

# WESTERN RECORDER

Faith, Hope and Love, these three.

82nd YEAR

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The Interior has been studying the "speaking with tongues," and this is its conclusion: "The movement is totally void of the slightest moral power, neither edifying the religious nor reclaiming the sinful. It is as sheer and unmitigated an example of fanaticism as the country has ever produced. The headquarters of the cult are at Los Angeles, where a newspaper organ has been established to spread the craze."

The Wesleyans of England have had great success in their missions among the natives of South Africa. They have there 889 churches, which are used every Sunday. Last year 1,392 adult natives were received into these churches and nearly \$200,000 was raised by these native churches.

Christian Work gives the figures showing the populations and the number of liquor-sellers in the chief cities. London, with four and a half millions of people, has 5,860; New York, with a million less population, has 10,821; St. Petersburg, with one and a half million, has 513, while poor old Paris, with 2,660,000 inhabitants, has 30,000. It is high time for the alarm French statesmen are expressing.

Rev. Dr. Agnew said that "ministers are idolized at thirty, criticized at forty, ostracized at fifty, ostracized at sixty, and canonized at seventy." The Watchman comments that at last it may be said of this characterization that the ministry begins and ends with the love of the people.

A writer in the Biblical Recorder speaks of a man as "anchored in the faith, and yet with his sails all spread." Such a man would only get his sails torn to shreds in the wind. Sensible captains do not keep their sails all spread when at anchor.

God continues to bless the Baptists of Sweden. Their year-book for 1906 was published January 1, 1907, and showed during the year a net gain of 1,500. Since January many meetings have been held and many have been added to the churches. Five hundred since January have been baptized in one association.

The scientists and the agnostics have parted company. At the recent meeting of the British Association, following Lord Kelvin's lead, it was said that a universe without a creative mind is now regarded as scientifically impossible.

## SUNSET ON AN ALPINE MOUNTAIN.

BY I. HUNT COOKE.

It was on the summit of the Stanserhorn, near the Lake of Lucerne. My mind was filled with splendours from the book of nature, with which I delight to mingle some splendours from the book of revelation. Isaiah is the mountain peak of Holy Scripture. He tells us "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O, thou afflicted tossed with tempest, and not comforted; behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires, and I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy borders of precious stones." Sunset was approaching and a calm, clear light showed beauties unseen during the day. It is a late but interesting theory, that where this Alpine range of mountains now stands, there was a former range, of a different kind of stone, that had been uplifted by the forces of nature, or by the Hand of God, had been broken down by larger glaciers, and swept away by mightier rivers, had pointed up to God, took their silent part in the grand hallelujah chorus of nature, and entirely departed. The evidence of this is seen in the composition of the Regi, and the Rossberg and other hills of the great central plain of Switzerland, which are found to be built up with stones of a totally different character to those of the Alpine mountains. They are the graveyard of departed giants of rocks, that have been removed, and those we now look upon have, in their turn, taken their place. They too flow away. About one-half of what they were in the past now remains. More than one thousand wagon-loads of powdered rock in solution pass adown Lucerne Lake every day. So the great Swiss geologist calculates. These flow on, along the Reiss, the Aar, the Rhine. The soil of Holland has been wholly formed by debris from the ice-robed mountains of Switzerland. In their speechless communications to our souls these mountains convey two thoughts. One is depressing, a better one is elevating. Here is the wide, far-stretching prospect, one hundred miles of peaks of varied forms. Many hundred square miles of open country. Yon strip of ribbon is a railway; yon crawling insect is a train filled with men and women full of hopes and fears; that little handful of glittering stones is a city of many habitations. Lord, what is man! that Thou are mindful of him? There are two answers. One, that he is an insignificant being, unworthy the Divine attention. The other, that he is, next to God, the noblest of all beings, the topstone of creation.

The one is the idea of the poet Byron, the other of the seer, Isaiah. Humbling thoughts are good, views of the variety of earthly things are excellent. But they present only one side of the truth. To the Christian, the mountain message is one of elevation. True greatness is not physical bulk. The mountains may depart, but God does not set his love on worthless objects. We are, through Christ, precious in His sight, and His kindness will not depart from us. His children are worth more to Him than His mountains. It is in the spiritual that true greatness lies. You have mind, Pilatus has not. You have heart, Titlis has none. With us is a covenant of peace, formed by the sacrifice of the Son of God. No offering has ever been made to

preserve the mountains from ruin. One soul purchased by the blood of Jesus is worth incomparably more than the whole Alpine range.

The superiority of the human spirit is not only in its being the subject of Divine mercy, but in its eternal destiny. My kindness shall not depart from thee. I have imagined that the prophet wrote this at some hour of jewelled sunset, and witnessed a sight similar to that we saw from the Stanserhorn. The day had been lowering, a storm had been traveling about, there had been no cheering sunshine. Of the day it might have been said it had been afflicted, tempest tossed and not comforted. The dark clouds lifted and rays of sunshine from behind flooded the rocks with strange hues. "Behold I lay thy stones in fair colours." Along the west there was a space of very clear sky of a gentle azure, "and lay thy foundations with sapphires." A cluster of ragged clouds were suddenly incandescent in fiery crimson. As the revised version gives the passage, "I will make thy pinnacles of rubies." The setting sun was a deep glowing red and as it seemed to stand a moment on the purple horizon, it looked as "a gate of carbuncle." All around was brilliant and scintillating as with jewels, "all the border of precious stones." What is the meaning of this vision? It foretells a time of glory yet to come in this world. Thus the prophet describes it. "All thy children shall be taught of God; and great shall be the peace of thy children; in fight thou shalt be established." That day will surely come. Let it cheer those who are working for the time when all the world shall be filled with the knowledge of God, when nation shall no longer lift up sword against nation and they shall learn the arts of war no more. Yes, the world may scoff but we know that Jesus Christ will take to Himself His right and reign and peace and prosperity and joy shall everywhere prevail.

But this is not the only lesson of the sunset. The prophecy concludes: "This is the heritage of the servant of the Lord." The grand hope may be ours, amidst the storms and glooms of life, of a bright and glorious sunset, when the gate of carbuncle shall lead on to the gate of pearl, and death be found to be but the portal of Heaven.

Calm stand God's snow-stoled mountains vast and stern,

Their hoary wisdom whose will may learn They are of God's great house, the furniture,

And serve His purpose then to nought return.

Thou art His child of God's great light a ray,

Thou hast a life will never pass away, They perish. We in His unchanging love March onward to a glad eternal day.

So when death's summons comes to each soul given,

Obeys not sadly as to prison driven, Be thy last hour a sunset jewelled fair, The portal of the Father's house in Heaven.

## THE FENCE AND THE SERPENT

The writer of the book which we call Ecclesiastes, said in his own pithy and sententious way long ago, that "Whoso breaketh a hedge, a serpent shall bite him;" but the word in the original appears to refer to a stone wall rather than a planted boundary, as our revisers signify by a new rendering. What is in the mind of the moralist

is that the man who secretly breaks down or removes the landmark between himself and his neighbor is likely to find that this same stone-pile has become the refuge of some creature with avenging fangs and swift-drifting venom, so that in the very act of his transgression the evil-doer is struck by a deserved chastisement. The fact which was, observed by the inspired writer is one often overlooked by the modern moralist, nevertheless it is true that it costs a man effort to do wrong. Not only does the saint have to fight against his natural appetites and passions, but the sinner has to fight against his better nature and his active conscience. When some one asked Charles Lamb how he came to be such a slave to tobacco, he frankly replied that he "toiled after it as some men after virtue." Instead of being an unlucky "misstep," the first step in a criminal course is very likely to be a painful climb. The boy is not always frightened into his first lie; he deliberately shapes and fashions it and presents it with "malice prepense" to his parents. He does not fall off a stone wall; he breaks through it.

But while there is a fence around every sin, one can throw it down. It is not a Sierra. It is not an Ehrenbreitstein laughing at guns of every caliber with an equal contempt. The boy who will drink must fight down his scruples, but he can overcome them. The young employee who is tempted to "take a flyer" in the stock market or the wheat pit will know more than one wakeful hour and fitful dream over his beginnings of speculation, but steal he can if he will.

Only out of his experience will shoot forth his own punishment. Each sin brings forth its own peculiar penalty, like a serpent shooting out unexpectedly from a broken wall. Lying does not beget a headache but more lying. Drink creates thirst and punishes itself with drinking. Licentiousness defiles the body and rots it. Every one of God's fences hides within itself its silent but sure avenger. People who are looking for evidences of a moral Ruler of the universe might well pause and study such facts as were obvious to the wise man of three thousand years ago, and which are not less obvious to one with eyes to see in our own day.

"Go on in your deliberately chosen path," says the Preacher of the Old Testament, "but remember that for all those things God will bring you into judgement." The young men who have been brought up in these Christian homes about us do not slip into sin; they break into wrong-doing. It is not natural, it is not easy for them to cast off the restraints of piety and faith, nor is it safe. The penalty is not remote but near, not arbitrary but imperative, not falling out of a clear sky but darting from the very center and shadow of the sin itself. This is a study in psychology which we commend to those who would deal with facts which have a real reference to practical life.—Interior.

On the wall of an old temple was found this picture: A king forging for his crown a chain, and nearby a slave making of his chain a crown, and underneath was written: "Life is what one makes it, no matter of what it is made."

I try to increase the power God has given me to see the best in every thing and every one, and make the Best a part of my life. To what is good I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.

**QUESTIONS ANSWERED.**  
BY SENEX.

I have received a number of questions on the subject of the public speaking of women in the churches. One of these asks if a woman ought to be clerk of the church. Not if it involves any speaking in public. I do not think a church ought to choose a woman as clerk and let the man shirk that duty. But if she only wrote letters, etc., I cannot say it is forbidden. Certainly she is forbidden speaking. Silence is commanded as a positive duty.

The other questions are all covered by what I said in a previous issue. And as I have been sick for three weeks, instead of writing again the same thing, I ask you to put in the following extract from my previous answer:

"How do you know the commands were not local and intended only for the women of Corinth?" Because Paul says "as in all the churches of the saints." The strongest command, though both are positive and emphasized is in Timothy, which was a pastoral epistle and not sent to any one church. But still more conclusive is the fact that the reason the Spirit gives applies to all the descendants of Eve, to one generation as much as to another.

"Scholars differ." On the subject of these commands the scholarship of the world is singularly unanimous, as was to be expected in view of the very plain words and strong emphasis. From Chrysostom to Weiss, the latest scholarly commentators, Baptist, Catholic and Protestant commentators, the orthodox and the heterodox are agreed that women are commanded to be in silence in all meetings for the worship of God.

Two arguments which are advanced by different persons are contradictory. One lady says the Greek word *lalein* means to chatter, to babble, etc., and that was what the women are forbidden to do. A man says the Greek word used shows that they were forbidden to preach, and that they may speak, but they must not be ordained as preachers. In answer to the first it is only necessary to repeat what has been often said before that *lalein* is used in the Scriptures in reference to the speaking of God. In answer to the second it is sufficient to call attention to the fact that both commands relate to the social meetings of the church. In Corinthians it is a prayer meeting in which all the brethren were taking part, in which the Holy Spirit said it was a shame for women to speak.

And in Timothy the Greek says, "I command that in every place the males do the praying." All the modern exegetical commentators say that "in every place" does not refer to different towns, but to the more private meetings of the church held in the private houses: cottage prayer-meetings so to speak. And the command which follows enjoins silence as a positive duty. If any distinction is drawn between the more formal preaching and the social meetings in which all the brethren take part, it is especially in these meetings that women are forbidden to speak even so much as to ask a question.

"By telling the women not to pray or prophesy with uncovered heads, does not Paul authorize them to do so if their heads are covered?" I answered that the last time. Weiss shows that this command in and of itself forbade the speaking. For the women laid aside their veils in order to speak; and to forbid the laying aside the veil practically prohibited the speaking. It is in the same epistle, but a little further on, that Paul tells them not so much as to ask a question.

A sister says she has been told the married women were forbidden to speak, and that the Greek word proves this. Admit

for a moment that it is to married women Paul was speaking when he told the Corinthians "It is a shame for women to speak in a church." Tell me, has there ever been a kindred or people or nation or tongue under the heavens which favored its girls doing what it was a shame for the married women to do?

The majority of the women were married. In telling the women to ask their husbands at home anything they wished to understand, Paul was speaking to those to whom he gave credit for some common sense. If a school teacher should say to her little girls, "Tell your mothers you must not come to school tomorrow without your overshoes," what would she think and what would she say if one child the next morning came without them on the plea, "I have no mother, my aunt takes care of me and you did not bid us tell aunts, but only mothers." A child would have sense enough to know the teacher meant mothers and all who stood in the place of mothers. And the Corinthian women would naturally understand and not make it necessary for Paul to say, let them ask their nearest male protectors, their husbands, or their fathers, or their uncles, or their brothers, or their guardians. If this passage in Corinthians was the only one, there might be some show of reason for believing that married women alone were forbidden (except that nature itself teaches us young girls must guard even more carefully against shameful things) to speak even so much as to ask a question. But the command in Timothy applies to every daughter of Eve.

But the same sister tells me some one said that although the husbands are not mentioned in Timothy it is evident only married women are meant, because no others would try to usurp authority over the men. Oh, wouldn't they? Did you ever have a sweetheart aged 16 or a granddaughter aged three? But if that objector will read the context he will see it is of public worship that Paul is speaking. And because the speaker for the time being rules the audience the women must not thus usurp authority over the men present.

In Greek the word "*anthropos*" means a human being, and does not refer to sex. *Aner* means a male human being as its chief, generic meaning, its secondary one being husband. In the same way *gune* means woman and secondarily wife. These two words are always to be translated man and woman and not husband and wife, except when the context specifically requires that meaning, as, for example, where "*andres*" are told to love their wives. To say that *gune* always means married women is as ridiculous as to say that "*andres*" always means husbands. Not more than one time in ten, if that many—probably not one time in fifty—ought "*aner*" to be translated husband or *gune* married woman. If only the married women were commanded to be in silence in Timothy, then only the married men were to be allowed to pray when Paul says, "I command that in every place the men, *andres*, pray, lifting up holy hands," etc.

As I have said there is no use in my trying to say anything to those who persist in putting their feelings, their impressions, etc. above "Thus saith the Lord." These really claim to be inspired and that their inspiration is superior to that of Paul. I have too little patience with those who say the "Holy Spirit moves" them to disobey the Scriptures to be able to argue the question with them courteously.

**THE WOMAN WHO WENT TO CHURCH.**

The Ladies' Home Journal recently sent a woman on an experimental tour through the metropolitan churches. Her reception varied from warmth to frigidity. The inference naturally to be drawn from the record of her experience is that the churches which received this woman coldly were blameworthy, and that those which received her warmly were praiseworthy. Such an inference is based on the notion that one who goes to a church service to worship has the right to think of her personal treatment.

The conception of the church service as an occasion for promoting the interchange of social courtesies among its members and for extending social courtesies to others places on a low level, if it does not altogether destroy, the motive of church attendance. It is based on the conception of the church as a club. It assumes that the church is owned by its members, that those who attend its services do so upon sufferance, and that it is therefore the business of the members of the church to make any stranger who enters its walls for worship feel like an honored guest.

It is the weakness of American Protestantism that this club conception prevails among the Protestant churches of this country. In a Catholic church no woman would expect personal attention unless she had made her wants known to the priest or to some one who could take her ease to the priest. To the credit of Catholics be it said that they attend church services for the purpose of worshipping God. They do not expect to receive a welcome in church, any more than the user of a public library expects a welcome when he sits down to read.

The experiment of this journal's representative cannot be accepted too seriously. If she had gone to church to hear the truth, or so much of the truth as the preacher might give her, if she had gone to worship God, she would not have been greatly concerned whether she was warmly or coldly received. She did not go to listen or to worship. She went to see whether people would pay any attention to her old clothes. As a test for the true character of the churches she visited, we do not see that her purpose was valid.

It reduces, in the first place, the club conception of a church to an absurdity. It shows not only where the present weakness of Protestant churches lies, but also the direction in which they must move if they would indeed become the churches of the people.

Protestantism has weakened itself by casting away the dignity of the church; it has weakened itself by bidding for patronage. All sorts of people criticize it on this its own assumed position. If the churches will but say boldly and frankly, those who enter here for worship need expect no social attentions, for this is the place where man draws near to God and God draws near to man, more would attend churches than now.

The assumption that a visitor to a church desires attention is an assumption that places the visitor in a position of inferiority. If the churches were to abandon altogether their position as religious clubs, formed primarily for the intellectual entertainment of their own members through the sermon, and for the aesthetic entertainment of their own members through their architecture and music, they would no longer be open to the criticism which their present position invites.

The only way, therefore, by which American Protestant churches can justly declare that such criticism as is involved in this journalistic visitation is undeserved will be by making clear that their purpose is not to provide social entertainment of any kind through their religious services, but rather to give to the community and to all who desire it the opportunity for hearing the truth and for worship the Eternal—*The Outlook*.

**CONTROVERSY.**

In the minds of timorous persons and of those who are not settled in their views, there is a dread of controversy. Such imagine that no good can result from conflicting opinions. They plead for peace, though it be the peace of the graveyard. Such a view displays ignorance of the manner in which truth has achieved its greatest triumphs.

The great Robert Hall said that "the evils of controversy were temporary, while its benefits were eternal." Every great truth bears upon it the marks of the fury of conflict through which it has passed. The prophets of the Old Testament were emphatically controversialists. Our Lord's coming into the world started the most earnest controversy that has ever been known. When he made his advent, the world was at

a standstill. There was no great moral question at issue. The human mind was a dead sea. Everything that he said and did aroused men to think. Jesus Christ was an agitator, and he transmitted to his followers a legacy of fierce conflict. Though the Prince of Peace, he said, "I come not to bring peace, but a sword into the world." In the days of his sojourn on earth, he disputed with Pharisees and Sadducees, silencing, if not converting, them.

Until the day when he said, "I am ready to depart; I have fought a good fight," St. Paul was engaged in controversy. In the ancient Agora at Athens, he encountered Stoics and Epicureans, and wherever he went he disputed in the synagogues with the Jews. For the space of two years, he conducted a daily debate in the school of one Tyrannus. And what were his Epistles to the Romans and to the Galatians, but controversial treatises of the most subtle, logical, vigorous and triumphant character?

In the same way, all the early church fathers were controversialists. The doctrine of the Holy Trinity was established by the Arian controversy. What shall be said of Irenaeus, Origen and Augustine, if controversy is under all circumstances to be deprecated?

As is well known, there came to the church a period of stagnation and desolation, when a corrupt church made peace with the world. Later there came a reaction. Men commenced to realize how the Papal power had fastened chains upon the human conscience, and how the moral and spiritual world had been put into subjection to a corrupt priesthood. Protestantism, which was earnest protesting against error, became dominant.

Luther, that great champion of truth, threw down the gauntlet of controversy and defied the Pope and all the Papal powers in Europe. He scattered broadcast his polemical tracts and treatises, while his voice thundered against the errors that had entrenched themselves on the thrones of Europe. Calvin, Bucer, Cranmer and Jewell, Philpot and many others, heroic natures made in a large mould, contended earnestly for the faith. The works of Barrow, and Taylor, and Chillingworth, are immortal because, in severe disputation, they tore the citadel of Rome to pieces.

The noblest works of learning and genius have emanated from men whose minds were hotly stirred in earnest defence of the truth. And the sublimest epochs in the history of the world have been those in which the champions of truth and error have met in close and resolute encounter. Truth or liberty have never been able to advance a step forward without struggle or conflict.

When wrong is aggressive and defiant, when errors attempt to usurp the place that belongs to truth, and when thereby the moral tone is lowered, to the untold injury of not only ourselves, but of coming generations, true Christian men and women, rising to the emergency, must oppose the evil agencies that antagonize the right. To be faithful soldiers and servants of Christ, we must be ready to contend earnestly for the faith that was delivered to the saints. Not that we should seek conflict and controversy, but ever ready to give a reason for the hope that is within us, we should not only "speak the truth in love," but bravely oppose wrong and defend right and truth. What though the ease of the timid be disturbed, and jeremiads fill the air from those who have no settled views about truth, the true followers of Christ cannot, without disloyalty to Christ, remain silent when truth and right are assaulted, either by open or clandestine opposition.—*Episcopal Recorder*.

Sobering, almost alarming, to some of us is the thought of Christ as Judge. On the other hand, what judgment could be kinder or fairer? We are to face the judgment seat, but let us never forget that it is the judgment seat of Christ—the Christ who knows man, who sees and sympathizes with every individual, who having himself suffered, being tempted, is prepared to make allowance for human infirmities, who judges us not so much by what we are as by what we want and strive to be.—H. A. Bridgman.

PLACE AND POWER OF DREAMS IN STATE-CRAFT OF PAST TIME.

When we consider that "a dream is a thought; or the series of thoughts of a person in sleep; or the states or acts of the soul during sleep," one is tempted to agree with Dryden that "dreams are but interludes which fancy makes, or a matter which has only imaginary reality—a visionary scheme, or an idle fancy." It is said that "dreams of fame and grandeur end in bitter tears." Real dreams often end thus.

When we come to consider "The Place and Power of Dreams in State-Craft of Past Time," we are confronted by a vast field of research, a maize of platitudes, a labyrinth of difficulties. Who can guide us as we attempt to explore? No one! "State-Craft" is "state management," or "the art of conducting state affairs." It is very certain that whatever "place and power dreams may have had in times past, in influencing the conduct of state affairs, they do not today seem to be troubling our affairs of state—neither on land nor sea." Here "life is real, life is earnest." Recognizing the time was when men did take heed to dreams, it is as equally true that we do not hear of statesmen today being moved to acts by them. The age in which we live is one too enlightened on the one hand, and too practical on the other, to be at all troubled by dreams. There is no room in our affairs of state for "interludes, which fancy makes," nor "the states nor acts of a soul while asleep." But there was a time when the destinies of men and even of nations hung upon dreams, or the interpretation thereof. Just why this was so, and just how this was so, we may not be able to tell or teach. Some thoughts as to dreams generally may lead us along that line.

