with a sense of the eternal and the spiritual. He lives far up and deep down, and out into the universal and the everlasting. In the conflict between the flesh and the spirit, the temporal and the eternal, the present appeal and the greater good in the future, the selfish and the altruistic, he is always on the side of the latter. With this kind of a man the world is always at war, and always will be at war until it is entirely converted. We hear much about the preacher for the times. A preacher who is conformed to the times is never a rejected preacher. And he is powerless to change the times. He is simply floating with the current. We also hear of the up-to-date preacher. A preacher who is not more than up-to-date is not a preacher of the Old or New Testament type. The divine is not in him. He has neither the prophet's vision nor the prophet's aspiration. All rejected preachers have been ahead of their time. The seers of Israel who stood upon the hilltops and looked far forward spoke to unheeding ears. Jesus Christ proclaimed a Gospel for the ages and was rejected of His generation. Men may weary of the old-fashioned preacher, but with the preacher who has the future in his grasp they are more than weary. They are at war with him.

He is never to give up. He may shake the dust off his feet against one community, but he is to move on to another. He may turn from the Jew, but to the Gentile. He may leave one class of individuals, but he must go to another. If he cannot reach the rich he must try the poor. "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind."

In this command we see the principle which was partially to control the rejected preacher. He was to go farther out and farther down. There is a hunger there which is not felt in the high and easy place.

"Don't preach to the stalled ox," says Joseph Parker. Men become fat and kick. So far as rejected preachers have retrieved the situation it has almost invariably been by turning to the people. The rulers railed at Jesus, but the common people heard Him gladly. The great reformers turned to the people. Martin Luther, rejected by the Church of the day, became mighty among the masses. The Wesleys, thrust out of Oxford, went to the open squares of the city, to the fields in the country, and started one of the greatest religious movements of modern times.

If a preacher rejected by one class does not keep his way open to another class, he is done for. It may be that to some extent this is what ails the Church today. We hear much complaint of the weakening away of congregations and of failing interest. This in itself should be no more alarming now than it has been in the past. But if the preacher does not know where to turn, to whom to go, there is reason for much concern. If in a land of eighty millions of people he cannot find people, his situation is serious. No preacher is discredited because he is rejected by one class or by another class; and no heaven-sent preacher ever was rejected by all men. *The Advance*.

AN EXHORTATION TO THEOLOGICAL STUDENTS—AND OTHERS.

A few weeks ago Professor Williston Walker, of Yale Divinity School, made an address to the graduating class of that institution which contained a nobly sounded, sensible, and positive utterance on the character of a minister's pulpit deliverances. He said to the young men who were about

to assume the responsibilities and duties of pastoral service: "Preach what you know of man's needs and God's grace, of brotherhood, of righteousness, of sonship in the kingdom of God. Let your preaching be the strong, affirmative, positive message of your Master who met the needs of His age and of all ages with a declaration of the simple and eternal verities of the life of faith and sonship."

The pulpit is the preacher's throne, and its declarations must be kingly or the throne will be degraded and its influence destroyed. Somebody has remarked that a preacher should read, investigate, and meditate upon theology, but he must preach religion.

Prof. Walker put the matter in a right fashion when he told the students that they were called into the ministry to help men and women who are stricken and smitten with sins, ancient and homely; pressed upon by the common temptations of life; and suffering from the weight and soreness of sorrows that are as old as humanity. The congregations in our churches are made up of needy men, women, and children, whose cry goes up every day for spiritual sympathy, succor, and light, and who in their despair turn to God for hope, in their loneliness turn to Him for companionship, in their weakness turn to Him for strength, and in their sorrow turn to Him for comfort. "Have something," said the professor, "which may make the man or woman burdened with common toils and humble worries, and the universal griefs, look up and feel that God is over all and in all, and that He has spoken to them through your word."

The exhortation of Professor Walker, while directed primarily to the graduates in theology of Yale theological seminary, is worthy of the most profound consideration by ministers of every church in every community. The experiences of the active pastorate will uniformly put the seal of approbation upon the words of the professor. Generally speaking, the sermons that have awakened sinners, edified believers, and comforted and blessed God's people have been suffused with the spirit of Jesus Christ and have been uttered with the positive voice. When the preacher can say, "We speak that we do know, and testify that we have seen," his message is sure to carry conviction. Out of his own spiritual knowledge and experience he has become competent to interpret God's will and to minister to the real spiritual needs of the people who have been committed to his care.

Moreover, if uncertainty in the pulpit is fatal to the growth of the church in all that pertains to real religion, the effects of uncertainty in the pew are none the less fatal to the development of a worthy type of vital personal spirituality. Nothing so quickly and completely saps the strength of the soul as to hold the fundamental facts of the spiritual life loosely, and with indifference and intellectual repugnance. When the grasp at this point is relaxed there speedily ensues a slipping away from all the moral and spiritual verities whose proper development is absolutely essential to the enjoyment of true religion and to the soul's ultimate salvation.

We need, then, to hold with unrelaxing tenacity the essentials of the Christian faith, having a clear conception of what these essentials really are. The pulpit must utter no uncertain note, and there is no necessity for it. A wide range of things positive invites the preacher's best thought, most earnest devotion, and highest intellectual and spiritual service. The note in the pew must also always ring out clear and true, and the pulpit and pew must feel the thrill of spiritual companionship as together they hold aloft the cross of Jesus Christ and press forward for the conquest of the world in the name and for the sake of the Redeemer of mankind.—*Christian Advocate*.

God never takes aught from us without giving us something better.—*Rev. F. B. Meyer*.

Whatever you dislike in another person, take care to correct in yourself.—*Exchange*.

NAPOLI, LA BELLA.

Which means in good English, "Naples, the beautiful," the name given by all enthusiastic Neapolitans to their native city. It is also called "The Poor Man's Paradise," and not a few go so far as to adopt the motto: "See Naples and die," because after Naples there is nothing else worth living for, and because the poor man can get more there out of his pittance than anywhere else in Europe. With all its poverty and ignorance, vice and smells and physical and moral ugliness, Naples is a wonderful place, unique among the cities of Europe. I have been to Naples many times, and know it well, and yet it always seems new and interesting and even fascinating. As to situation, built around that wonderful bay, somewhat in the shape of a horse-shoe, it can very properly be called "Naples, the beautiful." Standing on the hillside above the city early some morning or late some afternoon, just after a rain, with the city at your feet, the bay just beyond, and Vesuvius, Pompeii, Sorrento, Capri and Ischia in the distance, there will come spontaneously to the lips the expression: "Surely this is an earthly paradise." Nowhere have I ever found such a view, and such translucent atmosphere. One feels like the Irishman who, when taken out of the narrow valley where he had spent his life, and carried to a hilltop on the seashore, exclaimed as he looked out with wondering eyes upon the great expanse of waters that spread out before him, "And sure I can see clear out o' sight."

But Naples needs distance to lend enchantment to the view. A close inspection will dispel the charm, break the spell, and fill one with pity and even with disgust. I have traveled much and far, but the common people of Naples and the adjoining towns seem to me the most ignorant, superstitious and hopeless class I have ever seen. After driving through miles of crowded streets between Pompeii and Naples, when the people seemed to be as thick as ants in an ant hill, one of the ladies of my party exclaimed: "But, Dr. Eager, where are the ladies; where are the ladies? I see plenty of common women, but I have not seen a lady anywhere." I confess that I never take that drive without something of the same feeling, and without saying to myself: "How will it be possible ever to evangelize these people?" To all human appearances the task is a hopeless one, much more so than in a purely heathen country like China or India. There is far more hope of reaching China today with the Gospel than Naples and the Neapolitan district. Romanism is producing its legitimate fruit, and the people have learned to call darkness light and light darkness, and hence are suffering the evil consequence of such a sad and ruinous course. A gentleman from North Carolina, who is stopping at the same hotel with me here in Rome, and who has been to Naples, said to me this morning: "Before I came to Italy, I had some respect for the Catholic church, but I have none now," and the expression of face that accompanied the sentiment indicated very clearly that his feelings were too deep for utterance.

I have felt the same thing a thousand times. But when I speak of these things at home in our churches and public halls, some one is always ready to cry out: "Impossible, exaggeration, prejudice, sectarian narrowness." Last spring I spoke in the First Baptist church of Mobile by special request of Dr. Cox on "Romanism in its Native Home." The church was crowded (Tuesday night) with a representative audience from all denominations, and though I spoke one hour and a half not one person left the room. I made no attack on the Roman Catholic church and its doctrines, but dealt almost entirely in facts gathered during my long experience in Italy. The next day in the morning paper, the priest of the Catholic Cathedral in Mobile made me out a liar, and did not hesitate to say that he had been in Rome and had seen none of the things mentioned by me. But we must not despair, even of Naples. The common people of Naples have never had a good chance. The present Italian government is doing more for them than has ever been done before, and hence radical changes are gradually taking place. Much is being done to improve the material condition of the people. It nearly breaks one's heart to see how the great mass of the people live, or rather exist, and what hardships the women and children must endure. Then public schools have been established for the first time for all the people, and a patient persistent effort is being made to compel the children to go to school. I can hardly imagine the riff-raff of Naples, the street Arabs, either boys or girls in a school room, quietly studying their lessons. And yet I am told that they are often very docile while in the presence and under the eye of the *maestro*, for whose position and authority they have great respect. But it will be a long time before Naples can be so educated and evangelized as to break the spell that ignorance, superstition and Romanism have cast over the minds and spirits of the people. In my annual visits to Italy I am never in Naples on Sunday, and so have not the privilege of attending the services of our own or of any other Protestant church there. It was in Naples, in the summer of 1881, that, with many misgivings, I began my preaching in Italian. That was a happy, hopeful summer, spent mostly among Italians and making rapid progress in the language. Probably not one of that congregation is left to us now. We also had a church in a town on the Vesuvian slope which I enjoyed visiting, and where I often spent the night. This little town was threatened with utter destruction last year during the great eruption from Vesuvius, when a mighty river of melted lava poured down the side of the mountain, destroying everything in its pathway, and the actual flame shot up into the air to the almost incredible height of twelve thousand feet. I suppose our

church is there still, and one of these days, perhaps next summer, I hope to visit it.

Vesuvius seems to have temporarily exhausted itself in the great eruption of last year, for it is quieter now than it has been for many a day. In spite of the great stream of lava that remains as a vivid reminder of what has recently happened, and may happen again, the people seem already to have almost forgotten that there is a Vesuvius. They are actually clearing away the lava that had destroyed their houses and building again on the same spot. They give as their reason that this is home, the only spot they own where they can build, and that after a very great eruption like the recent one, Vesuvius is likely to take a rest for fifty years. It was pathetic to see the people at this work, and yet it was intensely interesting to walk across the stream of lava, several hundred feet wide and in some places a hundred feet deep, and still hot and smoking. The people of Naples have great confidence in their patron saint, and in their images, which play a very important part when any great calamity threatens the city. The people bow before them begging their intercession and protection, and often carry them in solemn procession through the streets, just as the heathen do in purely pagan countries. It is a pitiful sight anywhere, but especially in a land that claims to have had the Gospel two thousand years.

We know that Paul landed at Puteoli, just in this neighborhood, and we know that he preached the Gospel there. But Paul would not recognize what is called Christianity in Naples today as the Gospel he preached. It has become another Gospel, which is no Gospel at all. But there is a leaven of truth even here, and some day the lump will be leavened. May God hasten the day.

JOHN H. EAGER.

Naples, Italy.

BAPTISTS IN HISTORY.

I spoke to you of the history and greatness of the Baptist, his heroic fidelity to human liberty and his place in the life of the world. And you cannot see all the logical connection between these great theses and the discussion of the ceremony of baptism. You cannot see any living connection between the service of the Baptist in the making of nations and immersion as the Baptist loves to have it. No, you cannot—if your reading of history begins with last night's newspaper. But call to mind something of the course of centuries. The Christianity of Christ was quickly corrupted by Paganism within the church of Christ which Paganism invaded. Paganism spread. Innumerable practices found today in churches that name themselves by that name are wholly Pagan. They existed long before the time of Christ, were known and common for centuries. They took possession of his church, when the fires of Apostolic enthusiasm died down. The whole conception of worship was changed. The elaborate ceremonial, the splendid blaze of lights upon the altar, the separation of the central part of the chief ceremony from common view; the procession of light-bearers chanting the sacred hymn—all represent the survival of Paganism. The wafer has its origin in Paganism. So have the priest's robes, his shaven head, and his power to offer sacrifices for the sins of the people. And the corruption of religion went deeper than the corruption of its public worship. The preacher became a priest; the herald of glad tidings a sacred person possessed of the power of forgiving sin, the church became a great political institution, and religion suffered most at the hands of its official heads. Against the corruptions of priestism—which we call the giant errors of Sacredotalism and Sacramentarianism—the protest of the Baptist has been loud, unbroken and triumphant. It was bound to be so. We have seen that the Baptist was a man who has drawn near to Christ himself; who has freely chosen him; who has acted upon his own deepest instincts, followed the truth that seems true to him; and has by his baptism attested the spirit which is in him, the spirit that desires to follow Christ in the simplicities of the ordinances which he established, and to cherish these alone. When, therefore, Paganism drove Christ further and further from view, the Baptist was bound to protest: when the priest came between the sinner and his Saviour the Baptist could do no other than resist, and when Christ's church was perverted into an engine of political tyranny, there was that in the Baptist's heart that set him first amongst the fighters for human freedom. Age by age, the place of Baptists has been with the pioneers of humanity. On many a field of battle and of blood the banner of civil and religious liberty has been borne aloft by Baptist hands. And if their principles are now the common place of all people who read and think, and their passionate love of liberty the native air of this great land, that is because they have been built into the essential structures of human thought by generations of the heroic, the silent, and the dead, who have held the Baptist faith.

My time is more than gone; but some day I will tell you more of our spiritual ancestors, whose name we bear and in whose achievements we glory. For the moment, remember: The one-time heritage of the Baptist is now the wealth of the world; but Baptists had to die to preserve it for us. So I finish as I began: We have no need to be ashamed of the Baptist name and the Baptist faith. But you who have been baptized, and you who in a moment will go down in the water to be baptized into Christ, let me pray you: Consider—you who are dead to your life of sin; you must live your life in Christ. You are buried therefore with him through Baptism into death; that like as Christ was raised from the dead through the glory of the Father, so you also may walk in newness of life.—Dr. Aked.

FORGIVENESS AFTER REPENTANCE.

There is nothing in the Bible or in the entire realm of literature more beautiful than the attitude of the father toward his repentant son as it is revealed in the "Parable of the Prodigal Son." We see this clearly when we think how very different that attitude might have been. For example, he might have reached him with anger. Standing with compressed lips and cold unrelenting eye he might have said, "No, you will not come back, you have made your bed, you can lie in it. I vowed as I stood by the grave of the mother who died of a broken heart over your sins that you would never darken my door again. No, young man, you have disgraced an honored name, you can go back to your chosen life, never let me see you here." He might have said that, many a father has spoken like that to the prodigal son and prodigal daughter.

Or he might have received him with a sneer. "So you've come back. Well, I told your brother that one of these days we would see you sneaking home—you look sort of thin, guess the life was a little hard on you, eh? And your clothes are a little out of style, or is that the latest style where you have come from? Oh yes, we can give you a little something to eat. Your brother has your room now, but we can put a bed for you somewhere. I thought you would have to come to it." He might have spoken like that—many a father has talked like that to the boy or girl who has returned.

Or he might have received him with doubt and question. "Well, Willie, I am glad to see you back if you have really come back to stay. Do you think you will be contented here? And will you promise to stay around and get down to business? If you intend to behave in the future it is all right, otherwise you might as well go away now." He might have spoken like that.

How did he receive him? With anger? A sneer? A question? No, his heart overflowed with love and pity—he received him with open arms, he fell on his neck and kissed him. His forgiveness was complete and absolute.

That is the way the father in the story forgives, but when does he forgive like that? When the boy repents and confesses his sin. It was upon the repentant son that the robe was placed. The attitude of the son might have been very different. He might have come with a bold, defiant face and met the angry looks of his father without shrinking. He might have said, "Yes, I know you think I am the black sheep and my brother is perfect, but let me just tell you that you do not know him. He is a miserable, sneaking hypocrite, that is what he is. Oh, I don't profess to be a saint, and I have sown some wild oats, I don't deny it, but I am right out and out with my sin; I don't go slyly doing things; I don't profess one thing and act another. I am just as good as my brother is, every bit."

He might have reproached his father in that way, and if he had, the only part of the fatted calf he would have received would have been a long, thin portion of the hide.

Or he might have come with a somewhat different spirit. He might have said: "Yes, dad, I know I have been rather wild, but you ought not to be too hard on me, you know grandfather ran away from home when he was a boy and it sort of runs in the family. It really isn't my fault." He might have spoken that way. He might have insisted on his good characteristics and blamed everything on the evil influences of his childhood, but he did not. He came before his father and confessed his wrongs. He said: "I have sinned, I, a conscious, self-determining being, have sinned. I ran away from home when I might have stayed to comfort you, I have lived a life of debauchery when I might have lived a life of respectability, I dragged my manhood in the mud; yes, I have sinned." And then, then, the father called for the best robe.—Baptist Commonwealth.

Literary

Any Book noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

The Heart of the Gospel. By James M. Campbell, D.D. Fleming H. Revell Company.

Dr. Campbell, under the above title, discusses the great doctrine of the Atonement. He says: "There is perhaps no doctrine of Scripture regarding which Christian teachers of today are more at sea than the doctrine of the Atonement." It is clear in its discussion and orthodox in its teaching. It is also free from the terminology of the schools and uses the language of the people. He gives the meaning of the word and says that it is a thing of personal relations. It is in perfect harmony with law and universal, a spiritual reality and continuous. The purpose of God was fulfilled by it. The book is well worthy of our study, and we would recommend it to any young minister.

The Formation of the New Testament. By George

Hooper Ferris, A. M. Griffith & Rowland Press, 1630 Chestnut street, Philadelphia.