Dreams seem to be a state, wherein certain mental faculties are more or less dormant, or abnormally active. The chief feature of this state is an entire absence of voluntary control over the current of thought.

In dreams we seem to perform all the actions of life, and to experience every kind of mental emotion. Sometimes our reasoning processes are remarkably clear and complete; at others, and generally, some sad estoppage is realized. Occasionally dreams seem to possess remarkable coherence and congruity in reference to the reasoning processes. Coleridge claimed that his fragment entitled "Kubba Khan" was "compiled during sleep," which came upon him "while reading in his chair." The writer once knew in person a school girl who, while at a music school, dreamed "she composed a very beautiful piece of music." She dreamed that "she played it over and over again." She awoke and at once sought permission to go to the instrument, the piano, and "see if she could not reproduce it." She did so perfectly. The piece is now published, entitled "Martha Bed-Penick's Dream."

But generally dreams are wanting in coherence. Even such dreams as have been factors in the state-craft of the past were so. Time, place, circumstances and coherence were violated then as now. Friends long since dead, sometimes appear before us in dreams, while events also long past, rise up before us with all the charm, or agony of their real existence.

Predisposing causes of dreams may be sought in vain. Probably they are in general referable to some peculiar physical or mental condition. The peculiar bearing of these conditions upon the mental faculties, and the why certain causes seem to produce certain effects, in and upon dreams, scientists nor philosophers have ever told us. To illustrate: One Dr. Gregory, experimenting, "applied hot bottles to his feet at bedtime." He dreamed he was "walking upon Mt. Etna, and that the ground beneath his feet was unsufferably hot."

A Dr. Reid, having applied a blister to his head, dreamed that a "party of Indians had taken his scalp," etc. Whether these like causes do always produce such effects (dreams) "the philosopher saith not."

One of the most remarkable phenomena about dreaming is, the rapidity with which long trains of thought pass through the mind. The realities dreamed about which would take hours to accomplish, pass through the mind as a dream in a few seconds, possibly, or moments at best. A person who was suddenly aroused from sleep by a few drops of water falling upon his face, "dreamed of the events of a lifetime nearly, in which happiness and sorrow for years were mingled, and which finally terminated in an altercation upon the borders of a lake, into which his exasperated companion pushed him, thus awaking him. We fail to discover that dreams have any purpose in the economy of living beings; nor do we see any ground for supposing we are any nearer the dead than living, while we are dreaming. Yet no one may say dreams are purposeless. In ancient days, God did speak to peoples and nations through dreams, or visions. But when doctors agree in explaining the purpose and use of the spleen in the body, and of the thyroid gland, and of the supra-renal capsules, then possibly we may know the purpose of dreams in the economy of men and nations.

In almost all nations and countries, dreams have been believed in, more or less, as indications of the future. Of all forms of superstition, this one, possibly is most excusable among enlightened mankind. It seems at least more harmless than any other to say the least of it.

In the Homeric age it was firmly believed that "dreams came from Zeus." In ancient civilization of Egypt and Babylon to "interpret dreams"—the Monarch's dream—was one of the most important of all state offices. Hence it was usually confined to a College of Wise Men. Hence when Nebuchadnezzar was "troubled over his dream" and Daniel was called to interpret it, there seems a little vein of irony in his suggestion (half way a question), "The secret which the King hath de-

manded, cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the King?" And the revelation of the secret, made to the King by Daniel, he expressly states was "not revealed to me for any wisdom I may have more than any living (man), but for their sakes that shall make known the interpretation to the King; and that thou mayest know the thoughts of thy heart."

In modern civilization and among European nations, dreams are seldom heeded, except by the ignorant or the superstitious, or by persons of a highly nervous temperament, who suffer from bodily diseases. "As an idle dream," has become a proverb almost as old as the history of dreams.

It is difficult to differentiate between dreams and visions. They are apparently used interchangeably in Scripture. The Bible teaches that the influence of the Spirit of God upon the soul extends to its sleeping as well as to its waking thoughts. According to the principle Paul enunciates (in I. Cor. 14:15) "dreams in which 'the understanding seems asleep' are placed below visions of prophecy, in which the understanding plays a part. The Book of Job dwells on dreams and 'visions of deep sleep' as the chosen method of God's revelation of himself to man. Yet in other books and places in the Word, dreams and dreamers, whether true or false, are placed below prophets—and even below diviners. In the climax of I. Samuel 28:6, we read that 'Jehovah answered Saul not; neither by dreams, nor by Urim (symbol), nor by prophets.'"

Under the Christian dispensation while we read of trances, and visions, dreams are never referred to as vehicles of divine revelation.

The great number of dreams granted under the old dispensation were for predictions or warnings to those who were aliens to the Jewish covenant. And where dreams are referred to or recorded, they are simply the means of God's revelation to his chosen servants. They most always refer to the period of the people's earliest and most imperfect knowledge of Him.

Intense devotion, anxiety, care, sorrow of heart, any or all of these may lead one to dreams. Possibly visions and trances may be given in the wake of similar exercises. Who may say to what extent this may have been true of Jacob at Bethel, or of Joseph and Mary, the parents of our Lord, and of the wife of Pilate as well. Usually one's thoughts by day have much to do with their dreams at night.

Let us think of the good and we shall seldom dream of the bad.

B. W. N. SIMMES.

ANSWER TO PRAYER.

BY HENRY G. WESTON.

In the largest church in the Association to which the church of which I was pastor belonged, difficulties, threatening for two or three years the dissolution of the church, finally culminated in the exclusion of twelve or fifteen members. The excluded persons called an *ex parte* council to convene the day preceding next meeting of the Association. At the appointed time, the council met and organized. Extracts from the church records and all other necessary papers were on the table. I took the liberty of rising and saying that the work on which we were about to enter, that of sitting in judgment on brethren and apportioning the guilt of each party, was to me intolerably distasteful, and could produce no good results. I said, "There is a path which the vulture's eye has not seen and the lion's whelps have not trodden;" would not our first session be better spent in prayer to God to show us the way? I was the youngest member of the council, and I have always admired the spirit of the gray-haired moderator and other aged brethren in suffering a child to lead them. Without any objection or debate my suggestion was adopted, and the forenoon was spent in prayer. Before the time to which the Council adjourned had arrived the Association convened, and to my great surprise I was chosen Moderator, my first election to that office. The next day, the agents of the various benevolent societies presented their claims and collections were taken at the close of each address, amounting to eight or ten dollars apiece. There was no representative of the Foreign Mission cause present, and the brethren began to inquire if Foreign Missions were to be neglected. I answered, "Wait until the agents are gone, and we will have the field all to ourselves." I had just come from the first meeting of the Missionary Union at Cincinnati, and was, in some respects, like Elihu, the son of Baruch. Other speeches from members of the Association followed mine. To my great surprise and delight, the Spirit of God came down. Tears burst from eyes unused to weeping. One old gnarled sea captain, a veteran of the war of 1812, was suddenly hailed by one of the speakers—"Captain Crandall, remember the time when God spoke peace to your soul; down with your money on this table." Tears sprang from the eyes of the old man like water from the scuppers of the vessel he once commanded. When the session closed, one hundred and twenty-five dollars lay on the table, the largest collection in cash I venture to say, that ever had been taken at any Association in Illinois. Remember we were few and poor.

The Council never met again. The church convened, rescinded the resolution of expulsion, and, as they were without a pastor, invited me to preach for them the next Sunday, and give the right hand of fellowship to the whole band of excluded brethren and sisters, which I did with all my heart.

In a history of the church now before me, published in 1857, I read: "In June, 1847, the Illinois River Association held its anniversary at Canton. This meeting was attended by the divine presence and blessing, and the counsels of those who were present on that occasion resulted in restoring harmony to the church, and in installing

a new era in its history. It will long be remembered with gratitude to God and the brethren who under God, were made instrumental in restoring peace to Zion."

"It was not the counsels of those present;" the parties on either side were in no mood to receive counsel; it was God's blessed love and mercy that banished the clouds and restored sunshine to the church. In that light it walked for many years, while its course was marked by special spiritual blessings in which I was permitted to share; they were precious to my soul and are among my most cherished memories.—Baptist Commonwealth.

MARKS OF THE TIMES.

J. M. ENGLISH, D.D.

Men are in love with things. Our age is an age of things. Our civilization is largely a material civilization. It often seems as if men more highly esteem what they do and what they have than what they are. The inventor is in danger of loving his invention, the author of loving his book, the artist of loving his picture, and the merchant of loving his goods better than they love themselves. Men are sorely tempted to live outside of their real selves as never before. For never before was the world so rich in things to make life comfortable, luxurious, fascinating. We are strongly prone to estimate men in the terms of their accumulations. How much is he worth? is too often the inquiry which is made the measure of a man's success in life.

Alongside of this love of things is a love of reality. Men insist upon reality now. They care little for mere office and position. They have no patience with pretense and sham. They want, and they will have the real thing, whatever it is. They certainly demand this of the minister of the gospel. They require that he shall be what he seems to be and shall give the core of what he has to give. They may not believe what he says, but they insist that he shall believe it and that he shall say it because he believes it. The whole trend of modern thought and investigation has been in the direction of reality. Even truth must be stripped bare and stand forth for just what it is. And this is wholly favorable to the Christian ministry. For it is a ministry of reality. It has nothing to conceal. It is profoundly true now as Jesus said, "What I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops." Ultimately there are no secrets in the kingdom of God.

Another mark of our time is broadly speaking, a return to faith. Love of reality, which is love of truth, has had much to do with bringing this about. Men now believe in the great mental and spiritual verities as men half a century ago did not. Then the sceptical spirit in connection with the new, the sudden, the revolutionary development of physical science, almost swept men off their feet. They wondered if there was anything except and beyond physical force. Since then they have come to themselves, and they are more and more believing that there is a force back of physical force, and that there is a spiritual entity in man. The philosophical studies, as over against the scientific are coming to their rights again. God and man, and not merely nature, are swinging afresh into the horizon of man's thought, and feeling, and purpose today. This is highly favorable for the ministry. There is something to preach, and something in man to preach to.—Watchman.

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 Methodist Review for September-October brings a feast of good things along many lines. There is the literary, in the articles on Beatrice and Pompilia, the poems of Shelly and Browning, written by Dr. John A. Story, and the Spiritual Mission of Poetry by Dr. H. G. Curbes. There is current history in the best account we have seen of the present unrest in India, written by Bishop J. E. Robinson. The preachers have their portion in the *Growing of a Sermon*, by Dr. G. E. Akerman and *The Minister, Human and Divine*, by Rev. R. M. Tipple.

Politicians and political economists will find food for thought in *Prosperity, the Test of National Character*, by Prof. F. M. Davenport.

And the best of all is the eloquent article of Dr. W. A. Quayle, on Cicero and Paul.

Contents of *Enoch Remus's Magazine* for October are as follows: Hello, House, an Uncle Remus song; Houses and Homes, editorial; A Voyage in Shallows (a story), by Emery Pottle; The Grace of Glamour (an essay), by Carolyn Wells; From Dawn to Dusk (a story) by Arthur Colton; The Hired Man's Dog Story (verse), by James Whiteomb Riley; Five Men Who Made Epochs (IV—Holmholtz), by M. A. Lane; To Cerberus (verse), by Robert Loveman; The Long Fellow from Scotland (a story), by

Seamus MacManus; Literary Horror-Hunting (an essay), by Mrs. Lunday Harris; Mr. Sanders Discusses a Few Belated Questions; The Ghost of the Tusquitta (a story), by Luther Roberts; Beside the Gate of Dreams (verse), by Clarence Ousley; The Bishop, the Boogerman and the Right of Way (conclusion, a story), by Joel Chandler Harris; The Merry Elephant (verse and drawing), by R. J. Dean; De Li'l' Lady (verse), by Frank L. Stanton; Under the Lamp With Books New and Old, Published by Sunny South Publishing Company, 20 South Forsythe street, Atlanta, Ga., Joel Chandler Harris, editor.

Contents for the *American Review of Reviews* for October are as follows:

President Hadley, of Yale (frontispiece); The Progress of the World; Record of Current Events; Some American and Foreign Cartoons; The "Lusitania" (with photograph); Mansfield's Influence on the American Drama, by Franklin Fyles; Grieg, "The Chopin of the North," by G. W. Harris; India, A Nation in the making, by W. M. Zumbro; A Yankee Engineer on Five Continents, by David F. St. Clair; The President's Mississippi Journey, by William Flewellyn Saunders; Three Hundred Years of the Episcopal Church in America, by Charles Johnston; McKinley Memorials in Sculpture, by E. H. Brush; The Japanese in Korea, by Alachi Kinnosuke; Leading Articles of the Month; The New Books.

Contents of the *Circle* for October are: Editorial page. Special illustrated articles: The Silver Lining of the Immigration Cloud, by Lyman Beecher Stowe; Rise of the Japanese Woman, by Henry George, Jr.; The Story of the Lend-a-Hand Society, by Edward E. Hale; William Morris as He Seemed to Me, by Elbert Hubbard; The Lighter Side of Life at Panama, by Gertrude Beeks; The Truth About Woman-Suffrage in Colorado, by William M. Raine; Why Prosperity Will Continue, by Jas. W. Van Cleave; An Attractive Modern House, by Virginia Vail; American Artists Who Paint American Subjects, by Elizabeth M. S. Fite. Fiction—Verse: In That Far Land—A Two-part Story (Part I), by Hamlin Garland; The Fortunate Hunter, by Porter E. Brown; Tommy's Mother and My Wife, by S. T. Stern; "Ee," said Lizabet—"Ee," said Hans, by Anne Warner; Mixley of the Speechless Squad, by William H. Osborne; Romance (poem), by William F. McCormack; The Voices of the Canon, by George P. Cheney. Regular Departments: The Collector's Circle; The Circle of Music; The Church Circle; Sports and Games; Automobile and Motor; The Business Circle; The Photographer's Circle; Country-Home and Garden Circle; The Pastry Circle; School and College; The Home Circle; The Cooking Circle; The Fancy Work Circle; Boy's Own Circle; Popular Science and Invention; The Children's Circle; Home Dressmaking Lesson; The Library and Reading Circle; Men's Wearing Apparel; Puzzle Circle; Fun Lovers' Circle.

The contents of *The Atlantic Monthly* for October are as follows:

Rose MacLeod (a novel, I.), Alice Brown; The Ideal Minister, by Charles C. Hall; Henry James and His Double, by W. A. Gill; Souls (a poem), by Richard W. Gilber; The Muskrats are Building, by Dallas L. Sharp; Gipsy George, by Arlo Bates; The Child and the Imaginative Life, Louisa L. McCrady; Memoirs, Letters and Diaries, by S. M. Francis; Two Daughters of one Race (a story), Grace E. Channing; Wind Scents (a poem), Charlotte Prentiss; Gold Output and Higher Cost of Living, by Alexander D. Noyes; Externalism in American Universities, by George M. Stratton; The Fighting Blood (a story), by Anna E. Finn; Sinning by Syndicate, by Edward A. Ross; A Pennsylvania Quaker Boy, by Isaac Sharpless; Alcantian (a poem), by William H. Woods; Italian Industries for Women, by Mary A. Taylor; Some Recent Books on the United States, by James F. Muirhead; I Died this Year (a poem), Elizabeth K. Adams; The Contributors' Club.

A beautiful fancy was that of Dr. Guthrie, the famous Scotch preacher, who compared the infirmities of old age to the land birds, alighting on the rigging of the bark, telling the weary mariner that he is nearing the desired haven. Life is wisely likened to a voyage and its ending should be as the entering into the port of the homeland. The keel of the vessel may be covered with barnacles and her motion not so rapid as when she steamed from the pier and began her journeyings, but there is something noble and majestic in her rounding into the haven, as our imagination pictures the storms she has weathered and the dangers through which she has ridden. The infirmities of Christian old age should call for admiration and sympathy rather than impatience and resentment.—*Christian Observer*.

I stood on the beach, looking off over the sea, and there was a strong wind blowing; and, noticing that some vessels were going one way and other vessels were going another way, I said to myself: "How is it that the same wind sends one vessel in one direction and another vessel in another direction?" And I found out, by looking, that it was the difference in the way they had their sails set. And so does trouble come in this world. Some men it drives into the harbor of Heaven, and other men it drives on the rocks. It depends on the way they have their sails set. All the Atlantic and Pacific Oceans of surging sorrow cannot sink a soul that has asked for God's pilotage.—*T. DeWitt Talmage*.

It is a good rule never to dally with danger. The best method of defense when attacked by temptation is quick, sharp fighting, without parley or delay.

**SUNDAY-SCHOOL LESSON**

SUNDAY, OCTOBER 20.

The capture of Jericho.—Joshua 6:8-20.

Motto Text.—"By faith the walls of Jericho fell down, after they were compassed about seven days."—Heb. 11:30.

Jericho lay about five miles from the Jordan. It was a very important city, being the key to the possessions of that part of Canaan and necessary for the safety of an invading army. While not a large city, as is shown by the fact that the Israelites marched round it seven times in one day, it was very strongly fortified and crowded with wealth. The only visible way to reduce it was to starve it out, and that would have given the Canaanites time to unite. While Joshua was reconnoitering the place, the captain of the hosts of God came to him and told him what he must do.

"When Joshua had spoken unto the people." Telling the instructions he had received from the Captain. "That the seven priests bearing the seven trumpets of ram's horns." Which made quite a loud noise. Horns which were used by priests, not trumpets in the hands of warriors. In after days Jerusalem must be stormed. But at Jericho God does the work it was impossible for the men to do. This victory is miraculously God's: the others were as truly his, but wrought through human instrumentality.

First came the armed men, whether in the usual way as during the direct march with Judah leading and Dan bringing up the rear, cannot be positively said, but it is most probable. Then came the seven priests, blowing the horns, and just behind them the ark. We must remember that now, as always, when the ark was outside the holy of holies, it was closely covered and no eye rested on the ark itself except the priest's. He covered it before the sons of Kohath came in to bear it on their shoulders.

"And the armed men went before the priests that blew the trumpets." Six tribes marched before the ark and six after it. The rearward consists of the latter six. There were six hundred thousand soldiers, for every man was a soldier. The women and children were in the camp at Gilgal. There were no old men to be left with them. In all Israel there were but two men over sixty, Joshua, who was commanding, and Caleb, who was in his place as leader in Judah, marching as sturdily as any.

"Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth." Strangest attack the world has ever seen. In perfect si-

lence, a reverent silence, the six hundred thousand men marched. The silent host must have impressed the people of Jericho with awe. What did this strange march, this ghostly silence of the men while the seven trumpets rang out portend? It may be some ridiculed, and thought the Israelites intended to frighten them by a daily display of their great number. But foreboding and fear surely held sway in the doomed city.

God was testing the patience; the obedience and the faith of Israel. To human reason, to military science, that march round the city seemed a senseless display. Israel stood the test. With the unquestioned obedience of disciplined soldiers, they went their solemn, silent march and returned to the camp. Meanwhile the story of this strange march was spreading through the country, and adding to the dread of Israel and of Israel's God.

"And it came to pass on the seventh day, that they rose up early about the dawning of the day." One of these seven days was the Sabbath, but God is Lord of his own commandments. Many think this last day was the Sabbath, but there is no reason for the conjecture. They went round the city seven times, which would consume a good part of the day, and the fighting would come after that.

"Shout; for the Lord hath given you the city." And there was not a sign visible that he had done so. The strong walls, and towers frowned down upon them; the soldiers of Jericho were at their posts, and no hint of surrender had come from the king or the people.

"And the city shall be accursed"—devoted to destruction. And if the Israelites took anything for themselves, the destruction would come upon them; "Only Rahab the harlot shall live, she and all that are with her in the house." By her kindness and quick-wittedness she had saved the life of the spies, and her own life and those of her kindred were given her in return.

"And ye, in any wise keep yourselves from the accursed thing." Jericho was filled with riches. The silver and gold and other metals were God's, reserved for the Tabernacle use. Other things must be burned. It speaks well for that generation of Israel that only one man was found who allowed his covetousness to overcome his obedience to God's command. Would that this generation of Christians could say as much.

"No the people shouted when the priests blew the trumpets." Without a sign to indicate that the city was their's they believed God and shouted. Had they waited for that shout of victory till the walls fell first, Jericho would not have been taken. The victory was God's and the glory his. All victories are God's when he works by means just as surely as when he lays bare his omnipotent arm.

In his own time, in his own way, God will give his elect the victory. The foe may be as strong as the walls of Jericho, and his people as destitute seemingly, of all the means of destroying the evil, as were the Israelites of means to destroy those walls. No matter. In his own time, not their's; if his people be obedient and faithful the evil shall fall.

But observe, it is only in God's way; only at his time. If Christians get impatient and think his way is a slow one; or if in the foolishness of conceit they think some other way is better than his, the victory will not be their's. That is a great sin in this day. This impa-

tiency with the instrumentalities God has ordained, this feeling that something new of man's devising will work better and more rapidly. In his own way, in no other, God's work will be done.

**FREEDOM ASSOCIATION.**

The Sixty-sixth session of Freedom Association met with Central Union Church, Clinton county, Ky.

The meeting was called to order by Bro. L. Dalton, Assistant Mod. The sermon was preached by J. Leslie Adkins from Luke 19:10 Sub. Christ's Mission.

The association elected S. Grider,

**MR. POST AT BATTLE CREEK.**

Mr. C. W. Post, President of the National Citizens' Industrial Association, at its annual meeting in Battle Creek, on the 7th inst., spoke at length on the labor question. The address was full of salient points, and was listened to with marked attention. In the course of his speech, Mr. Post said:

"Public opinion is the ultimate ruler in America, and the man who has the right on his side, and can let the people know it, will win. To apply this practically a well organized Citizens' Association should have an arbitration committee. Then when a question cannot be decided between employer and employes submit it to the Committee of Citizens who are infinitely better fitted to know what the local conditions are and what action will bring the greatest benefit to the community, than any outsiders. This plan educates the people to right thinking and prevents destruction of industries which may represent the very life blood of the place. Our workpeople need and demand protection from the designing or impetuous men who rush into strikes, tie up industries, and by mob rule bring distress upon the whole community. There is a far better way to operate under control of the citizens rather than labor unions.

A good illustration is shown in Battle Creek where for years, during the troublous times in various trade centers infected with Labor Unionism, this community solidly in favor of high wages and good treatment, has gone on prosperously. The work people in Battle Creek are the richest in Michigan as a result of keeping out Labor Union management. This is shown by over ten thousand savings accounts in a town of 25,000 people and from the fact that most Battle Creek workmen own their own homes, are out of debt and have money at interest thus making them combined *Workmen—Capitalists*, the perfection of ideal citizens.

It is a startling condition which confronts our workingmen and citizens at the present day. We as people manage to graduate a great many lawyers, doctors, and professors, but practically no artisans."

Deploring the lack of young men who are neglecting fitting themselves for some trade, and urging that more manual training schools be established, Mr. Post concluded as follows:

"To sum up. It is the work of the National Citizens' Industrial Association to help the common man, the average citizen to protect himself and his fellows from the tyranny of any organization which seeks to wrest from the people their God-given and constitutional right to govern themselves. Always following a free people comes Hate and Tyranny seeking like evil spirits to control and subjugate. This is as it was in olden days when our ancestors sought the dangers of the sea in the old Mayflower, and braved the beasts of the forest and the more savage Indian rather than submit to prostituting their liberties to the dictates of Hate and Tyranny. So now when a few men hate the balance of their fellows and seek to dictate that they work or not work, that they join an organization and pay tribute, that they place themselves absolutely under control of certain paid officers and that their lives and the lives of their families be directed by such officers, then the old spirit of human liberty, that God-given inspiration for which our harassed ancestors willingly gave up their lives, again asserts itself and we see men nowadays, as in the day of old, ready to lose anything, everything, rather than bend knee or bow a craven's head to the impudent orders of organized tyranny.

The Infinite Father of us all is today as insistent that the sons preserve their freedom as he was in any period of the years gone by. Have a care how you ignore the promptings within. At your peril you yield to the dictates of Organized Labor or Organized Capital when individual human freedom is assailed."

as Mod. and J. Leslie Adkins Clerk, Freedom Association is one of the small associations in the state having less than eight hundred members.

The association has made some progress during the past year. The reports of Missions showed almost double that of last year. Albany church gave \$95 to Missions, \$5 to Missionary Education \$2 to church building.

The association was greatly helped by the speeches of Bro. J. R. Hunt, we tried to make him feel at home.

The association was glad to have the smiling W. H. Smith with us and give us some of his strong speeches on Missions, and other questions that came before the Association. We meet with the Salem church next year, this church will celebrate her one hundredth anniversary. We speak now for a representative of the WESTERN RECORDER to be with us and tell us something of the Baptist Growth within the last one hundred years. This church is the home of the lamented J. S. Cheek and I think our beloved J. G. Bow was converted while attending a serious of meetings there. This church was constituted by the Bakers and Alexanders and others who came from Virginia.

We are now in the midst of a meeting at Albany. We have with us W. H. Smith, who is giving us some fine sermons, the town seems to be more concerned than ever before. Pray for us.

J. LESLIE ADKINS.  
Burksville, Ky.  
MONTICELLO, KY.

Pastor W. R. Davidson, held a good meeting recently with his church at Steubenville, five miles from here, resulting in some twenty-eight or twenty-nine additions to the church. Pastor R. C. Kimble did the preaching. It was a genuine revival in the church, bearing fruit along various lines of spiritual work.

The recent session of the Wayne County Association was held at Big Sinking church, and was well attended. The letters from the churches indicated a degree of progress along some lines. There was more than usual interest shown in the discussions of the various phases of our mission work. While we have but few preachers in the Association, we have some fine laymen. Prominent among whom are Hon. J. H. Shearer, whose fine business qualities were manifest in presiding over the deliberations of the sessions of the body, and also our Judge W. R. Cress rendered most valued service in all the business of the body. Pastor W. R. Davidson, of Danville, was present and rendered most efficient service along all lines.

The Executive Board has secured the services of a good man to do evangelistic work for the remainder of the year in the Association.

The next session of the body will be held at New Salem church, Frazer, Ky.

The outlook is encouraging here. All the services were fine yesterday. Our weekly prayer-meetings are good and the Sunday-school and B. Y. P. U. are doing good work.

We hope to begin a series of meetings on November 3rd, with the assistance of Pastor J. S. Dill, of Bowling Green. Pray that we may have a great meeting.

In a world where there is so much to be suffered, how merciful that there is so much night.—Blunt.

**"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

**DISTRICT ASSOCIATIONS— PLACE AND TIME OF MEETING. 1907.**

- OCTOBER.
- 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.

**Your Hearing In Danger If You Have Catarrh**

Every one who has catarrh is in constant danger of becoming partially or totally deaf. Catarrh does not remain stationary or get well of its own accord. It is inclined to spread. It may make its way from the nasal passages through the little Eustachian tubes to the middle ear, and then it becomes a serious trouble producing "buzzing" noises in the ears and finally total deafness. No liquid, atomizer spray, douche, ointment or anything of that kind can go through the Eustachian tubes, and, therefore, cannot reach within an inch and a half of the middle ear. The only possible way of reaching it is by the means of a medicated smoke-vapor, which manner of treatment was originated by Dr. Blosser in his medical practice many years ago. This treatment is unlike any other remedy for catarrh, bronchitis and catarrhal deafness, and is being used with success in all parts of the country. By his method the medicine goes into the middle ear, where it comes in direct contact with the parts that are affected by catarrh, and cures the disease. In this way many have been restored to hearing who had lost all hope.

In order to demonstrate how his remedy reaches the disease in the head, nose, throat and lungs, Dr. J. W. Blosser, 115 Walton street, Atlanta, Ga., offers to mail a five days' free trial package of his remedy, also an illustrated booklet telling all about the treatment to any sufferer who will write to him for it.

**General Debility**

Day in and day out there is that feeling of weakness that makes a burden of itself. Food does not strengthen. Sleep does not refresh. It is hard to do, hard to bear; what should be easy,—vitality is on the ebb, and the whole system suffers. For this condition take

**Hood's Sarsaparilla**

It vitalizes the blood and gives vigor and tone to all the organs and functions. In usual liquid form or in chocolate tablets known as Sarsatabs. 100 doses \$1.

A GOOD MEETING.

We have just closed one of the most successful meetings ever held with Highland church, Union county, Ky. The meeting continued six weeks, and resulted in a general awakening of the church and community, and the conversion of many souls. There were sixty professions of faith, fifty-six baptized, ten by letter and relation, making a total of sixty-six additions to the church.

During the meeting a mission Sunday-school was established at Waverly, a railroad station about two and a half miles from Highland church. Several services were held at this place during the meeting, and some think the outlook favorable for establishing a Baptist church here in the near future. Surely some suitable house of worship should be established.

There is probably not another town in the State as large as Waverly that has no house of worship, by any denomination, nor any suitable place in which to gather for the worship of God.

This is in the very midst of a stronghold of Catholicism, their church and school being located in a short distance of this place.

Many of the Catholics attended our services and about four were converted, three of whom joined the church.

The brethren at Highland have been somewhat discouraged for years, feeling that it was impossible to stem the Catholic tide. But with the copious showers of God's grace and the wonderful success of this meeting, they feel that they can say with the prophet Isaiah, "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run, and not be weary, they shall walk and not faint."

We had with us during the entire six weeks, W. H. F. Jones, evangelist, and B. V. Bolton, singer. Bro. Jones did all the preaching, except one sermon by Rev. C. V. Cook, pastor First Baptist church, of Henderson, Ky. The church and community were delighted with the able and earnest preaching of Bro. Jones. The large congregations which were in attendance were held with unabated interest from beginning to close.

The brethren of the church and Christians of the community did nobly their part. There was raised during the meeting \$217 for missions and over \$50 for other purposes.

May the Holy Spirit lead the church into richer pastures of God's grace and may they by his leadership be enabled to "put their feet on higher ground." To God be all the glory.

J. S. MILLER, Pastor.

Sturgis, Ky.

THE ORDER OF THE JUNIPER TREE.

Elijah was smitten with despair about God's cause. The scornful, scorching words of the wicked and wrathful queen unmanned him. All his grand hopes for his nation and race were to expire at the juniper tree. And very often do the strongest and best men entertain similar misgivings. Eternal justice threatens to fail; iniquity seems to outmatch truth and righteousness; the most passionate and decisive efforts to bless and save end apparently in abject discomfiture. Many and strange are the disasters which overtake spiritual

endeavors. Sterling workers are snatched away in the crisis when their presence and influence are most vital; resources are dried up just when most needed; persecution breaks out and the fields are blighted in the very hour when they begin to bloom. Infernal ingenuity and wrath perpetually embarrass and checkmate the kingdom of God. It is not merely the ordinary difficulty attending every kind of endeavor in this world of change and chance; an extraordinary, mysterious hostility and fatality seem to pursue all noble and evangelical effort and to plot its ruin. Before these ever-recurring and disheartening arrestments and collapses of the work of God the faith of His servants is ready to fail. Mocked by the irony of events, exhausted by ploughing the sands, disenchanted and paralyzed by unexpected reverses and postponements, the boldest and most zealous workers are confounded.

Yet Elijah was wrong. God works strangely, He works silently. He work slowly, but He works surely. The funeral was not to be that of Elijah. Let us see the end of Ahab. "And a certain man drew his bow at a venture, and smote the king of Israel between the joints of the harness. . . . So the king died, and was brought to Samaria; and the dogs licked up his blood; (now the harlots washed themselves there;) according unto the word of the Lord which He spake" (1 Kings 17:38-38, R. V.) Now see the end of Jezebel. "And when Jehu was come to Jezreel, Jezebel heard of it: and she painted her eyes, and tired her head, and looked out at the window. . . . And Jehu said, Throw her down. So they threw her down; and some of her blood was sprinkled on the wall, and on the horses; and he trode her under foot. . . . And they went to bury her but they found no more of her than the skull, and the feet, and the palms of her hands" (2 Kings ix. 30-37). And now turn to the translation of Elijah. "And it came to pass, as they still went on and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven." A triumphal ascent to glory, honor and immortality. It shall be thus to the end of the world. The juniper tree is sometimes the halting-place of God's kingdom, but never its terminus. The church ends with horses and chariots of fire.

The one thing we must resolve upon is not to reason and question, but confidently to follow out all the lines and leadings of God in spiritual life and evangelical toil. It is the fashion with some modern novelists to finish their stories in the most atheistic and despairing manner—the mystery and struggles of life ended in unconsoling sorrows, unrequited sacrifices, uncompensated wrongs, unanswered prayers and strivings; the palpable moral of such treatment being that there is no law, government, or purpose in human life. We know otherwise. We believe in the programme of God, so wise, so true, so good; and in our best moments we are confident that His program can not fail. It is irrational to stand still and doubtfully reason in the dark crisis of experience and service. It is as if the embryo in the half-hatched egg should attempt to reason out its strange situation; or as if the chrysalis should demand an explanation of its mysterious lot; or as if a flower stalk, half-way to death half-way to beauty, should resist any further

change until it got light on the problem of its being. In certain stages of obscure transition and development nothing is to be said; it is altogether a question of duty, of duty silently, steadily, persistently done. Then it is not long before

the flower, the rose in the sun, the saint in paradise. See through the juniper branches the green immortal palms; go forward in the name and strength of God.—*Studies in Christian Character, Work and Experience—Watkinson.*

In the warfare against sin there is no need for a man to haul down the colors of his soul.

There is no communion with the Savior without consecration: to sacrifice.—*S. S. Times.*

Starchy food is not digested in

# "BOO-HOO" Shouts a Spanked Baby.

A Doctor of Divinity, now Editor of a well-known Religious paper, has written regarding the controversy between Collier's Weekly and the Religious Press of the Country and others, including ourselves. Also regarding suits for libel brought by Collier's against us for commenting upon its methods.

These are his sentiments, with some very emphatic words left out. "The religious Press owes you a debt of gratitude for your courage in showing up Collier's Weekly as the 'Yell-Oh Man.' Would you care to use the enclosed article on the 'Boo Hoo Baby' as the 'Yell-Oh Man's successor?'"

"A contemporary remarks that Collier's has finally run against a solid hickory 'Post' and been damaged in its own estimation to the tune of \$750,000.00."

"Here is a publication which has, in utmost disregard of the facts spread broadcast damaging statements about the Religious Press and others and has suffered those false statements to go uncontradicted, until, not-satisfied after finding the Religious Press too quiet, and peaceful, to resent the insults it makes the mistake of wandering into a fresh field and butts its rattled head against this Post and all the World laughs. Even Christians smile, as the Post suddenly turns and gives it back a dose of its own medicine."

"It is a mistake to say all the World laughs. No cheery laugh comes from Collier's, but it cries and boo-hoos like a spanked baby and wants \$750,000.00 to soothe its tender, lacerated feelings."

"Thank heaven it has at last struck a man with 'back bone' enough to call a spade a 'spade' and who believes in telling the whole truth without fear or favor."

Perhaps Collier's with its "utmost disregard for the facts," may say no such letter exists. Nevertheless it is on file in our office and is only one of a mass of letters and other data, newspaper comments, etc., denouncing the yellow methods of Collier's. This volume is so large that a man could not well go thru it under half a day's steady work. The letters come from various parts of America.

Usually a private controversy is not interesting to the public, but this is a public controversy.

Collier's has been using the "yellow" methods to attract attention to itself, but, jumping in the air, cracking heels together and yelling "Look at me" wouldn't suffice so it started out on a "Holier Than Thou" attack on the Religious Press and on medicines.

We leave it to the public now, as we did when we first resented Collier's attacks, to say whether in a craving for sensation and circulation, its attacks do not amount to a systematic mercenary hounding. We likewise leave it to the public to say whether Collier's, by its own policy and methods, has not made itself more ridiculous than

any comment of ours could make it.

Does Collier's expect to gain any self-inflicted loss of prestige by demonstrating thru suits for damages, that it can be more artful in evading liability for libels than the humble but resentful victims of its defamation, or does it hope by starting a campaign of libel suits to silence the popular indignation, reproach and resentment which it has aroused.

Collier's cannot dodge this public controversy by private law suits. It cannot postpone the public judgment against it. That great jury, the Public, will hardly blame us for not waiting until we get a petit jury in a court room, before denouncing this prodigal detractor of institutions founded and fostered either by individuals or by the public, itself.

No announcements during our entire business career were ever made claiming "medicinal effects" for either Postum or Grape-Nuts. Medicinal effects are results obtained from the use of medicines.

Thousands of visitors go thru our entire works each month and see for themselves that Grape-Nuts contains absolutely nothing but wheat, barley and a little salt; Postum absolutely nothing but wheat and about ten per cent. of New Orleans Molasses. The art of preparing these simple elements in a scientific manner to obtain the best food value and flavour, required some work and experience to acquire.

Now, when any publication goes far enough out of its way to attack us because our advertising is "medical," it simply offers a remarkable exhibition of ignorance or worse.

We do claim physiological or bodily results of favorable character following the adoption of our suggestions regarding the discontinuance of coffee and foods which may not be keeping the individual in good health. We have no advice to offer the perfectly healthful person. His or her health is evidence in itself that the beverages and foods used exactly fit that person. Therefore, why change?

But to the man or woman who is ailing, we have something to say as a result of an unusually wide experience in food and the result of proper feeding.

In the palpably ignorant attack on us in Collier's, appeared this statement—"One widely circulated paragraph labors to induce the impression that Grape-Nuts will obviate the necessity of an operation in appendicitis. This is lying and potentially deadly lying."

In reply to this exhibition of—well let the reader name it, the Postum Co., says:

Let it be understood that appendicitis results from long continued disturbance in the intestines, caused primarily by undigested starchy food, such as white bread, potatoes, rice, partly cooked cereals and such.

Starchy food is not digested in

the upper stomach but passes on into the duodenum, or lower stomach and intestines, where, in a healthy individual, the transformation of the starch into a form of sugar is completed and then the food absorbed by the blood.

But if the powers of digestion are weakened, a part of the starchy food will lie in the warmth and moisture of the body and decay, generating gases and irritating the mucous surfaces until under such conditions the whole lower part of the alimentary canal, including the colon and the appendix, becomes involved. Disease sets up and at times takes the form known as appendicitis.

When the symptoms of the trouble make their appearance, would it not be good, practical, common sense, to discontinue the starchy food which is causing the trouble and take a food in which the starch has been transformed into a form of sugar in the process of manufacture?

This is identically the same form of sugar found in the human body after starch has been perfectly digested.

Now, human food is made up very largely of starch and is required by the body for energy and warmth. Naturally, therefore, its use should be continued, if possible, and for the reasons given above it is made possible in the manufacture of Grape-Nuts.

In connection with this change of food to bring relief from physical disturbances, we have suggested washing out the intestines to get rid of the immediate cause of the disturbance.

Naturally, there are cases where the disease has lain dormant, and the abuse continued too long, until apparently only the knife will avail. But it is a well-established fact among the best physicians who are acquainted with the details above recited, that preventative measures are far and away the best.

Are we to be condemned for suggesting a way to prevent disease by following natural methods and for perfecting a food that contains no "medicine" and produces no "medicinal effects" but which has guided literally thousands of persons from sickness to health? We have received during the years past upwards of 25,000 letters from people who have been either helped or made entirely well by following our suggestions, and they are simple.

If coffee disagrees and causes any of the ailments common to some coffee users quit it and take on Postum.

If white bread, potatoes, rice and other starch foods make trouble, quit and use Grape-Nuts food which is largely predigested and will digest, nourish and strengthen,

when other forms of food do not. It's just plain old common sense.

"There's a Reason" for Postum and Grape-Nuts.

Postum Cereal Co., Ltd.

## THE PATHWAY OF LIFE.

WALTER M. LEE.

The way is rough and rocky and steep,

The mountain sides are bare;  
But flowers bloom on the heights above,

And plenty and peace are there.

The pilgrim's feet are bloody and sore,

The darkness is falling around;  
But the stars shine out in beauty above,

Where healing and rest are found.

By faith, he looks to the heights above,

In hope, he climbs away;  
While his path grows lighter and brighter still

Unto the perfect day.

New Orleans, La.

## Our Pulpit

## RELIGION IN COMMON LIFE.

BY JOHN CAIRD.

(Concluded from last week.)

But, on the other hand, carry toly principles with you into the world, and the world will become followed by their presence. A Christ-like spirit will Christianize everything it touches. A meek heart, in which the altar-fire of love to God is burning, will lay hold of the commonest, rudest things in life, and transmute them, like coarse fuel at the touch of fire, into pure and holy flame. Religion in the soul will make all the work and toil of life—its gains and losses, friendships, rivalries, competitions, its manifold incidents and events—the means of religious advancement. Marble or coarse clay, it matters not much with which of these the artist works, the touch of genius transforms the coarser material into beauty, and lends to the finer a value it never had before. Lofty or lowly, rude or refined, as our earthly work may be, it will become to a holy mind only the material for an infinitely nobler than all the creations of genius—a pure and god-like life. To spiritualize what is material, to Christianize what is secular—this is the noble achievement of Christian principle. If you are a sincere Christian, it will be your great desire, by God's grace, to bring every gift, talent, occupation of life, every word you speak, every action you do under the control of Christian motive. Your conversation may not always—nay, may seldom, save with intimate friends—consist of formally religious words; you may perhaps shrink from the introduction of religious topics in general society; but it demands a less amount of Christian effort occasionally to speak religious words, than to infuse the spirit of religion into all our words; and if the whole tenor of your common talk be pervaded by a spirit of piety, gentleness, earnestness, sincerity, it will be Christian conversation none the less. If God has endowed you with intellectual gifts, it may be well if you directly devote them to His service in the religious instruction of others; but a man may be a Christian thinker and writer as much when giving science, or history, or biography, or poetry, a Christian tone and spirit, as when composing sermons or writing hymns. To pro-

mote the cause of Christ directly, by furthering every religious and missionary enterprise at home and abroad, is undoubtedly your duty; but remember that your duty terminates not when you have done all this, for you may promote Christ's cause even still more effectually when in your daily demeanor—in the family, in society, in your business transactions, in all your common intercourse with the world—you are diffusing the influence of Christian principle around you by the silent eloquence of a holy life. Rise superior, in Christ's strength, to all equivocal practices and advantages in trade; shrink from every approach to meanness or dishonesty; let your eye, fixed on a reward before which earthly wealth grows dim, beam with honor; let the thought of God make you self-restrained, temperate, watchful over speech and conduct; let the abiding sense of Christ's redeeming love to you make you gentle, self-denied, kind, and loving to all around you; then, indeed, will your secular life become spiritualized, whilst, at the same time, your spiritual life will grow more fervent; then not only will your prayers become more devout, but when the knee bends not, and the lip is silent, the life in its heavenward tone will 'pray without ceasing'; then from amidst the roar and din of earthly toil the ear of God will hear the sweetest anthems arising; then, finally, will your daily experience prove that it is no high and unattainable elevation of virtue, but a simple and natural thing, to which the text points when it bids us to be both 'diligent in business' and 'fervent in spirit, serving the Lord.'

As a last illustration of the possibility of blending religion with the business of common life, let me call your attention to what may be described as *the Mind's power of acting on Latent Principles*.

In order to live a religious life in the world, every action must be governed by religious motives. But in making this assertion, it is not, by any means, implied that in all the familiar actions of our daily life religion must form a *direct and conscious* object of thought. To be always thinking of God and Christ, and eternity, amidst our worldly work, and, however busy, eager, interested we may be in the special business before us, to have religious ideas, doctrines, beliefs, present to the mind—this is simply impossible. The mind can no more consciously think of heaven and earth at the same moment than the body can be in heaven and earth at the same moment. Moreover, there are few kinds of work in the world that, to be done well, must not be done heartily, many that require, in order to excellence, the whole condensed force and energy of the highest mind.