Dr. Ferris has given much study to the subject of which he treats, "The Formation of the New Testament." He brings much information as to when and by whom the New Testament was formed. It was a selection from material at hand, by qualified men. He treats it under the heads: "The New Testament Selection," "First Form of Authority," "Period of Confusion," "The First Theologians," "The Voice of Rome," etc. The book will well repay the seeker after knowledge as to the formation of the Book. Much important truth is brought before the mind of the reader.

That Blessed Hope, the Second Coming of Christ, Considered with Special Reference to Post-Millennial and Pre-Millennial Discussions; also an Appendix Treating of Related Topics. By David Heagle, Ph. D., D.D. American Baptist Publication Society, Philadelphia.

Dr. Heagle is a thoughtful writer and in this book shows investigation as to his subject. It is an attempt to mediate between Post and Pre-Millennialism, hence will be hardly satisfactory to either parties. Dr. Heagle is clear in his recognition of the "Blessed Hope," Christ is surely coming again. How and when is not much discussed, so as to reach a conclusion. In his "General Conclusions" he sums up the entire contents of the book and concludes with the warning to watch. In his Appendix he discusses the "New Theology," and rationalistic views of the advent, etc. The book will be read and studied with profit by the thoughtful reader.

The migration of the elephant from the ancestral home in the Fayum desert all over Europe and through North and South America, according to Prof. Henry F. Osborn, of Columbia, is, with the single exception of the perigrinations of the horse, the most remarkable feat of travel in the whole history of creation. The story of this migration is told by Prof. Osborn for readers of the *October Century*, as part of his article on the discoveries of the recent African expedition of the American Museum of Natural History, of which expedition he was in charge. "Hunting the Ancestral Elephant in the Fayum Desert" is the leading article of the number, and it is richly illustrated with pictures from photographs and restorations by Charles R. Knight.

"The Outlook for Tariff Reform" is discussed by Congressman Samuel W. McCall.

The director of the Cornell University College of Agriculture, Prof. L. H. Bailey, has another of his suggestive and valuable papers dealing with American youth and American farms.

Gen. Howard gives some intimate memories of Gen. Grant, and an essay out of the beaten track is Andrew Lang's chat of "Dandies," with a number of clever pictures by Swotson Clark.

There are new chapters of the strong serials, Frances Hodgson Burnett's "The Shuttle," and Elizabeth Robin's "Come and Find Me," and short stories by Owen Johnson, Dorothy Denkin, Evelyn Van Buren, Robert Haven Schaffer, Anne Warner and Harriet A. Nash.

This is not an epic age, and poems of fifty lines are now regarded as monsters preying on magazines. The September *Atlantic*, however, dares to print eleven consecutive page *sol verse*, under the title of "Mary Armistead," a story of a veteran cavalryman in the Civil War, by Edward W. Thomson. The metre is the regular blank verse pentameter; it is a firm, compacted fibre suiting admirably the military tread and swing of the narrative. Some one has said that our great war will eventually become our heroic age and that future American literature will develop a Homer for it. Mr. Thomson's poem without question points towards this result, being essentially monumental in its moulding of the principal figures.

The short story entitled, "When Town and Country Meet," written by Elsie Singmaster, is a model of an American dialect narrative. It reminds one in its brevity and penetration of one of Turgeneff's sketches of Russian life. "When Town and Country Meet" is truly an unusual tale. Another short story of curious and pleasant flavor is Jeannette Marks' "Respite Finem"—about the man who sang on his deathbed. Miss Marks is a teacher of English literature, and is beginning to make herself known as a writer. Such brilliant work as this under discussion cannot remain hidden. The *Atlantic* is to be congratulated.

THE FATHER'S CARE.

A friend of mine related the following incident relative to a time when his only child was dangerously ill. "One day she fell into a troubled sleep, in which it was evident that her dreams were disquiet. She tossed about and cried aloud. Her mother bent over her, touched her, and she awoke. The eyes of the little sufferer opened. She looked up into her mother's, and oh! what a change passed over her own, and she said, 'Oh, mother, dear, I have been dreaming such dreadful things. I dreamt that I was far away in a dark place, and that I called and called and you could not hear me, and did not answer. And then you touched me and I opened my eyes, and there you were.' The language of the child reminded me of the language of a saint, addressed to the King of kings and Lord of Lords, 'We sleep, O, our Father, in thy tender and paternal bosom, and in our sleep we sometimes dream that all is wrong, only to wake and find that all is right.' 'Nothing can separate us from the love of God which is in Jesus Christ our Lord.'—Rev. George R. Lunn.

SUNDAY-SCHOOL LESSON

SUNDAY, OCTOBER 13.

"Israel enters Land of Promise."
—Joshua 3:5-17.

Motto Text.—"And he led them forth by the right way, that they might go to a city of habitation."—Ps. 107:7.

Joshua had sent two spies over the river. They were sent in an entirely different spirit from that in which the twelve spies were sent. They went with the idea of trusting God's word and seeing if the country was as he had represented. These men went to find out the best way to obey his word, and they were rather military scouts than spies. It took three days after their report for the vast host to break up their encampment and come to the banks of the Jordan prepared to cross.

"And Joshua said unto the people, sanctify yourselves; for tomorrow the Lord will do wonders among you." Sanctification does not mean here nor anywhere in the Bible, sinlessness. It means wholly devoted to God's service. In the Old Testament it refers to certain ceremonial rites of cleansing, among which were changing the clothes, bathing the flesh, etc. But the continued and ever-present use of the blood to cover their sinfulness in the presence of the great God, shows that the idea of sinlessness on the part of men was unknown to the Israelites, just as it was unknown to John and to Paul. But one ever lived who could say at any moment of his life, "Who of you convinceth me of sin?" But millions can say, "Who is he that condemneth?" Not because they are perfect, but because they are justified.

Joshua had no doubt upon the subject of the wonders God would work. They were to go over Jordan and they had neither bridges nor boats and no possible way of securing them. "And Joshua spake unto the priests." As a general thing in their ordinary marching, the Levites bore the ark after the priests had carefully covered it so that their eyes could not rest upon it. (Num. 4:15.)

"This day will I begin to magnify thee in the sight of all Israel." Joshua had been appointed leader of the people in the place of the great Moses, but hitherto God has wrought no miracle in which he showed his special favor to Joshua. But the opening of a pathway through the swift and swollen river would indeed convince the people that as He had been with Moses, so would He also be with Joshua.

Verse 8. The priests were to go in advance of the people one thousand yards. Hitherto the pillar of cloud and of fire had guided them in their march, but now that has

disappeared. But the ark remains and God remains with it. That shall now guide them in their marches and in their conquests. Within the ark was the law, above it, the mercy seat, where God was manifested in the Shekinah. To this day God and his law are guiding his people in their journeys and their victories. We may look to the Lord to be a very present help in trouble when we keep his commandments and follow their guidance.

Verse 9. There is a good deal of repetition in the lesson, for God first directs Joshua what to say, Joshua repeats his words to the people, and then the account of the carrying out of the directions is given. But it is necessary that we should have this repetition to impress the whole scene vividly upon our minds. This generation of the Israelites was the best of all, and we note their quick and exact obedience to the commands of Joshua. "Hereby ye shall know that the living God is among you"—it is a lesson mankind has needed sorely to learn in all the ages. He is a living God, not a stock or stone; not a law nor a principle; he is among his creatures, not an absentee God running his universe by the laws of nature and taking no further control nor interest in it. But he is among us, seeing all, remembering all, ruling all, decreeing all, causing his counsel to stand and doing all his pleasure. He has not left even the number of the hairs on our heads to the decision of natural laws alone, but himself personally numbers them all.

"Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." The Lord of all the earth, not of their nation alone. Therefore, they need not fear his power would be insufficient to subdue the Canaanites before them. Again, in verse 13, they are told that the Lord is Lord of all the earth. In what manner they chose the twelve men, we do not know. But in the beginning of the next chapter we are told for what purpose they were chosen.

Verse 14. All the directions having been given, the people strike their tents and prepare for their onward march, for they are not to come this way again. When the line is ready, the priests bearing the ark on their shoulders move on in advance one thousand yards. This showed the Israelites that though they were God's people, they were sinful men and could not approach too near his awful holiness without danger of being destroyed. Men need to be impressed in all possible ways with the great duty of reverencing God. The great distance would enable all the people to see the ark as it went before them. The distance, too, taught them that it was the ark of God, symbolizing his law and his presence which guarded them, not their thousands which protected the ark. They were in an enemy's land, an enemy strong and powerful, before whom their fathers had cowered, but the priests went on in advance nearly a mile, with the ark upon their shoulders. Had the enemy attacked them, the distance was too great for the men of war to come to their rescue. But bearing the ark in the way appointed, these priests were as safe from all attack as they would have been in Heaven. The people were far enough behind to see all that happened to the priests when they reached the river.

Verse 15. We are told (4:19) that the passage of the Jordan took place on the tenth day of the first month, the month Abib or Nisan, the same one in which they came

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out of Egypt. The harvest in the deeply sunken valley of the Jordan began early. "The Jordan valley is two hours across, though the proper river bed, through which the stream flows is only a quarter of an hour."—Lange. This river bed is still overflowed by the high water at the time of harvest, just as it was then.

"The city Adam, that is beside Zaretan." The location of this city is unknown though many guesses at its identification have been made. It has been placed in these guesses even thirty miles away from the crossing, place opposite Jericho. The Jordan suddenly ceased flowing, and the waters which came down from above arose and stood up in a heap. How far back along the course of the river, the waters were thus heaped up, high into the air, we do not know. The further the heaping extended, the greater

the attention called to the miracle which God was working in behalf of his people. Of course, all the channel of the river below was soon left bare and dry to the Red Sea, which is meant by "the sea of the plain."

Verse 17. When the feet of the priests touched the water it recoiled and opened a passage before them. The waters stood in a high heap above their heads but the priests stood there in the bed of the river, with the ark upon their shoulders, standing between the people and the waters till every one of them had passed clean over Jordan. Had that wall of water fallen, all those then crossing would have been swept away into sure and speedy destruction. But before the waters could reach one of the people they must sweep away the ark of God. The safest place on earth just then was that river bed.

The ark, standing thus to protect Israel from danger, is a beautiful type of Jesus our Lord. Thus he stands between us and all danger. God's wrath cannot reach us while He stands between, and the waters of death cannot overwhelm the souls of his saints for He stands in the river.

SAVED IN ANSWER TO PRAYER.

It has been almost a year ago now that a man came into our evening service and at its close, as is my habit, I was greeting the people at the door and after passing a few commonplace remarks with him I asked if he was a member of any church, and he said, "No, I have no time for such things." This gave me my text and we sat down and had an earnest talk together, and I found he had been a "rank" infidel for about fifteen years and had even lectured in its defense. After he went home I called a few of the people together and we all promised to pray each day for this man by name. The next Sunday evening he came again and we had another long talk and I noticed that he had been fighting the Holy Spirit all week. We kept on praying. The third Sunday he came to all three services and in the evening he yielded to God. At a cottage prayer meeting the next Tuesday evening—two days later—he stood up and said, as near as I can recall, "For two weeks, friends, I have been in torment and had no peace at all, but I want to say tonight that I am trusting the Jesus you all trust and I am believing the Bible you all believe, please don't stop praying for me." A few weeks later I baptized him and also his wife, and since that time it has been a steady growth, in character and service. There are some things, thank God, that we know experimentally about God's Word which all "modern findings" cannot in any wise cause to tremble. There are some who would try to dispute with us about this power of prayer and often the conversion of our friend referred to as evidence, "For the man was above forty years old, on whom this miracle of healing was showed." He is striving now to win his brothers to the Saviour and his firm, manly life and quiet words are giving great confidence in God.—S. V. Whittemore in Baptist Commonwealth.

A man may know that he is with out God if he is without prayer.—James Stalker.

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DISTRICT ASSOCIATIONS—PLACE AND TIME OF MEETING.

1907.

- OCTOBER.
- 4—Laurel River, Singing Creek church, Laurel county.
- 4—South, Concord, Lick Creek church, Wayne county.
- 9—Little Bethel, Cedar Grove church, Muhlenberg county.
- 9—Ohio River, Clear Springs church, Shady Grove.
- 9—West Kentucky, Poplar Grove church.
- 11—Enterprise, Card church, Pike county.
- 11—Mt. Zion, Corinth church, four miles from Corbin.
- 15—Muhlenberg Co., Nelson Creek.
- 16—West Union, Oscar church.
- 22—Ohio Valley, Sturgis.
- 23—Blood River, Benton church, Marshall county.
- 23—Salem, Raymond church.
- 28—Franklin, Frankfort.
- 30—Graves County, Mt. Pisgah church, three miles East of Boaz.

Clover Bottom. Landmark, Bethlehem church. If changes or corrections are necessary, please write to the papers. J. K. NUNNELLEY, Secretary. Georgetown Ky.

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THREE TENDENCIES.

There are three mischievous and perilous tendencies in our modern world against which the spirit of Christianity, embodied in a sane and virile and lovable literature, can do much to guard us.

The first is the growing idolatry of military glory and conquest. It is one thing to admit that there are certain causes for which a Christian may lawfully take the sword. It is another thing to claim, as some do, that war in itself is better for a nation than peace, and to look chiefly to mighty armaments on land and sea as the great instruments for the spread of civilization and Christianity. The forerunner of Christ was not Samson, but John the Baptist. The kingdom of heaven cometh not with observation, nor with acquisition, nor with subjugation. If all the territory of the globe were subject to one conquering emperor today, no matter though the cross were blazoned on his banner and his throne, the kingdom of heaven would be no whit nearer. "Not by might, nor by power, but by my Spirit, saith the Lord." That is the message of Christianity. A literature that is Christian must exalt love, not only as the greatest but as the strongest thing in the world. It must hold fast the truth bravely spoken by one of America's foremost soldiers, General Sherman, that "war is hell." It must check and reprove the lust of conquest and the confidence of brute force. It must firmly vindicate and commend righteousness, and fair dealing, and kindness, and the simple proclamation of the truth, as the means by which alone a better age can be brought nigh and all the tribes of earth taught to dwell together in peace. It must repeat Wordsworth's fine message:

"By the soul
Only the nations shall be great and free."

The second perilous tendency is the growing idolatry of wealth. Money is condensed power. But it is condensed in a form which renders it frightfully apt to canker and corrupt. A noble literature, truly in harmony with the spirit of Christ, will reiterate in a hundred forms of beauty and power his teaching that "a man's life consisteth not in the abundance of the things which he possesseth." It will expose with splendid scorn and ridicule the falsehood of the standard by which the world, and too often the church, measure what a man is worth by his wealth. It will praise and glorify simple manhood and womanhood, "plain living and high thinking." It will teach that true success is the triumph of character, and that true riches are of the heart.

The third perilous tendency is the growing spirit of frivolity. A brilliant British essayist in his life of Robert Browning has just said that the nineteenth century has already become incomprehensible to us because it took life so seriously. This was probably not intended as a compliment; but if the nineteenth century could hear the criticism, it would have good reason to feel flattered. An age that does not take life seriously will get little out of it. One of the greatest services Christianity can render to current literature is to inspire it with a nobler ambition and lift it to a higher level. I remember an old woodsman in the Adirondack forest who used to say that he wanted to go to the top of a certain mountain as often as his legs would car-

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ry him because it gave him such a feeling of "heaven-up-histedness." That is an uncouth, humble, eloquent phrase to describe the function of a great literature.

"Unless above himself he can Erect himself, how mean a thing is man!"

I want the books that help me out of the vacancy and despair of a frivolous mind, out of the tangle and confusion of a society that is busied in bric-a-brac, out of the meanness of unfeeling mockery and the heaviness of incessant mirth, into a loftier and serenest region, where through the clear air of serious thoughts I can learn to look soberly and bravely upon the mingled misery and splendor of human existence, and then go down with a cheerful courage to play a man's part in the life which Christ has forever ennobled by his divine presence.—Interior.

NAILS.

BY J. A. H.

One of the wisest things said right lately is that "when woman comes into her rightful rights, she will be man's equal, and not as so many bumpstiously assume, his boss." As an equal partner in home affairs and a helper in all others is her heavenly appointed sphere. There the creative hand left her and there may "the harvest home" find her to the praise and glory of God.

It has been claimed all along that the Baptists were losing greatly on account of their "close communion" practice, in that many persons otherwise in doctrinal sympathy with them join the free communion sects. But now it turns out that a larger percent turn away from the "open communion" Baptists for the reverse reason. But the Lord knows who are His.

An old newspaper man said the other day that starting a newspaper was like trying to fill a leaky barrel. "If you have plenty of water and keep pouring it in, the staves may shrink up enough to hold the water after awhile." How like some churches, you may turn in your modern revival after revival for a whole decade and on account of the free leakage never attain to a respectable fullness.

If one or two of our American woman's papers that are printing the pictures of the wives of some little-known Congressmen and other notables of Washington City, would give a likeness of Mrs. Rorer, the cook; Mrs. Carrie Nation and her little hatchet, and a few others with meritorious as well as notorious publicity, they would attract more attention than with a whole myriad of such semi-obscure butterflies.

A modern proverb maker said: "Psalm singing is not as good as alms giving." If that be true, then there is great waste of time, of talent and of space in the Bible devoted to the inscriptions of praise to the "Most High God." It is sur-

prising how some people seek to degrade the Almighty. To them He is a small circumstance in comparison with a skeleton in rags. And yet His praises inhabiteth the eternities.

The best parts of a preacher's vacation are the availed opportunities to do good among the people he meets, as he has opportunity. Even those visits to the sick and dying child, that solemn and tearful funeral service, and that subsequent call of consolation and prayer with the bereaved parents had compensations of spiritual profit and usefulness that is beyond the gift of mountain scenery, seashore, bridges or even chautauquan eloquence.

BUILD ON THE ROCK.

BY REV. S. E. WISHARD, D.D.