But though it be true that we cannot, in our worldly work, be always unconsciously thinking of religion, yet it is also true that unconsciously, insensibly, we may be acting under its ever-present control. As there are laws and powers in the natural world of which, without thinking of them, we are ever availing ourselves—as I do not think of gravitation when I move my limbs, or of atmospheric laws when, by means of them, I breathe, so in the routine of daily work, though comparatively seldom do I think of them, I may yet be constantly swayed by the motives, sustained by the principles, living, breathing, acting in the invisible atmosphere of true religion. There

are undercurrents, in the ocean which act independently of the movements of the waters on the surface; far down, too, in its hidden depths there is a region where, even though the storm be raging on the upper waves, perpetual calmness and stillness reign. So there may be an undercurrent beneath the surface-movements of your life—there may dwell in the secret depths of your being the abiding peace of God, the repose of a holy mind, even though, all the while, the restless stir and commotion of worldly business may mark your outer history.

And, in order to see this, it is to be remembered that many of the thoughts and motives that most powerfully impel and govern us in the common actions of life are *latent* thoughts and motives. Have you not often experienced that curious law—a law, perhaps, contrived by God with an express view to this, its highest application—by which a secret thought or feeling may lie brooding in your mind, quite apart from the particular work in which you happen to be employed? Have you never, for instance, while reading aloud, carried along with you in your reading the secret impression of the presence of the listener—an impression that kept pace with all the mind's activity in the special work of reading; nay, have you not sometimes felt the mind, while prosecuting without interruption the work of reading, yet at the same time carrying on some other train of reflection apart altogether from that suggested by the book? Here is obviously a particular 'business' in which you were 'diligent,' yet another and different thought to which the 'spirit' turned. Or, think of the work in which I am at this moment occupied. Amidst all the mental exertions of the public speaker—underneath the outward workings of his mind, so to speak—there is the latent thought of the presence of his auditory. Perhaps no species of exertion requires greater concentration of thought or undividedness of attention than this; and yet, amidst all the subtle processes of intellect—the excogitation or recollection of ideas—the selection, right ordering, and enunciation of words, there never quits his mind for one moment the idea of the presence of the listening throng. Like a secret atmosphere, it surrounds and bathes his spirit as he goes on with the external work. And have you not, too, my friends, an Auditor—it may be, a 'great cloud of witnesses'—but at least one all-glorious Witness and Listener ever present, ever watchful, as the discourse of life proceeds? Why, then, in this case, too, while the outward business is diligently prosecuted, may there not be on your spirit a latent and constant impression of that awful inspection? What worldly work so absorbing as to leave no room in a believer's spirit for the hallowing thought of that glorious Presence ever near? Do not say that you do not see God—that the presence of the divine Auditor is not forced upon your senses, as that of the human auditory on the speaker. For the same process goes on in the secret meditations as in the public addresses of the preacher—the same latent reference to those who shall listen to his words dwells in his mind when in his solitary retirement he thinks and writes, as when he speaks in their immediate presence. And surely, if the thought of an earthly auditory—of human minds and hearts that shall respond to his thoughts and words—can in-

tertwine itself with all the activities of a man's mind, and flash back inspiration on his soul, at least as potent and as penetrating may the thought be of Him, the Great Lord of heaven and earth, who not only sees and knows us now, but before whose awful presence, in the last great congregation, we shall stand forth to recount and answer for our every thought and deed.

Or, take but one other example, have we not all felt that the *thought of anticipated happiness* may blend itself with the work of our busiest hours? The labourer's evening release from toil—the schoolboy's coming holiday, or the hard-wrought business man's approaching season of relaxation—the expected return of a long-absent and much-beloved friend—is not the thought of these, or similar joyous events, one which often intermingles with, without interrupting, our common work? When a father goes forth to his 'labour till the evening,' perhaps often, very often, in the thick of his toils the thought of home may start up to cheer him. The smile that is to welcome him, as he crosses his lowly threshold when the work of the day is over, the glad faces, and merry voices, and sweet caresses of little ones, as they shall gather round him in the quiet evening hours—the thought of all this may dwell, a latent joy, a hidden motive, deep down in his heart of hearts, may come rushing in a sweet solace at every pause of exertion, and act like a secret oil to smooth the wheels of labour. And so, in the other cases I have named, even when our outward activities are the most strenuous, even when every energy of mind and body is full strung for work, the anticipation of coming happiness may never be absent from our minds. The heart has a secret treasury, where our hopes and joys are often garnered—too precious to be parted with even for a moment.

And why may not the highest of all hopes and joys possess the same all-pervading influence? Have we, if our religion be real, no anticipation of happiness in the glorious future? Is there no 'rest that remaineth for the people of God'? no home and loving heart awaiting us when the toils of our hurried day of life are ended? What is earthly rest or relaxation, what that release from toil after which we so often sigh, but the faint shadow of the saint's everlasting rest, the response of eternal purity.

## TRANSFORMATIONS

## Curious Results When Coffee Drinking is Abandoned.

It is almost as hard for an old coffee toper to quit the use of coffee as it is for a whiskey or tobacco fiend to break off, except that the coffee user can quit coffee and take up Postum without any feeling of a loss of the morning beverage, for when Postum is well boiled and served with cream, it is really better in point of flavour than most of the coffee served nowadays, and to the taste of the connoisseur it is like the flavour of fine, mild Java.

A great transformation takes place in the body within ten days or two weeks after coffee is left off and Postum used, for the reason that the poison to the nerves—caffeine—has been discontinued and in its place is taken a liquid food that contains the most powerful elements of nourishment.

It is easy to make this test and prove these statements by changing from coffee to Postum. Read "The Road to Wellville," in pkgs. "There's a Reason."

the calm of a spirit in which, not the tension of labour only, but the strain of the moral strife with sin, has ceased, the rest of the soul in God? What visions of earthly bliss can ever, if our Christian faith be not a form, compare with 'the glory soon to be revealed'? What joy of earthly re-union with the rapture of the hour when the heavens shall yield our absent Lord to our embrace, to be parted from us no more forever! And if all this be not a dream and a fancy, but most sober truth, what is there to expect this joyful hope from that law to which, in all other deep joys, our minds are subject? Why may we not in this case, too, think often, amidst our worldly work, of the home to which we are going, of the true and loving heart that beats for us, and of the sweet and joyous welcome that awaits us there? And even when we make them not of set purpose the subject of our thoughts, is there not enough of grandeur in the objects of a believer's hope to pervade his spirit at all times with a calm and reverential joy? Do not think all this strange, fanatical, impossible. If it do seem so, it can only be because your heart is in the earthly hopes, but not in the higher and holier hopes, because love to Christ is still to you but a name, because you can give more ardour of thought to the anticipation of a coming holiday than to the hope of heaven and glory everlasting. No, my friends: the strange thing is not that amidst the world's work we should be able to think of our home, but that we should ever be able to forget it; and the stranger, sadder still, that while the little day of life is passing—morning, noontide, evening—each stage more rapid than the last, while to many the shadows are already fast lengthening, and the declining sun warns them that 'the night is at hand, wherein no man can work,' there should be those amongst us whose whole thoughts are absorbed in the business of the world, and to whom the reflection never occurs that soon they must go out into eternity without a friend, without a home.

Such, then, is the true idea of the Christian life—a life not of periodic observances, or of occasional fervours, or even of splendid acts of heroism and self-devotion, but of quiet, constant, unobtrusive earnestness, amidst the commonplace work of the world. This is the life to which Christ calls us. It is yours? Have you entered upon it, or are you now willing to enter upon it? It is not, I admit, an imposing or an easy one. There is nothing in it to dazzle, much in its hardness and plainness to deter the irresolute. The life of a follower of Christ demands not, indeed, in our day, the courage of the hero or the martyr, the fortitude that braves outward dangers and sufferings, and finches not from persecution and death. But with the age of persecution the difficulties of the Christian life have not passed away. In maintaining, in the unambitious routine of humble duties, a spirit of Christian cheerfulness and contentment—in preserving the fervour of piety amidst unexciting cares and wearing anxieties, in the perpetual reference to lofty ends amidst lowly toils—there may be evinced a faith as strong as that of the man who dies with the song of martyrdom on his lips. It is a great thing to love Christ so dearly as to be 'ready to be bound and to die' for Him; but it is often a thing not less great to be ready to take up our

daily cross, and to live for Him.

But be the difficulties of a Christian life in the world what they may, they need not discourage us. Whatever the work to which our Master calls us, He offers us a strength commensurate with our needs. No man who wishes to serve Christ will ever fail for lack of heavenly aid. And it will be no valid excuse for an ungodly life that it is difficult to keep alive the flame of piety in the world if Christ be ready to supply the fuel.

To all, then, who really wish to lead such a life, let me suggest that the first thing to be done—that without which all other efforts are worse than vain—is heartily to devote themselves to God through Christ Jesus. Much as has been said of the infusion or religious principle and motive into our worldly work, there is a preliminary advice of greater importance still—that we be religious. Life comes before growth. The soldier must enlist before he can serve. In vain directions how to keep the fire ever burning on the altar if first it be not kindled. No religion can be genuine, no goodness can be constant or lasting, that springs not as its primary source, from faith in Jesus Christ. To know Christ as my Savior, to come with all my guilt and weakness to Him in whom trembling penitence never fails to find a friend, to cast myself at His feet in whom all that is sublime in Divine holiness is softened, though not obscured, by all that is beautiful in human tenderness; and, believing in that love stronger than death which for me, and such as me, drained the cup of untold sorrows, and bore without a murmur the bitter curse of sin; to trust my soul for time and eternity into His hands—this is the beginning of true religion. And it is the reverential love with which the believer must ever look to Him to whom he owes so much that constitutes the main-spring of the religion of daily life. Selfishness may prompt a formal religion, natural susceptibility may give rise to a fitful one, but for a life of constant, fervent piety, amidst the world's cares and toils, no motive is sufficient save one—self-devoted love to Christ.

But, again, if you would lead a Christian life in the world, let me remind you that that life must be continued as well as begun in Christ. You must learn to look to Him not merely as your Savior from guilt, but as the Friend of your secret life, the chosen Companion of your solitary hours, the Depository of all the deeper thoughts and feelings of your soul. You cannot live for Him in the world unless you live with Him apart from the world. In spiritual as in secular things, the deepest and strongest characters need much solitude to form them. Even earthly greatness—much more moral and spiritual greatness—is never attained but as the result of much that is concealed from the world, of many a lonely and meditative hour. Thoughtfulness, self-knowledge, self-control, a chastened wisdom and piety, are the fruit of habitual meditation and prayer. In these exercises heaven is brought near, and our aggregated estimate of earthly things corrected. By these our spiritual energies, shattered and worn by the friction of worldly work, are repaired. In the recurring seasons of devotion the cares and anxieties of worldly business cease to vex us; exhausted with its toils, we have, in daily communion with God, 'meat to eat which the

world knoweth not of'; and even when its calamities and losses fail upon us, and our portion of worldly good may be withdrawn, we may be able to show, like those holy ones of old at the heathen court, by the fair serene countenance of the spirit, that we have something better than the world's pulse to feed upon.

But, further, availing yourself of this Divine resource amidst the daily exigencies of life, why should you wait always for the periodic season and for the formal attitude of prayer? The heavens are not open to the believer's call only at intervals. The grace of God's Holy Spirit falls not like the fertilizing shower, only now and then; or like the dew on the earth's face, only at morning and night. At all times on the uplifted face of the believer's spirit the gracious element is ready to descend. Pray always; pray without ceasing. When difficulties arise, delay not to seek and obtain at once the succour you need. Swifter than by the subtle electric agent is thought borne from earth to heaven. The Great Spirit on high is in constant sympathy with the believing spirit beneath, and in a moment, in the twinkling of an eye, the thrill of aspiration flashes from the heart of man to God. Whenever anything vexes you—whenever, from the rude and selfish ways of men, any trials of temper cross your path—when your spirits are ruffled, or your Christian forbearance put to the test, be this your instant resource! Haste away, if only for a moment, to the serene and peace-breathing presence of Jesus, and you will not fail to return with a spirit soothed and calmed. Or when the impure and low-minded surround you—when, in the path of duty, the high tone of your Christian purity is apt to suffer from baser contracts; oh, what relief to lift the heart to Christ!—to rise on the wings of faith—even for one instant to breathe the air of that region where the Infinite Purity dwells, and then return with a mind steeled against temptation, ready to recoil with the instinctive abhorrence of a spirit that has been beside the Throne, from all that is impure and vile. Say not, then, with such aid at your command, that religion cannot be brought down to common life!

In conclusion, let me once more urge upon you the great lesson on which we have been insisting. Carry religious principle into every-day life. Principle elevates whatever it touches. Facts lose all their littleness to the mind which brings principle and law to bear upon them. The chemist's or geologist's soiled hands are no sign of base work; the coarsest operations of the laboratory, the breaking of stones with a hammer, cease to be mechanical when intellectual thought and principle govern the mind and guide the hands. And religious principle is the noblest of all. Bring it to bear on common actions and coarse cares, and infinitely nobler even than the philosophic or scientific becomes the Christian in common things, and all your work will become priestly work. As in the temple of old it was holy work to hew wood or mix oil, because it was done for the altar-sacrifice or the sacred lamps, so all our coarse and common work will receive a consecration when done for God's glory by one who is a true priest to His temple.

Carry religion into common life, and your life will be rendered useful as well as noble. There are many men who listen incredulously

to the high-toned exhortations of the pulpit; the religious life there depicted is much too seraphic, they think, for this plain and prosaic world of ours. Show these men that the picture is not a fancy one. Make it a reality. Bring religion down from the clouds. Apply to it the infallible test of experiment, and, by suffusing your daily actions with holy principles, prove that love to God, superiority to worldly pleasure, spirituality, holiness, heavenly-mindedness, are something more than the stock ideas of sermons.

Carry religious principle into common life, and common life will lose its transitoriness. 'The world passeth away!' 'The things that are seen are temporal.'

Soon business with all its cares and anxieties—the whole 'unprofitable stir and fever of the world'—will be to us a thing of the past. But religion does something better than sigh and muse over the perishableness of earthly things: it finds in them the seed of immortality. No work done for Christ perishes. No action that helps to mould the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all the results of the world's business that are worth

FOOD STOPPED IT

Good Food Worth More Than a Gold Mine.

To find a food that will put an absolute stop to "running down" is better than finding a gold mine.

Many people when they begin to run down go from one thing to another without finding a food that will stop the progress of disease. Grape-Nuts is the most nourishing food known and will set one right if that is possible.

The experience of a Louisiana lady may be interesting. "I received a severe nervous shock some years ago and from that and overwork gradually broke down. My food did not agree with me and I lost flesh rapidly. I changed from one kind of food to another but was unable to stop the loss of flesh and strength.

"I do not exaggerate when I say that I finally became, in reality, a living skeleton. My nights were sleepless, and I was compelled to take opiates in various forms. After trying all sorts of food without success I finally got down to toasted bread with a little butter, and after a while this began to sour and I could not digest it. Then I took to toasted crackers and lived on them for several weeks, but kept getting weaker.

"One day Grape-Nuts was suggested and it seemed to me from the description that it was just the sort of food I could digest. I began by eating a small portion, gradually increasing the amount each day.

"My improvement began at once for it afforded me the nourishment that I had been starving for. No more harassing pains and indigestion. For a month I ate nothing but Grape-Nuts and a little cream, then I got so well I could take on other kinds of food. I gained flesh rapidly and now I am in better health than I have been in years. I still stick to Grape-Nuts because I like the food and I know of its powerful nourishing properties. My physician says that my whole trouble was a lack of power to digest food, and that no other food that he knows of would have brought me out of the trouble except Grape-Nuts." "There's a Reason."

the keeping. The river of life sweeps on, but the gold grains it held in solution are left behind, deposited in the holy heart. 'The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.' Every other result of our 'diligence in business' will soon be gone. You cannot invent any mode of exchange between the visible and invisible worlds, so that the balance at your credit in the one can be transferred, when you migrate from it, to your account in the other. Worldly sharpness, acuteness, versatility, are not the qualities in request in the world to come. The capacious intellect, stored with knowledge, and disciplined into admirable perspicacity, tact, worldly wisdom, by a life-time devoted to politics or business, is not, by such attainments, fitted to take a higher place among the sons of immortality. The honour, fame, respect, obsequious homage that attend worldly greatness up to the grave's brink will not follow it one step behind. These advantages are not to be despised; but if these be all that, by the toil of our hand, or the sweat of our brow, we have gained, the hour is fast coming when we shall discover that we have laboured in vain and spent our strength for nought. But while these pass, there are other things that remain. The world's gains and losses may soon cease to affect us, but not the gratitude or the patience, the kindness or the resignation, they drew forth from our hearts. The world's scenes of business may fade on our sight, the noise of its restless pursuits may fall no more upon our ear, when we pass to meet our God; but not one unselfish thought, not one kind and gentle word, not one act of self-sacrificing love done for Jesus' sake, in the midst of our common work, but will have left an indelible impress on the soul which will go out with it to its eternal destiny. So live, then, that this may be the result of your labours. So live that your work, whether in the Church or in the world, may become a discipline for that glorious state of being in which the Church and the world shall become one where work shall be worship, and labour shall be rest—where the worker shall never quit the temple, nor the worshipper the place of work, because 'there is no temple therein, but the Lord God Almighty and the Lamb are the temple thereof.'

BATH OF BEAUTY

Is Cuticura Soap, Assisted by Cuticura Ointment, Purest and Sweetest of Emollients.

Cuticura Soap combines delicate, medicinal, emollient, sanative, and antiseptic properties derived from Cuticura, the great Skin Cure, with the purest of saponaceous ingredients and most refreshing of flower odors. For preserving, purifying, and beautifying the skin, scalp, hair, and hands, for irritations of the skin, for baby rashes, itchings, and chafings, for lameness and soreness, for sanative, antiseptic cleaning, and for all the purposes of the toilet, bath, and nursery, Cuticura Soap, assisted by Cuticura Ointment, is unrivaled.

A full stomach can not relish even the best of food. God withholds some blessings until we feel our need of them.

So long as we live in the world we can not be without trials and tribulations.—Thomas A. Kempis.

OUR RESPONSIBILITY TO OTHERS.

The religion of Jesus Christ lifts us out of our narrow selfishness, and makes us think of others' welfare. Both among the Corinthian and the Roman Christians of Paul's day there were those who had gotten beyond all scruples in regard to idol meats. They viewed them solely from the personal standpoint. They saw no harm in eating the sacrificial offerings, and took no account of what the effect might be upon others. But the Apostle reminded them that they were members of a Christian brotherhood, and that a thing, which might not be sinful in itself, might yet have a deleterious influence upon others of the household of faith. Nothing is to be done that will act as a temptation to evil, or which will cause damage to others. Paul taught that we are responsible for the consequences of what we say and do. Our connections in church and in society are so intimate that no one liveth or dieth to himself. We touch one another at so many points in life, that it becomes us to so conduct ourselves that we shall be sources of blessing, not of injury, to all with whom we come in contact.

This responsibility for our influence is taught by our Master as well as by all the Apostles. It is a doctrine of the New Testament. It needs to be emphasized more and more in our age. We are disposed to look at all things from the contracted view-point of how they affect our own interest. We must rise to the higher plane of the Gospel, and remember that we have the benefit of those with whom we associate to consider.

Some persons may regard this as a hardship, depriving them of many privileges and enjoyments, to which they imagine themselves justly entitled. But in this they are greatly mistaken. These self-denials for the advantage of one another are a means of grace. They tend to develop a nobler character, a manlier spirit, a higher Christian life, and a more Christ-like disposition and conduct. They serve to put us in line with the grandest men and women of the past. They result in securing for us a happier recognition at God's hands and a far richer reward. They inspire us to the highest endeavors for human kind, and moral reform.

Nor must it be forgotten that it is God, and not man, who holds us responsible for others. Like all his gracious impositions, he takes into consideration the individual as well as the public welfare. He sees that compensations follow the personal privation. What we give up, that Christians may be kept in the right way, and that the brotherhood may be advanced, is more than made up again to us in the divine favor enjoyed, in the special grace vouchsafed, in the joy and satisfaction of seeing others benefited and blessed, in the possession of larger measures of God's love, comfort and benediction, and in the helpful influence exerted upon those for whose advantage we are working. It is fitting that we take all these considerations in account in respect to our abstinence from meats and drinks, or in regard to our amusements and recreations, doing all things from the supremacy of motives—the love of Christ and the glory of God.—Presbyterian.

**LEMOIL** relieves soreness, eczema, cuts, burns and bruises. 25 cents. Ask your druggist.

## Editorial

Man's salvation is not only of grace but of God. From the beginning to the end and all the way through it is the work of God. He begins, carries on and completes it. The power is His and the glory shall be His alone. Man's salvation begins in eternity in the purpose of God, continues under His immediate ministry through time and eternity. He makes "all things work together for good" to His children. The good work that He "begins He carries on unto the day of Jesus Christ." Thus the golden chain of man's salvation stretches from eternity unto eternity as the Apostle Paul says in Rom. 8:29-31: "For whom he did foreknow, he did also predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" We are taught here that from eternity God knew each man who should be born unto Him. Every one that He foreknew He predestinated from eternity to a certain end, viz.: to be "conformed to the image of His Son." It was therefore the decree of God that every saved one through His purpose should be holy or Christlike. The best evidence that we are of the elect is that we are holy and seeking ever to become more and more like the Saviour. To each one of these there is a twofold call. They are called or invited by the word of God and called or wooed by the Holy Spirit. Without this double call none would ever "repent towards God and believe in the Lord Jesus Christ." All such are impressed by the influences of the Spirit and sweetly led to yield themselves unto the Saviour provided for them. All men thus called submit to Him and obey the call. All who hear the call and yield not to Him seal their doom, because this is to reject the only way of salvation, God's provided way. Such penitent believers, having yielded to the call, are justified. Justification is God's declaring one innocent, that is, uncondemned. The law violated has no penalty for such, it having been borne by a substitute, Jesus Christ. Justification always carries with it pardon of sin. All such are forgiven the guilt, cleansed from the pollution and relieved from the power of sin. Of such the apostle writes: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who maketh intercession for us." Now, the last step in man's salvation is glorification. This will be the enthronement of man amid the radiant glories of the perfect world. His body at the resurrection will become a spiritual body shining above the brightness of the noontday's sun, as luminous as the body of Christ on the Mount of Transfiguration. His spirit then will be sinless, hence sorrowless. What a wonderful salvation has God provided for us! What a Home awaits! Let us rejoice in view of such a future.

Rev. George Burnham Foster, professor of Philosophy of Religion in the University of Chicago, has been charged with teaching Unitarianism. Some have denied it. Now a Chicago paper has the following paragraph: "George Burnham Foster . . . will occupy the pulpit of the Third Unitarian church from September 8th until January 1st, 1908. A cordial invitation is extended to all to attend these services." Will the Professor teach Unitarian doctrine? Would this church invite him if they did not expect him to do so? Is it not a burning shame for a professor in a Baptist University to accept such an invitation? Unitarianism denies the Deity of Jesus Christ and this, in the orthodox view, robs Him of His power to save. Alas! when the leaders insult the Christ of the Bible, what instruction will the students receive from such a teacher? What will be their future teaching when they become pastors? We surely have fallen on evil times. "If the foundation be destroyed, what can the righteous do?"

We desire to call especial attention to an editorial from the *Outlook* on our second page. There is so much good sense in it, and it is refreshing after the comments upon that lady's church performance made in so many of the papers.

There is a censure in these words of the *Outlook* which too many churches deserve. The one object of going to church, the worship of God is lost sight of. And nothing could be more terrible.

The *New York Evening Post*, commenting on this church going of Miss Smith, says:

"The idea of an *ecclesia docens* is fast disappearing from the Protestant world. Its place has been taken by a very bustling, small-talking, social organization known as the 'institutional church,' which is really a very complex business enterprise. Its minister must be a man capable of doing almost everything but preach. The church is all machinery, and the main question is how to get up steam enough to make it go. Everybody is working at something, and for an outsider it is difficult to discover what it is all about. Yet, with its many eccentricities, we do not think that the average city congregation is discourteous. It is to be hoped that Miss Smith may try her experiment again. She has administered a sharp, if undeserved, reproof. Doubtless the next time she goes to church, even if the day be wet, the pastor will shake her hand and ask her to Sunday dinner, the ushers will invite her to the young ladies' sewing society, and the Lookout Committee will not let her leave until her hands are filled with 'bulletins' and 'special appeals.' In short, she will be treated almost as well as if she wore an Easter bonnet."

Magistrate Plowden had a woman before him who was accused of drunkenness, but who denied the charge. Dr. Williams, who had seen her when arrested, was summoned as a witness. The doctor testified that when he saw her she was recovering from the irritable stage and entering upon the mellow stage of drunkenness.

Magistrate Plowden was much interested and asked the doctor to describe the regular stages of drunkenness. Dr. Williams answered that first there was an irritable stage. This was succeeded by a mellow, comfortable, happy state. As the drinking continued a pugnacious state in which they wished to

fight followed.

The fourth stage is an affectionate one. They wish to hug everybody. Following this is the weeping stage, they are very lachrymose. After that comes collapse and the sleepy stage. The magistrate asked if there were any more stages, and Dr. Williams replied: "If you give them more liquor, then, the next stage is—death."

Magistrate Plowden thanked the woman for having been the means of his hearing more about the different stages of drunkenness from a professional man than he had ever heard before. But he imposed the usual fine upon her.

We have seen drunken men in all these stages but supposed they were the effects of liquor on different temperaments and dispositions. We never heard before that these were regular stages to be expected in every case. And we wonder if this is true. Do all go through the same stages and in this order? Or was Dr. Williams romancing?

Last Wednesday evening there was held in the Broadway Baptist Church a most enthusiastic meeting in the interests of the Woman's Baptist Training School, inaugurating this most important work. The program as published was carried out.

The sensational event of the evening was the presentation to the Treasurer of the Woman's Missionary Union from the Sunday-school Board at Nashville, Tenn., through the Corresponding Secretary, Dr. J. M. Frost of \$20,500.87 to pay for their home in this city. The gift is a noble one, and called forth much applause. Dr. Mullins gave an interesting history of the origin and progress of the school, saying that the idea originated in the brain and heart of a foreign missionary, Dr. E. Z. Simmons. Dr. J. M. Frost gave an inspiring talk as to how the gift came about. Drs. Gray and Smith represented the relations of the Home and Foreign Boards to the school. Dr. Carter Helm Jones made the closing address, expressing his sorrow at leaving the great Broadway church and the city of Louisville, but he was impelled by a sense of duty, led as he believed by the Lord. He goes to a great church in Lynchburg, Va.

The school was opened on Thursday in their new home, 320 East Broadway. Mrs. Maude Reynolds McClure is the principal. We are sure a good work will be accomplished by this school in training women for the missionary fields.

Under the heading of "Baptists will be Baptists," the *Congregationalist* has this to say:

"Church union in Canada has progressed so far as a subject for discussion that the United Commissions of the Presbyterian, Methodist and Congregational denominations have invited Baptists to a conference on the question of the union of Protestant Christian bodies in Canada. A representative committee of the Baptist Convention of Ontario and Quebec makes a courteous response, which is an assurance that Baptists cannot conscientiously modify their positions in order to unite with other Christians. They do not wish to claim any organic relation with churches which have established any creeds as standards of belief. 'They do not regard the claim to ecclesiastical succession in any of its forms as a matter of concern to them.' Their belief carries with it 'the rejection of all forms of church polity which admit the spiritual distinc-

tion of clergy and laity, or the subjection of the individual Christian to any spiritual authority but Christ himself,' and this implies the dignity and autonomy of the local church and its freedom from all subjection to a higher authority. The practice of infant baptism is 'a fatal impediment to organic union' between Baptists and bodies which uphold it. It is impossible for them to consent to any other form of baptism than immersion because without immersion 'its representation of the believer's union with Christ in his death and resurrection is lost.' They can make no compromise on these matters, being 'under a Divinely imposed obligation to propagate their views throughout the world.' It is refreshing to see this body of Christians define clearly the beliefs which without being called a creed serve them as a creed to bind them together and to represent them to the world as distinguished from other Christians. If the other three bodies will each make as clear a statement of their distinctive beliefs concerning which they can make no compromise, the discussion of church union in Canada will be much simplified."

This is true and well said.

Archaeology is still confirming the Bible. This is a matter of interest to all, even to those of us whose belief in the infallibility of the Bible is past all possibility of conviction to the contrary. If archaeology was contradicting the Bible it would not trouble us for ourselves in the least. But we would be sorry because it might shake some who are not rooted and grounded in the faith that the Bible is the word of God.

The latest confirmation of Bible history is from the Babylonian records in the British Museum and bears on the chronology of Genesis. Dr. King, assistant in the department of Egyptian and Assyrian Antiquities has been reading the Babylonian records. He found in them that the second dynasty of Babylonian kings was not in succession to the first, but parallel to it, and belonged to Southern Chaldea along the Persian Gulf. The *Congregationalist* says "this brings the dates as derived from the Hebrew, Babylonian and Egyptian sources into something like close agreement."

Dr. King says this makes the identification of Amraphel of Genesis with Hammurabi almost certain. This is an interesting discovery. It is very probable much more may yet be learned of this old king, whose code of laws excited so much interest when they were discovered a few years ago. As we have said before the spade is upsetting many men—but not Moses.

Dr. Ingram, the Bishop of London, has come to this country to bring a Bible, the gift of King Edward to the first Episcopal church established in the United States, Brunton church, at Williamsburg, Va. He preached in Trinity church, New York, his text being Luke 16:2. In his sermon he said: "No man who is really a Christian would soil his Christian hands with one dollar, the possession of which he could not justify in the sight of Heaven."

The Bible is like a book of cheques signed by a wealthy man, they are of no practical value unless carried to the bank and cashed. The Bible is full of rich promises of God or of divine cheques. Yet of no value really until presented to the bank of Heaven and cashed.

## EDITORIAL VARIETIES

The Southern Baptist Theological Seminary opened on the 1st, breaking all records. One hundred and ninety-four students matriculated on the first day. On Tuesday evening Dr. Geo. B. Eager delivered the opening address. It was an able and inspiring address on "Current and Christian Ideas of Progress." The Seminary opens with bright prospects this year, and doubtless the turkeys will be forthcoming according to the promise of President Mullins when 300 students have been matriculated.

We learn with regret of the death of Rev. I. S. Baker, of Watertown, Tenn. He died on the 14th and his funeral services were held by Dr. E. E. Folk, assisted by Dr. J. M. Phillips, in the Baptist church at Watertown. Bro. Baker was a young man of fine promise. May the Lord sustain and comfort his dear wife.

The banquet given to Dr. Carter Helm Jones at the Seelbach on Thursday evening was a splendid success. Citizens of all callings were present to do honor to the departing guest. A beautiful silver set was presented to Dr. Jones by the citizens of Louisville. The writer of this reached home next morning at 1:20 o'clock, and feels that one banquet a year is sufficient. Dr. Jones goes to Lynchburg, Va., where we trust that he will be blessed in his work as in Louisville.

We are glad to be able to announce that Dr. H. A. Porter has accepted the call of Walnut Street church. He sent the telegram of acceptance to Mr. W. D. Major on Wednesday. He will be present to take charge as pastor about the middle of November. We predict great success for this new relation.

It did do us so much good last week to have that item to publish in regard to the contribution of Oneida church to the Education Society. If Oneida church could give more than \$4,000 there are scores of churches in the State which can give \$10,000. Will they?

The good news from our Baptist schools continues to come in. William Jewell has now more than 500 students, Baylor University about 1,000. Two hundred are in the Waco Theological Seminary and Dr. Carroll is happy, as he deserves to be. Waco Theological Seminary is young, but it is in the foremost rank in the ability of its professors, and its faithfulness to Baptist truth, and its rapidly advancing in the number of its students.

Bro. B. J. Davis writes that he has removed to Lexington to educate his sons. His latch string hangs out for his many friends at 121 Walton avenue. The *Recorder* folk will be very glad to accept his cordial invitation to pull the latch string when they visit Lexington.

We regret to have to announce the death of Dr. J. A. Battle, at the home of his daughter, Mrs. T. S. Lowery, in Vineville, Macon, on Saturday last. He died of typhoid fever. Dr. Battle was eighty-one years old. He lived to a ripe old age and his life was filled with good deeds. He held many positions of honor conferred upon him by his brethren. He was a great educator. He held for eighteen years the presidency of the Macon University, in Georgia. He lived a successful life and died a triumphant death. We extend our sympathies to his bereaved relatives and friends.

Dr. George Hooper Ferris, pastor of the First Baptist church has written, and the American Baptist Publication Society has published, a book entitled "The Formation of the New Testament," teaching the New Theology. It has created quite a stir among our Baptist brethren of the East. Some endorse it, while others condemn it severely. It is quite significant that while the American Baptist Publication Society issue it they refuse to place their imprint upon it. Alas! when a Baptist preacher thus comes out in favor of undermining faith in the New Testament.

Mr. P. Bruner, M. A., son of Rev. J. W. Bruner, has taken rooms at 817 Fourth avenue, where he has a beautiful studio. He is said to be a musical genius. He teaches piano and organ music, and he is a good Baptist. We recommend him to those who have sons and daughters to educate in music.

He who truly loves God seeks in all things to obey Him. This is the best proof of love. Jesus says: "If ye love me ye will keep my words." It is cause and effect.

## AMONG THE Churches.

Walnut St. (Third and St. Catherine)—Bro. J. M. McFarland: Grieving the Holy Spirit; False Refuge.

Broadway—Bro. E. Y. Mullins: Fatherhood of God; Mastery in the Game of Life.

Chestnut St.—Pastor J. M. Weaver: Personal Holiness and Doctrinal Soundness; Building Christian Character. Two by letter.

Clifton—Pastor Wm. E. Foster: The Lord's Supper; The Loss of Jesus' Presence. Dr. William Spurgeon, of England, preached at 3 p. m. on the "Great Welsh Revival." Revival meetings every night. Evangelist H. M. Ham will begin Sunday, October 13th. Five by letter.

Calvary—Pastor J. S. Dettweiler: Feeding on Christ; Repentance. One by letter.

Culbertson Ave. (New Albany)—Pastor U. S. Clutton: Exhortation to build a house unto the Lord; Result of the exhortation to build a house unto the Lord.

East Mead—Pastor R. L. Brandenburg: God's care for His Children; Praise and Thanksgiving Service. Two by letter, one by restoration, two by baptism.

Eighteenth St.—Pastor Everett Rawlings: A great question.

Fourth Ave.—Bro. A. T. Robertson: The Preacher and Politics; The Christian and Politics. One by baptism; one by letter.

German—Pastor A. Janzen: Our Conversation in Heaven; God's Plan to Love. One restored.

Harrod's Creek—Pastor W. R. Hill: Bearing One Another's Burdens.

Highland Park—Pastor L. B. Arvin: Watchfulness; Resurrection. Six by baptism; one by letter; four forward for prayer and about twenty-five or thirty asked for prayer in congregation. A good meeting still goes on.

Hazelwood—Pastor C. B. Althoff: Temptations to Sin; Day by Day. One by letter.

Hope Rescue Mission—Pastor Wm. M. Bruce: Bible class subject, John 18. Splendid week at Mission; fine meetings at jail and workhouse.

Ormsby Ave.—Pastor J. R. Williams: The Mission of the Spirit; Reasoning with God. One by baptism.

Oakdale—Pastor S. N. Mohler: The two sides of the Christian life—the Ideal and the Real; The Uplifted Christ, and What it Means.

Portland Ave.—Pastor L. W. Smith: Serving the Lord; Jesus our Advocate.

Tabernacle (New Albany)—Pastor E. T. Poulson: Through Death to Life; Not Saved—Why? Two received for baptism, one by relation. Mr. Spurgeon preached at both hours; several professions during the past week; five received for baptism. Next Wednesday night Mr. Spurgeon will give his lecture on Chas. H. Spurgeon, the world's great preacher. Meeting continues.

Twenty-second and Walnut St.—Pastor M. P. Hunt: The Memorial Supper; Instructing an Inquiring Soul. Four by baptism, six by letter; one by relation. Preached at Kentucky Military Institute at 3 p. m.

Third Ave.—Pastor S. J. Cannon: A Rich Church; A Poor Church. Two for baptism, one by letter, one by relation.

Twenty-sixth and Market—Pastor R. E. Reed: Slaves Made Free; Up a Tree. Seventeen by baptism; six by letter. Meeting continues.

### THE STATE.

Pastor R. K. Kelly writes: We have just closed a gracious meeting with our Cane Run church. The Lord was with us from the beginning unto the close. The people were prayerful, attentive, and zealous for souls; they co-operated lovingly with the pastor, who did the preaching. Consequently there were twenty-one approved for baptism. They also remunerated their pastor in a material way. This blessed church is the "light of the world" in this community. To God be the praise and glory forever.

Bro. C. M. Johnson writes: I have resigned my work in Green and LaRue counties, having accepted Beechland church for all time, beginning Oct. 1st.

Bro. J. Theodore Bowden writes from Covington: I have just returned from a delightful meeting of ten days with the good people of New Highland church, in Mead county. It was a real pleasure for me to renew my acquaintance with many of these splendid people, among whom I found such patient and helpful friends while I was a student at the Seminary some five years ago. The meeting was a good one. A goodly number whom the

Lord had saved were added to the church. Bro. F. H. Farrington, who is to finish his work at the Seminary this session, is their efficient pastor, and it was a benediction to be with him.

Pastor Otis Hughson writes: We have just closed a two weeks meeting at Mt. Tabor church, Garrard county. Pastor J. F. Williams, of Versailles, did the preaching, to the satisfaction and delight of all. The whole community was edified and revived, and six were added by baptism.

Bro. W. F. Jaggors writes: I have just closed a very fine meeting at Pleasant View church, of which I am pastor. I did the preaching and the members did the work, and the Lord gave the increase, which was great, much beyond our expectation. The meeting continued nineteen days with the following visible results: Fifty-one additions in all, forty-two by baptism, nine by letter, and twenty or twenty-five restored to fellowship.

Pastor R. H. Spillman writes: Just closed a great meeting of three weeks at Fountain Run church, Monroe county, with twenty-five professions of faith and twenty-eight baptized. Every one who professed faith in Christ was baptized, and three who had professed before this meeting. Elder L. D. Robinson assisted in the meeting. He is a young preacher and did good work. He is a man of one book. The power of the Lord was on the people. To God be all the praise. Transels Creek church, Allen county, is without a pastor, Rev. J. W. McQueen having resigned. Elder M. F. Ham was pastor of this church fifty-six years.

Bro. E. W. Conkley writes: We have just closed a glorious meeting with our church at Gradyville. We had twenty-nine professions, fifteen added to the church, thirteen baptized and the church and community greatly revived. Some will join Big Creek church, and some go to other religious bodies. We had an old-time meeting, showing the difference between "getting religion" and joining the church, which seems to be all one and the same thing in so many places. A great cloudburst last June swept away so much of the town and drowned twenty people, but the people are patient and humble before God, and worked hard in the meeting.

Bro. Geo. B. Eager held a meeting in the Pleasureville church. There were eighteen additions to the fellowship of the church.

R. L. Brandenburg, pastor, writes from East Mead church, Louisville: On September 15, Rev. R. L. Baker, pastor of Salem church, began a meeting with us, continuing until October 4th. We had a gracious revival. As visible results nineteen were added, eleven by baptism, one by restoration and seven by letter. The Holy Spirit seemed to be with us from the first. Bro. Baker is a strong preacher and well equipped for evangelistic work. No high pressure methods were employed. Bro. Baker depends on the Holy Spirit, prayer and the preaching of the Gospel. Our church was much strengthened by his labors with us and we will expect to reap in the future from the seed sown.

Poplar Grove church has just closed a series of meetings in which the pastor was assisted by Bro. John Potect, there being twenty-four additions to the church, a number of them being men in middle life. Much good was accomplished.

Pastor J. A. Kirtley, pastor of South Union and Locust Grove churches, has resigned to accept the pastorate of the Baptist church at Madisonville. Bro. Kirtley has done a good work and it is generally regretted he is to leave.

Pastor A. V. Armstrong writes from Olaton: We have just closed a great revival at Richland church, Grayson county, with twenty-one conversions and twelve baptisms and others to follow. We had an old-fashioned revival. Pray for us.

Pastor J. W. Beagle writes from London: Please change my RECORDER from London, Ky., to 97 Elm street, Ludlow, Ky., as I go there October 1st.

### OTHER STATES.

Pastor E. L. Wells writes from Sheffield, Ala.: You will please change paper from this place to Quincy, Fla. After an absence of two and a half years I have been recalled and will re-enter that pastorate November 1st. Change paper, however, at once. Your paper continues great.

Pastor R. L. Sproles writes from Lumberton, Miss.: Please send my RECORDER

from this time on to Weatherford, Okla., instead of Lumberton, Miss. I begin my pastorate there Sunday, October 6th. We change, but we still need the RECORDER.

Pastor N. B. Graves writes from Memphis, Tenn.: Please change my RECORDER from Marianna, Ark., to 871 Lee avenue, Memphis, Tenn. I have taken charge of the Rowan Memorial church and the outlook is fine. Five accessions already. His blessings on the RECORDER.

### ORDINATION.

In compliance to the request of Pleasant Ridge church, a council, composed of brethren R. W. Mahan, J. M. Burgess, J. D. Wilson and J. W. Bruner, met with that church Sunday, September 29, 1907, for the purpose of assisting in the examination and setting apart of Bro. J. I. Rambo to the full work of the Gospel ministry. The council organized by electing Elder R. W. Mahan Moderator and J. W. Bruner Clerk.

Bro. Burgess, who had been selected by Bro. Rambo, preached the sermon from Matt. 9:28-30. He preached a powerful sermon, showing that the Lord's service, especially the ministry, is not an easy thing, but it means sacrifice, suffering and toiling.

Bro. Rambo then related his Christian experience and call to the ministry. The examination as to his views of Christian doctrine and practice was conducted by J. W. Bruner. He was found sound in the Baptist faith, and was recommended to the church by the council for ordination. The prayer was offered by Elder R. W. Mahan. Then the laying on of hands by the Presbytery.

The charge to the candidate was delivered by Bro. J. D. Wilson, to the church by Bro. Mahan.

Song and right hand of fellowship. Benediction by Bro. Rambo. This was a precious service and all seemed to enjoy it.

Bro. Rambo is a very bright and promising young man who has struggled against many obstacles to get an education and fit himself for the ministry, and he deserves the aid and encouragement of all good people as he goes forward. He was cast upon the world, when a small boy, without money and but few known friends, to struggle for himself. But he met the world bravely, and soon found friendly hands outstretched to him. He is now a graduate of Clinton and Georgetown Colleges, and will finish in Crozer Theological Seminary, Chester, Pa., this year. He has won a great battle, and we look to see him a great and good preacher. J. W. BRUNER.

Clinton, Ky.

### DEAR RECORDER:

Will you please state in your next week's issue that a rate of one fare, plus twenty-five cents, for the round trip, has been authorized from all points in Kentucky, except on the Chesapeake & Ohio Railway, to Lexington, Ky., account of the Baptist Young People's Union Convention, October 30-31, Nov. 1st. The rate goes into effect Wednesday, the 30th, in time to allow delegates to get to the opening session of the convention, i. e., Wednesday evening, and will be good returning as late as Nov. 2nd. For children under twelve years of age and over five, the rate will be half of the reduced rate.

I will appreciate anything you may say relative to our program. We are anxious to have a large gathering of the young people.

JOSEPH T. WATTS,

Corresponding Sec'y.  
P. S.—Please state that the rate via C. & O. will likely be one and one-third fares for the round trip. Announcement of this will be made later. J. T. W.  
Ashland, Ky.

### AN IMPORTANT MEETING.

The Executive Committee of the International Sunday School Association meets in Louisville October 12-15. This committee consists of one member from every State and Territory in the United States, and one from each province in Canada, ninety-eight in all. At least half of them will be in attendance. This committee meets annually, and has charge of the entire work in the interim of its triennial conventions. The special reason for its meeting in Louisville this year is to plan for the great International Convention that meets in Louisville next June.

On Sunday, October 13, these visitors will visit the Sunday schools of the city, and fill the pulpits of many churches. At three o'clock in the afternoon a monster mass-meeting of the Sunday school workers of the city will be held at the Warren Memorial church. Mr. W. N. Hartshorn of Boston, will preside. Short speeches will be made by Mr. Pearce, Mr. Lawrence, and one or two others, and then

Mr. Hartshorn will introduce the most prominent visitors. This coming to the city of so many of the prominent Sunday school workers of America ought to stir a great interest in the work in the city. E. A. Fox.