To deal with souls is a most serious business, for which we must give account in the day of reckoning. It is a fearful thing to be seized with the craze for multiplying church numbers, instead of winning converts to the new life in Jesus Christ. There is only one foundation on which to build. "Other foundation can no man lay than that is laid which is Jesus Christ." To make church membership the chief aim is to build on the church as the foundation, and is a fearful perversion of the Gospel. The good news is that this man receiveth sinners. And until the soul is brought into a saved relation to Jesus Christ, church membership is a delusion and a snare. The church is the body of Christ,

Quickly Cured at Home

**Instant Relief, Permanent Cure--
Trial Package Mailed Free to All
in Plain Wrapper.**

Half of the suffering and torture of piles has never been told. But no matter. Whether your particular case of piles is almost too excruciating for any mortal to bear or if you are fearfully tantalized by unreachable itching, or whether you have only a moderate case of piles, there is positive relief, and quick too, in Pyramid Pile Cure.

You need not take for granted all we ourselves say about our Pile Remedy. We want it to speak for itself. We want you to send for a free package, today, of the marvelous Pyramid Pile Cure. We want to prove these statements to you personally, so that you will feel the result yourself.

Follow a few simple directions. Get well to stay well.

You don't have to stop working one single day.

No tortures from operations. No heavy doctor's bills.

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

"Friend, I write to tell what good your Pyramid Pile Cure has done for me. I used your sample, and it did me so much good I went and got two boxes, and I used one and I am another man altogether. I have no pain, no piles, and I have been troubled with them for over 50 years, and could find no relief till now, thanks to your timely cure. Use my name if it will do you any good. Isaac Smith, Wharton, New York."

For Free Sample send to the Pyramid Drug Co., 96 Pyramid Building, Marshall, Mich., or you can buy Pyramid Pile Cure in any drug store for 50 cents a box.

and no unregenerate soul can be truly a member of that body. Only the branches which draw their sustenance from the vine can belong to the vine. You might tie to the vine a branch that had never been vitally connected with it, but it would wither and die. The folly would not be committed by a man with common sense, yet we find men pleading with young people, persuading and trying to rush them into church. They are making that the chief thing, as though church membership were all, were indeed salvation itself.

Every true minister of Christ, and every wise Sabbath-school teacher knows that it is a perilous thing to undertake to manufacture hopes for a sinner, young or old. To tell a sinner that he is good, that it is time to join the church, is blind leading for the blind. God added to the church *the saved ones*, not those who joined the church because they wanted to be manly, courageous fellows.

A writer proceeds in his method of getting young people into the church. Say to Edward, "You start, and you have all the others with you." Ask Nancy, "Will you join the church at the next communion if Ethel will?" Ask Ethel, "Will you join if Nancy will?" The writer concedes that this is a low motive, but it is one way of getting the young people into the church. And that seems to be the main thing with this writer.

What is such a church membership worth, that has come into the church because Nancy or Ethel did? Nothing—worse than nothing. All such material is dead wood—the kind of which our Lord said, "I will spew thee out of my mouth." They were the mixed multitudes that brought Israel into dire calamity. Almost any child, belonging to a moral family, can be persuaded to join the church, without reference to joining Christ. Here is the explanation of so many people in all Christian churches, who are never seen in a prayer-meeting, who take no part, feel no responsibility for the spiritual life of the church. A gentleman once urged his neighbor to go into the church, as his wife was already a member. "Why should I go with her?" was his reply. "She goes with me to the theater and wherever I want to go." Men and women and young people who have joined the church because some one else did, or because they took a fancy to the minister without a knowledge of sin, or of Christ as a Saviour from sin, are taking fearful risks for the coming day. "For this cause many are weak and sickly among you, and many sleep." When the Gospel trumpet sounds the alarm to sinners, they are not awakened, because they are church members. When the motives of love and blessed service are pressed upon the church, they are not aroused, for they have never tasted the good Word of God, and have no understanding of these things. Being neither saints nor sinners, there is no Gospel for them, at least they do not appreciate the Gospel. They joined the church because Ethel did, or because wife did, or because the preacher was a good fellow, and wanted them to do so, and they could not deny him.

We have reached the day when church membership, irrespective of spiritual life, is the easy and popular thing. The hour demands wise, courageous and faithful dealing with souls. And for this we must give account.—Herald and Presbyter.

Thousands Have Kidney Trouble and Never Suspect It.

Prevalency of Kidney Disease.
Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, who content themselves with doctoring the effects, while the original disease undermines the system.



What To Do.
There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle and a book that tells all about it, both sent free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention this paper and don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.



PULASKI COUNTY ASSOCIATION.

The Pulaski County Association met with Good Hope church, September 24th and 25th. This proved to be one of the best meetings of this new body, being the fourth session. The various missionary and benevolent interests of the denomination were reported upon and discussed. The contributions of the churches to missions were 33 per cent larger than last year, showing a growing interest in same among our people. Baptisms 268. Plans were made for an education campaign, as to our missionary work, and for increased work within our own bounds. The body will meet with the church at Burnside on the fourth Tuesday in September, 1908. Bro. W. L. Dorgan, the Danville pastor is assisting Bro. O. M. Huey in a meeting in the southern part of our city, commencing on the 26th.

Bro. J. B. Cooper, for fifty years a minister in Pulaski county, a man of God, whose labors were faithful and therefore abundantly blessed, died on August fourth, aged eighty years.

C. S. PORTER.

Somerset, Ky.

Forgiveness frees no one from debt; on the contrary it increases the obligation.

You may cover up your sins from others, but its consequences will find you out.

A Chance to Make Money

Since making my big hit in a Mexican gold mine, I get so many letters that I cannot answer them, and ask you to publish this statement:
I believe any man or woman can make big money, with absolute certainty by buying stock in any of the rich operating mines, because Mexico has the richest mines in the world, and the Mexican laws do not permit fraudulent mining schemes. Be sure to invest in a mine that is actively operated, and owned by a reliable company, whose officers and directors are known to be men of integrity and honesty. A few dollars invested with such a company now, will bring you thousands in a year. The Pittsburg-Oaxaca Mining Co., Block 1133, Pittsburg, Pa., is absolutely reliable, and through them I made over \$20,000 in less than a year, having only a few dollars to begin with. A friend of mine invested \$10, and is now getting a dividend of \$5 a month. You do not have to go to Mexico, write to the above Company, and you can rely implicitly on the information you receive.

J. MARRTON.

WAITING.

WALTER M. LEE.

All things are mine that I can use,
They drift direct to me,
As, self-contained, I sit me down,
Beside life's restless sea.

Serene, in perfect trust I wait,
Nor strive impatiently;
My own, in time, will gravitate
Upon the tide to me.

They also serve, who only wait,
For waiting is a test;
The tide of time flows in at last,
And bringeth what is best.
New Orleans, La.

Our Pulpit

RELIGION IN COMMON LIFE.

BY JOHN CAIRD.

Romans 12:11.—"Not slothful in business; fervent in spirit; serving the Lord."

To combine business with religion, to keep up a spirit of serious piety amidst the stir and distraction of a busy and active life—this is one of the most difficult parts of a Christian's trial in this world. It is comparatively easy to be religious in the church—to collect our thoughts and compose our feelings and enter, with an appearance of propriety and decorum, into the offices of religious worship, amidst the quietude of the Sabbath, and within the still and sacred precincts of the house of prayer. But to be religious in the world—to be pious and holy and earnest-minded in the counting-room, the manufactory, the market-place, the field, the farm; to carry out our good and solemn thoughts and feelings into the throng and thoroughfare of daily life—this is the great difficulty of our Christian calling. No man not lost to all moral influence can help feeling his worldly passions calmed, and some measure of seriousness stealing over his mind, when engaged in the performance of the more awful and sacred rites of religion; but the atmosphere of the domestic circle, the exchange, the street, the city's throng, amidst coarse work and cankering cares and toils, is a very different atmosphere from that of a communion-table. Passing from the one to the other has often seemed as if the sudden transition from a tropical to a polar climate—from balmy warmth and sunshine to murky mist and freezing cold. And it appears sometimes as difficult to maintain the strength and steadfastness of religious principle and feeling when we go forth from the church into the world as it would be to preserve an exotic alive in the open air in winter, or to keep the lamp that burns steadily within doors from being blown out if you take it abroad unsheltered from the wind.

So great, so all but insuperable, has this difficulty ever appeared to men, that it is but few who set themselves honestly and resolutely to the effort to overcome it. The great majority, by various shifts or expedients, evade the hard task of being good and holy, at once in the church and in the world.

In ancient times, for instance, it was, as we all know, the not uncommon expedient among devout persons—men deeply impressed with the thought of an eternal world and the necessity of preparing for

it, but distracted by the effort to attend to the duties of religion amidst the business and temptations of secular life—to fly the world, altogether, and abandoning society and all social claims, to betake themselves to some hermit solitude, some quiet and cloistered retreat, where, as they fondly deemed, "the world forgetting, by the world forgot," their work would become worship, and life be uninterruptedly devoted to the cultivation of religion in the soul. In our own day the more common device, is not that of the superstitious recluse, but one even much less safe and venial. Keen for this world, yet not willing to lose all hold on the next—eager for the advantages of time, yet not prepared to abandon all religion and stand by the consequences, there is a very numerous class who attempt to compromise the matter—to treat religion and the world like two creditors whose claims cannot both be liquidated by compounding with each for a share—though in this case a most disproportionate share—of their time and thought. "Everything in its own place!" is the tacit reflection of such men. "Prayers, sermons, holy reading"—they will scarcely venture to add "God"—"are for Sundays; but week-days are for the sober business, the real, practical affairs of life. Enough if we give the Sunday to our religious duties; we cannot be always praying and reading the Bible. Well enough for clergymen and good persons who have nothing else to do to attend to religion through the week; but for us, we have other and more practical matters in mind." And so the result is that religion is made altogether a Sunday thing—a robe too fine for common wear, but taken out solemnly on state occasions, and solemnly put away when the state occasion is over. Like an idler in a crowded thoroughfare, religion is jostled aside in the daily throng of life, as if it had no business there. Like a needful yet disagreeable medicine, men will be content to take it now and then, for the soul's health, but they cannot, and will not, make it their daily fare—the substantial and staple nutriment of their life.

Now, you will observe that the idea of religion which is set forth in the text, as elsewhere in Scripture, is quite different from any of these notions. The text speaks as if the most diligent attention to our worldly business were not by any means incompatible with spirituality of mind and serious devotion to the service of God. It seems to imply that religion is not so much a duty as a something that has to do with all duties—not a tax to be paid periodically and got rid of at other times, but a ceaseless, all-pervading, inexhaustible tribute to Him who is not only the object of religious worship, but the end of our very life and being. It suggests to us the idea that piety is not for Sundays only, but for all days; that spirituality of mind is not appropriate to one set of actions, and an impertinence and intrusion with reference to others, but, like the act of breathing, like the circulation of the blood, like the silent growth of the stature, a process that may be going on simultaneously with all our actions—when we are busiest as when we are idlest; in the church, in the world; in solitude, in society; in our grief and in our gladness; in our toil and in our rest; sleeping, waking; by day, by night—amidst all the engagements and exigencies of life. For you per-

ceive that in one breath—as duties not only compatible, but necessarily and inseparably blended with each other—the text exhorts us to be at once "not slothful in business," and "fervent in spirit, serving the Lord."

I shall now attempt to prove and illustrate the idea thus suggested to us—the compatibility of religion with the business of common life.

We have, then, Scripture authority for asserting that it is not impossible to live a life of fervent piety amidst the most engrossing pursuits and engagements of the world. We are to make good this conception of life—that the hardest-wrought man of trade, or commerce, or handicraft, who spends his days "midst dusky lane or wrangling mart," may yet be the most holy and spiritually minded. We need not quit the world and abandon its busy pursuits in order to live near to God—

"We need not bid, for cloister'd cell,
Our neighbor and our work farewell;
The trivial round, the common task,
May furnish all we ought to ask—
Room to deny ourselves, a road
To bring us daily nearer God."

It is true, indeed, that, if in no other way could we prepare for an eternal world than by retiring from the business and cares of this world, so momentous are the interests involved in religion that no wise man should hesitate to submit to the sacrifice. Life here is but a span; life hereafter is for ever. A lifetime of solitude, hardship, penury, were all too slight a price to pay, if need be, for an eternity of bliss; and the results of our most incessant toil and application to the world's business, could they secure for us the highest prizes of earthly ambition, would be purchased at a tremendous cost, if they stole away from us the only time in which we could prepare to meet our God—if they left us at last rich, gay, honored, possessed of everything the world holds dear but to face an eternity undone.

If, therefore, in no way could you combine business and religion, it would indeed be, not fanaticism, but most sober wisdom and prudence, to let the world's business come to a stand. It would be the duty of the mechanic, the man of business, the statesman, the scholar—men of every secular calling—without a moment's delay to leave vacant and silent the familiar scenes of their toils, to turn life into a perpetual Sabbath, and betake themselves one and all to an existence of ceaseless prayer, and unbroken contemplation, and devout care of the soul.

But the very impossibility of such a sacrifice proves that no such sacrifice is demanded. He who rules the world is no arbitrary tyrant prescribing impracticable labors. In the material world there are no conflicting laws, and no more, we may rest assured, are there established in the moral world any two laws one or other of which must needs be disobeyed.

Now, one thing is certain—that there is in the moral world a law of labour. Secular labour, in all cases a duty, is in moral cases a necessity. God might have made us independent of work: He might have nourished us like 'the fowls of the air and the lilies of the field,' which 'toil not, neither do they spin'; He might have rained down our daily food, like manna of old, from heaven, or caused na-

ture to yield it in unsolicited profusion to all, and so set us free to a life of devotion. But, forasmuch as He has not done so—forasmuch as He has so constituted us that without work we cannot eat; that if men ceased for a single day to labour the machinery of life would come to a stand, an arrest be laid on science, civilization, social progress, on everything that is conducive to the welfare of man in the present life—we may safely conclude that religion, which is also good for man, which is, indeed, the supreme good of man, is not inconsistent with hard work. It must undoubtedly be the design of our gracious God that all this toil for the supply of our physical necessities, this incessant occupation amidst the things that perish, shall be no obstruction, but rather a help, to our spiritual life. The weight of a clock seems a heavy drag on the delicate movements of its machinery; but so far from arresting or impeding those movements, it is indispensable to their steadiness, balance, accuracy. There must be some analogous action of what seems the clog and drag-weight of worldly work on the finer movements of man's spiritual being.

The planets in the heavens have a twofold motion, in their orbits and on their axes—the one motion not interfering, but carried on simultaneously and in perfect harmony with the other: so must it be that man's twofold activities round the heavenly and the earthly centre disturb not nor jar with each other. He who diligently discharges the duties of the earthly may not less sedulously—nay at the same moment—fulfil those of the heavenly sphere, at once 'diligent in business' and 'fervent in spirit, serving the Lord.'

And that this is so—that this blending of religion with the work of common life is not impossible—you will readily perceive if you consider for a moment what, according to the right and proper notion of it, religion is. What do we mean by 'religion'?

Religion may be viewed in two aspects. It is a science and it is an art; in other words, a system of doctrines to be believed and a system of duties to be done. View it in either light, and the point we are insisting on may, without difficulty, be made good. View it as a science, as truth to be understood and believed. If religious truth were, like many kinds of secular truth, hard, intricate, abstruse, demanding for its study, not only the highest order of intellect, but all the resources of education, books, learned leisure, then, indeed, to most men, the blending of religion with the necessary avocations of life would be an impossibility. In that case it would be sufficient excuse for irreligion to plead, 'My lot in life is inevitably one of incessant care and toil, of busy, anxious thought, and wearing work. Inextricably involved every day and hour as I am in the world's business, how is it possible for me to devote myself to this high and abstract science?'

If religion were thus, like the higher mathematics or metaphysics, a science based on the most recondite and elaborate reasonings capable of being mastered only by the acutest minds after years of study and laborious investigation, then might it well be urged by many an unlettered man of toil, 'I am no scholar: I have no head to comprehend these hard dogmas and doctrines. Learning and religion are no doubt fine things, but they are not for humble and hard-wrought folk like me.' In this case, indeed,

AFTER NINE YEARS, RELIEF

A True Story, With a Moral Which Points to Some Interesting Ways for Women to Cure Themselves From the Agonies Caused by Female Disease and Disturbance.

LETTER FROM A LADY

Nine Years of Constant Suffering and Failure of Doctors to Give Relief, Left the Writer No Chance But to Try This Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

FREE ADVICE FOR LADIES

Nine years is a long time to suffer from the terrible pangs of female disease. Think of it! Nine long, weary years, of seemingly endless suffering! A long, dark inferno, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Such, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

"I have praised Cardui to all my friends, and shall continue to do so. I wish every suffering lady would try it."

For young, middle-aged and old, Wine of Cardui forms a perfect female tonic. It is a pure scientific vegetable extract, perfectly harmless, absolutely non-intoxicating, always reliable and effective.

Obtainable at all prominent drug stores in \$1.00 bottles.

You are earnestly urged to write for Free Advice about your case to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., stating age and describing frankly your symptoms. All requests for advice sacredly confidential, and replies sent in plain sealed envelopes.

the Gospel would be no Gospel at all, no good news of heavenly love and mercy to the whole sin-ridden race of man, but only a Gospel for scholars, a religion, like the ancient philosophies, for a scanty minority, clever enough to grasp its principles, and set free from active business to devote themselves to the development and discussion of its doctrines.

But the Gospel is no such system of high and abstract truth. The salvation it offers is not the prize of a lofty intellect, but of a lowly heart. The mirror in which its grand truths are reflected is not a mind of calm and philosophic abstraction, but a heart of earnest purity. Its light shines best and fullest, not on a life undisturbed by business, but on a soul unstained by sin. The religion of Christ, while it affords scope for the loftiest intellect in the contemplation and development of its glorious truths, is yet, in the exquisite simplicity of its essential facts and principles, patent to the simplest mind. Rude, untutored, toil-worn you may be, but if you have wit enough to guide you in the com-

monest round of daily toil, you have wit enough to be saved. The truth as it is in Jesus, whilst, in one view of it, so profound that the highest archangel's intellect may be lost in the contemplation of its mysterious depths, is yet, in another, so simple that the lisping babe at a mother's knee may learn its meaning.

Again: View religion as an art, and, in this light, too, its compatibility with a busy and active life in the world it will not be difficult to perceive. For religion as an art differs from secular arts in this respect: that it may be practised simultaneously with other arts—with all other work and occupation in which we may be engaged. A man cannot be studying architecture and law at the same time. The medical practitioner cannot be engaged with his patients, and at the same time planning houses or building bridges—practising, in other words, both medicine and engineering at one and the same moment. The practice of one secular art excludes for the time the practice of other secular arts. But not so with the art of religion. This is the universal art, the common, all-embracing profession. It belongs to no one set of functionaries, to no special class of men. Statesman, soldier, lawyer, physician, poet, painter, tradesman, farmer—men of every craft and calling in life—may, while in the actual discharge of the duties of their varied avocations, be yet, at the same moment, discharging the duties of a higher and nobler vocation—practising the art of a Christian. Secular arts, in most cases, demand of him who would attain to eminence in any one of them an almost exclusive devotion of time, and thought, and toil. The most versatile genius can seldom be master of more than one art, and for the great majority the only calling must be that by which they earn their daily bread. Demand of the poor tradesman or peasant, whose every hour is absorbed in the struggle to earn a competency for himself and his family, that he shall be also a thorough proficient in the art of the physician, or lawyer, or sculptor, and you demand an impossibility. If religion were an art such as these, few indeed could learn it. The two admonitions, 'Be diligent in business,' and 'Be fervent in spirit serving the Lord,' would be reciprocally destructive.

But religion is no such art: for it is the art of being and of doing good. To be an adept in it is to become just, truthful, sincere, self-denied, gentle, forbearing, pure in word and thought and deed. And the school for learning this work is not the closet, but the world—not some hallowed spot where religion is taught, and proficient, when duly trained, are sent forth into the world—but the world itself—the coarse, profane, common world, with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character. This is, therefore, an art which all can practise, and for which every profession and calling, the busiest and most absorbing, afford scope and discipline. When a child is learning to write, it matters not of what words the copy set to him is composed, the thing desired being that, whatever he writes, he learn to write well. When a man is learning to be a Christian, it matters not what his particular work in life may be—the work he does is but the copy-line set to him—the main thing to be considered is that, he learn to live well. The form is

nothing: the execution is everything. It is true, indeed, that prayer, holy reading, meditation, the solemnities and services of the Church, are necessary to religion, and that these can be practised only apart from the work of secular life. But it is to be remembered that all such holy exercises do not terminate in themselves. They are but steps in the ladder to heaven, good only as they help us to climb. They are the irrigation and enriching of the spiritual soil—worse than useless if the crop become not more abundant. They are, in short, but means to an end—good only in so far as they help us to be good, and to do good—to glorify God and do good to man; and that end can perhaps best be attained by him whose life is a busy one, whose avocations bear him daily into contact with his fellows, into the intercourse of society, into the heart of the world. No man can be a thorough proficient in navigation who has never been at sea, though he may learn the theory of it at home. No man can become a soldier by studying books on military tactics in his closet; he must in actual service acquire those habits of coolness, courage, discipline, address, rapid combination, without which the most learned in the theory of strategy or engineering will be but a schoolboy soldier after all. And, in the same way, a man in solitude and study may become a most learned theologian, or may train himself into the timid, effeminate piety of what is technically called 'the religious life.' But never, in the highest and holiest sense, can he become a religious man until he has acquired those habits of daily self-denial, of resistance to temptation, of kindness, gentleness, humility, sympathy, active beneficence, which are to be acquired only in contact with mankind. Tell us not, then, that the man of business, the bustling tradesman, the toil-worn labourer, has little or no time to attend to religion. As well tell us that the pilot, amid the winds and storms, has no leisure to attend to navigation—or the general, on the field of battle, to the art of war! Where will he attend to it? Religion is not a perpetual moping over good books—religion is not even prayer, praise, holy ordinances: these are necessary to religion—no man can be religious without them. But religion, I repeat, is mainly and chiefly the glorifying of God amid the duties and trials of the world—the guiding our course amid the adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth—the bearing us manfully, wisely, courageously, for the honour of Christ, our great Leader, in the conflict of life. Away, then, with the notion that ministers and devotees may be religious, but that a religious and holy life is impracticable in the rough and busy world! Nay, rather, believe me, that is the proper scene, the peculiar and appropriate field for religion—the place in which to prove that piety is not a dream of Sundays and solitary hours; that it can bear the light of day; that it can wear well amid the rough jostlings, the hard struggles, the coarse contacts of common life—the place, in one word, to prove how possible it is for a man to be at once 'not slothful in business' and 'fervent in spirit, serving the Lord.'

Another consideration, which I shall adduce in support of the assertion that it is not impossible to blend religion with the business of common life, is this: that religion

consists, not so much in doing spiritual or sacred acts, as in doing secular acts from a sacred or spiritual motive.

There is a very common tendency in our minds to classify actions according to their outward form, rather than according to the spirit or motive which pervades them. Literature is sometimes arbitrarily divided into 'sacred' and 'profane' literature, history into 'sacred' and 'profane' history—in which classification the term 'profane' is applied, not to what is bad or unholy, but to everything that is not technically sacred or religious—to all literature that does not treat of religious doctrines and duties, and to all history save Church history. And we are very apt to apply the same principle to actions. Thus, in many pious minds there is a tendency to regard all the actions of common life as so much, by an unfortunate necessity, lost to religion. Prayer, the reading of the Bible and devotional books, public worship, and buying, selling, digging, sowing, bartering, money-making, are separated into two distinct and hostile categories. The religious heart and sympathies are thrown entirely into the former, and the latter are barely tolerated as a bondage incident to our fallen state, but almost of necessity tending to turn aside the heart from God.

But what God hath cleansed, why should we call common or unclean? The tendency in question, though founded on right feeling, is surely a mistaken one. For it is to be remembered that moral qualities reside not in actions, but in the agent who performs them, and that it is the spirit or motive from which we do any work that constitutes it base or noble, worldly or spiritual, secular or sacred. The actions of an automaton may be outwardly the same as those of a moral agent; but who attributes to them goodness or badness? A musical instrument may discourse sacred melodies better than the holiest lip can sing them; but who thinks of commending it for its piety? It is the same with actions as with places. Just as no spot or scene on earth is in itself more or less holy than another, but the presence of a holy heart may hallow—of a base one, desecrate—any place where it dwells, so with actions. Many actions, materially great and noble, may yet, because of the spirit that prompts and pervades them, be really ignoble and mean; and, on the other hand, many actions, externally mean and lowly, may, because of the state of his heart who does them, be truly exalted and honorable. It is possible to fill the highest station on earth, and go through the actions pertaining to it in a spirit that degrades all its dignities and renders all its high and courtly doings essentially sordid and vulgar. And it is no mere sentimentality to say that there may dwell in a lowly mechanic's or household servant's breast a spirit that dignifies the coarsest toils and 'renders drudgery divine.' Herod of old was a slave, though he sat upon a throne; but who will say that the work of that carpenter's shop at Nazareth was not noble and kingly work indeed!

And as the mind constitutes high or low, so secular or spiritual. A life spent amidst holy things may be intensely secular; a life, the most of which is passed in the thick and throng of the world, may be holy and divine. A minister, for instance, preaching, praying, ever speaking holy words and performing sacred acts, may be all the

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while doing actions no more holy than those of the printer who prints Bibles, or of the bookseller who sells them; for, in both cases alike, the whole affair may be nothing more than a trade. Nay, the comparison tells worse for the former, for the secular trade is innocent and commendable, but the trade which traffics and tampers with holy things is, beneath all its mock solemnity, "earthly, sensual, devilish." So, to adduce one other example, the public worship of God is holy work; no man can be living a holy life who neglects it. But the public worship of God may be—and with multitudes who frequent our churches is—degraded into work most worldly, most unholy, most distasteful to the great object of our homage. He "to whom all hearts be open, all desires known," discerns how many of you have come hither today from the earnest desire to hold communion with the Father of Spirits, to open your hearts to Him, to unburden yourselves in His loving presence of the cares and crosses that have been pressing hard upon you through the past week, and by common prayer and praise, and the hearing of His Holy Word, to gain fresh incentive and energy for the prosecution of His work in the world; and how many, on the other hand, from no better motive, perhaps, than curiosity or old habit, or regard to decency and respectability, or the mere desire to get rid of yourselves and pass a vacant hour that would hang heavy on your hands. And who can doubt that, where such motives as these prevail, to the piercing, unerring inspection of Him whom outwardly we seem to reverence, not the market-place, the counting-room appears a place more intensely secular, not the most reckless and riotous festivity—a scene of more unhallowed levity, than is presented by the House of Prayer?

(Concluded next week.)

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Editorial

Jesus Christ was a unique being. No other being in the universe is like Him. His unique being fitted Him to be the Saviour of the fallen race of man. His existence was the result of infinite wisdom. He was divine yet human. In Him God and man were one. Not that the divine became human or the human became divine, but there was a mysterious union of the two natures. He was God manifested in the flesh. This mysterious and sublime truth brings to light, in His own words in Rev. 22:16, His nature: "I am the root and the offspring of David, and the bright and morning star." This language implies that He was the source or Creator of David. From Him sprang David as the living sprout springs from the root of the tree. It also implies His pre-existence. He once said to the Jews: "Before Abraham was I am." Here His deity is distinctly stated. John in the beginning of his Gospel record says: "In the beginning was the Word, and the Word was with God and the Word was God." How any one who believes that the Bible is the word of God can doubt, much less deny, the deity of Jesus Christ is a mystery to me. He was the "Angel of the Covenant," of the Old Testament, the only begotten Son of God of the New. Eliminate this truth from His being and life and you rob Him of the power to save. As the product of the Holy Spirit in the womb of the virgin He is God in the flesh. This a God He came, existing before, into our world to accomplish the great work of atonement. Such a Being was essential to the great plan of Redemption.

But He is also the offspring of David. This teaches that as to His human nature He was descended from Israel's shepherd king, David. He was the Son of man; He was a perfect human being. He grew in stature and wisdom as other men, and was tempted in all points as we are, but without sin. As human He sympathized with all men in every condition of life. He wept with the sisters at the tomb. He was wearied, in the garden of Gethsemane He was prostrated with exhaustion and amid the agonies of the Cross He died.

Thus as the root and offspring of David He manifested both His deity and His humanity. As human He slept with fatigue in the boat on the sea amid the storm and as divine He rebuked the raging waves and produced a great calm. He is also the bright and morning star. The morning star is that bright and beautiful star that precedes the sun and ushers in the morning. Jesus is the star that ushers in the dawn of the spiritual day to the sinner in the night of sin. He brings the light into the darkened soul. He is now the light of the world. "He lighteth every man that cometh into the world." He is the star that will usher in the millennial dawn when earth will be flooded with His glory. Then at its close He will bring in the eternal day whose dazzling splendors shall fill with brilliancy the whole universe. Yes, He is unique and His Matchless glory to this sin-cursed world is the Christian's proud boast. United with Him our eternal bliss is assured.

To be a Baptist, full and rounded, is a high honor. Every professed Baptist ought to be a stalwart, standing always four square. He should have convictions as to the truth and then the courage of his convictions. The Word of God should be the man of his counsel. No man can be a thorough Baptist without a thorough knowledge of the Bible doctrines and a deep determination of standing up for them under all circumstances. Neither the fear nor the flattery of any man should move him from the path of duty. The record of the Baptists of history is one worthy of honor by every Baptist of the present. In the past they have ever been pioneers and in the forefront of all good works which have blessed the world. No Baptist is ever ashamed of their history. It is a significant fact that the first civil government on earth, where absolute freedom, not toleration, perfect religious liberty was enjoyed as a constitutional right, was established in Rhode Island in 1643 by Roger Williams, and he was a Baptist. The most noted religious allegory ever written was by John Bunyan, a Baptist. Need we say this was the Pilgrims' Progress. The first amendment to the Constitution of the United States, securing freedom to all in the worship of God, adopted September 23, 1789, was the result of Baptist efforts. The inaugurator and founder under God of the modern missionary enterprise, in 1892, was William Carey, a Baptist. And so of many other remarkable facts. So no well informed Baptist will be ashamed of his ancestors. They have been persecuted even unto death for their adherence to the truth. Through flood and flame they have forced their way unto victory. Yes, we are glad and proud that we are a Baptist, and propose to make all efforts to be worthy of such heroes of the past.

The Southern Presbyterian has an editorial on close communion, in which it takes the ground that all who are regenerated, or as it says, any one who knows the Lord Jesus and His power to save, "have a right to the Lord's Supper, whether they have ever been baptized in any way." This it calls open communion, and it adds: "Presbyterians are open communionists."

This is news to us, and will be news to the world generally. For the Presbyterians, the Methodists, the Episcopalians, the Catholics, the Greeks, and in fact all Christendom, has taken the ground that baptism must precede the Lord's Supper. Except, of course, the Free Will Baptists in this country, the open-communion Baptists in England, the Campbellites and the Quakers, of course, who use neither ordinance. On one occasion the Old School Presbyterian General Assembly refused to unite in the Lord's Supper with the New School. Has the Southern Presbyterian read the history of its own church?

We are not trying now to prove that only baptized persons should be admitted to the Lord's Supper, we will do that at some subsequent time. We wish to give our good brother a little instruction which he evidently needs in what Presbyterians believe.

Dr. T. L. Cuyler is easily the most loved man and the greatest writer as he was for so many years the leading pastor among Presbyterians. He says: "The terms of communion in the Presbyterian church require a previous open confession of the Lord Jesus Christ as

Saviour and Lord. That pre-supposes a membership in some evangelical church. Baptism is an essential part of an open profession of Jesus Christ, and of reception into the visible church. I do not suppose that there is any difference between the Presbyterians and Baptists in the terms of communion."

Dr. Philip Schaff, a great Presbyterian, of whose scholarship his brethren are rightly proud, says: "The communion is for baptized believers and for them only." The Presbyterian said, "Open communion is an absurdity," when it means communion with the unbaptized.

No one will deny that the great Presbyterian pastor and preacher, Dr. B. M. Palmer, than whom the South never had a more eloquent orator, of not knowing what his church believed and practiced. He said: "The terms of communion with us are the profession of saving faith in Christ and the public acknowledgment of this in baptism."

We are taking these admissions from Strong's Theology and Dr. Christian's admirable book on Communion. There are numberless other Presbyterians who might be quoted, but we will give the Southern Presbyterian one more. The Interior, the Presbyterian paper of Chicago says: "We agree with the Baptists in saying that unbaptized persons should not partake of the Lord's Supper. Their view compels them to think that we are not baptized, and shuts them up to close communion. Close communion is, in our judgment, a more defensible position than open communion, which is justified on the ground that baptism is not a pre-requisite to the Lord's Supper. To charge Baptists with bigotry because they abide by the logical consequences of their system is absurd."

Now, will our brother sit down and study the faith and practice of his own church. The Campbellites and Free Will Baptists may be right, in his opinion, in taking the ground that baptism does not precede the Supper. In that case he ought to try to convert his church to their views. But he ought to know his view is not that of the Presbyterian church.

In fact Presbyterians are the last ones whom we would expect to adopt open communion. For they emphasize the view that baptism comes in the place of circumcision. And no uncircumcised male was allowed to partake of the Passover.

The Southern Presbyterian goes on to say there is no indication in the New Testament that the ordinance belonged to the individual church. Let us urge upon our friend the reading of his own Confession of Faith. He will find the statement in the chapter on Form of Government that the "ordinances established by Christ the head in a particular church which is regularly constituted with its proper officers."

The Christian Index says: "A week or two ago we inquired about the 'Laymen's Movement' and were troubled because there seemed to be no movement in it." But it is glad to say the laymen of Atlanta are going to hold a meeting.

We asked a lay friend to write us something about the movement and received the reply, "There is no movement visible to the naked eye except efforts by secretaries and other preachers to pump one up." The friend was disgusted that the preachers were trying to take a hand in what was to be the action of laymen.

The Word and Way says in its

last issue: "The Laymen's Movement is to be organized next week in New York City. If the preachers abstain from participation in the work of organization, the institution will surely bear the marks of the wisdom of our wisest business men." Evidently the Word and Way agrees with our layman quoted above.

Now, we do most heartily approve of the movement and hope it will prove to be a real movement, anything which takes the noses of our business men out of their ledgers and gets their attention for the affairs of the Kingdom is to be welcomed. But if it is going to do this, laymen must feel that the whole responsibility is upon them and they cannot shirk it off upon the preachers or the women and go on giving all their thoughts to "business."

The trouble in our churches today is that the men have put off the work which God gave them to do upon the preachers and the women. For this reason also a movement of laymen as such is to be hailed with joy. That the preachers would do more and better than the laymen goes without saying, because of their experience. But the main object is not so much the work to be done but the rousing of the men to their duty.

DR. F. B. CONVERSE.

Just three months to a day after the editor of the RECORDER went home to glory, the editor of the Christian Observer, of this city, the leading Presbyterian paper of the South, followed him. And Dr. Converse died as suddenly as did Dr. Eaton. He spent Saturday in his office and went home at night in his usual good health. During the night he had an attack of heart disease and died Sunday morning at 2:30. It is remarkable that the two papers lost their editors in such a short time and that both died suddenly.

Dr. Converse was ten years older than Dr. Eaton, being seventy-one years old. But he looked and felt so well that his death came as a surprise to all of us. For fifty years he has been connected with the Christian Observer. Dr. Amasa Converse, his father, was the owner of the paper, Religious Remembrances, the name of which was afterwards changed to Christian Observer. He became owner in 1839, and published it in Philadelphia. Being a Virginian he sympathized with the South and on August 22, 1861, the paper was suppressed by Lincoln's government. Dr. Converse went to Richmond and in three weeks had his paper established there. In 1869 the Christian Observer was moved to Louisville. On the death of his father, Dr. F. B. Converse became editor.