### DEAR RECORDER:

The new house of worship of the English Baptist church, which is located in Carroll county, was dedicated last Sunday, Sept. 29th. An unusually large congregation was present. The Rev. B. H. Dement, D.D., preached the sermon. His subject was, "The Spiritual Temple," based on Eph. 2:19-22. It was a grand discourse, and met the requirements of the most exacting. The new house is a frame structure, but built of the best material. It has a seating capacity of 350, and is heated by a first-class furnace. Total cost, \$3,500. All bills were paid the day before the dedication, so that an appeal did not have to be made to relieve us of any financial embarrassment. The Rev. J. W. Waldrof, who preached in the afternoon, said it was the first time he had attended a service of the kind when money did not have to be raised. It is due our neighboring sister churches to state that in response to appeals made to them from time to time, they gave us \$800. The rest was done by the members of the English church, a number of whom had to make sacrifices to give. They are proud of their achievement, and grateful to their heavenly Father for His goodness and mercy toward them. J. M. FOWLER.

LaGrange, Ky.

### DEAR RECORDER:

We closed a meeting of fifteen days at our church (Bighone) on the night of Sept. 26th, when we gave the hand of church fellowship to thirteen who had that day followed the Lord in baptism. One more stands approved for baptism. I think we had a meeting of as great power and influence as I have ever experienced. We had with us Rev. G. W. Argabrite, State evangelist, and we feel that he certainly came to us in power and Spirit of the Lord, for surely the Lord gave him great liberty in preaching, (although laboring under great physical disabilities,) for I have never heard the Gospel preached with greater power.

There were fourteen conversions, two restored, and five came under the watch-care of the church. We feel that there are many more conversions that will unite with us yet.

Many thanks to Bro. Stewart, the pastor at Erlanger, for the impressive manner in which he administered ordinance of baptism for us in Ohio river at Hamilton, and preached Sunday and night. Come again Bro. Stuart. We have no pastor at this time. Pray for us Bro. Editor, that the Lord may send us an under-shepherd. Yours,  
J. P. JOHNSON.

Landing, Ky.

### DEAR RECORDER:

I have read with deep regret in the WESTERN RECORDER of the death of the Rev. T. T. Eaton, that stalwart Knight in the cause of Baptist and Bible truth, and I beg herewith to tender my sincere sympathy. Yours truly,  
MOJOLA AGLEEBI,  
Logos, West Africa.

### DEAR RECORDER:

The South Union Association met with Rose Hill church in Campbell county, Tenn., September 28. Most of the messengers arrived an hour early, and were delighted by a sermon from Bro. H. H. Hibbs, while waiting for the time to organize. Elder C. Sutton was elected moderator, and Joe Meador clerk. A Mission board was organized and \$70 subscribed for missions for ensuing year. \$19 was received for missions. The outlook for future mission work is encouraging. Next session will be held with Jellico Creek church, Ky. This church is ten miles west of Williamsburg, and twelve miles east of Pine Knot, Ky. W. T. SHORT.

Pine Knot, Ky.

### DEAR RECORDER:

A Baptist church is to be organized on the Kentucky side of Jellico next Sunday afternoon. Rev. Geo. Baker, it is understood, will be the pastor. Baptist affairs in this section of the country are more hopeful than ever perhaps in the history of this country. Yours truly,  
M. L. BLANKENSHIP.

Kensee, Ky.

### DEAR RECORDER:

Please announce in your paper that the Salem Association will meet at Raymond church on the 23rd of October. Nearest station four miles, Ladyburg, Ky. There will be a way of conveyance. I. C. ARGABRIGHT.

Ladyburg, Ky.

**"Silver Plate that Wears"**

Beautiful spoons, knives, forks, etc.—the kind that you are proud to show your friends—are stamped

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### DEAR RECORDER:

We are in great need of pastors and evangelistic work in this Association. Bro. H. H. Rice has resigned his work at Willard, and the saints have no other man in sight. Willard is a great opening for some man who is willing to do hard work for the Lord. Yours,  
D. WOOD.

Ashland, Ky.

### DEAR RECORDER:

Our Association meets at Benton, on the N. C. & St. L. R. R., October 23. We hope to have RECORDER representatives and many other visitors present.

Two young ladies from Murray church will probably be in the W. M. U. training school this year, fitting themselves for mission work. Faithfully,  
H. B. TAYLOR.

Murray, Ky.

### B. Y. P. U. RALLY.

A grand rally of the Baptist Young People's Unions of Louisville and vicinity will be held at East Baptist church, on Chestnut street, between Preston and Jackson streets, Thursday, October 17th, at 8 p. m. All the Baptist churches of Louisville and vicinity will be represented. Program:

Song—Congregation.  
Invocation—Rev. Butler Arvin.  
Scriptural Reading—Rev. C. B. Athoff.  
Song—East Church B. Y. P. U. choir.  
Subject for Discussion—"Is the B. Y. P. U. Worth While?" Three talks of five minutes each. First, "From a Pastor's Standpoint," Rev. M. P. Hunt. Second, "From a Professional Man's Standpoint," Dr. E. Duff Burnett. Third, "From a Christian Worker's Standpoint," John Z. Short.

Address—Dr. Byron H. Dement, of Southern Baptist Seminary.

Song. Collection. Announcements. Remarks by retiring president. Annual election of officers. Benediction—Rev. Lloyd T. Wilson.  
B. Y. P. U. State Convention to be held at Lexington on October 30th and 31st will be discussed and delegates appointed.

B. Y. P. U. officers—John H. Chandler, President; R. T. DeSpain, Vice President; Boyce Watkins, Secretary; Cora Hildebrand, Treasurer.

### WILLIAM JEWELL MEN—ATTENTION.

The Excelsior Literary Society of William Jewell College extends an urgent invitation to all former members of the society to be present at the celebration of its Semi-Centennial and Alumni Assembly, Tuesday, October 29, 1907, on the "Old Hill."

In the afternoon the order of affairs will be an old-fashioned open session, in which the entire programme will be rendered by "Old Time Excelsiors." In the evening a society Alumni banquet will be served in the old dining hall, plates \$1.00.

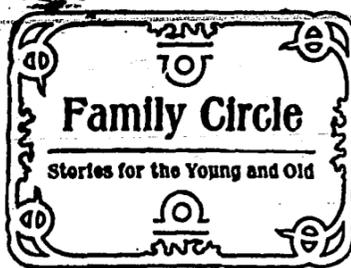
Formal invitations are being sent out to all Excelsiors whose addresses can be found. The object of this notice is to reach as many others as possible whom we are unable to reach otherwise.

Please send in your acceptance of this invitation not later than October 15, 1907.

EARLE EUBANK,  
Chairman Committee.

### DEANFIELD MEETING.

Since Sept. 25th a meeting has been in progress at the above named place, with services only at night. Four persons have professed conversion since the beginning. Monday night's service was marked with deep interest, several manifesting a desire for salvation. Our date with Bro. E. B. English at Garfield may be deferred, owing to the fact of Bro. English's eyes, the doctor forbade him doing any kind of work, and will not allow him to be in the meeting. May God grant that our brother's eyes may be fully restored so he can give himself wholly to the Master's service. Fraternally,  
A. N. COUCH.  
Fordsville, Ky.



"MASTER SAVE OR WE PERISH."

BY ELIZABETH W. MOSES.

In a far off land in days of yore  
A ship sailed out from Galilee's shore,  
'Twas a tiny bark and her meagre crew  
Were His disciples tried and true.

Not a cloud was in the sky path,  
Not a wave swept the water's breast,  
While the wearied form of our Saviour,  
Reclined in the bark to rest.

And the calm of the evening was lifting  
The wearisome strain of the day,  
As the ship came slowly gliding  
O'er the Galilean bay.

Sudden; adown from the mountains  
A boisterous tempest blew,  
And the angry waves cast their seething foam,  
'O'er the ship and her helpless crew.

But the Master lay sweetly sleeping,  
Nor heeded the furious gale,  
'Till above the noise of the tempest,  
He heard His children's wail.

Master save or we perish  
Was the faint and frightened plea,  
But He heard the call of His children  
And rebuked the angry sea.

If you will call on the Saviour,  
When the heaviest billows roll,  
The "Peace be still" will be spoken  
And joy will fill your soul.

For He will hear His loved ones,  
'Tho' the voice be faint and weak,  
And sweet peace from Heaven be given,  
To all who ask and seek.

A FAIR EXCHANGE.

BY ELEANOR H. PORTER.

Until her sixth birthday Melicent had supposed that a father was a being whom one occasionally ran across in the halls, and before whom one appeared regularly every Sunday afternoon for a brief, but awesome, five minutes of questioning as to whether or not one felt quite well, and had dolls enough to play with. On that day—her sixth birthday—Melicent learned that a father might be a man with whom one actually lived and stayed—a man who tweaked one's ear and one's hair playfully, and who ended by giving one a big, big hug and a kiss.

Melicent had lived almost a week now in the great stone apartment house with plate-glass doors and marble pillars. Her play-room, next her bedroom, looked out upon the tiny backyard court, and from the very first she had spent long minutes at the window hungrily gazing down into that square of stunted grass and flagstone paving. In one corner was a heap of clean, white sand, and playing near it was usually a small, yellow-haired girl in a red gingham dress.

Melicent's birthday had been signalized by a larger piece of cake for dessert, and by a huge doll sent to her play-room in the morning by her father. Otherwise the day had been like its immediate predecessors. There were the same hours spent with Miss Murdock, the visiting governess, there was the same slow walk down the avenue with Kate, the nurse, there was the same silent drive at four o'clock in the park with Mrs. Hunt, the housekeeper.

It was after the nurse had tucked Melicent into bed that night and left the room with a hurried, "Now go right off to sleep like a good little girl!" that Melicent had slipped out upon the floor and pattered across the rug to the playroom door. From her bed she had seen a broad band of yellow light that stretched across the playroom ceiling, and after calling it a golden road to fairyland, and peopling it with beautiful creatures of her imaginations, she had suddenly determined to find out whence it came. Her search led her straight across the room to the window and there she fell on her knees with a little cry.

Across the court, in the basement of the west wing of the big apartment house, was a brightly-lighted, uncurtained window; and there, framed in the soft dark of the night, was hung a picture whose living figures portrayed a life that to the eager little watcher in the

playroom was "almost as unreal" as the fairyland of her imagination.

In the center of the brightly-lighted room was a table, by which sat a man. On his knee was the yellow-haired girl of the sand heap, wearing, not the red gingham dress, but a long, white nightgown. Hovering near them was a sweet-faced woman who seemed to be coaxing the little girl to come to her. It was then that Melicent learned that a father might be a man who tweaked one's ear and one's hair, and who gave one a big, big hug and a kiss.

Melicent, all in the dark in the playroom, held her breath until the kiss and the hug were over, and until the girl, dancing on her bare toes, had caught her mother's hand and dragged her, laughing, from the room.

"Oh!" breathed Melicent, her eyes on the man. "If only Papa would"—her lips were silenced by another flash of light in her eyes. A second picture, not far from the first, hung there now, and Melicent watched while the yellow-haired girl knelt for a few moments at her mother's knee and then was tucked into bed with a good-night kiss.

It came to be a regular thing after that for Melicent to follow each night the golden road that lay across her playroom ceiling and led to the fairyland of longed-for delight in the west-wing basement. Sometimes Nurse Kate delayed her going, and once—to Melicent's dismay—she seated herself in the playroom and mended a glove under gas so flaring that it drowned the golden road across the ceiling. When the gas was out and Nurse gone, Melicent leaped to the floor and ran to the window; but—as she feared—it was too late. Only the man sat alone by the table.

"Maybe if I come now you'd take me!" whispered Melicent; then she turned and crept back to her wide, empty bed.

"It does beat all," said Nurse Kate to the cook, not three days later, "it does beat all what notions children will take. There's Miss Melicent, now—refuses to say her prayers any more, hops into bed like the veriest heathen that ever was—she does!"

And yet, at that very moment, had Nurse Kate but known it, the "heathen" was kneeling before the playroom window, hands clasped, and lips murmuring, "Now I lay me down to sleep," with eyes fixed, not on the starry sky above, but on the janitor's wife across the court, at whose knee knelt the janitor's daughter.

Melicent spent much time in the playroom these days. There was always the chance of seeing the red dress flitting about the yard below, and there was frequently a glimpse of the man setting out the clothes-reel, or sweeping the stone paving. It was not that the man himself was interesting; the interest lay in the fact that upon his every appearance the little red-gowned girl danced to his side to receive a smile, a kiss, or a playful tweak that was a caress in itself.

To Melicent, the little yellow-haired, red-gowned girl was the most enviable creature in the world; not only did she live with her father and mother every day, but she owned the heap of shining white sand in the corner of the yard, which, in Melicent's estimation, was far beyond anything her own playroom could show. So she spent long and longer minutes each day at the window, watching the man, the sand heap and the red-gowned girl.

Melicent's praiseworthy habit of amusing herself found great favor in the eyes of Nurse Kate, and was encouraged in all ways possible. So free, indeed, did the nurse come to feel that occasionally she slipped out of the house to the park across the way for a chat with Billy McRoy, whose beat led him there at three each day.

It was upon such an afternoon that Melicent, spurred by an overmastering desire for a nearer view of the wonderful city that was growing in the sand heap under the skillful fingers of the little yellow-haired girl, raised the screen of the playroom window and climbed out upon the tiny iron balcony.

At the unusual sound the young builder looked up. For a moment she gazed silently at the bearded, bearded vision on the first floor balcony; then she displayed two rows of small, white teeth.

"Hullo!" she hazarded.  
Melicent started. To watch this fascinating little stranger was one thing; to speak to her quite another. Nurse did not allow her to talk with unknown little girls. There was an instant's hesitation, then all the loneliness of a motherless, sisterless, brotherless existence swept over her and scattered caution and precedent to the winds.

"How do you do?" she faltered, but with so beaming a smile that the words lost their stiff precision.

There was a long pause, during which the girl on the ground thrust a destruc-

tive finger into the last sand house she had built. After a time she raised her head and spoke again.

"Hullo!"  
"Ho! You said that before," commented Melicent; and in the gleeful laugh that followed the atmosphere cleared.

In the days that followed, Melicent learned many strange things. She learned that even though one was so fortunate as to possess a mother to pray to and a father to frolic with, one might long for so insignificant a thing as a big doll. On the other hand, the janitor's daughter learned that though one wore white dresses every day and had six dolls that opened their eyes, one might yet wish for so common a thing as a kiss.

"But aren't you ever afraid?" demanded Melicent, one day after she had witnessed a particularly affectionate meeting between the janitor and his young daughter.

"'Fraid? 'Course not" scoffed she of the yellow hair. "Why, it's only Daddy!"

Only Daddy.  
Melicent tried to remember that the very next Sunday afternoon when she was summoned to the library for her weekly five minutes' talk with her father; but one glance at the grave-faced, dignified man sitting at his desk among ponderous, awe-inspiring volumes sent the terror to her heart, and left her standing mute and motionless in the center of the floor.

By degrees, however, her tongue was unloosed sufficiently to give monosyllabic replies as to her health, her appetite and her night's rest. The five minutes were almost gone before she realized that if she were to carry out her preconceived plans she must no longer delay. It was then that with a choking little indrawn breath she threw herself bodily upon her father and clasped his square, unyielding form with all the strength of her slim young arms. The next instant she had backed away, white, terrified and silent.

"Well, well, bless my soul, bless my soul!" murmured the learned, but now sorely puzzled Professor Harding, eyeing his daughter first through then over his glasses. "Er—Melicent—er—you must be wanting another doll. Er—I'll send one up tomorrow. Er—good-by, my dear, good-by."

He turned to his books—but not to read. Long after the door had closed he sat gazing at the pictured face of a woman above his desk—a woman who looked back at him with Melicent's eyes—until his own eyes blurred and hid them "from sight." "I wonder," he whispered; then opened his book with a long-drawn sigh.

A doll, larger, lovelier, and boasting longer hair and a more extensive vocabulary than any of the others, arrived the next day at the playroom door; but when Melicent saw it she threw it on the floor and set her heel upon its flaxen head—though for only a moment. The next instant the doll was in her arms, and she was crying bitterly and caressing with rueful fingers the poor bruised face. Nor did the doll leave her sight again that day; even at night it was clasped close to her breast as she slept.

It was on Monday that the piano came for Miss Melicent to practice upon; and it was the fact that the piano was not right and was exchanged for another that gave Melicent her wonderful idea. Out on the balcony, with the janitor's daughter just below the iron railing, Melicent disclosed her plans. She met with not only instant encouragement, but with aid as well, in the arrangement of several important details.

By Sunday all was in readiness, and at four o'clock Sunday afternoon, pink-checked and bright-eyed, Melicent faced her father. She began her task at once. She would risk no loss of courage by delay this time.

"Papa, if you please, I'd like to be exchanged," she said.

"You would like to be what?" demanded the professor, snatching the glasses from his eyes as if they, and not his ears, were responsible for conveying to his brain this astounding information.

Melicent shivered and drew back a step; then the magnitude of what she had at stake overwhelmed her and spurred her on.

"I'd like to be exchanged," she announced again.

"Exchanged!"

"Yes, sir—with the janitor's little girl," panted Melicent.

"With the—well, well, bless my soul, bless my soul!" ejaculated the man, sinking limpy into his chair.

At this apparent weakening of her adversary, Melicent took heart.

"It isn't all for me," she explained hurriedly. "It's for her, too—for Mamie. I've got things she wants, an' she's got things I want. We thought if we could be exchanged 'twould fix it all right. She don't have dolls—only rag

ones—an' she hasn't got any playroom, nor pretty dresses, nor ice cream for dessert."

"And what are you to gain?" asked the man at the desk, in a voice so low Melicent could scarcely hear.

Melicent hung her head. There was a long pause, then she raised her eyes and met her father's gaze fair and square.

"If you please, sir, Mamie's got a mamma to kneel down to nights—not just a picture, but a real one—an' her papa!"

"Well?" said the man at the desk, almost harshly, after he had waited some time for the shaking little voice to go on.

Melicent choked and tried to swallow the lump in her throat. This was not so easy, after all.

"Well?" prompted the man again. "Her papa is?"

"He—well, of course, he isn't as nice as you," stammered Melicent, desperately; "but he's the kind that lives with you—ev'ry day, I mean, not just Sundays—an' pulls your hair an' pinches your ears an' boosts you up on his back an' kisses you." The last two words were very low, but the man at the desk heard.

For a moment only the clock's ticking broke the silence. The great Professor Harding, grown suddenly wise, as well as learned, opened his arms.

"Melicent, my child, come here," he said gently.

And Melicent went.  
On Monday a hamper, bulging with curly-headed dolls, pretty dresses, cakes, candies and fruit, and accompanied by a prodigious box of ice cream, appeared in the janitor's apartment, and set the little yellow-haired, red-gowned Mamie to dancing in gleeful ecstasy, while not two days later Nurse Kate said to Mary, the Cook.

"And it's crazy the master is gone, Mary—crazy! He can't stand the child out of his sight. It's Miss Melicent to breakfast with him, and Miss Melicent to lunch with him, and Miss Melicent to walk with him; and last night, if he didn't come himself to the bedroom door and say he was after hearin' Miss Melicent's prayers!"—Congregationalist.

#### BABY SAVED HIM.

A poor, disconsolate mother, the wife of a drunkard, had a home barren of everything but a blue-eyed girl in rags. The father abused the little one and its mother, and in his quest for liquor had pawned every article of furniture in the house.

A few weeks ago the worried mother went into a public house, where she found the recreant husband. The little girl in her mother's arms recognized her father, and gave him one of those little child smiles of recognition which every father covets.

The mother walked over to the bar, where her drunken husband stood, and as the tears coursed down her cheeks, said: "Papa, kiss Ella, and bid her good-bye; I am going to give her to the innkeeper. Drink up her value, and when she is gone everything we ever possessed is gone. There is nothing in the house to eat, and I am going out to work."

The little one understood the meaning of the words. "Kiss papa," as they fell from the quivering lips of the mother, and she leaned forward to do as she had been told. "Give me Ella!" the father exclaimed as he became sensible of what his wife said. "I have taken my last drink."

A new promise, strong and binding as their wedding vow, was made in the grim corner of the inn, and the two went home to lead a brighter and happier life.—Exchange.

#### INVESTING IN GOLD MINES.

The other day a friend of the Western's editor came to him with a tempting proposition to invest in a gold mine. The friend had large holdings in a banana property, and thought it would pay immensely.

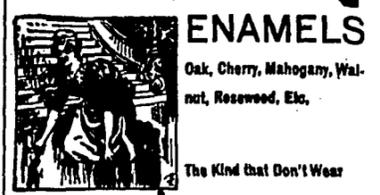
The editor looked at him with gravity, and then said: "My dear Mr. X, for a number of years past I have been saving and denying myself and putting all that I could scrape together into a most profitable gold mine; and it has proved a vastly lucrative venture. It has paid the biggest kind of dividends, and I was never so satisfied with any other deal in my whole life."

His friend was immediately intensely interested, and asked eagerly, "What is its name? Where is it?"

To which the editor simply replied: "It is the college education of my six children."

His friend smiled graciously, and generously allowed that his representation was about correct.—Western Christian Advocate.

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STORIES FOR LITTLE ONES

TOMMY AND "GOV'NER"

BY ERNEST GILMORE.

Tommy had just been delivering some freshly-ironed clothes at Mrs. Perry's back door when he saw "Gov'ner" for the first time.

"Oh!" he cried out: "oh!" No one was in sight. "I wonder whose it is," he said, talking aloud without being conscious of it.

A man came around from the back of a shed at this moment. He had overheard the boy's remark and now, seeing the radiant face, smiled grimly.

"You wonder whose it is, do you?" he said. "Well, I'll tell you whose it was. It belonged to little Gene Perry who died."

Tommy's face clouded. He felt a great pity for little "Gene Perry who died."

"It's too bad he had to die and leave this cunning goat and the pretty wagon," he remarked. "I'm sorry."