He soon proved himself to be a great editor, as his father had been before him. The Observer has been under these men of intellectual power and earnest convictions in the very front rank of newspapers.

Dr. Converse was a strong Calvinist, and the Observer has been true to the great doctrines of grace. Let Baptists join with Presbyterians in praying to God that the man who shall succeed him may keep the paper strongly evangelical in the future as it has been in the past.

F. E. Hopkins, of Chicago, says that while drinking in public at least is falling off among men in that city, it is greatly on the increase among women. We fear Chicago is not alone in this evil state of affairs.

EDITORIAL VARIETIES

Roanoke College at Salem, Va., is one of the schools of which the old mother of States and of statesmen is justly proud, and has been for many years. The college has a noble record in the past, and its present shows true progress. President Morehead has shown himself just what a president should be. The fifty-fifth session has just opened, with the number of new students the largest in the history of the college.

We give this week half of John Caird's great sermon. It was preached before Queen Victoria and she was so much impressed with it she requested its publication. Many leading ministers pronounced it the greatest sermon preached in England in the Nineteenth century. We shall publish it unabridged, the last half appearing next week.

It is a shame that vast sums of money are lavished upon secular things, as costly theaters, gorgeous hotels, horse races and opera houses by Christian men, while meager sums only are given to spiritual environments. God will not bless such actions nor be pleased with such.

Men in this age seem to have disregarded the statement of Christ: "Ye cannot serve God and Mammon." They are trying to do it.

Christ has lifted woman to a new place in the world. And just in proportion as Christianity has away, will she rise to a higher dignity in human life.—Herick Johnson.

Oklahoma will have a first-class university, located at Lawton. The city gave forty acres of land and \$70,000.

Pastor Massee, of the Raleigh Tabernacle, N. C., claims the largest Sunday-school in the South. He has more than 1,600 in attendance. How many attend church services, we wonder?

We are glad to know that Bro. O. F. Gregory is himself again. After his strenuous labors at the convention at Richmond, and Jamestown, he suffered for several weeks, compelling him to go to the country and take a complete rest. His short sea trip from Norfolk to Boston greatly refreshed him and he has resumed his work as pastor at Staunton, Va.

Sin, it has been said, has many tools, but a lie is the handle that fits them all.

Saving faith is the intellectual apprehension and heart reception of Jesus Christ, as Prophet, Priest and King.

Love burns selfishness out of the soul and brings the spirit into true relations to God and man. It sweetens the disposition and nothing so develops and enlarges man's whole being.

It is related of Christmas Evans, the great Welsh preacher, that on his deathbed he joyously exclaimed: "I have never preached without blood in the basin." He exulted that he had always taught salvation through the blood of atonement.

A Presbyterian minister passing a house during a rain, seeing a Baptist minister on the porch to keep out of the rain, said: "Why, I did not know that you Baptists were so afraid of water." "We do not fear the water, only we do not want it in a sprinkling way." "And yet," said the Presbyterian, "it is from Heaven!"

Christians are sometimes perplexed and discouraged because of their trials. They know not what God is doing with them. But they are His workmanship. He is preparing them for their destination in the temple of His grace. These trials are applied to qualify and advance them. They will only perfect that which concerneth them. Howard was taken by the enemy and confined in prison. There he learned the heart of the captive, and his experience originating in his suffering, excited and directed his thoughts and led him unto all his extraordinary courses of usefulness and fame.—William Jay.

What matters it that a soldier has a sword of dazzling finish, of the keenest edge, and finest temper, if he has never learned the art of fence?—William Matthews.

What a man is lies as certainly upon his countenance as in his heart, though none of his acquaintances may be able to read it. The very intercourse with him may have rendered it more difficult.—George MacDonald.

AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. J. W. Bates: Power of the Resurrection; Jesus' Place.

Broadway—Pastor C. H. Jones: The Divine Initiative; Mizpah. Eight by baptism.

Beechland—Bro. M. C. Vick: Mark 8:38; Isa. 55:7. The new church building is progressing nicely and they hope to be in it by December.

Chestnut St.—Pastor J. M. Weaver: Supernatural Religion; The Three Ways. One for baptism.

Calvary—Pastor J. S. Detweiler: Walking with God; Immediate Forgiveness. Two by letter.

Clifton—Pastor W. E. Foster: The Ideal Christian; God a Consuming Fire. A fine all-day missionary meeting Thursday.

East Mead—Pastor R. L. Brandenburg: Character Building; A Minister of Heaven. Eight by baptism, one by relation and four by letter. Bro. B. L. Baker spoke at all the services; spoke at 3 p. m. to men only, subject, "The Ideal Man." Good interest. Meeting continues nightly. Bro. Baker preaching. Fourteen have been added thus far. We have had fifteen for prayer the past week.

Eight Mile—Pastor S. E. Reed: The Spirit and the Bride say Come. One by letter. Prospects are promising.

Eighteenth St.—Pastor Everett Rawlings: Powerless Disciples.

East—Pastor L. T. Wilson: Hindered Prayer; What Jesus Saw from the Cross. One for baptism.

German—Pastor A. Janzen: The Reign of Grace; The Eternal Kingdom.

Highland—Bro. E. M. Harris: The Mission of Jesus; Sin of Omission.

Hope Rescue Mission—Pastor W. M. Bruce: John 17. Excellent work at the Mission; splendid services at jail and workhouse.

Highland Park—Pastor L. B. Arvin: An Hour of Blessedness; Profit and Loss. One baptized, three for prayer.

Hazelwood—Pastor C. B. Althoff: Esau and Jacob; The False Friend.

Lebanon Junction—Bro. S. N. Mohler: Individual Responsibility; The Attracting Power of Christ Crucified.

Ormsby Ave.—Pastor J. R. Williams: God and His People; Lukewarmness.

Oakdale—Bro. J. M. Pepper: A Wise Christian; The Prodigal Son. Began a tent meeting in our Mission Monday night.

Portland Ave.—Pastor L. W. Smith: God in the Midst of the Church; Sowing and Reaping.

Parkland—Pastor E. G. Vick: Thanks giving; Spiritual Leprosy. Bro. Paul Price preached both hours to large congregations; splendid interest; meeting to men only at 3:30 p. m.; good congregations; meetings continue.

Salem—Pastor R. W. Grizzard: Eight by baptism; one by relation. Just closed a revival service. Bro. W. P. Carter, of Louisiana, assisted pastor; church revived.

Twenty-second and Walnut St.—Pastor M. P. Hunt: Constraining Love; The Desire of all Nations. One by restoration; four by letter. Had on Saturday night the first number of our Lyceum course; had a fine attendance and the Whitney Brothers gave us a truly great entertainment.

Twenty-sixth and Market—Bro. W. H. Sledge: Dead, Yet Living; Why Men Should Repent. Eighteen by baptism; three by letter. Meetings continue.

Third Ave.—Pastor S. J. Cannon: Esther's Mission; An Ideal Church Member.

THE STATE.

Bro. E. G. Arnold writes from Morgan: On September 18th the Short Creek church, in Pendleton county, closed a ten-days' revival with twenty-seven additions, twenty-one by baptism. Pastor King was aided by Rev. E. L. Andrews, of Covington, who labored earnestly and tirelessly for the salvation of the unconverted, and rejoiced the hearts of the people by giving them some straight, sound, Baptist doctrine.

We had a season of prayer, and feel that God gave each heart a true revival of religion, and the church has been much strengthened.

We cast our bread upon the waters, but only the Judgment may show how many souls have been fed upon it.

Bro. Claud Wilson, Superintendent of the Olive Hill church, has decided to remove to another town. This decision is a cause of great grief to the church and the Sunday school. They regret that his business calls on him to do this, and passed resolutions speaking in the high-

est terms of his character and his usefulness. We sympathize with the church in the loss of such a godly member of marked ability of mind and great force of character.

Pastor W. G. Tilford writes: I have accepted the care of the Eubanks Baptist church for one-fourth time; filled my first appointment there the third Sunday in this month. I find them to be a generous and pleasant people, and am expecting a pleasant and successful work with them. Have arranged for a revival meeting with them in November, expecting Rev. J. M. McFarland, of Louisville, to do the preaching. Pray the Lord to bless us in our meeting, and in the work generally at Eubanks.

Pastor R. T. Bruner writes from Owensboro: Last Sunday we closed a good meeting at Bethel church, Henderson county. The visible results were, twelve baptized and five received in other ways—seventeen in all. The preaching was done by Elder J. N. Jarnagin, of Beaver Dam, Ky., and to those who know him it is needless to say it was done well. Bro. Jarnagin has resigned all his churches and desires to spend his entire time in this kind of work, for which he is peculiarly fitted.

Pastor N. F. Jones, of Central City, will assist Pastor Couch in the meeting at Glenview, Ky., the fourth Sunday in October. Pastor Couch began a meeting at Deanfield on the night of September 25th.

Bro. R. K. Kelly writes: I am conducting a gracious meeting with our Cane Run church; nineteen conversions up to last night, and still they continue. Pastor doing the preaching. Please pray for us.

Pastor Isaac M. Washburn writes from Shrewsbury: Please announce that Goshen Association will meet with Pleasant View church, three miles south of Millwood, on Wednesday, the second of October. Meeting commences at 11 o'clock. Conveyances will be in waiting at Millwood for all who may attend. We hope the Editor will be present.

Bro. E. W. Conkley writes: We are in the midst of a great meeting at Gradyville. Seventeen have professed before the first week is gone, and many others seeking the Lord. This is the place so sadly stricken by a cloudburst last June, in which twenty people lost their lives. We are looking for a greater meeting still.

Pastor J. W. Campbell writes from Texas. On the 22d of September we closed a fine meeting with Mill Creek church. The result was a revival of the church and five additions. We had the assistance of Bro. S. J. Cannon, pastor of Third Avenue church, Louisville, and he did fine preaching. His sermons were clear and logical, and delivered with power, and were enjoyed by all who heard him.

Pastor W. R. Hill writes: Our Harold's Creek church closed, on Sunday, a very successful meeting of two weeks. We were ably assisted by Brethren W. H. Sledge and J. W. Beville. The church was greatly built up in grace and encouraged in every line of endeavor. In addition to these there were eleven received into the membership by baptism, and one by letter. Bro. Beville did much in organizing our singing forces, and Sledge's sermons were forceful. Great good was done.

Bro. J. T. Sampson writes from LaGrange: Bro. J. S. Wilson, of Shelbyville, has entered on the pastorate of the church here, with bright prospects.

Pastor S. H. Tabb writes from Cox's Creek: We closed a very precious meeting yesterday with our church. Ten additions by baptism. Meeting began on Friday, the 13th instant. Pastor did the preaching.

Pastor H. M. Shouse writes: Have just closed a twelve days' meeting with Preachersville church. Bro. R. C. Kimble, of Monticello, did the preaching. Good attention and interest was manifested from the beginning till the close. The preacher did not mince words in pointing out the popular sins and the Cross of Christ was held up as the only saving power. There were seven baptisms and four restorations. Four new deacons were ordained, Brethren B. T. Lunsford, Flem Cummins, J. M. Cress, and A. J. Thompson. Bro. J. M. Taylor, of Stanford, gave the charge to the church, and Bro. R. C. Kimble to the deacons. Bro. J. T. Betts begins a meeting with me at the Forks church Oct. 7th.

Pastor J. W. Mahan writes from Harlan: I have recently held meetings with

two of my churches. The first was with the church at Wallin's Creek, Harlan county, which resulted in twenty-three additions by baptism, two by relation, and one stands approved for baptism. The other meeting was held with Metcalfe church, on Poor Fork, which resulted in twenty-two additions by baptism. Our work in Harlan has been blessed recently more than ever before. Unto God be all the glory.

Bro. W. M. Stallings begins a series of meetings at Oakland Sunday night, September 29th. They dedicate their new and beautiful building costing \$4,500, the third Sunday in October. Bro. Bow preaches the sermon. This church was organized by Bro. Stallings one year ago, and now has forty members. They have secured Bro. C. C. Daves as pastor. He is a fine man.

OTHER STATES.

Bro. C. P. Roney held a two weeks' meeting with the Dyer church, Tenn., in which there were fourteen additions.

A church was constituted at Nunnally, Tenn., with six charter members. Five more immediately joined from the Methodists, by experience and baptism.

The Fifth Baptist church has now been organized at San Antonio, Texas. Thirty went into the organization, and five were added immediately by experience and baptism.

Thirteen added to the church at Decatur, Texas, nine by baptism, at the close of their meeting.

A ten days' meeting at the Fort Barnwell church, N. C., closed with twenty-one additions to the fellowship of the church.

Elder C. J. Black held a meeting in the Cedar Grove church, N. C., which resulted in nineteen additions, seventeen by experience and baptism.

Pastor J. A. Campbell, of North Carolina, has held meetings in two of his churches. At Dukes church thirteen have been baptized, and at Spring Branch twelve have been baptized, and two more received for baptism, two restored and four received by letter.

The church at Camp Verde, Texas, held a meeting under a brush arbor, and added seventeen to her membership, twelve by experience and baptism. There were four mothers and two fathers among the number.

Pastor Walter Smith held a meeting with his church at Bolivar, Texas, doing the preaching himself. The church was wonderfully blessed, thirty-eight additions, twenty-seven by baptism.

Forty-eight received for baptism, seven by letter and seven by statement, and Pastor Bugg happy at Uvalde, Texas.

Pastor C. C. Winters writes: Please change my address from Garland, Texas, to Magnolia, Ark. I go there next week to take charge of the First church for full time, and I do not want to miss a single number of the greatest paper in the world. I follow W. S. Roney. I have just closed a great meeting connected with my work here in Texas, doing all the preaching myself. We had forty-seven additions, thirteen by letter and thirty-four by baptism. Give God all the glory.

DEAR RECORDER:

We have just received the following pleasant news: Misses Rose Dudley and Lewella Payne, graduates of Georgetown College last June, have received credit for their work here and been admitted to the Senior Class of Smith's College, Mass., where they expect to graduate next June. This is complimentary both for the young ladies and their Alma Mater. As a rule our graduates, young men and women, move in the front ranks of the procession. Sincerely yours, J. K. NUNNELLY.

Georgetown, Ky.

We are glad to have such grand news to tell. Oneida church, of which Bro. J. A. Burns is pastor, gives over \$4,000 to the Baptist Education Society of Kentucky. The money is undesignated. We hope to hear such news from many of our churches.

DEAR RECORDER:

I have just read Dr. Bow's article in the Recorder on "Alien Immersion and Its Logical Sequence." It is sane, sensible, snappy and Scriptural. Bow is a Baptist after my heart. I just had to put my typewriter to clicking to say AMEN! to such a timely and bravely written piece. But that's just like Bow. God bless him. Dr. Weaver, you are keeping up the old standards.

Dr. A. J. Barton, pastor of First

church, Waco, recently assisted me in a meeting which resulted in eighty-one additions to my church, most of them by baptism. More than 100 have been added to us this year. How we praise God for His goodness. With tenderest love for the RECORDER and Kentucky Baptists I am, cordially yours, J. E. JOHNSON.

Hubbard City, Texas.

DEAR RECORDER:

Your visits come regularly, and are greatly enjoyed. Sorry that I cannot tell you anything about my work, but there is nothing very much to tell. I baptized five into the fellowship of Enon Baptist church on the second Sunday in September. My other church, Bethlehem, has almost raised their contribution for the Virginia Baptist Orphanage heating plant and infirmary.

I must say that I cannot tell any difference in the RECORDER since Dr. Eaton's death. His mantle seems to have fallen completely upon Dr. Weaver, and the faith seems to be as earnestly contended for as ever. J. H. THAYER.

Ullaine, Va.

DEDICATION.

The brethren at Brodhead have been struggling long and earnestly to build a house for the Lord. They have completed a splendid building, costing nearly \$3,000. On the 29th the Corresponding Secretary had the pleasure of preaching the sermon and aiding in the dedication of the house. There was a debt of \$500 on the house. This was provided for and the Baptists of Brodhead are happy.

Bro. T. M. Smith is pastor. Bro. R. R. Noel, a former pastor, made the dedicatory prayer. Nearly all the preachers in Rockcastle Association were present and took part in the services.

J. G. Bow.

DEAR RECORDER:

Numerous letters from prospective students indicate, as usual, that some brethren are not informed as to the possibility of entering the Seminary after the opening, October 1st. Will you kindly give information to any such that students will be coming to the Seminary all along until the middle of November, or even the first of December. Classes can be taken up and pursued to advantage even as late as the first of December.

For the second half session the classes of the Seminary are all arranged so that they can be taken up and the course pursued in regular order, beginning February 1st. There are many brethren who will be interested in this information.

Our opening lecture will take place on Tuesday night, October 1st, and will be delivered by Prof. George B. Eager. The Outlook for students is excellent. Cordially and sincerely yours, E. Y. MULLINS, President.

Louisville, Ky.

DEAR RECORDER:

Dr. H. M. Wharton is to assist me in a meeting at Cynthiana, beginning October 2nd.

Rev. R. H. Tolle begins a meeting at Poindexter Sept. 29th. He is to be assisted by Rev. W. R. Ivey, pastor of the Baptist church at Maysville Ky.

The Cynthiana Baptist church will subscribe \$2,000 to Baptist education in Kentucky. Within four years this church with a membership of 315, has given in cash and subscriptions about \$3,500 to Christian education. Last year they gave about \$600 to missions. Sincerely, T. H. PLEMMONS.

Cynthiana, Ky.

DEAR RECORDER:

Words are inadequate to express my deep sorrow at the reception of the announcement of Dr. Eaton's departure from this life. My husband and self wept while we read of the sad fact. But, grand and glorious thought, he is not dead; while his body sleeps and awaits the resurrection morn, his spirit is alive with God and his Saviour, in whom he so faithfully trusted. Jesus said, "Whosoever liveth and believeth in me shall never die." He also said, "All things work together for good to them that love God." Through our weak conception we cannot see it thus, but we do know that God "doeth all things well," so let us take courage and believe that through his departure great good may be accomplished. May God bless the bereaved ones, and the entire family of Baptists, and may it be the means of drawing us closer to the inexhaustible throne of grace, that we may find help to sustain us through this trying ordeal. Sincerely, Mrs. WILEY BROOKS.

Dixon, Ky.

DEAR RECORDER:

I supplied for Pastor Chas. S. Gregston at Earlinton, last Saturday and Sunday while he was away assisting

Pastor E. B. Blackburn in a meeting with his Grand Rivers church. Because Earlinton is a railroad town, and has a shifting population, and is largely infested with Catholicism, it is a hard field to work. But the church has in its stable membership some of the earth's choicest spirits, and with such a pastor as Bro. Gregston it is not to be wondered at that the cause is moving along nicely. A recent good meeting in which Bro. A. B. Gardner, of Hartford, assisted, strengthened the cause much.

At Nortonville, waiting for a train, I found a meeting in progress conducted by Brethren Billbrew, J. H. Coleman and others, with a local option fight also pending. The purpose was to continue the dual struggle until the election in October.

Speaking of local option reminds me to say that the temperance people of my county met lately in Princeton and organized an Anti-Saloon League, and appointed a committee to call upon each candidate for the Legislature and demand in writing to be published in the county paper, a statement as to whether, if elected, they will support with earnestness a uniform county unit bill embracing every county in the State. The purpose is to favor for election no candidate who refuses to comply with this request. If the temperance forces of every county will do this, the bill will pass and State-wide prohibition will be assured.

Dr. J. B. Moody was my seat-mate on the train en route to Dawson Springs Saturday, where he will remain recuperating two weeks. He was jubilant over the outlook at Hall-Moody Institute at Martin, Tenn. The attendance, the interest, the health, and everything conspired to make all interested parties most hopeful. I was glad to have Bro. Moody state that his excellent book—Twelve Wa of Baptism—is having a fine sale. It ought to be in every family; 133 pages, cloth, 50 cents; paper, 25 cents. Address J. B. Moody, Martin, Tenn.

T. E. RICHY.

Princeton, Ky.

DEAR RECORDER:

I have just closed a twelve days' meeting with Oak Grove church, near Russellville, Logan county. On reaching this point Thursday night before the third Sunday, I found that the church was divided, and Satan had a strong hold in that community. I began the work with no one to help, but He that never leaves us nor forsakes us, doing all the preaching and singing. But every one that came once would come back, so we were soon crowded for sitting room, but the people brought in chairs and filled all the space, and God's power was wonderfully manifested. People were converted at home, in the fields, and some praised God all night and never went to bed after leaving the church. Several old grandparents were brought in; twenty-two were converted the two last nights—fifty-five in all, some Campbellites, and the church revived as never before. To God be all the glory.

I go next to my home church, the White Stone Quarry, to assist Bro. Calvert, of Franklin, Ky. Pray for us.

J. H. Tow.

Rockfield, Ky.

DEAR RECORDER:

A two weeks' meeting at the Baptist church at Indian Fork, Shelby county, closed today, conducted and held by our beloved pastor, J. L. Barrett, with twenty-nine additions by baptism and twelve by letter. After the ordinance of baptism was administered the body retired to the church and the sacrament was observed in due form.

We have great cause to rejoice for the wonderful blessings God has bestowed on his people here. Sons and daughters have been born to God, and our hearts have been made to rejoice. The hearts of the people had become cold and callous, and seemingly were spiritually dead, but through the zealous and devoted work of our faithful pastor a great and mighty reaction was brought about, and the reward was great, such as it will ever be when His people serve Him in earnest. May His bountiful blessings overshadow the work of this devoted servant of God. His faithful work among his flock shows the love in his heart for the Master.

Our regular meeting is held the second Saturday and Sunday in each month. Through the earnest work of Bro. Barrett we have a fairly growing Sunday school, superintended by Bro. Williams. On our regular meeting on Saturday in October we have roll-call, hoping that each member will promptly answer to their names. We look forward to the time with joyful hearts, hoping to see the whole body present, praising God.

Long may the RECORDER live to spread its joyful news and help to encourage the hearts of God's people.

W. B. MOORE.

Bagdad, Ky.



NIGHT.

When all of the things which I had for play, Are put in their places and hid away, I take off my tired clothes one by one, And fold them away—for the day is done.

Oh, then is the time I have stories read, As I lay in my nightgown—cool in bed, And out in the garden, the dark is deep, So the lilacs and larkspur may go to sleep.

The red cow will doze in her stall so wide, The chickens will roost by the old hen's side.

The day brought beautiful things to do, But isn't the evening pleasant, too! —Exchange.

THE MINISTER'S EWE LAMB.

BY DORA POPPLESTONE.

(Continued from last week.)

"I wanted to tell you all about it, father, only I was afraid you would laugh at me. It was all through Miss Dolly. Oh, father, you don't know the way she talks to us in class. It isn't like teaching a bit, it is just like listening to one of God's angels. I never used to even listen to the other teachers, but somehow I couldn't help wanting to hear what she said; and then—somehow, I began to want to be good, too. And things I used to like—larking about the streets with the girls and chaps, and that—I didn't care a bit for any more. I felt so wretched and unhappy, I knew I wasn't fit to die, and I wanted God to make me better, but he seemed such a long way off, and I couldn't find my way to him alone.

"And then, you know, father, just when I was feeling bad like this, Miss Dolly was too poorly to come to class, and two or three Sundays I went hoping to find her there, and thinking she would, maybe, say something that would comfort me a bit, but there was always a fresh teacher, and though I tried to listen, they didn't seem like Miss Dolly.

"Then one night I was very, very wretched, and I happened to go by the minister's house, and there was a light in Miss Dolly's room, and I thought I would make bold to go and knock, and ask if she was better.

"The servant asked me to come inside, and presently she came downstairs and said Miss Dolly would like to see me. So I went up into such a lovely room, father. It fairly dazzled my eyes, it was all so pretty, and there on the sofa was Miss Dolly, looking so white and tired, but smiling like she always does when she saw me. And nothing would do but I must sit down beside her and talk—me in my old factory dress, and her so dainty and sweet—but she talked just as if she didn't feel the least difference between us and she put her little white hands on my big ones, and asked me if I loved the Lord Jesus.

"And then, you know, all my wretchedness that I had half forgotten for the moment came back like a great flood, and I broke down and cried, and told her all about it, just the same as I am telling you, father.

"All the time she kept her pretty hands on mine, and when I could look up I saw the tears running down her cheeks, just as though she knew all about how miserable I had felt, and she said:

"Oh, Liza, I can't tell you how happy you have made me; for I have been praying for you and your father ever since I knew you, and now I know God is going to answer my prayers. Let us tell him all about it."

"Then she prayed so beautifully for you and for me, father, and, somehow, while she was praying, all the misery went away, like a great burden rolling off, and I felt so happy.

"Won't you be converted, too, father? We are both praying for you now."

But all the answer Liza got to her question was another, but deeper, grant. The weather grew intensely hot as the summer drew to a close, so that every little stock of strength failed, so that every day had to be spent upon the sofa in her room. Much to her regret, for there seemed such a lot of work to be done, and it was hard to lie still and be patient. Still, she managed it, and always had a

smile ready to break forth for any chance visitor, or if she heard the quick step of the busy minister coming up the stairs to her room.

He came late one Saturday night after the usual prayer meeting, and Dolly knew at once, by his face, that he was bringing good news.

"You've got something to tell me," she said, confidently.

"God bless you, little daughter, and make you more and more a blessing."

She smiled up at him in her old way, her eyes bright with expectation, and then he told her all about the prayer meeting, how old Abel had sat wonderfully quiet and attentive until the meeting was well under way, and then he had suddenly stood up.

"You could have heard a pin drop," said the minister, "as Abel went on to tell us of his daughter's conversion. He said he had never believed in conversions at all, thinking them merely a boast of superiority on the part of parsons, and such like people. He said he had always scoffed at the mention of it until he saw this wonderful change in Liza. He watched her day after day, expecting to see her fall back into the old ruts, but instead found her checking herself on the brink of a display of temper, or the utterance of a bad word. 'She used to say them pretty well as easy as I did,' said Abel, 'and think nothing of it, but now the girl is altered altogether. So gentle and thoughtful, stopping at home to see to my food and clothes, and she said it was conversion changed her, and that she was praying for me, and that little Miss Dolly had been praying for me ever since she knew me.'

"Well, Dolly," said the minister, "that broke him up altogether. He couldn't get over the thought of your praying for him every day for nearly three years. He said the thought of it tormented him night and morning, till he was forced to cry:

"I yield! I yield! I can hold out no more."

"Oh, little daughter, in the end our prayer-meeting was turned into praise-meeting. I only wish you could have been there. It was like being at the very gate of heaven. After tonight we can indeed say, 'Is anything too hard for the Lord?' And you, Dolly, grieving over your lack of usefulness! You have done more than all my sermons. I would I had won such a jewel, as a seal to my service here."

And Dolly and the minister rejoiced together.—The Christian Work and Evangelist.

AUTUMN GARDEN WORK.

This is the month for looking carefully over the garden, deciding on new places for plants that have not done well this year in their present surroundings, and which probably require different soil, or possibly more sun or more shade than we have given them. It is also time for the making out lists for new perennials for next summer—if we have not already done so—and getting them to the florist as quickly as possible, so that the plants may be shipped to us at the right time for fall planting.

One great delight in gardening is to look forward from year to year, learning by one's past mistakes, and making great plans for improvements in the future. To do this in the best way, keep a record-book of all your successes and failures, jotting down when the various plants first blossom, their period of bloom, and anything and everything that will help you another year.

I feel like saying to every woman who has never known the delights of a garden, and who has even the tiniest space where flowers will grow. Send at once to any reputable nurseryman for a catalogue, and order a few shrubs or good, hardy perennials, like phlox in the new, beautiful colors, among the best of which in red is Coquelicot, or Madame Langier, or the exquisite Silver King Iris, or some of the lovely new fragrant peonies. Just a few of these will-do for a start, and more can be added each year until, before you know it, you will be surprised at the size of your collection. It would hardly seem that anyone would need this advice in these days of enthusiastic amateur gardening, but even now one occasionally finds people who have not succumbed to

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

its fascinations, and it is to them I say, Start your garden at once for next summer. Get hold of all the books you can on practical gardening, read, think and adapt to your individual surroundings and above all, go out and work with your own hands. You will surely find an absorbing occupation for your leisure time, carrying you out of the little worries and troubles of everyday life, besides taking you out of doors, and so improving your health.

When you plant your perennials be sure to have the hole deep enough for a good spadeful of old manure at the bottom, and over this a layer of dirt, into which you set your plant. Firm the earth thoroughly about the roots, and give it a good soaking, not forgetting to see that it is well watered for a week or two, if the weather is dry. Perennials are so satisfactory, and so easily taken care of, if this first planting is properly done, that it is quite worth while to take the little extra pains at the beginning.—Examiner.

AN HOUR A DAY.

The key-note to the character of the young is the way in which they employ their leisure time. A writer to the Sunday School Herald tells what an ambitious boy did with one leisure hour a day. There is encouragement in the story for all earnest young people.

A few years ago, two poor boys from the old town of Plymouth, Mass., went down to a lonely part of the coast to gather a certain sea-weed from the rocks, which, when bleached and dried, is sold as Irish moss, for culinary purposes. The boys lived in a little hut on the beach; they were out before dawn to gather or prepare the moss, which had to be wet with salt water many times, and spread out in the sun until it was thoroughly whitened. They had one hour each day free from work. One of them spent it lying on the sand asleep. The other had brought out his books, and studied for that hour, trying to keep up with his schoolmates.

Fifteen years after, the first boy, now a middle-aged man, was still gathering moss on the coast near Plymouth.

The second emigrated to Kansas, became the leading man in a new settlement, and a wealthy influential citizen.

"No matter what was my work," he said lately, "I always contrived to give one hour a day to my education. This is the cause of my success in life."

G. P. BRUNER, M. A.

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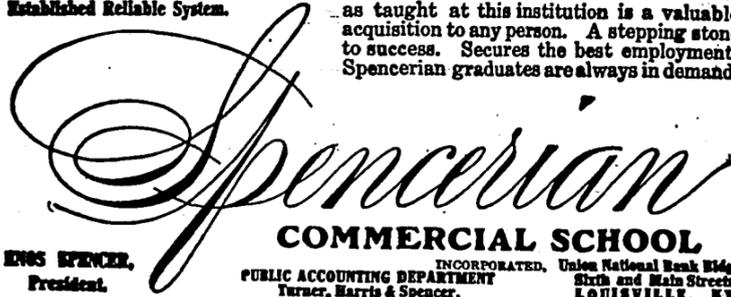
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BOOKS

BY J. B. MOODY, D.D.

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This is a book of 133 pages, bound in cloth, price 50 cents; paper cover, 25 cents. The book is written by Rev. J. B. Moody, D.D., Dean, Martin, Tenn. It consists of lectures delivered to Theological Class of Hall-Moody Institute. These Twelve W's of Baptism are the Which; the Whence; the What; the Why; the Who; the Whom; the When; the Where; the Way; the Way of; the Way from; and the Witnesses on. This is a unique way of presenting the question of baptism. In this case, it is certainly an old truth in a new dress. The book will repay the price and a careful reading, especially, if one will trace out all the Scripture references.—The Baptist, Jackson, Miss.

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STORIES FOR LITTLE ONES

TEDDY'S CHERRY PIE.

It certainly was a delicious pie, and the best of it was that Teddy himself had helped make it.

For the next half hour Teddy hovered around, waiting for the moment when mother would pronounce the pie "done."

"I hope there will be enough to go round," he said, somewhat anxiously.

His mother laughed as she placed it on the pantry shelf to cool, and told him that she thought his appetite had grown, and that there was no danger but that he would get as much as was good for him.

Teddy walked slowly out on the porch, and sat down on the top step. Somehow, he didn't feel like going very far away from that pie!

Now, what do you suppose made him open and shut the door so softly, and tiptoe across the kitchen floor in such a quiet way?

It seemed strange, because Teddy was rather a noisy little boy, and his way through the house was usually marked by a series of bangs and thumps.

Perhaps he wanted to surprise Pussy. Do you suppose that was the reason? But no pussy was there, and the pie was safe where mamma had left it.

It surely was a delightful pie. How well he had crimped the crust—almost as well as mamma. But no stop! There was a place where the edges were not quite together.

Perhaps there were too many cherries in it! What should he do? All, Teddy! Didn't something whisper to you that the thing to do was to hurry right out of that pantry quick?

Suddenly a chubby hand reached out, and a little finger disappeared into the pie, and, when it came out, two rosy cherries came with it, and were popped into a mouth as rosy

as themselves.

One, two, three times it went in, before Teddy felt sure that the edges would meet, and then he hastily pinched them together and slipped away, with a little guilty feeling tugging at his heart.

But, when Molly came in with the pie, he remembered. Somehow, it didn't look quite so tempting.

There was that little guilty feeling tugging at his heart again, and then suddenly he started. What was mamma saying to Aunt Lizzie? Teddy could hardly believe his ears, and yet he had distinctly heard her say, "Teddy had a finger in this pie!"

Teddy's face grew scarlet, and, sliding down from his chair, before any one could speak, he ran out of the room and up the stairs to his own little room, where he hid his hot face in the cool pillow, wishing he might never have to take it out again.

How had she found out? Did mothers know everything? And then to tell it right before Aunt Lizzie and Dorothy! He felt that he could never look them in the face again.

When his mother came upstairs in search of him, she found him a very much ashamed little boy, who, however, bravely told the whole story; and what do you suppose mamma did? Why, she

Keeps the Face Fair. Glenn's Sulphur Soap cleanses the skin and clears the face of pimples, blackheads, blotches, redness and roughness.

laughed at first—she couldn't help it—and then she told him that it was his own little guilty conscience that had put such a meaning into her words, for that she had meant only that he had helped her to make the pie.

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THE CENTRAL CONFERENCE.

The Central Conference of German Baptist churches, held the twenty-seventh annual session with the second German Baptist church, of Cleveland, O., from August 29th to September 3rd, 1907. Bro. H. V. Berge, the pastor of the entertaining church was elected Moderator. They built a suitable house of worship about three years ago and therefore were in the best situation for this occasion. The Lord has richly blessed the church during the present pastorate, but to the regret of the congregation Bro. Berge has recently resigned and accepted a professorship in the German Theological Seminary at Rochester, N. Y. From the reports of the churches it was learned that this last year has been the most successful one for a long time. There were 406 baptisms during the year and the contributions amounted to \$14.55 per capita. The Publication House of the German Baptist Publication Society, located at Cleveland, could also bring in a report of success during the conferential year. After transaction of the most necessary business the Conference closed with an evangelistic meeting, conducted by our General Evangelist, Bro. H. Schwendener, and most of the delegates left for Buffalo, N. Y., to attend the

BUNDES—CONFERENZ,

of which the fifteenth triennial session was to be held there from September 4th to the 10th of the present year.

When our German churches in Buffalo looked around for a building large enough to accommodate this assembly, St. Paul's Evangelical Lutheran church unexpectedly came out with an offer of their splendid edifice for free use of the Conference during the appointed time, so when our Baptist flocks arrived they were pointed to a large church on Ellicott street, where they all found a place to attend the meetings. From the Atlantic to the Pacific, from Texas to the northwestern regions of civilized Canada, Baptist churches sent delegates, even South America, Austria, Africa, Burma and India were represented. After more than thirteen years it was the pleasure of the writer to meet his schoolmate, Bro. E. R. Suerern, leading missionary in Cameroon, West Africa, to take a trip with him over to Rochester, walk once more the well-known streets and sleep under the roof of our beloved alma mater.