The man, smothering a desire to laugh at Tommy's original way of expressing sympathy, came near choking, but rallied sufficiently to say:

"Yes, it is too bad that little Gene had to go and leave us, but so far as 'Gov'ner' is concerned, I guess he'll get along all right without him."

"Who's 'Gov'ner'?" questioned the boy.

The man laughed. "Gov'ner is this goat—don't you see?" he said.

"Yes, I see. Well, I think Gov'ner is the nicest goat I ever saw."

"Do you?" asked a sweet voice, and Tommy, turning quickly at sound of the voice, saw Mrs. Perry (whom he had met when he delivered the clothes) beside him.

"Yes, ma'am; don't you?" "I certainly do," she said, a sad look coming into her eyes, "and so did my little Gene, who died."

Mrs. Perry and Tommy were alone, Flint, the man-of-all-work, having gone to the rear of the shed. "I'm sorry your little boy died," Tommy said, real pity shining in his blue eyes.

Mrs. Perry's heart went out to him for his ready sympathy.

"You like the goat so well that you can drive him around the grounds if you want to," she remarked, to his great joy and surprise.

This was the beginning of a new life for Tommy. Flint, at a call from Mrs. Perry, appeared again and, after giving Tommy some instructions, ordered him to jump

into the goat carriage and take the lines.

Such a merry ride as that was! After it was over Tommy went home with the clothes basket. It was a very poor home that Tommy went to—just two little bare rooms (with Oh so many things needed!), a hard-working mother and a small crippled brother. But he brought a bit of cheer with him when he told them about "Gov'ner" and his ride.

He brought more cheer as the days went by. Mrs. Perry, whose interest continued in the boy who had sympathized so readily with her, told him to come every day when he could, which, of course, he did. Then when he expressed a desire to clean and rub "Gov'ner" she allowed him to do so, and he did so regularly. When the first week of taking care of "Gov'ner" was up, Mrs. Perry gave him some money, much to his surprise.

"What's it for?" he asked. "For taking care of 'Gov'ner,'" she said, and smiled.

"I love to do that," he said. "I'd do it without pay, you know, but—but—" a thought coming into his head that made his face glow.

"But—but?" Mrs. Perry repeated.

"I'll give it to mother to help along."

One day there were some specially fine large red apples sent to Mrs. Perry. She gave one to Tommy, who thanked her, but laid the apple aside to take home, and, by close questioning, she found out that it was laid aside for Tommy's little crippled brother Fred. Soon after that Tommy was allowed to take "Gov'ner" outside of the grounds and bring Fred for an outing in the Perry grounds. This outing was followed by many more, until little crippled Fred's slender form and happy face were frequently seen by the Perrys and their guests.

As the days passed on Tommy was given many little things to do on the grounds. Sometimes it was weeding, sometimes raking, often sweeping the paths. The little home of two rooms was beginning to bloom. Tommy's small earnings were "helping along." The face of the hard-working mother had become less weary and there were often smiles on her face. Fred's little face was no longer sad, for there was something every day to divert him. He saw any delightful things when he went out in the wagon with Tommy and the "Gov'ner." He even "helped" sometimes when he was in the Perry yard, for kind Mrs. Perry had told him so and gave him bright pennies when he helped Tommy weed. Even when he did not help she often gave him something—once some fine lettuce, once some ripe strawberries, frequently something appetizing for the family table or a delightful picture book that had been dear Gene's.

As for Tommy, as the weeks and months roll by he is steadily earning money, slowly to be sure.

"But," he assures his mother, hopefully and cheerfully, "I'll be earning more and more while I'm growing big, and when I am big you're not going to ever wash any more—not even one piece."

The mother laughed. "Won't I be grand!" she said, entering into his spirit. "Who'd a thought three months ago that things would have come to us as they have?"—looking about the two small rooms thankfully. "I'm thankful to the Lord for the change, and—and"—smiling at

her elder son, "I'm thankful, too, to Tommy and the 'Gov'ner."

MAKE THE SAW.

The boy stood beside his grandfather, his eager eyes intent upon the little yellow violin which the old man's busy fingers were shaping and finishing. "But you can't finish it, grandfather," said the lad in despair. "You can't make those little S places."

"Why can't I make 'em?" demanded the grandfather crisply. "Because you haven't got a saw fine enough for that."

"Then I'll make a saw," said the old man. And he did make it.

Years afterward that boy, grown to be a well-known violinist, understood that his own mastery, not only of the violin, but of many of the problems of his life, was largely due to the force with which that one sentence took possession of his mind.

The world is full of people who "go so far and then give out." But the great achievements of life both in material and in spiritual things are reached by those whose faith fails not at the last crisis, and who go on bravely and "make the saw."—Sel.

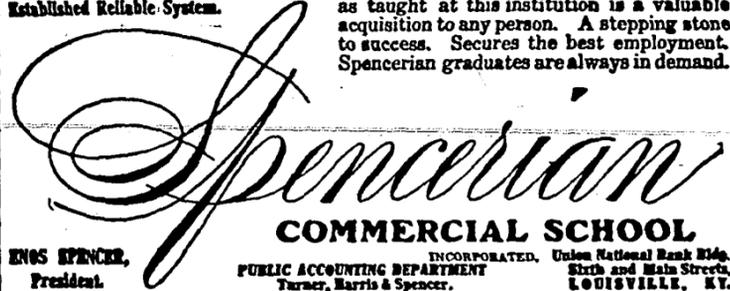
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LAYMEN'S MOVEMENT.

Concord Association Leads.

In accordance with the directions of Concord Association at its eighty-seventh annual session, in the Beech Grove church, August 1, 1907, "that a Laymen's Missionary Conference be held in one of the central churches," the

Capable Committee,

Judge J. W. Cammack, George W. Forsee and B. E. Garvey, in cooperation with the magnetic pastor at New Liberty, Thos. J. Watts, won the first victory in the great campaign with a gathering of the churches in an all-day meeting at New Liberty, September 29, 1907.

Speakers and Subjects

were, "The Laymen's Missionary Movement, Its Origin, Aim, Scope and Method," by Thos. D. Osborne, State President, Louisville, Ky.

"The Laymen's Opportunity in the Kingdom of God," Theological Seminary President, E. Y. Mullins, Louisville, Ky.

"The Lord's Need of Men," Southern Baptist Sunday-school Board Secretary, J. M. Frost, Nashville, Tenn.

"Suggestions to Laymen for Quickening the Missionary Zeal of the Churches," Dr. E. Y. Mullins.

"Business Attention of Men of Business to the Business of the Kingdom," Thos. D. Osborne.

Dr. John R. Sampey and Deacon H. H. McCulloch had been appointed on these last two themes, but being absent the others spoke. At the night session Pastor Watts conducted with singular success a "Round Table."

Attendance and Interest.

Owen county has one thousand more Baptists than it has voters, the churches are said to be so numerous that if each had a bell and all the bells were rung at the same time every person in the county would hear a church bell. There were fourteen churches well represented, and there was a lavish entertainment arranged for an attendance of five hundred.

From the moment that Moderator T. J. Jenkins read the opening Scripture of the morning session down to the closing questions of the evening Round Table there was good attention and the greatest interest. It was significant that the first speaker, Mr. Osborne, was born in Owen county, a few miles from the church, and that Dr. Frost was reared near the church, and there converted, ordained and married. With impressive emotion he pointed to the place in the church and pictured scenes in his early career.

Former Congressman June Gayle, with his brothers, James Gayle, of Worthville, and Howard Gayle, of Cincinnati; S. T. Ball, Owenton; N. S. Riley, Sr., Dallasburg; G. W. Forsee, J. W. Spalding, Owenton; W. C. Ball and the princely B. E. Garvey, of New Liberty, were prominent participants.

Pastor Watts and his people were warmly congratulated on the striking success of the meeting, and it was predicted that the old Mother Church, now 107 years old, had set the pace and all the State would follow.

Last year Concord Association, with 3,578 members gave \$2,204.82 to all missions; this year it is expected that four thousand dollars will be given. At each of the coming fifth Sunday meetings the movement will be advanced.

"I came from Nashville," said Dr. Frost, "to see the first gun fired in this greatest missionary campaign, and I am filled with joy at its success, victory is assured."

Dr. J. G. Bow and all the secretaries would have been happy had they have been there. Let us all go forward.

NORTH BEND ASSOCIATION.

A line from this Association may interest some of your readers. At Latonia, September 4th and 5th, was held what was said to be, one of the best meetings of the body, and the work has been moving along well since, though we are much distressed, that some of our churches in Boone county, are still pastorless. Burlington, Bullittsburg, Big Bone, Bellevue, Union, and Beaver Lick, all good churches, among the best in our Association, are looking for pastors, and a true servant of God would find most congenial fellowship, and a hearty support from the godly men and women to be found in these churches. The veteran T. L. Utz, pastor at Gunpowder and Sand Run churches enjoys the distinction of being the only Baptist Bishop in Boone county. We trust and pray the Lord will direct some of His faithful laborers to the fields named.

Big Bone church has just closed a gracious meeting in which they had the services of Bro. G. W. Argabrite. The church was much refreshed and more than twenty added to its fellowship. We understand this church has an eye on a much loved brother, not far away, whom they hope to induce to come to them as pastor.

In Covington we have gotten past the vacation period, and rallying to the work with renewed energy and zeal. October 6th a new church will be organized at the South Side Mission of the First church, and the writer takes charge of this important work. We felt much like resting a spell, after leaving Ludlow, but believe God has directed otherwise, and we go as He bids us into this work. We look to God for His blessing, and with the sympathy and co-operation of such brethren as Wood, Ecton and Bowden, feel our cause in Covington will be strengthened in this movement.

A. LOGAN VICKERS, Covington, Ky.

Programme for the Kentucky B. Y. P. U., at the annual convention to be held at First Baptist church, Lexington, Ky., on October 30th and November 1st:

WEDNESDAY.

Devotional exercises at every meeting.

7:45—Opening of convention by president.

8:00—Address, "The Devotional Reading of the Bible as a factor in Character Building," Dr. John R. Sampey, Louisville, Ky.

Open discussion after each address.

THURSDAY.

10:00—Enrollment of delegates. Address, "The Educational Work of the B. Y. P. U.," Field Secretary L. P. Leavell, Oxford, Miss.

11:00—Address, "The Place and Importance of Definite Christian Doctrine," J. M. Stevenson, Esq., 2:30—Address, "Christian Education," Dr. P. T. Hale.

Address, "Training Young People for the Executive Work of the Church," J. H. Chandler, Esq. Address, "The Power of Public

Testimony," Prof. D. E. Fogle.

7:30—"The Distinctive Function of the B. Y. P. U.," Field Secretary L. P. Leavell.

Annual election. Mass meeting, with brief addresses by Presidents and Workers.

FRIDAY.

10:00—Address, "Training in Worldwide Missions," Dr. T. B. Ray.

Address, "The Officers of the B. Y. P. U.," Field Secretary L. P. Leavell.

Address, "The Gospel in Song," Robert Jolly.

2:00—"The Laymen's Missionary Movement," Thomas D. Osborne.

3:15—"Round Table—B. Y. P. U. Problems," Field Secretary L. P. Leavell.

3:45—Closing Exercises. Resolutions. Adjournment.

JOSEPH T. WATTS, Corresponding Secretary, Ashland, Ky.

B. A. DAWES, President, Georgetown, Ky.

ORDINATION.

Pursuant to a call of the Morganfield Baptist church, made and published on August 17th, 1907, the following counsel was called, composed of the following regularly ordained ministers of the Baptist church: J. S. Norris, W. H. F. Jones, C. H. Gregston, J. H. Moore, W. W. Williams and J. B. Trotter. The presbytery met in the Morganfield Baptist church on Wednesday, August 21, 1907, and after hearing Bro. Cinnamon relate his Christian experience and call to the ministry, proceeded to examine him on his knowledge of the Scriptures and his belief and faith in the doctrines of the church, Rev. J. S. Norris was chosen Moderator and conducted a thorough examination, which was abundantly satisfactory. Whereupon it was unanimously recommended that Bro. A. T. Cinnamon be set apart to the full work of the Gospel ministry. And by a unanimous vote of the church, the counsel was authorized to proceed with the ordination. Bro. J. S. Norris delivered the charge to the church and candidate, in a short address, which was well chosen and delivered. Rev. C. H. Gregston presented the Bible in a few well chosen words, and Rev. J. H. Moore offered the ordination prayer. The services were concluded by laying on of hands by the presbytery and benediction by the candidate.

W. M. CARR, Church Clerk. (Signed.) J. S. NORRIS. C. H. GREGSTON. J. H. MOORE.

Just prior to Bro. Cinnamon's ordination he was called to the pastorate of the Baptist church in Senatobia, Miss. His many brethren and friends at home rejoice that he has been called to a good work and that "the lines have fallen to him in pleasant places."

Our love and prayers go with him into his new work and home. We predict that both pastor and church are happy. God bless them both.

C. H. GREGSTON.

# "Boo Hoo"

Shouts the

## Spanked Baby

The "Colic" of Collier's" treated by a Doctor of Divinity.

Look for the "Boo Hoo" article in this paper.

"There's a Reason"

MEETING OF THE DISTRICT BOARD OF CAMPBELL COUNTY ASSOCIATION.

The District Board of Campbell County Association met at Grant's Lick church, Friday and Saturday of last week. Bro. M. J. Hoover, pastor of the First Baptist church of Newport, preached Friday night, text Matt. 1:21. Saturday morning the Board was called to order by the former president, Bro. W. S. Taylor, pastor at Bellevue. After reading the minutes of last meeting an election of officers was held. Bro. Taylor was re-elected president and Bro. Jas. I. Ware was re-elected secretary and treasurer.

The following appropriations were made: First twelve churches, \$50; Bellevue, \$100. For the services of one of our State Evangelists for three months' work in the bounds of Campbell County Association, \$150, provided the State Board will help by sending some evangelist into the field for that length of time.

The reports from the churches were very encouraging. This was the first board meeting attended by Bro. Hoover pastor of First Baptist church, Newport. He seems well pleased with his work. He should be, for he is pastor of a live, wide-awake church. The next meeting of the board will be with the Bellevue Baptist church, December 28, 1907. By that time their new house of worship will be completed, and dedicated. The outlook for Campbell County Association is bright and promising. We do need more resident pastors on the field. One hears many kind words concerning the WESTERN RECORDER. Long may it stand as the stalwart defender of our faith.

Newport, Ky.

NOTES FROM CRITTENDEN.

To begin with the Baptist cause throughout our Association at this time seems to be in a very prosperous condition. For several weeks past most of our pastors have been very busy holding their annual protracted meetings, and as a result quite a goodly number have been added to our churches. Pastor E. B. Blackburn reports an increase of sixty additions in all to his churches, thirty-two at Donaldson, eight at Corinth, eight at Walnut Grove and fourteen at Grand Rivers.

Pastor J. S. Henry also has had good meetings with his two churches, Macedonia and Good Hope. At the former twelve were received and at the latter, where he had the efficient help of Dr. W. D. Powell, State Evangelist, for nearly two weeks, thirteen were added to the membership.

Pastor U. G. Hughes also reports good meetings with his two church-

es, Baker and Salem. At Baker, eight converts were baptized, and the church greatly revived.

Pastor E. M. Eaton has just returned from Blackburn church, where Bro. W. H. Moore is pastor, and reports a most excellent meeting, with sixteen additions to the church.

Rev. T. E. Conway, who has been pastor in Marion for several years, recently moved to Smithland, and has taken charge of two churches in the country, in connection with the Smithland church. Bro. Conway did a good work in Marion, and leaves many friends behind him, who wish him good success in his new field. As to our church in Marion, the work is moving on encouragingly. During the present pastorate, which began a little over a year ago, thirty-eight have been added to the membership and a new house of worship begun and almost completed. And when completed we shall have by far the best church building in our beautiful little city, and one which will be a great credit to our people. We hope to have our dedication services about the first of December next.

We hear good reports also from Pastors Miller, of Fredonia, and Hunter, of Princeton, but are not able at this writing to give any particulars of their work. Our Association (the Ohio River) will hold its annual meeting next Wednesday, October 9th, at 10 a. m. We shall be glad to welcome the editor of the RECORDER and all representatives of our denominational interests. Those coming by train will get off at Providence, or Marion, and then go by private conveyance some eight or ten miles through the country to Shady Grove, where the meetings are to be held.

But one thing more which I must not fail to mention: There seems to be a great revival going on in nearly all of our churches upon the subject of missions, and as a result by far the largest amounts ever given will be reported this year. The cause of temperance also is booming. Local option prevails everywhere with not one single open saloon within the entire bounds of the Association where liquor is legally sold. J. H. BUTLER.

Marion, Ky.

Wherever God's law is supreme, life and property are safe. Wherever the Bible is despised or discarded, neither life nor property is secure. When infidel friends were discussing theories around the dining table one day, Voltaire said: "Hush, gentlemen, till the servants are gone. If they believed as we do, none of our lives would be safe." The influence of the Bible in restraining sin and restoring righteousness is one of the evidences that it is a supernatural and divine revelation.

FREE BOOK ABOUT CANCER.

CANCER has proved its merits in the treatment of cancer. It is not an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100-page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable book free to those interested. Address DR. L. T. LEACH, Box 149, Indianapolis, Ind.

**WANT COLUMN.**

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.

**PILE CURE**—If you are suffering try the Persimmon S. Immediate relief is guaranteed. Price 25 cts. postage paid to any address. Hillman Chemical Co., 1418 Everett Ave., Louisville, Ky.

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**FOR SALE**—A fine farm, rolling land, of 130 acres, near Prospect, Ky., ten miles from Louisville; twenty acres in fine bottom land, which yields eighty bushels of corn to the acre; good springs; four-room house; good barn; fine orchard grass country; with a little extra care this farm could be made one of the finest in Jefferson county. Price \$75 per acre. Apply Chas. F. Hill & Co., 305 Tyler Bldg., Louisville, Ky.

Six Post Cards. "Way Down Upon the Suwannee River" Photographic views. All different. Send 25 cents. Box 337, St. Petersburg, Fla.

**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.

**LYNNLAND COLLEGE OPENING.**

On the morning of September 7th the doors of Lynnland College were thrown open by President Gwynn to welcome the students for '07-'08. Though several were on the ground, yet each train and many buggies brought more to swell the numbers. It is the best opening the college has had since its present management, so says the president.

There are many surprises for the one who will stay in this school long enough to learn of the work done. Thoroughness prevails from the dining-room, over which Mrs. Gwynn presides with grace and motherly interest, through each department to the President's office. The work is done quietly, orderly and thoroughly. Students finishing this course of study may easily enter Georgetown (that is the ideal), and finish in two years. Two of his daughters and one son help him in the work, each of whom are very proficient. The son is in many respects as fine a school man as the writer knows. Miss Foster, of Shepherdsville, has charge of the primary, and Miss Patrick, of Bowling Green, Mo., has the music. Each are teachers of experience and efficiency.

Letters addressed to me at Glendale, Ky., care Lynnland College, will reach me.

T. J. DUVALLE.

If ingratitude toward men be a base sin, what shall we say of ingratitude to God?

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**Wonderful Absorbing Power Of Charcoal When Taken in The Form of Stuart's Charcoal Lozenges.**

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Charcoal, pure, simple charcoal, absorbs 100 times its own volume of gas. Where does the gas go to? It is just absorbed by the charcoal,—the gas disappears and there is left a pure, fresh, sweet atmosphere free from all impurities and germs.

That's what happens in your stomach when you take one or two of Stuart's Charcoal Lozenges, the most powerful purifiers science has yet discovered.

You belch gas in company, sometimes, by accident, greatly to your own humiliation. That is because there is a great amount of gas being formed in your stomach by fermenting food. Your stomach is not digesting your food properly. Gas is inevitable. Whenever this happens just take one or two of Stuart's Charcoal Lozenges right after eating, and you will be surprised how quickly they will act. No more belchings; no more sour risings. Eat all you want and what you want, and then if there is any gas going to be formed, one of these wonderful little absorbers, a Stuart Charcoal Lozenge, will take care of all the gas.

And it will do more than that. Every particle of impurity in your stomach and intestines is going to be carried away by the charcoal. No one seems to know why it does this, but it does, and does it wonderfully. You notice the difference in your appetite, general good feeling, and in the purity of your blood, right away.

You'll have no more bad taste in your mouth or bad breath, either from drinking, eating or smoking. Other people will notice your bad breath quicker than you will yourself. Make your breath pure, fresh and sweet, so when you talk to others you won't disgust them. Just one or two Stuart Charcoal Lozenges will make your breath sweet, and make you feel better all over for it. You can eat all the onions and odorous foods you want, and no one can tell the difference.

Besides, charcoal is the best laxative known. You can take a whole boxful and no harm will result. It is a wonderful easy regulator.

And then, too, it filters your blood,—every particle of poison or impurity in your blood is destroyed and you begin to notice the difference in your face first thing,—your clear complexion.

Stuart's Charcoal Lozenges are made from pure willow charcoal, and just a little honey is put in to make them palatable, but not too sweet.

They will work wonders in your stomach and make you feel fine and fresh. Your blood and breath will be purified.

We want to prove all this to you, so you just send for a free sample today. Then after you get it and use it, you will like them so well that you will go to your druggist and get a 25c box of these Stuart's Charcoal Lozenges.

Send us your name and address today and we will at once send you by mail a sample package free. Address F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

DEAR RECORDER:

The Ministers' and Members' Meeting of Logan County Association, which convened at Elk Lick church, Spa, Ky., September 27-29, was well attended, and interest was good to the finish. While some who were on the program did not report, there were a goodly number who did, and some good papers were read, and some good talks were made.

Bro. F. M. Welburn produced a good paper on "Denominational literature, Its Importance and Utility."

Bro. D. P. Browning gave us a good paper on "Church Discipline, Its Purpose, Importance and Doctrine."

Other good papers and talks were had, too numerous to mention. We think the general verdict was it was a good meeting. We wish that our churches and preachers would more largely interest themselves in these meetings. We think much good would come from this so doing.

Our next meeting will be with Eply Station Church, fifteen miles north of Russellville, the fifth Sunday in December, beginning Friday before. Come to see us.