At the opening service, Pastor Haas of St. Paul's Evangelical Lutheran church extended to the Conference a hearty welcome. This was new in our history, and appreciated as a sign of a true Christian spirit. Prof. L. Kaiser, Moderator of the Conference, delivered the opening address, and Bro. R. T. Wegener, of Boston, preached the opening sermon. Next morning our beloved senior professor, J. T. Gubelmann, conducted the service of prayer, in which he gave us the keynote of this gathering, according to Acts 4:31, "They were all filled with the Holy Ghost." The spirit of peace and love seemed to rule among us during the following days. The report of our General Secretary, Bro. G. A. Schulte, made our hearts rejoice in the Lord's blessing on us. With 4,919 baptisms during these three years, a net gain of 3,101 could be recorded, which would have been greater if we had not given quite a number of members to English churches. Forty-eight new meeting houses were built, thirteen missions taken up and

twelve mission churches became self-supporting.

This last year was the most prosperous one of the three, with 1,722 baptisms, a net gain of 1,160, and contributions to the amount of \$14.78 per member. While the cry for more laborers is loud, our professors reported that the Lord answered in sending more students to Rochester. Praise the Lord, and forget not all his benefits.

A. JANZEN.

DEBATES DO GOOD.

I read with pleasure the report of a debate at Hattiesburg, Miss., between Elder J. J. Porter and a Universalist.

As was to be expected Bro. Porter gained a great victory for the truth and closed the debate with a meeting which had fine results.

My experience is such good results usually follow debates. At the time Dr. Porter was debating with the Universalist at Hattiesburg, Miss., I was at Oakland, Miss., debating with a Campbellite. Bro. R. A. Ford. In reporting the debate the papers said: "One influential Campbellite since the debate has renounced Campbellism."

Pardon another personal reference. Last August (1906) I held a debate at Counce, Tenn., with R. H. Pigue (Methodist). Within ten days after the debate closed there were six Methodists who joined the Baptists, stating that they had been convinced by the debate, and, best of all, I preached a few sermons to sinners immediately following the debate and there were fourteen happy conversions.

When J. N. Hall debated with Putman, the famous infidel, there were forty-seven infidels who renounced infidelity.

Many think it is out of the question to expect a debater to be successful in protracted meeting work. Dr. J. J. Porter, who held the debate with the Universalist at Hattiesburg, has been a very successful debater. He has debated with Universalists, Campbellites, infidels, Methodists and others, and never once suffered defeat. He is a successful debater. Has he been successful in revival work? He has. Under his preaching over eighteen thousand people have been converted and he has baptized over five thousand. As a pastor he has been very successful.

To be a successful debater does not disqualify a preacher for revival or pastoral work.

In an age when one church is thought to be as good as another, and when our leaders tell us that "it makes no difference what church you join, just so your heart is right," debates are not very popular, but those who love the truth should defend it against all comers.

BEN M. BOGARD.

Little Rock, Ark.

SOUTHWESTERN BAPTIST UNIVERSITY—UNION UNIVERSITY.

The trustees of the Southwestern Baptist University at its annual session in May passed a resolution to change the name of the institution, and ordered the executive committee to take the necessary steps to perfect such change. The executive committee prepared a resolution in accordance with said instructions, which, after considering carefully they declined to assume the responsibility of selecting a name for the institution, and referred the whole matter back to the meeting of the board of trustees to be held September 17th for

the consideration of the full board. The Trustees in session on the 17th, after a full and free discussion, passed the following resolution:

Resolved, That we now change the name of the Institution to "Union University," and assign the following as some of the reasons for said action:

The Trustees of the Southwestern Baptist University at its annual session last May authorized and directed the executive committee to select a shorter, simpler and more appropriate name for the institution, and to take the necessary steps to have such change made.

In seeking for a name that would fulfill these requirements we have considered several that have been suggested by various friends interested in the welfare of the institution, and we have agreed upon the name, Union University. We have agreed upon this name because it is short, euphonious, full of Christian sentiment, and dear to the hearts of many of our older Tennessee Baptists.

We have selected this name because it is the one given the institution by our pioneer brethren when the Baptists of East, Middle and West Tennessee and North Alabama united in their educational work and located it in Murfreesboro which name it bore until its removal to Jackson, in 1874.

We have selected this name because of the great work Union University did in its early years, and on account of the many noble men represented among its alumni and students throughout our Southland, who will no doubt rejoice at its restoration.

We think it especially appropriate that we take this name now in view of the sad bereavement our Southern Baptist denomination has sustained in the loss of Rev. Dr. T. T. Eaton, one of its most loved and honored leaders and advisors: a trustee of this institution when it was organized in Jackson, and a trustee at the time of his death, whose early life and training was in that institution, and who after his graduation filled the chair of mathematics in the same. In fact the biography of Dr. Eaton cannot be written without to some extent writing the history of Union University.

We have selected this name to honor the memory and work of Dr. Joseph H. Eaton, the father of this illustrious son, who was the first president of Union University, who so successfully guided it in its early work, and also to honor the memory of his able colleagues—Pendleton, Jarman, Manly, Self and others who taught and sacrificed to carry on its ennobling work.

We have selected this name further for the reason that the West Tennessee Baptist Convention, the East Tennessee Baptist Convention, and the Baptist Association of Middle Tennessee and North Alabama dissolved to merge into the Tennessee Baptist Convention to more completely unite in their educational work, so as to strengthen the institution and make its success absolutely sure, and this dissolution and agreement was affected the same year in which the institution was moved from Murfreesboro to Jackson.

G. C. SAVAGE,

President Board of Trustees.
J. A. CROWE, Secretary.

UNION UNIVERSITY.

The University opened on September 18th, under the new name with Dr. J. W. Conger, the new

president, and with a full faculty. The opening day was one of the brightest in the history of the University. The chapel was crowded with students and visitors from the city and adjoining towns. They had very pleasant exercises in the inauguration of the new President, and more new students were matriculated than ever on the first day of the school. Everything indicates increased attendance of pupils this year.

The Trustees appointed a committee consisting of Drs. G. C. Savage, J. W. Conger, J. H. Anderson, G. S. Williams, and a banker, A. R. Dodson, to raise money and to formulate plans to erect a library in commemoration of Dr. J. H. Eaton, the founder of the University, and Dr. T. T. Eaton, a benefactor, giving his splendid library to the University.

They also appointed a committee to draft resolutions expressing regret at his death and appreciation of his splendid work in connection with the University.

During the summer the trustees have expended a sum of money in improvements on the various buildings and campus, and have under contract a new heating plant for the various buildings, and have determined to erect a residence for the President at an early date.

H. C. IRBY.

Jackson, Tenn.

UPPER CUMBERLAND ASSOCIATION.

The seventeenth session of the Upper Cumberland Association met with Little Bethel church, on Martin's Fork, September 19th.

After devotional exercises the annual sermon was preached by W. H. Shoemaker, from Rom. 10:4.

By unanimous vote W. H. Shoemaker was elected Moderator; W. D. Fee, Assistant Moderator; J. W. Mahan, Clerk; B. F. Unthank, Assistant Clerk. B. F. Unthank read letters from the ten churches represented, showing a membership of 590. Received by baptism 108. Contributions were \$429.31.

The report on Missions was read and spoken to by J. W. Mahan. He earnestly insisted on the Association raising \$125 for missions next year, which is the amount asked for by the General Association, also on a plan which calls for a collection just as often as we meet to worship. If the church meets once a month then take a collection for missions once a month. Let the church members average two cents a month for the year and we have raised the \$125. Certainly our people can raise it if they want to.

Collections were taken as follows: For Ministers' Aid Society, \$11.51; for the Orphans' Home, \$11.85.

The Association will meet next year with the church at Wallin's Creek, J. W. Mahan to preach the sermon.

At the close of the Association four presented themselves as candidates for baptism and church membership, and were received by Little Bethel church.

NEWS FROM OHIO COUNTY.

Beginning with the fourth Sunday in August, Elders G. H. Lawrence and A. B. Gardner held a meeting of twelve days in a grove at Gilstrap, just over the Butler county line. About twenty-five professed conversion, and fourteen were added to Green River and Mt. Vernon churches by baptism as results of the meeting.

Pastor G. H. Lawrence, assisted

"UNSEEN COMFORT"



X-Rays would show my Antiseptic Ear Drum in position as you see it in the cut. I was deaf for thirty-five years.

This Ear drum (which I patented July 3, 1906) and my method have restored my hearing. Since I put it on the market last February it has restored the hearing of hundreds of others, many of whom had given up all hope of ever hearing again. It has also relieved many from distressing head noises. I have just gotten out a new Ear Drum that is a great improvement over my original Drum. The megaphone principle and the flat-sounding membrane make my drum the most successful device on the market. It is "Unseen Comfort." My method and Drum are endorsed by leading physicians. The price very low. Why not have your hearing restored? Let me write you about it. I will give you facts only and will not exaggerate.

A. O. LEONARD

1165 Broadway, Suite 62 New York City

by A. B. Gardner, has just closed a meeting with the church at Green River, near Cromwell, which resulted in thirty-five professions and thirty-one additions to the church by baptism and three by letter.

Elder W. R. Oldham has been employed by the Mission Board to spend all his time in evangelistic, colportage and Sunday-school work in Ohio County Association.

Elder F. D. Baughn has accepted the pastorate of the church at Coal Spring.

Long live the RECORDER.

A. B. GARDNER.

MUHLENBERG COUNTY ASSOCIATION.

The Muhlenberg County Association, which met with the Baptist church at Hazel Creek, last October, and formed a temporary organization, will convene with the Baptist church at Nelson Creek, October 15, 1907, to effect a permanent organization. Muhlenberg county has long been divided into three associations, namely: Daviess, Little Bethel and Gasper River. But realizing her responsibility in her own bounds, desires to center her forces in that direction. There are a great many places in the county that have any preaching scarcely at all; a great many people are deprived of the Gospel who would love to hear it. We hope the Baptists of the county will rally to the front and make this one of the best associations in the State. May the officers and messengers be led by the spirit of God; and when the messengers go back to their churches be able to make a good report.

We hope there will be a sufficient amount of district mission money to begin the great work. May peace and harmony reign throughout the entire sitting. Brethren, pray for us, that we begin with a "Thus saith the Lord."

Those coming by rail will be met Monday and Tuesday at Nelson. Four trains daily stop at Nelson, 132 at 3:41 a. m., 122 at 12 noon; 131 at 10:05 p. m., and 121 at 12:10 p. m., over the Illinois Central Railroad.

Success to the RECORDER. May she still stand and contend earnestly for the faith once for all delivered to the saints.

JAS. T. CASENER.

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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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FOR SALE—Fine Henry county farm, 130 acres; 1 1/2 miles from station; near Smithfield, Ky.; good eight-room house; No. 1 barn; fine cellar; two wells; out-buildings, all in A1 order. Tobacco, wheat, corn and oats constitute crops. Owner too old to care for place. Will be sold at a low price. Adjoining land sold at \$60 and \$70 per acre. Apply Chas. F. Hill & Co., 305 Tyler Bldg., Louisville Ky.

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TO FORMER SEMINARY STUDENTS—If you have any Seminary Text Books for sale or trade send us list and your net price on same, at once. Worker Publishing Co., 1410 Twelfth St., Louisville, Ky.

THE JEWS AND CHRIST.

A marked change has occurred in recent years in the attitude of the Jews toward Christ. A half century—except a few learned Jews—the Jews as a body hated the very name of Jesus, and lost no occasion to express their contempt. Today there is a marked change. He is widely regarded by them as a great reformer, even as "the greatest man that ever lived." The writers in the Jewish encyclopedia proudly claim him as a Jew, and while not accepting his Messianship, rank him with the greatest of their rabbis. About twenty years ago the New Testament was for the first time issued in Hebrew, and the demand for it has been so great that six hundred thousand copies have been printed. This has been a chief agent in working the observable change of sentiment toward Christ and Christianity. There are now thousands of Jewish Christian believers: an experienced worker reckons them as numbering at least 250,000. Three thousand converted Jews are preaching the Gospel. This movement toward Christ is a marked feature of the present time. The great immigration of Jews to this land may prove to be an ordering of Providence for bringing the ancient people of God to a recognition of their Messiah.—*Christian Intelligencer.*

The temper of the mind in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness.—*L. H. M. Soulsby.*

SOME GOOD MEETINGS.

We closed on the first Sunday in September a good meeting with Mt. Pleasant church, Logan County Association, in which Bro. E. B. Farrar did the preaching. Results, seventeen additions by baptism, one under watch-care and church much revived. Bro. Farrar certainly gets more praying out of a church than any preacher we have ever had with us in a meeting. He certainly believes in praying down instead of working up a revival.

Bro. Davis closed last week a good meeting with Lewisburg church. Visible results, eight additions by baptism and church revived. Bro. McNeely did the preaching. Bro. E. W. Moss is now in a good meeting at Eply. Bro. R. A. Barnes, of the Twenty-sixth and Market streets church, Louisville, is doing the preaching. Five approved for baptism, two under watch-care and two by letter, and church revived. Meeting still in progress. Bro. J. P. Cleavenger recently closed a good meeting with Center church, in which he did the preaching if we mistake not. Additions by baptism not known, but a goodly number; church more fully enlisted than for quite a while. This historic church has seemingly been on a drag for quite a while, but now, let us hope, is renewing her youth.

Bro. Cleavenger recently closed a good meeting with White Oak church, Bro. Hall and Bro. W. B. Fitzhugh doing the preaching. Additions, six by baptism, two approved, one by letter.

We baptized one at Beechland last Sunday, result of a meeting held there, in which Bro. J. C. Thompson did most of the preaching, and thus you see the good work is going on among us also. We rejoice that the grand old stand-by, the WESTERN RECORDER, maintains its high standard, in spite of its seeming irreparable loss in the death of its editor.

Logan County Association has employed Bro. Barnes for a while as missionary.

A. C. DORRIS.
Lewisburg, Ky.

DEAR RECORDER:

The sudden passing of Dr. Eaton to the better life was expected to affect the RECORDER, and yet the same columns have been well filled with the strongest meat for the Christian reader. Baptist principles are such that even when our leaders are taken away the work goes on—witness the great work of the late C. H. Spurgeon moving on so gloriously, and that of Dr. T. T. Eaton.

We have suffered a loss in this city by the resignation of Pastor W. M. Hartin, of the Dauphin Way church. He is the only pastor this new church ever had, and this was Bro. Hartin's only pastorate. He came to the little band of twenty members three years ago and leaves them now 140 strong. The church is thoroughly organized and composed of very aggressive members. Bro. Hartin is a young man of strong character, cultured, talented and consecrated. There is a bright future before him. At the present he is with his afflicted mother, at Ridgeway, S. C.

Dr. Cox, of the St. Francis street church, is on his vacation in Virginia. His wife is visiting their daughter and grandson in China.

Bro. Sandlin is at his post at Palmetto, having received during the year a large number of additions.

My churches at Theodore and Bayou La Batre are gaining in membership and interest in the

work. One year ago the great storm laid this country flat, but the signs of that disaster can scarcely be seen.

J. D. ANDERSON.

Mobile, Ala.

DEAR RECORDER:

I have recently held meetings in three of my churches, which were greatly blessed by God.

Bro. S. J. Sparks, Buffalo, Ky., aided us at Big Spring church. There were many hindrances, yet we had a good meeting. Baptized two. Bro. Sparks prepares his sermons carefully and delivers them well. He is a man of God.

My father, Rev. W. H. Smith, of Bowling Green, Ky., assisted us in the meeting at Nollyn church, near Hodgenville. The church was delighted with his preaching. The Lord blessed us with a gracious revival and several conversions and additions. Seven additions by baptism. We expect to continue to see results from such earnest doctrinal and practical sermons as were delivered in this meeting.

The writer did all the preaching in the meeting at South Fork church, which closed September 25th. We had a genuine revival of religion and thirty-two additions to the church. Twenty-three of them were by baptism. With hearts full of gratitude to God, we press onward and upward.

Today I preached the funeral of Mrs. Mary Beams, who was a devoted member of Nollyn church. She leaves a husband and four little children, who have our heartfelt sympathy.

God bless the dear old defender of the faith, the RECORDER.

DON Q. SMITH.
Hodgenville, Ky.

THE WARREN ASSOCIATION.

The Warren Association met with the Woodburn church, September 25th, and continued in session two days. This body is composed of twenty-seven churches, representing about thirty-five hundred Baptists. The meeting was considered in every way a success. The discussions on missions and kindred topics were spiritual and instructive, and showed a commendable zeal on the part of the speakers to take their county for Christ. The temperance question received special attention, owing to their recent struggle to make and keep their county dry. Great earnestness was displayed in discussing the question of colportage, in which they urge their people to buy and read Baptist literature. Claiming that they must become intelligent Baptists, and then they will naturally become liberal and working Baptists. And this is the great need of the church and the world today. If this body continues to grow in the zeal and spirit manifested in this meeting it will soon take rank among the foremost associations of our State.

E. N. DICKEN.

DEAR RECORDER:

Eminence has just enjoyed the greatest meeting possibly in its history, so far as men are able to see. It was under the direction of Evangelist Ham, and with wonderful power he proclaimed the good news. The meeting was surely born of the Holy Spirit. It was not planned by man, for we did not know until about two days before it commenced that Ham could be with us, yet our people had been praying for a revival and for God to send to us his man for this work. It was a union meeting, in which

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E. Y. MULLINS, President.

the Baptists, Disciples, Methodists and Presbyterians took part, and it was heartily engaged in by all. Many hard-hearted men surrendered to the power of the Spirit, and were made to weep like children. Men bound under the influence of whisky have been redeemed and saved to their homes as well as to the community and to God. One commendable feature of the meeting is that all those making a profession have united with some one of the churches, and others have professed and joined since the meeting closed. There have been to date about 186 baptisms. Seventy-six for the Baptists, fifty-five for the Disciples, twenty-five for the Methodists, and twenty for the Presbyterians. A great many were restored to the Lord's work, and many joined the churches by letter. We are now needing Divine guidance in marshaling all these forces for the Lord. The Baptist church has made fine progress this year in numbers, in missions, and, we believe, in spirituality. Some of the Lord's choice, the salt of the earth, and the light of the world, are members of this dear old church. May we be led to greater service from year to year.

Bro. Ham has the love and prayers of all our people, and our gratitude for his coming to us.
J. R. JOHNSON.
Eminence, Ky.

TEXAS LETTER.

A new church was recently organized in San Antonio, near the old mission field, in the south part of the city. The prospects for building up a good church in that part of the city is very good. They have no house, but they are now raising funds to build. This makes

five white churches in San Antonio. In another part of the city called South Heights, and effort is being made to build a chapel, with a view to organizing a church there soon. All the Baptist pastors here are doing good work and are succeeding hopefully in building up the churches. The Baptist General Convention meets here in November, and a large representation is expected. Every effort possible will be made for the entertainment and comfort of the convention. The Baptists will not be alone in making the necessary arrangements, but the city authorities and the large and influential business men's club are all interested and will take part.

The Baptists of Southwest Texas have concentrated their efforts to build a Baptist Academy at San Marcos. A fine location has been secured and work has already been commenced on the building which is to be 153 feet wide by 300 feet long. Everything is expected to be in readiness for the fall term of 1908.

The work of the General Convention is hopeful. The report of the last quarter in the aggregate was one of the best ever made. The amount to be raised by the meeting of the convention is \$115,000 for State missions. Many of the churches have held good revival meetings and it is thought that the increase in membership this year will be beyond that of any previous year.

A representative of the WESTERN RECORDER will be expected at the convention, and will meet with the usual hearty welcome. The many friends of Dr. Eaton greatly lament his death.

LEWIS HOLLAND.
San Antonio, Tex.

**The Farm
& Household**

Sanders, Norton Company have finished delivering twelve thousand lambs to city buyers, and say that they have made very little profit on them. They report sales of 2,500 stock ewes at \$5 to \$7 each.—*Harrodsburg Democrat*.

John Holladay sold Bennett & Walker 47 hogs at \$5.60 per hundred. He also sold Charles Herri-ford 18 head of cattle for \$411. To L. B. Cain three head for \$72.—*Adair County News*.

John D. Powell bought last week 80 three-year-old steers, weight 1,210 pounds, at \$4.75.—*Winchester Democrat*.

Wash Webb, of Glasgow, sold an aged mule to Ed Duff last week for \$100.

Mr. R. H. Price, of Columbia, sold a span of 4-year-old mules to J. F. Barger for \$340.

Joe Fort and H. T. Adams, of Cadiz, sold two young mule colts, four months old, to Herman Crenshaw, for \$187.50.

Harris Bros. sold to Walker & Bennett, three head of cattle for \$47.47, and one to G. Rasner for \$15.—*Adair County News*.

W. W. Gay bought at Mt. Sterling court thirty steers, weight 900 pounds, at \$4.25 per hundred.

R. C. Gatewood, of Montgomery county, has bought 148 feeders of 1,150 pounds, at \$4.75 per hundred.

B. F. Hughes bought recently at Mt. Sterling fourteen heifers, weighing 500 pounds, at three cents per pound.

Farmers in Jessamine county are cutting tobacco and plowing for sowing wheat. The tobacco crop is the best in ten years. The acreage exceeds that of last year and the leaves are unusually large. Wheat was only about a half crop. Hemp is good, hay, a full crop and corn splendid. Oats are bad. Stock ewes are in demand and slop cattle selling for \$3.50 per hundred.

Never before in the county's history have Owen county crops been better than in 1907. Corn and tobacco are excellent crops, in some parts of the county corn is pronounced phenomenal. Tobacco cutting is under way and in the next thirty days will be safely harvested. There have been exceptional harvest of hay, oats, wheat and rye. Hay selling from \$10 to \$15 per ton. Grass is green and good and will carry stock well into the winter for pasture. Lots of lambs in this county.

Fall plowing in Scott county is progressing. Late tobacco may be in danger of frost. The hemp crop is good. On court day there were 300 cattle on the market, best yearlings selling at \$4.50 per hundred. Medium yearlings at \$3.30 to \$3.50. A large number of mule colts were on sale, and prices from \$40 to \$100 were realized. Mr. Chas. Thompson, of Lexington, sold to Thos. Kenney, of Franklin county, a pair of work mules for \$450.

FEEDING THE BABY.

[This article has the commendation of the highest medical authority.]

At a recent baby party I was struck by the sad lack of judgment displayed by various mothers in the care of their children. The first mother had with her a little girl of sixteen months, noticeably tall and slender. I found that she was giving the child the juice of an entire orange every day, with every other day half of a scraped raw apple, withholding baked potatoes as too starchy, and cream in any quantities as too fatty. Still she regretted the lack of plumpness in her baby.

The second mother had a plump baby of nearly five months, who habitually cried with the colic. The child was fed on one of the patent foods, which are so inferior to properly modified fresh milk, but what was my surprise to see the mother produce a bottle filled with seven and a half ounces of food. The baby drank it all, then lifted up its voice and wept. No wonder! It reminds me of a tale of two little pigs which were given a huge pail of corn meal mush. They ate and ate until their stomachs were distended like small balloons and they actually could not walk, but stood still and squeaked and squealed with pain.

The third baby was a boy of thirteen months, a child of tremendous frame and seemingly great flesh. He was a month older than my baby, three inches taller and looked very much heavier, but I was amazed to find that he actually weighed little more than mine. His color was ghastly. He had been thriving nicely on modified milk, and was supposed to continue to do so. With his immense frame to nourish he had had none of the things my baby was taking—beef juice, eggs, gruels, broths and orange juice—and his mother said rather indefinitely that as long as he was well on milk she would give him nothing more.

Another mother I met told me of her method of feeding: "I did not give him a bottle full at certain intervals, but gave him an ounce and a half whenever he cried for it, and by the end of the day he had taken as much milk as most babies do." If the little fellow had not already been relieved of his sufferings in the merciful way that put him beyond human mistakes, I should have asked this mother how she would like a piece of bread at nine, a piece of meat at ten, a potato at quarter of eleven, and so, for even one day. One other said that she always nursed her baby to sleep, no matter how long it took. Why do not visions of nightmares following-welsh rabbit suppers teach this mother the perils of an overloaded stomach?

At the time when I was nursing my baby and making flying trips to town, when necessary, with my watch in my hand, I met another nursing mother who said she had left her two-months' old infant for six hours. When I asked how she did it she said: "Oh, my mother keeps her quiet with warm water and sugar." Think of it! A baby of two months missing two entire meals and being kept quiet on warm water and sugar! This was nothing, though, to a mother who took a cheap five-cent ice cream soda in a little fifth-class drug store, and fed her six months' old baby with the ice cream from it to keep him quiet.

And yet people wonder that so

many of the little things give up the struggle, when the second summer comes.—*Good Housekeeping*.

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ITEMS OF INTEREST

News the World Over.

This summer Mars has been nearer the earth than it has been for many years, and astronomers have been watching it and photographing it. The canals are the objects of the greatest interest. Are they canals made by intelligent creatures or channels made by nature? Prof. Lowell takes the first view, other astronomers the second. Prof. Pickering, of Harvard, declines to take either view. The climate of Mars is much colder than that of the earth.

Prof. Koch has been for eighteen months in Central Africa, accompanied by trained assistants, studying the sleeping sickness which has almost depopulated a large part of the country. Some time ago it was reported that he had discovered a remedy in atoxyl. Recent reports are most favorable in regard to his success with his remedy. His fame has gone through the country, and the natives 200 miles away are begging the "Great White Wizard" to come to their help.

People who habitually get faint in church or in any public hall, would do well to remember that dizziness and heart palpitation will quickly abate if they will bend well forward, letting the arms hang down at the sides. The upper part of the body is temporarily congested and the heart usually resumes its normal action promptly.

In his presidential address before the British Medical Association, Dr. Henry Davy spoke of the physical deterioration of the men of England, which was brought home by the difficulty of finding men of the proper standard for the army. Dr. Davy attributes it to the people crowding into the great factory towns. He said easy transportation kept men from walking and labor-saving machinery caused disuse of muscles.

The immigration of Greeks into this country has taken on such large proportions that a line of steamers has been established from Greece direct. These modern Greeks are not as desirable as the Italians, that is such as are willing to emigrate. Meanwhile 1,000 Hindus have come in through Canada, and Japanese galore are coming by way of Mexico.

Every large fire shows the increasing danger from electric wires. The burning of a building or the falling of a single wire breaks live wires, which are pretty certain to set fire to any combustible matter near. Hence there are numerous centers of new fires springing up whenever a wire is broken. At a recent fire in Cincinnati a railroad train attempted to start from a near-by station. There was a mass of tangled electric wires on the track which the train caught, pulling down poles at a considerable distance, and endangering buildings at some distance from the fire itself. The great San Francisco fire following the earthquake was due largely to electric wires.

No Frenchman of whatever age has been able to marry in France without his parents' consent, unless he brought the matter up before the courts and they authorized him to marry. The law has now been changed so that any Frenchman over thirty years of age need not have his parents' consent.

A lady in Florida says she has discovered a new cure for the appetite for liquor and that is in eating oranges. But this is not new, we published it in this column long ago. We hope sincerely that eating oranges will cure drunkenness for it is a remedy easily tried and which does no harm.

America will be thoroughly studied before many years. We have had educators from Europe to study the schools, a London tailor to study clothes, and one commission studied the way the firemen slide down the poles. Now the Crown Princess of Germany has sent her chef over to study cooking. If he will only come South and learn from the black mamies he will go back to delight his royal mistress with his new dishes.

The Japanese question has come up in Chicago in a small way. Superintendent Cooley wished three Japanese men admitted into the public schools but the trustees, backed by the parents, protested. They did not wish grown men brought into association in any such way with their children.

DEATHS

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

SNIDER.

On Thursday morning, September 5, the Angel of Death came into our midst and plucked a tender flower in the form of Mrs. Etta Snider, thereby making a home desolate, and casting a gloom over the entire community. She was ill only nine days, suffering intensely, yet she bore it with Christian patience and fortitude. She was 24 years of age. At ten years old she united with Little Union Baptist church, and since that time she has led the life of a true Christian. She was a devoted wife, a dutiful daughter, a loving sister, and a sincere friend. "None knew her but to love her; none named her but to praise."

Through all pain at times she'd smile,
A smile of heavenly birth;
And when the angels called her home,
She smiled farewell to earth.
Heaven retaineth now our treasure,
Earth the lonely casket keeps;
And the sunbeams love to linger,
Where our sainted loved one sleeps.

A FRIEND.

HARNED.

Bertie Deana Harned, after years of brave, patient, cheerful conflict with tuberculosis, fell asleep in Jesus June 9, 1907. Born August 19, 1875, in childhood became a devoted and splendid member of New Salem church, Deatsville. August 15, 1899 married to Golden Harned, of Boston, Ky., whose heart and life she blessed in every way. They had three children, one preceding her to God, two little girls, left in care of the widowed father and grandmother, Sister P. C. Deacon, now bereft of all her immediate family. A holy memory of a happy Christian life and the assurance of the "good hope through grace" comforts her family and her pastor.

W. O. CARVER.

THOROUGH CONVERSIONS.

All men do not pass through the same depths of sorrow in coming to Christ, but they all have to come to him empty-handed. There must be a stripping before there will be a clothing; there must be an emptying of self before there can be a filling with the Spirit's power.

How like this finding peace is to the way in which John Bunyan describes it in his "Pilgrim's Progress!" There stands the poor burdened wretch who fain would go on the pilgrimage to the Celestial City, but finds it hard work to toil thither while bowed down with a load of sin. He sees before the eye of his mind the atoning sacrifice of Jesus, and as he looks to the cross, suddenly the strings which hold his burden to his shoulders begin to crack, and the burden rolls into the sepulchre, so that he sees it no more. "Whereupon," writes Bunyan, "he gave three great leaps for joy and went on his way singing." We have not forgotten these three great leaps which some of us gave in the day when Jesus took our sins away, when he became to us all our salvation and all our desire—Christ in us the hope and glory.

NO EXCUSE.

"Of course, I am not a Christian. I don't pretend to be. I do a great many things that are wrong, but I don't make any loud profession like neighbor John across the street." What kind of a spirit is underneath such a confession? The man who makes it talks as if he thinks frankness about being a sinner is almost equal to salvation. Being wicked, he appears to believe that a confession of his wickedness will make him more meritorious in the sight of God. The fact that we are outspoken in our evil does not change the character of the evil.

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ITEMS OF INTEREST

News the World Over.

Samuel Sloan, who has died in New York City, aged ninety years, was a man who was an honor to any community.

The London Lancet, the great medical magazine of England, gives a new cause for the great increase of appendicitis, which, coming from such a source is worthy of consideration.

In a meeting of the German Scientist Congress, just held in Dresden, Prof. Hergesell, of Strassburg University, gave the results of experiments carried on this year to discover the heat of the higher atmosphere at great heights above the earth.

Miss Anna T. Jeanes, of Philadelphia, has died, aged eighty-six. She was a Quakeress who devoted her wealth to charity.

It was generally reported in the papers that the Hague Conference had agreed to establish a permanent court for settling difficulties between the nations.

The announcement is now made that the plague in San Francisco is under control. There have been thirty-five cases and twenty deaths.

Unprecedented rains in Spain have caused great floods, especially in Andalusia. The Guadalquivir river became a torrent three miles wide and swept away bridges and entire villages.

Oklahoma has voted on the Constitution and adopted it by a large majority. This establishes prohibition for twenty-five years, at the end of which time it can be voted on again.

The Canadian government at Ottawa favors the coming in of the Hindus to Canada. The people on the western coast where they had don't want them there.

DEAR RECORDER

I have just closed a two weeks' meeting at my church at Mt. Ash, where the Lord has wonderfully poured out his blessings of late.

On the 12th of May Rev. J. H. Hibbs, of Williamsburg, and the writer with other brethren, succeeded in getting a church organized at that place after a very great meeting in which many souls were converted.

On the night of the 8th instant I began another meeting, and on the next night Rev. A. C. Hutson, formerly pastor at LaFollette, Tenn., but now pastor at Germantown, Ky., came to the pastor's help, and for two weeks wrought mightily under God, which resulted in three additions by letter, fourteen by baptism, with four more approved for baptism.

The East Union Association meets at Big Poplar Creek church, near Halsey, Ky., October 1.

The First Baptist church of Jellico has just extended a hearty and unanimous call to their former pastor, Bro. McGarity. It is not known yet whether he will accept or not.

Yours truly, M. L. BLANKENSHIP.

Kensce, Ky.

DEAR RECORDER

I have just returned from the Rolling Fork church in this county, where we had a glorious meeting. We had twenty-seven professions, a number restored, settled old neighborhood disputes, licensed our dear Bro. T. C. Miller to preach, and on last Saturday, the church being without a pastor, I was called to the care of the church for one-fourth time, and accepted the call.

The church is now in fine working order and means to stand firmer for God's cause and Baptist principles than ever before. We found some who wanted the RECORDER and promptly took their subscription and reported them to the agent at this place.

S. J. SPARKS.

Buffalo, Ky.

TAKE ADVANTAGE OF THIS.

In the advertising columns of this week's WESTERN RECORDER will be found the special handkerchief sale advertisement of J. Bacon & Sons. These handkerchiefs were bought at a ridiculously low figure, and the firm has reserved a lot for out of town buyers.

There can be no high and holy living without high and holy thinking.—Rev. James McLeod.

Live Stock Markets.

CATTLE.

Table with 3 columns: Description, Price 1, Price 2. Includes items like Good to choice exports steers, Light shipping steers, Good to med. butcher steers, etc.

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Table with 3 columns: Description, Price 1, Price 2. Includes items like Good to choice pack, and hrs., Med. pack, 160 to 200 lbs., etc.

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Table with 3 columns: Description, Price 1, Price 2. Includes item: Good to choice fat sheep.

Table with 3 columns: Description, Price 1, Price 2. Includes items like Medium to good sheep, Common Sheep, Bucks, etc.

TOBACCO.

Table with 3 columns: Description, Price 1, Price 2. Includes items like BURLEY—Dark Red, Trash (gren or mixed), Trash (sound), etc.

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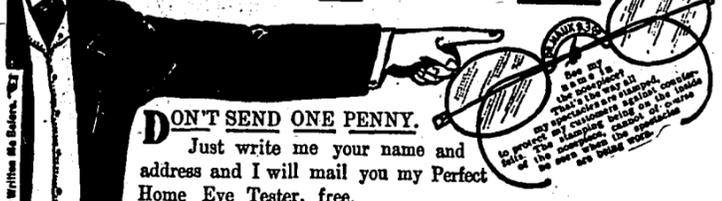
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These famous Perfect Vision Spectacles of mine will enable the very weakest eyes to see to thread the finest needle and read the smallest print both day and night, just as well as you ever did before—and I hereby positively guarantee to return you your dollar cheerfully and without one word of discussion, if you yourself don't find them to be the most perfect-fitting, clearest and best you have ever bought anywhere, at any price, and you yourself are to be the sole judge.

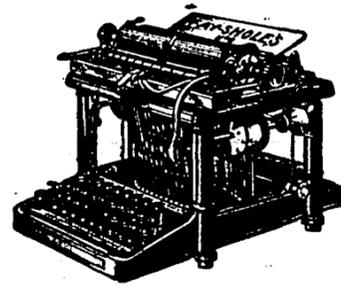
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Advertisement for Peck-Williamson Underfeed Furnace. Features the headline 'FURNACE Thoughts Harvest Days' and text: 'NOW, that the harvest days are over, it is an opportune time to think of preparing for the coming crop of cold weather. All days are harvest days in a house heated by an Underfeed Furnace, for every one of the thousands who have taken a course in Domestic Economy in the Underfeed School of Experience KNOWS that the Peck-Williamson Underfeed Furnace Saves 1-2 to 2-3 on Coal Bills.'