The Eply meeting resulted in five or six baptisms, four otherwise received and about \$40 for Missions. Bro. Barnes is now at Cedar Grove, north Todd, a needy field. Let all who read this pray for him, and the work. He is proving himself the right man in the right place, we think.

We took in one day of the circle meeting at Lewisburg, Ky. This seemed to be an interesting and profitable meeting. We heard Bro. A. C. Hodgen, of Russellville, read a paper on general Sunday-school work—emphasizing individual influence which was strictly good.

Bro. Moore preached the mission sermon from the commission given Math. 28:19-20. A good sermon, in which he noted a divine trinity, and a human trinity. The divine "The Father, Son and Holy Spirit" properly emphasized as Persons having their respective parts in the work of human redemption.

The human trinity. "The lost man, for whom the whole plan is."

"The church through which the whole work should proceed."

"The saved man, whose individuality identity and responsibility remain no matter his church's interest or lack of interest."

A. C. DORRIS.

Lewisburg, Ky.

DEAR RECORDER:

The East Union Association met with Big Poplar Creek church, in Whitley county, on October 1, 1907. Rev. Starling Stanfield was elected Moderator, as usual, and Rev. I. Lawson Assistant Moderator. P. L. Mahan was elected clerk.

Letters showed but little done for missions except what the First Baptist church of Jellico did. Considerable enthusiasm was created by strong speeches following the report on missions. Altogether the meeting was full of enthusiasm from start to finish.

Two new churches were admitted, Mt. Ash and First Baptist church of Jellico, Ky. Both of these churches promise great things for the Master. Next meeting of the Association will be with the Wheeler's Creek church.

M. L. BLANKENSHIP.

DEAR RECORDER:

To us who knew Dr. Eaton in his public relations, it seems inexplicable that he should have been tak-

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en at a time when to all human appearances he could have accomplished so much, when his powers had matured, when the church was in such great need of such a large-hearted, tender soul, who was at the same time loyal to the truth of God and gifted with remarkable intellectual powers. But what we know not now we shall know hereafter.

W. M. MAYNARD.  
Hamilton, N. Y.

**GOOSE CREEK ASSOCIATION.**

The Goose Creek Association convened at 10 a. m., Friday, September 27th, with the church at Girdler, Knox county, Ky. The introductory sermon was preached by Elder Wm. Cottengine, Moderator of the Association, from Mark 16: 15, a good missionary sermon. After preaching, the Association was called to order, letters read, and the Association organized by re-electing Bro. Wm. Cottengine Moderator and Bro. Peter Jarvis secretary. Twenty-eight messengers were counted, representing ten churches, and a total membership of 756. Received during the year, by baptism, sixty-seven: by letter, nine; by relation, nine. Reported eight Sunday-schools. Raised for printing minutes, and for clerk, about \$12.

This is a young Association, and gives good evidence of progress. Three years ago, there was not a Sunday-school in the Association. Now, there are eight. Two years ago, there was about 55 cents raised

in the Association during the year for missions. This year one church alone has raised for missions \$47.48. Heretofore there has been too much rush in business. Hereafter committee reports are to be ready at the beginning of the session, and much more time to be given to the discussion of these reports. Two brethren have been appointed associational evangelists, Elders Wm. Cottengine and Jno. G. Jones. Much good work is expected from these brethren.

We are to have a "Gospel Meeting" and Mission Rally at Swafford church, from Friday night, October 25th, to the night of the 27th. An interesting program will be arranged. Send some one to preach for us on Sunday, at 11 a. m., and to aid us through the meeting.

H. R. McLENDON.

**NEW SPECIAL AGENCY.**

A partnership has been formed by Stephen B. Smith, for several years a special agent in New York, and Joseph C. Wilberding, whose resignation as eastern representative of the Chicago Tribune was noted in *The Fourth Estate* last week. The Smith-Wilberding Agency will begin business November 1st in the New York Tribune Building and will at the start represent the *Boston Globe*, *St. Paul Pioneer Press*, *San Francisco Call* and the *Washington Herald*.—*Fourth Estate*.

Mr. Wilberding is a Louisville boy, who received his newspaper training as advertising manager of the *Louisville Commercial* a number of years ago. He is a staunch friend of the *WESTERN RECORDER*.

## The Farm and Household

Mr. S. S. Cox, of Waddy, sold to Mr. L. G. Coats, of same place, a pair of yearling mules for \$250.

Mr. Al W. Pedigo, of Glasgow, sold two pairs of show mules recently at Burkesville for \$500 and \$525.

Mr. Ike Scott, of Harrodsburg, bought a pair of six-year-old horse mules from Edgar Forsythe, same place, for \$375.

Mr. Roy Warfield, of Elizabethtown, has bought ten mules from Mr. Clarence Nall for \$1,500, nine of which are mares, and as fine animals as were ever bought, in Mr. Warfield's opinion.

Since August 1st, Mr. B. G. Fox, of Danville, has bought and shipped to Pennsylvania markets over 400 yearling mules and mule colts at prices ranging from \$50 to \$105 a head.

The market at Winchester was flooded with weanling mules last court day, probably 250 being offered. A large number of common mules sold at \$45 to \$65. First-class ones sold readily at \$100, and some sales were made at \$110, \$115 and \$125.

As a result of the ideal weather of the past week, a large portion of Scott county's tobacco crop is cut and in the barn. Dry weather has removed all fears of house burn. This year's crop will reach the average, a large per cent. of which has been pooled. The corn crop, which is fast maturing, will fall a little below the average. Hemp cutting is in progress. Live stock is in good condition and the market active, especially for export cattle, which are bringing tip-top prices. Meadows never looked better than now. The watermelon crop has been a failure.

Chas. Martin, of Millersburg, sold his 1,120-pound yearling mule to Cooke & Co., of Lexington, last week for \$225. This mule colt has taken four blue ribbons at different Kentucky Fairs and at State Fair. *Carlisle Advocate.*

In Montgomery county plowing is about finished and rye and wheat will shortly be sown. Cutting tobacco is general throughout this section and the weed is reported of heavy weight and excellent quality. The tobacco already housed is curing up in great shape, showing a good color and bright finish. There is a scarcity of hands, which will make the housing of the crop very late. Hemp cutting is over. The crop is a good one and the yield promises to be excellent. The quality is far above the average. Corn is ripening rapidly and fodder is fine. Cattle high because of heavy demand.

Tobacco in Nicholas county is sufficiently ripe for cutting and the work is now being done in most sections of the county. The cattle market during the past week was a little low, prices ranging from 3 1/4 to 4 1/2 cents. There have been a great many suckling mules purchased in this county, prices ranging from forty to sixty dollars per head.

### POULTRY AND PROGRESS.

It is for the poultry-keeper's good that, like everybody else, he must move with the times if he would succeed. The conditions of the trade which he has entered are continually changing and he must adapt himself to them. Poultry-keeping on a large scale must be conducted on commercial principles. It is not only the art of breeding, rearing and managing the birds which has to be learned, but the marketing of eggs and table poultry. The demand for setting of eggs, for example, is giving way in favor of a demand for day-old chicks. Several poultry-keepers send some thousands of these little creatures all over the country every year. The chicks travel well because they are provided by nature with a little bag of food which lasts them for the first day and a half.

Still another change worthy of notice in the emancipation slowly taking place of the utility poultry-raiser from the dominion of the "fancy." The former is gradually learning that, whether he wants to produce eggs or table poultry, the way to get them is not by investing in strains which for generations have been bred and inter-bred to take prizes for feather shades and toe tints. To get the best egg yield it is necessary to breed for eggs. To this fact is due the starting of the laying competitions which of late years have become conspicuous in England, Australia and the United States.

The remarkable improvement which has taken place in the laying averages of stock bred for laying is perhaps the most notable achievement in this age of scientific poultry farming. The aim has been to produce a breed of hens that could be counted on annually for twice the number of eggs laid by the hen of our grandmother. This is the prime object of the laying competitions and the results of careful selection and steady breeding for this one purpose have been marked. The world's record is held by six birds, which produced an average of 247 eggs apiece in twelve months. The old-fashioned hen could not be counted on for more than 50 eggs a year and few of them did that well. This "intensive poultry culture" is based upon the idea that, with only enough good layers housed in the latest form of glass-fronted "scratching sheds," a good income is certain. Great farms for the production of breakfast eggs only, though often started, have not proved successful. All over the world, the commercial production of eggs is chiefly in the hands of the cottager, the small land holder and the regular farmer, and is likely to remain there. We hear much of the big poultry farms and while these turn out enormous products both of fowls and eggs, the main supply will always come as heretofore from the small raisers, scattered by millions throughout every country of the globe.

Another characteristic of this progressive poultry age is the return to nature in the method of housing. Since chancier "shook off the powder snow" and saluted the morn with "a cottages-rousing crow" there has always been a faithful remnant of poultry-keepers who have preached fresh air, more fresh air, still more fresh air for fowls. The best authorities favor what is known as the colony-house system, by which the birds are scattered in small parties all over the farmer's land in airy, movable huts. Altogether, it may be said that the advance in poultry

knowledge all along the line is one of the marvels of this marvelous age. Most people know a great deal less about the business than they think they do. Poultry keeping looks a simple matter, but it is really a business of remarkable complexity. With neither rent nor a labor bill to meet, the house seraps to keep down the grain dealer's account, it is not difficult to make a dozen or a score of hens pay very well. But it is different, of course, with him or her who embarks in the business on a large scale as a purely commercial transaction. Though it has its many worries, its disappointments and unavoidable losses there are few pursuits more pleasurable and not many of an agricultural character that yield a steadier profit.—*American Farmer.*

### BONES FOR POULTRY.

Nothing is now prized more highly among progressive poultrymen as a food for poultry than perfectly fresh market bone, cut up each day, in addition to the regular ration. This food is splendid for the fowls, as it supplies more nearly all the elements of the complete egg than anything else. It contains the elements necessary for the formation of bone, muscle and feathers of growing chickens. Fresh bones from the market cost but a trifle. They should be obtained fresh every day. Their value is due to the perfectly fresh animal food they contain along with the other element not found in sufficient quantities in corn and wheat. It has been proved that green bone will often increase the egg yield from 50 to 100 per cent. It also stimulates the fowls to such an extent during the moulting season that the flocks do not suffer so much during this trying time. The juices and gristle in the fresh bone contain, in a digestible form, certain quantities of nitrogen, which is absolutely demanded in forming the new quills and feathers; therefore, in moulting, this nitrogen, when fresh bones are fed, is drawn from the food instead of from the reserve force of the fowl, which takes her strength, stops her from laying, and makes her prone to disease. The practical and economical poultrymen or farmer of today, who look well to cost, will utilize the material for poultry which brings in the end the greatest profit. The granulated bone is easily obtainable if one wished to pay the price for it, but in the green fresh bone there is the meat, fat, gristle, fish bone and granulated bone all in one operation, by using a bone cutter. The fine bone helps to make the shell, and the other half or two-thirds of ordinary market bone is rich nourishing food, forming the feathers and flesh of the fowl and the interior of the egg. We advise all our readers to look carefully into this matter, as it is a very important one, and they will soon understand the economy of such feeding.

The cream after separating should be cooled at once. It should be ripened from ten or twenty-four hours before churning and churned at a temperature of 52 to 54 degrees, which will insure the butter coming with a good grain and body. If the cream is sold to the creamery or shipped to a central point, it should be cooled and aerated to assure its arrival in good condition.

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**ITEMS OF INTEREST**

News the World Over.

Gov. Magoon, of Cuba, has unearthed a plot of Wall Street to make a new insurrection in Cuba. Certain unscrupulous financiers in New York were at the bottom of the insurrection against Palma. They wish to keep Cuba in a ferment until they can force its annexation by the United States.

The McKinley mausoleum was dedicated last week. It stands two miles from the McKinley home in Canton, O., on an eminence. It is granite, 163 feet high and surmounted by a dome. Right under the dome is the dark green granite sarcophagus containing the bodies of President McKinley and his wife. One hundred and twenty-five granite steps lead up to the main entrance on the south side and half way up these is a heroic bronze statue of the President, in the attitude he assumed when speaking.

The mausoleum stands in twenty-six acres of land, which have been laid out with all the art of the best landscape gardeners. The whole cost \$500,000, and the committee intend to raise \$150,000, the interest of which is to be used in keeping up the grounds so that there will never be any admission fee.

The *Journal and Messenger* answers the *Flag*, which said Secretary Taft was a Catholic by denying that and saying he is a Unitarian Episcopalian. What is that? It is a new body to us. The Episcopalians are very far from being Unitarians. Our understanding has been that the Secretary is an infidel, or we believe they prefer these days the name agnostic.

The *Outlook* says: "Behind the race antipathy exhibited on the Pacific coast there is a sound feeling. In this country we already have one serious race problem. We want no second until we have either solved the first or made it clear that we can solve the second. The solution of neither race problem is in sight. If, after the experience of one problem the American people should admit another by opening indiscriminately their doors to the East, they would be unparadisable."

The Newspapers' Publishers' Association held its meeting in New York City and unanimously passed a resolution demanding the "repeal of the tariff on printing paper, wood pulp, and all material entering into the manufacture of printing paper." In view of the fact that many of these papers advocate protective tariff strenuously, this is amusing. It all depends on whose ox is gored.

One hundred and seven government officials were assassinated by the Socialists in Russia in the month of August. One hundred and seventy-three were wounded by their bombs. Thirty-one of these murderers were executed. One girl walked into a large police station with her clothing filled with explosives, intending to blow herself and all the police into atoms. Fortunately their suspicions were aroused in time and she was arrested.

The number of Jews in New York City is more than has ever been in any city of the world before. Four years ago, the Jews were one-sixth of the entire population and they are more now. More than three-fourths of the students in the Normal school for training teachers are Jewish girls. And of the students in the College of New York City, 1,900 out of 2,100 are Jews. Fortunately they are as a general thing good citizens.

Rev. W. W. Holbsworth, a veteran Methodist missionary in the city of Mysore, India, was the senior missionary there when the plague first made its appearance. He persuaded all the native Christians to use the Halfkine virus, with the result that not one of them had the disease. He says the virus only protects for three or four years, when inoculation with it should be repeated.

A most awful murder of a girl was committed in Paris by a man who is a fiend in human shape. There were no extenuating circumstances, the crime was the name of atrocity. But President Follieres does not believe in the death penalty and commuted the sentence of the court to life imprisonment. This roused the French to a fury of righteous indignation. The President may be forced to resign and a man who will carry out the laws put in his place.

**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.

KEOWN.

Samuel Keown, an honored citizen, passed away at his home, near Fordsville, at 4 a. m., September 28, 1907. Bro. Keown was seventy-nine years old, and had been a member of the Baptist church for about sixty-five years. He was a deacon for a number of years before his death, having been Moderator also for several years.

Bro. Keown leaves a widow, five sons and one daughter to mourn their loss. Pastor A. N. Couch preached his funeral at his late residence to an immense crowd, the house and yard being well filled. The large crowd that followed his remains to the cemetery showed the high esteem in which he was held.

May God in his mercy comfort the bereaved.

HIS PASTOR.

Fordsville, Ky.

ADAMS.

Little Geneviva Adams, the ten-months' old baby of John and Annie Adams, of Key West, Boone county, Ky., passed sweetly into rest on Tuesday, September 24th, after ten months suffering with heart affection. Every human effort was used to prolong life, but to no avail. The funeral services were conducted by the writer at the home of Dr. S. M. Adams, the grandfather of the babe, in the presence of a large crowd of sympathizing friends, after which the body was laid to rest in the Baptist churchyard at Walton, Ky., to await the summons of God. May God in his great love heal the wounds he has made by his providence in the young hearts of this father and mother with the sufficiency of his grace, is our prayer.

J. I. WILLS.

Walton, Ky.

TICHENOR.

Miss Daisy Tichenor, daughter of Wm. and Grace Tichenor, departed this life September 10, 1907. She was born October 5, 1887, making her nineteen years eleven months and eleven days old. She leaves a father, mother and six sisters to mourn her loss, but their loss is her eternal gain. She had never made a public profession, but had been confiding in her Saviour for two years, and when she came to die she told her loved ones that she was fully trusting in Jesus as her Saviour and asked that they sing "Leaning on the Everlasting Arms," and passed away rejoicing in a Saviour's love and praising His goodness.

Daisy had cherished the hope of making a teacher, and had taken great pains to prepare herself for her chosen work, and had taught seven weeks in her first school.

The funeral was preached by the writer and assisted by Elders J. B. Hunt and W. B. Gwynn, at Gilead, after which she was laid to rest in the cemetery at that place.

H. S. BELL.

In the very nature of God we find the ground for confidence. Does the Lord God appoint a burden? He gives strength to bear it. Does He prescribe the struggle? He himself enters the arena to inspire and strengthen the wrestler. Does he permit trouble to sadden any heart? He will be the solace, too. Does he send bereavement? He will be the compensation. Does he send some of us to the cross? He will support us on that cross. We may tire. He does not tire. We may grow weary. He never wearies. We may faint. He faints not. My friends, do you know, have you heard that the mighty God, Jehovah, the Creator of the ends of the earth, fainteth not, neither is weary? He giveth power to the faint, and to him that hath no power. He increaseth strength. This poor, struggling humanity of ours is not unattended. Amid all the trials and struggles of earth there is One attending us to uplift and encourage, to redeem and save.—*Christian Intelligence*.

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What a vast portion of our lives is spent in anxious and useless forebodings concerning the future, either our own or that of our dear ones! Present joys, present blessings slip by, and we miss half their sweet flavor, and all for want of faith in him who provides for the tiniest insect in the sunbeam. Oh, when shall we learn the sweet trust in God our little children teach us every day by their confiding faith in us!

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ITEMS OF INTEREST

News the World Over.

Mr. Straus, whom President Roosevelt made Secretary of Commerce, is showing what many papers think a most pernicious effort to increase the immigration to the United States.

After having been disappointed when victory seemed assured, the Pacific Railroad claims this time to have conquered the Colorado river, and effectually barred it out from the great Salton Sink.

The people of Vancouver were not making much ado about nothing in their objection to the coming in of more Japanese. There are only 80,000 whites in British Columbia, and already there are 30,000 Japanese, Chinese and Hindoos.

Two students of McMaster University are reported to have discovered a way to make gas from straw and corn stalks, which is almost exactly the same as the gas from tar.

It is to be hoped the nations will learn wisdom in regard to the forests before it is too late. There have been extensive and disastrous floods in Southern France, and this was caused by the destruction of the forests on the hills.

M. E. Ingalls, railroad president, in a recent speech to the bankers, gave his views in regard to the reason the money market is tight. The two chief causes are the extravagance of the people and of the municipal authorities.

We have mentioned the great floods, which have done so much harm in Spain and France. The latest sufferer is Japan. The River Otonalugana rose fifty feet suddenly and drowned 600 people in the town of Fukuehiyema alone.

The Chief of Police in Kansas City has ordered his men to shoot at the drivers of automobiles who are violating the law by going too fast, and who do not halt when called on to do it.

Recently Police Commissioner Bingham, of New York City, took out to sea the revolvers captured from criminals in a year, and scattered them for a long distance over the bottom of the Atlantic.

An Early Settlers' picnic was held at Des Moines, Iowa. Judge McVey wrote to the New York Advocate there were present thirty-two couples who are living in that county who have been married fifty years and more.

The street car companies in New York City have been keeping from the public all the accidents they could. But the Public Service Commissioner now forces them to give a list.

REV. T. T. EATON, D.D., LL. D.

On a cold, dark, snowy morning, in the winter of 1882, while taking the course in the Southern Baptist Theological Seminary, my money gave out, and I found myself in need of a friend.

After the death of Dr. Eaton I remembered that he had written a book that I had never read. It was his "Talks on Getting Married."

During Dr. Eaton's life I always read his editorials and any other of his writings that I chanced to see. I read his "Talks to Children" with great delight.

After the death of Dr. Eaton I remembered that he had written a book that I had never read. It was his "Talks on Getting Married."

Will you please announce in the Recorder that the Graves County Association will meet with Mt. Pisgah church, three miles east of Boaz, Wednesday, October 30.

Our Baptist colleges and high schools, three of the former and four of the latter, open most encouragingly this Fall. Many students are in, and some are unable to find dormitory accommodations.

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ter, open most encouragingly this Fall. Many students are in, and some are unable to find dormitory accommodations. The State colleges are overflowing with attendance, and the other denominations are being crowded in their institutions with students.

The Recorder is much appreciated in sections of South Carolina as of the soundest quality. R. W. SANDERS, Greenville, S. C.

DEAR RECORDER: I have spent this month with two country churches, but have greatly enjoyed the work. The last meeting was with Good Hope church, in Livingston county.

Yesterday I turned over to Bro. Bow, our efficient Corresponding Secretary, \$261.66 from this church and community. Pastor and people are happy. They speak of having preaching twice a month.

It may be of interest to note that we have just closed a meeting at the Bagdad church, in which there were seven additions. Four by baptism and three by letter.

We are also just now spending about \$500 on our church building, putting in new windows, new paper, etc. When completed we will have one of the prettiest church buildings in the whole community.

The Recorder is a welcome visitor in nearly all the homes of my people, and though lamenting its late editor, we rejoice to see its standard so well maintained.

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Good to choice exports steers \$5.25a 5.50. Light shipping steers 4.75a 5.25. Good to choice butch. steers 4.50a 5.00. Med. to good butch. steers 3.75a 4.25.

Good to choice pack and lbs. 200 to 300 lbs. 6.75. Med. pack, 160 to 200 lbs. 6.75. Light ship, 120 to 160 lbs. 6.60.

Good to choice fat sheep 4.25a 4.50. Medium to good sheep 3.50a 4.25. Common Sheep 2.00a 3.00.

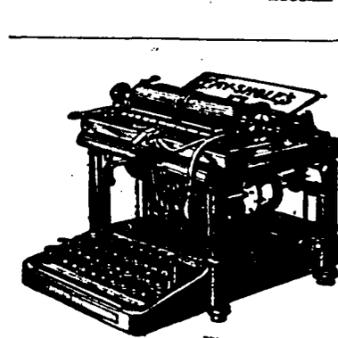
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